

AL MUWADDATUL QURBA.

AL MUWADDATUL QURBA

BEING A COLLECTION OF THE
PROPHET'S UTTERANCES
(OF HADITHES) IN COMMENDATION
OF THE AHLUL BAIT

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INTRODUCTION

THE AHLUL BAIT

One day the Holy Prophet of God
Visited his beloved daughter,
“O Fatimah I feel fatigued,” said he,
“Cover me with a blanket,”
Fatimah complied and saw
Her father’s noble countenance,
Shining like the full moon bright.
Presently, Hasan, her beloved son,
Greeted her and said, “O mother
I smell a sweet scent,
Like that of my grandfather,
The Lord’s Apostle.”
Said Fatimah, “Yes, my darling son,
Your grandfather is resting here.”
Hasan, then, towards the Prophet turned
and said, “Peace be on you grandfather dear,
May I within the blanket come.”
“I do permit thee,” was the answer,
And Hasan inside the blanket went.
Then came Husain and paid respects,
And was similarly admitted.
Then came Ali, their revered father.
“Blessings and peace on you, O Prophet,
O Chosen One of God,” said he.

“May I within the blanket come?”
“You are welcome,” replied the Prophet,
And Ali entered within.
Then Fatimah approached and said,
“Peace on you O father dear,
May I within the blanket come?”
“Fruit of my heart I permit thee,”
Replied the Apostle of God,
And Fatimah too entered.
When all were gathered, the Prophet prayed,
“O Lord these are my Ahlul Bait.
Therefore, be pleased to make them free
of each and every impurity.”
No sooner was the prayer over
Than Gabriel came with word from God;
“O Prophet the Lord doth send you greetings,
And swears by His Majesty and Glory,
That He did not create,
The heaven, the earth, the sun, the moon,
Nor caused the spheres and ships to move,
But for your sake and for your love.
And sends you word O Ahlul Bait,
That it hath been His changeless will,
To put away all filthiness from you
And make you pure as you deserve.”^{1,2}

1 Vide the Quran 33:33.

2 A poem by the translator, published in the *Muslim Review* for
May 1928.

“O Ahlul Bait of the Apostle of Allah, your love is a duty enjoined by Allah, which He has prescribed in the Quran. This a sufficient proof of your greatness that whosoever does not invoke blessing on you, his prayer is null and void.”¹

The Word Ahlul Bait means the people of a house i.e. those who belong to the same house or lineage; and etymologically Ahlur Rajul means the persons who belong to a common house or stock with him, also, people living in the same house with him, or belonging to his tribe or religion. The earlier theologians have differed in fixing the application of this expression. Imam Malik held that it comprised the Banu Hashim, others that it meant the Banu Qusai, and others said it meant all the Quraish. Zaid ibni Arqam held that it meant only the Banu Abdul Muttalib. Said ibni Jubair thought the expression Ahlul Bait comprised the wives of the Prophet as well as his descendants. Makatil, Abu Said Khudri, Anas bin Malik, Hazrat Ayeshah² and Hazrat Ummi Salama² held that it meant only the “Aley Aba” the people of the Blanket, in whose favour the verse of purification was revealed, as described in the above poem. Tabi-een, such as Qataba and others also held the same view.

1 A quotation from Imam Shafaii.

2 Names of two wives of the Prophet (Peace be on him).

The subsequent savants have tried to harmonise these different views. They say every person has three Bait, viz. (1) the Bait of genealogy, (2) the Bait of residence, and (3) the Bait of Birth. Thus the Banu Hashim, and the descendants of Abdul Muttalib who are forbidden the acceptance of Sadaqah (charity) are the Ahlul Bait of genealogy which includes offspring of Ali, Aqil, Abbas, Jafar and Haris; for the descendants of a nearer ancestor are counted Ahlul Bait, by the Arabs. The wives of the Prophet are the Ahlul Bait of residence; and the descendants are the Ahlul Bait of birth. The Aley Aba unite these three qualifications and are foremost on account of their excellence. Moreover, after the revelation of the verse of Mubahala¹ the word Ahlul Bait was applied only to Ali, Fatimah and their two sons.

When the verse, “And warn thy relations of nearer kin”² was revealed, the Prophet asked Ali to prepare a feast and invite to it all the descendants of Abdul Muttalib. Ali complied and when the company assembled, he served before them the food and drink which had been prepared for their entertainment. After the dinner was over, the Prophet stood up and thus addressed them: “O sons of Abdul Muttalib! By Allah I offer you

1 Vide the Quran 3:61.

2 The Quran 26:214.

the greatest blessing of this world and the next. Tell me which of you will support me, on the condition to be my helper and supporter.” Every one remained silent, except Ali, who stood up and said, “Although I am the youngest in age, and have sore eyes, and my legs are thin, still I will be your helper and supporter.” The Apostle ordered him to sit down and repeated his declaration. But nobody answered except Ali. The Prophet again ordered him to sit down and repeated his declaration a third time but no one offered to undertake the responsibility except Ali. Then the Apostle of Allah said to Ali, “Sit down; thou art my brother, my heir, executor of my will, and my Caliph.” This event is mentioned in Musnad of Ahmad Hambal, Nasai, and other important works on History and hadith.¹ It is evident that the Apostle of Allah (Peace be on him), declared Ali to be his Caliph (successor) at the very beginning and never afterwards cancelled his declaration. On the contrary he confirmed it on several occasions, notably on his return from his last pilgrimage, at a place called Khum, on which occasion he is reported to have declared, “He whose master I am, Ali is also his master.”

But ofcourse there was a body of the Hypocrites who were opposed to this nomination and always

1 See Carlyle’s Hero as Prophet, and Gibbon’s famous history.

plotted to upset it. That there existed such a conspiracy is proved from a report of Abdullah ibni Omar recorded in Mishkat: "In the life time of the Prophet we used to say Abu Bakr, Omar, Usman;" i. e. the conspirators had settled the line of succession and had chosen successors for the Prophet in his life-time; and the people chosen by them became Caliphs in their turn. See also Nahjul Balagha extract No. 7, in which Ali, (Peace be on him), has declared: "By Allah I never ceased to be deprived of my right and superseded, since Allah took away His Prophet, may Allah bless him and his descendants; till men have now resolved this" i.e. to fight and wrest the office of the Caliphate from me. Omar the second Caliph had greater regard for Banu Ommayyah than for Banu Hashim. One day says Ibne Abi al-Hadid, Ali was sitting with Omar in the mosque and some other men were also present. When Ali rose, one of them remarked that he was conceited and proud. Whereupon Omar remarked, "It is only just for him to be proud. By Allah if it were not for his sword the pillar of Islam would not have been established and in addition he is the best judge among the nation and possessor of excellence and dignity." "Then," said the speaker, "What prevented you O Commander of the Faithful from making him Caliph?" "We did not like his young age and his love for the Banu Abdul Muttalib." (Ghayatul Maram).

One day says Imam Jafar al-Sadiq (Peace be on him), Omar met Ali and said, "I am told you interpret the verse. (But thou shalt see and they shall see which of you is demented. 68:5) about me and my friend." "Should not I tell you O Abu Hafas (Omar)" replied Ali, "What has been revealed about the Banu Ommayyah, in the Quran?"¹ "Thou liest" replied Omar "Banu Ommayyah are better than thee and have greater regard for ties of blood." (Ghayatul Maram).

In short this predilection for the Banu Ommayyah led Omar to appoint the famous conference which resulted in the election of Othman, and the domination of Bann Ommayyah. And subsequently it inspired Talha, Zubair and Moawiyah with the ambition of becoming Caliphs and led to the battle of Jamal and the war at Siffin which resulted in Ali's assassination and the establishment of the Ommayyad Imperialism which nipped in the bud the development of Islamic democracy.

In his essay published in Husain the Martyr, Patna 1932, says Sir Shah Nawaz Bhutto Kt, "With Ali the Republic of Islam came to an end and the semi-pagan empire of the Ommayyads, founded

1 Are you not ready if you are made rulers to spread disorder in the land and violate the ties of blood - the Quran 47:22.

by Moawiyah, began". "And its reaction against Islam," remarks Dozy, "was cruel, terrible and revolting." The historian Osborn thus describes the character of Moawiyah: "Astute, unscrupulous, and pitiless, the first Caliph of the Ommayyads shrank from no crime necessary to secure his position. Murder was his accustomed mode of removing a formidable opponent. The grandson of the Prophet (Hasan) he caused to be poisoned; Malik al-Ashtar, the heroic lieutenant of Ali was destroyed in a like way. To secure the succession of his son Yazid, Moawiyah hesitated not to break the word he had pledged to Husain, the surviving son of Ali. Yet this cool, calculating, thoroughly atheistic Arab, ruled over the regions of Islam, and the sceptre remained among his descendants for the space of nearly one hundred and twenty years."

The following descriptions of the Ommayyad period has been taken from Jurji Zaidan's "Ommayyads and Abbasids" and from Scott, in the words of authors but with considerable abridgement.

"The policy of the Ommayyads was from the first based on ruthless severity. They exceeded all limits, and thought nothing of violence and assassination in order to confirm their sovereignty. They gave their viceroys a free

hand, permitting them to slay or crucify at their pleasure without consulting the Caliph. So even Moawiyah sent Busr Ibn Artat with an army and orders to march over the country and slay all the partisans of Ali whom they found, not sparing women or children. Busr went on his way till he came to Medina, where he put to death many of Ali's adherents, and destroyed their houses; he went to Mecca and other places, doing the same, till he got to Yemen If such excesses by Governors were permitted in the time of the gentle and forbearing Moawiyah, what must have occurred in the reign of the violent and bloodthirsty Abdul Malik? We can scarcely feel astonished at the excesses ascribed to Hajjaj, and the murder of persons whom he is said to have slain in cold blood. The number of these is put at 1,20,000; and still no astonishment need be felt at the statement that there were in his prisons, 50,000 men and 30,000 women. Abdul Malik was even more ruthless than his viceroy, and even more ready to break faith and violate amnesties It was their custom to kill rebels and mutilate their bodies. The ringleader's head would be cut off and carried from place to place, or the trunk would be crucified in crowded thoroughfares. To the same class of institutions belongs the employment of torture before execution” (Jurji Zaidan).

“The Syrian (Ommayyad) princes were almost without exception, profligates and infidels. Ever famous (notorious) for voluptuousness and frivolity, they had inherited and improved upon the seductive dissipations of the Roman Empire. In the ingenious invention and development of depraved tastes and acts of unspeakable infamy, Antioch and Damascus (the Ommayyad capital) stood unrivalled. The use of wine, prohibited by the Quran, was universal; the debauchery of the court, which rivalled that of the worst period of imperial degradation, excited the wonder and disgust of foreigners. The ministers of the most revolting vices, unmolested, defiled with their presence alike the halls of the palace and the precincts of the mosque. The drunkenness of the Khalif not infrequently required the constant attendance of slaves, even in audience chamber. Vast sums were lavished upon singing and dancing boys painted and attired like woman, an abomination in the eyes of every conscientious Musalman. Female musicians and performers, whose attractions often obtained over the susceptible monarch a dangerous and permanent ascendancy were imported at great expense Damascus, under the rules of the Ommayyads, presented a picture of licentiousness and luxury unequalled, before and since, by that or any other community in the world

..... The devotees of pleasure were the favourite companions of the successor of the Prophet. His days were passed in cock fights and horse races. His nights were amused by the tales of story-tellers, by the antics of buffoons, by the lascivious contortions of professional dancers. The barbaric orgies of the Bedouin tents were transferred to the palace of the Caliphate, and supplemented with the polished vices of Egypt and the nameless iniquities of Rome and Constantinople. In the depth and frequency of his potations the royal expounder of the Quran might well challenge the admiration of the seasoned revellers of Scandinavia Princes visited clandestine, the harems of their subjects, and celebrated in licentious verses the charms of their mistresses. Ladies of the royal household intrigned openly with poets and singers of the court. With such examples before them, the inferior orders of the people could hardly be expected to preserve even the appearance of virtue. As a matter of fact, in no country was society more corrupt, and the name of Syria was everywhere a synonym of effeminacy, intidelity and vices.

“But the excesses of the Khalif of Damascus, scandalous as they were, became trifling faults in the eyes of the pious Moslem, when he considered the horrible acts of sacrilege of which these

sovereigns were guilty. The generals of Yazid, after the battle of Harra, delivered up the city of Medina to pillage. A massacre, so cruel as to provoke the indignation of an age accustomed to scenes of butchery and violence, was perpetrated by the infuriated soldiery. A thousand infants were born of the outrages of that fatal day to be branded for life with the epithet of the 'children Harra.' The troopers of the Syrian army, enumbered with their horses, fastened them amidst gibes and curses in the mosque (of the Prophet). There, tethered between the pulpit, whence the text of the Quran had fallen from the lips of the Prophet upon the attentive ears of multitudes of believers, and the tomb where his remains had been reverently laid by the hands of his companions, the restless horses defiled the place holiest on the earth to the Musalman save the Kaaba alone. The survivors of Badr, whom the favour of Muhammad and the veneration of the populace had exalted to the rank of an ecclesiastical nobility perished to a man. At the seige of Mecca, which soon followed the privileges that, from time immemorial, had protected the sacred territory from insult were violated, and the mosque set on fire by the order of the commander of the army, was, with the Kaaba, entirely consumed.

“Under the administration of the succeeding Khalif of the house of Ommayyah, the mad freaks of these unworthy chiefs of Islam attained the climax of extravagance and sacrilege. Exhausted by debauchery and careless of public opinion, they sent their boon companions and their concubines, muftled in their royal robes, to repeat the morning prayer from the pulpit of the mosque. They degraded their sacred office by the assumption of mean disguises, the better to penetrate the interior of the houses of their neighbours, inviolable, in the sight of every sincere Musalman. Their lives were sullied with incests and every physical abomination. So little regard did the scoffing Ommayyad princes entertain for the sacred text (of the Quran) that they used it as a target for their arrows.” (S. P. Scott).

Such were the men who posed as the Khalifs and the commanders of the Faithful, and such was their rule. And it is against this tyranny and godlessness that the descendants of the Prophet set themselves. Islam and Islamic state were saved by the house of Ali by their suffering and self-sacrifice. They stood for real Islam and in them were embodied the real principles of Islam: “Principles of peace and justice, brotherhood and equality of moral and spiritual life. Their arms

were the nobility of character, religion and piety. They might seem weak, helpless and unsuccessful in their struggles with the brute force of the Ommayyads; but by their self-sacrifice and patient suffering in the cause of truth they inspired in the hearts of the people a moral awakening which ultimately overthrew the Ommayyad dynasty.”¹

For this reason the Apostle of Allah tried to inculcate among his followers the love of his holy descendants. “These royal saints” says Gibbon, “despised the pomp of the world, submitted to the will of God and the injustice of men and devoted their innocent lives to the study and practice of religion.”

As to the words Sunnites and Shias it may be noted that Shah Abdul Azeez of Delhi (the greatest scholar of Sunnite school in India), lays down that the first “Shias” who are the Sunnites and the “Tafziliyas” were all called Shias² in the past time. It is evident from this that the whole Muslim world was called by the name of Shias during the time of the Holy Prophet and afterwards.

In fact it was Moawiyah and his son Yazid, who for

1 Quotation pp. 82-36 from the essay of Sir Shah Nawaz.

2 See Tuhfai Asna-Asharia.

their political purposes, created the distinction of Shia and Sunni as will appear from the following lines. The year 41 A.H. in which a treaty was concluded between Imam Hasan and Moawiyah, was named the year of Jamaat or union, because the Ummat had unitedly accepted a single Caliph, Moawiyah.¹ And Yahya bin al-Hasan Alquarashi, says that the appellation Ahlussunnat dates from 41 A.H. for in this year Moawiyah started the custom of publicly abusing and cursing Ali;² and the author of Abana ibni Butta says, that Yazid gave this name to the year 61 in which Imam Husain's head was brought before him.

In fact to establish their supremacy and to strengthen their position these despots tried their level best to alienate the sympathies of the Muslim world from the Ahlul Bait. They persecuted and crushed the partisans of Ali, caused spurious Hadithes to be forged in favour of themselves and detrimental to the Ahlul Bait. By the use of their despotic power and wealth, they succeeded so well in their object that it became a settled policy with the successive Muslim rulers to suppress and extirpate the descendants of the Prophet, (Peace be on him.)

1 History of the Caliphs - Suyuti.

2 Minhajul Tahqiq.

But now that these despotisms have ceased to exist and no advantage can be expected for supporting them, it is high time for the Muslims to consider sympathically the case of the Ahlul Bait whose love has been enjoined on them by the Quran: "Say: For this I ask no wage of you, save the love of my kin." 42:23. To help our brethren in this laudable object we give in the following pages a translation of an excellent booklet on the subject entitled *Al Mowaddatul Qurba*, compiled by the celebrated saint and scholar Syed Ali Hamdani, and trust that its perusal will promote the love of Ahlul Bait in their hearts and goodwill among themselves.

A few words about the learned saint Syed Ali Hamdani will not be out of place here.

In his work entitled *Nafhatul Uns*, Mullah Jami says that Mir Syed Ali bin Shahabuddin bin Muhammad al-Hamdani possessed both sorts of knowledge, visible and mystical. He has well-known works on mystic subjects such as *Asrarun Nuqta*, *Sharhu-Asma i Illahil Husna*, *Sharhu Fusoosul Hikam* etc. He was a disciple of Shaikh Sharaf Uddin Mahmood bin Abdullah Almozdakani; but he acquired mystical training from Sahibus Sair Bainalaktab, Taqiuddiu Ali Dosti. And when the latter died he

reverted again to Shaikh Sharafuddin and asked for instruction. The Shaikh turned his attention on him and said that the command was that he should travel to the distant regions of the world. So Syed Ali travelled throughout the world three times and had interview with one thousand and four hundred saints and associated with them in the same assembly. In short Syed Ali Hamdani was a distinguished and celebrated Sufi and belonged to the Shafai school. He died on Zihijja 6, 786 A.H. He was the author of some well-known works on Hadith, mysticism etc, and the Mowaddatul Qurba is one of his best known works.

In his well-known work the Preaching of Islam, Prof. T. W. Arnold, has made the following mention of Mir Syed Ali. About 1388 A.D. Syed Ali Hamdani arrived in Kashmere and through him Islam made great progress there. On incurring the displeasure of Timur, this saint quitted Fars his native land and emigrated to Kashmere. He was accompanied by 700 Syeds who settled in different places in Kashmere and propagated Islam.

A Mosque known as Masjid-Shah Hamdani still exists in Srinagar.

I take this opportunity of mentioning that

correct texts of this book are very scarce, and I had to adopt for translation the text as given by the learned Shaikh Sulaiman Balakhi in his encyclopedic work the Yanabiul Mowaddat collected and supplemented with such other copies of the text as could be available.

Besides, through the kindness of the reverend Maulana Syed Najmul Hasan Sahib, patron of the Madrasatul Waizeen, I had the good fortune of consulting Bushra, a commentary on this book by the learned Maulana Syed Abul Qasim Qummi of Lahore. With this valuable aid I have tried to bring out this translation which I trust is sound and will be appreciated by the reading public.

SYED AHMAD ALI RIZVI, MOHANI, B.A.

AUTHOR'S PREFACE

With the name of Allah the Compassionate, the Merciful

All the praise be to Allah for His conferring on me the foremost of blessings,¹ and inspiring me with the love of His Habib, the possessor of all excellencies and honour, whom Allah sent as an Apostle to all nations, Muhammad, al-Ummi, al-Arabi (may Allah shower blessings on him and his descendants).

The Prophet (may Allah bless him and his descendants) has said: praise is the root of gratitude; he who did not praise Allah did not render thanks to Him.

And after that, Allah the Exalted hath said: Say O Apostle, I do not ask of you any wages for delivering the Divine message, except the love of my kindred; and the Prophet (may Allah bless him and his descendants) said: Love Allah for the blessings He has conferred on you, and love me for the love of Allah and love my Ahlul Bait for my love.

Therefore, since the love of the Prophet's descendants is a thing asked for in as much as

¹ i.e. legitimate birth.

the Most High instructed His Habib, the Arabian Prophet, that he should not ask of his nation except the love of his kindred and this is the means of salvation for the lovers, and the means of their approaching him and his descendants, as he has said: he who loves a people will be raised among them on doomsday and also man is with him whom he loves; therefore the love of the Apostle and his holy descendants is obligatory on him who seeks the path of success and the way of approbation. And this cannot be achieved except with the recognition of the virtues of his descendants which depends on the knowledge of the traditions uttered by him concerning them.

And many books have been compiled on the virtues of doctors and saints but very little has been compiled regarding the excellencies of the Ahlul Bait. Therefore I resolved to collect the precious jewels of the Prophet's traditions and the brilliant pearls of his sayings concerning the Ahlul Bait, in a booklet entitled *Al Muwaddatul Qurba*, a name derived from Allah's eternal word¹ with a view to obtain bliss thereby and I desire and expect that Allah may cause this booklet to be the means of my attachment to them and of my salvation and I have divided it into 14 Chapters. May Allah preserve me from idiocy and defect in speech and

¹ vide the Quran 42:23

writing and may not turn my pen to what might not have been handed down on sound authority, for the sake of Muhammad and those who followed him sincerely.

CHAPTER I

Dealing with the excellencies of our Holy Lord Muhammad, Al Mustafa (may Allah shower blessings on him and his descendants)

1. Said Muttalib bin Abi Wadaah: said the Apostle of Allah, (may Allah confer favour on him and his descendants) I am Muhammad bin Abdullah bin Abdul Muttalib, verily Allah created the creatures and placed me among the best of them as regards birth; then He divided them into clans and placed me in the best of clans; then He divided them into houses and placed me in the best of houses. Therefore I am the best of you as regards house and best as regards clan and best as regards individuality.
2. From Abu Musa Alashaari, said he: said the Apostle of Allah I am Ahmad, and I am Muhammad and I am Al Hashir,¹ and I am Al Aqib² and Al Muqfi,² and I am the Prophet of Mercy and the Prophet of Jihad (warfare).

1 Lit, convener, i.e. the gathering of mankind on doomsday will take place under my supervision.

2 i.e. the last of all the prophets to come.

3. From Abu Tufail Amir bin Wathila said he: said the Apostle of Allah I am Muhammad and I am Ahmad and the conqueror, and the finisher and Abul Qasim and the Hashir and the Aqib and Taha and Yasin and the obliterator of infidelity and idolatry etc.
4. From Abu Saeed Al Hamdani, said he: said the Apostle of Allah, I am the Apostle and do not lie; I am Abdul Muttalib's son, I am the most eloquent of the Arabs, I was born among the Quraish and grew up among Banu Saad.
5. From Wathila bin Asqaa said he: said the Apostle of Allah, (may Allah bless him and his descendants,) verily Allah chose Kinana from the sons of Ismael, and chose Quraish from Kinana, and chose from Quraish Banu Hashim and chose me out of Banu Hashim; according to another reading: Verily Allah chose Ismael from Abraham, and from the sons of Ismael He chose Bani Kinana etc. as above.
6. From Abu Huraira, said he: said the Apostle of Allah, I am the chief of the sons of Adam on the Day of Resurrection, and the first to burst out of the grave, and the foremost mediator and the first to be entrusted with the office of intercessor.

7. And from the same authority, said he: said the Apostle of Allah, we are the last in the world and will be the foremost on the Day of Judgment and the first to be judged on that day.
8. From Anas, said he: said the Apostle of Allah, of all the prophets I will have the greatest number of followers on the Day of Resurrection and I will be the first to knock at the door of the Paradise to be opened. The porter will ask, "Who art thou?" "I am Muhammad," I will reply. Then He will say, "For thy sake I have been ordered not to open for any one before thee."
9. From Aysbah, said she: said the Apostle of Allah, I am the chief of the sons of Adam and no boast.
10. From Urfujah, said he: said the Apostle of Allah, I am the sword of Islam.
11. From Abu Huraira, I have been sent with comprehensive knowledge and have been succoured with dismay i.e. my enemies fear me.
12. Anas, We the class of prophets, our trial is

doubled, as our reward is doubled. There was a prophet from among the prophets who was tried with lice till it killed him; and they took delight in adversity as you take delight in prosperity.

13. From Abu Huraira: said the Apostle of Allah, We the class of prophets do not bear witness for wrong, and were I to give preference to one individual on another, verily I would have given preference to daughters on account of their weakness and helplessness.
14. From Ayesah, said she: said the Apostle of Allah, verily of all of you I know Allah best, and fear Him most.
15. From Abu Huraira people asked, "O Apostle of Allah when was prophethood conferred on thee?" Said he: it was conferred when Adam was between soul and body, i.e. before his creation was complete.
16. From Jabir, said he: said the Apostle of Allah, verily Allah raised me with all the best manners and perfection of good deeds.
17. From Abu Huraira, said he: said the Apostle of Allah, verily I saw the prophets, and found myself resembling Abraham most of all.

18. From Jabir, said he: said the Apostle of Allah, Allah took Abraham for his Khalil and Moses for His Naji, and me for His Habib; and then said, by my honour and majesty I will give preference to my Habib over my Khalil¹ and my Naji.²
19. From Ameerul Momineen Ali bin Abi Talib from the Apostle of Allah: he said, "I was born of Nikah (lawful wedlock) and was not born of the adultery of the days of ignorance, from Adam till my parents gave birth to me, and nothing of the adultery of days of ignorance touched me."
20. Said Imam Jafar al-Sadiq: Allah created the Nur of Muhammad and Ali, while He had not created anything else, and caused it to flow in the pure and purified spines, till they separated in two most holy men, viz. Abdullah and Abu Talib.
21. From Abu Huraira said he: said the Apostle of Allah, I have been given excellencies over the prophets with six things, I have been succoured with dismay, and booty has been made lawful for me, and the earth has

1 Lit. friend, Quran 4:125.

2 Allah held secret converse with him, 20:11.

been made for me a place of worship and purification, and I have been sent towards all the creatures, and prophetship has been finished with me.

22. From Anas said he: said the Apostle of Allah, I have been given excellencies over all men with four things with liberality, valour, abundance of sexual power, and severity of attack.

From Ibni Abbas said he: some companions of the Prophet were sitting together and he heard them talking; one said "Allah took Abraham for His Khalil"; another said "then Moses Allah conversed with him"; another remarked "then Jesus is the word of God and His spirit"; and another said "Adam who was chosen by Allah." Then the Prophet, (peace be on him,) came forth and said, I heard your conversation and your wonder; verily Abraham is Khalil of Allah and he is such, and Moses is Naji of Allah and he is such, and Jesus is the word and spirit of Allah and he is such, Adam was chosen by Allah and he is such. And Behold! I am Habib of Allah and no boast, and on doomsday I will be the bearer of the Liwaul Hamd under which will be Adam and those below him, and no boast; and I will be the first to shake the door of the Paradise which Allah will open for me and I will enter into it with poor believers and

no boast; and I am the most honorable of all the ancient and later Prophets and no boast.

23. And from the Prince of Saints Ali, (peace be on him), said he: said the Apostle of Allah, we are the Ahlul Bait, verily Allah has removed from us all the pollution outward and inward.
24. From Ayesah said she: said the Prophet of Allah, our bodies have been built on the essence of the inmates of Paradise and the earth hath been commanded to swallow our excrements.
25. And from Anas, said he: the Apostle of Allah was never abusive, nor curser, nor reviler.
26. Abu Huraira said he: it was said to the Apostle of Allah, "Curse the infidels." Then he replied, "Verily I have not been sent to curse, verily I have been sent as mercy."
27. And from Anas: any slave girl of the people of Medina took hold of the hand of the Apostle of Allah and took him to wherever she pleased, and he went with her.
28. And from Ayesah: whatever the Apostle of Allah prepared in his house he used to give it to his household.

29. And from the same, said she: The Apostle of Allah was never given choice between two things, but he adopted the easier of the two, as long as it was not a sin, but if it was a sin then he was the remotest of men from it; and the Apostle of Allah never took revenge for himself in anything, unless it infringed the honour of Allah, and Allah avenged him for the same; and she said, the Apostle of Allah never struck any one with his hand either a woman or a servant, unless he was fighting in the cause of Allah.
30. From Anas: the Apostle of Allah when he shook hands with any one he did not withdraw his hand till the latter withdrew and turned away his face, and he was never seen stretching forth his legs before any one sitting with him.
31. And from the same, said he: the Apostle of Allah never stored up anything for the following day.
32. From Abdullah bin al-Harith: I never saw any one more smiling than the Apostle of Allah i.e. his face always wore a smile.
33. From Abdullah bin Salam, said he: When the

Apostle of Allah sat conversing he looked up at the sky frequently.

34. From Akrama, from Ibn Abbas said he: The Apostle of Allah was raised (to prophetship) at the age of 40, he stayed in Mecca for 13 years after receiving the Divine message; thereafter he was ordered to emigrate, and he emigrated after 13 years, and he died at the age of 63.

CHAPTER II

Mentioning the excellencies of the Ahlul Bait Collectively

1. From Saad bin Abi Waqqas, said he: when this verse¹: Say: come let us summon our sons and your sons, our daughters and your daughters, and our selves and your selves; then will we invoke and lay the malison of Allah on those that lie - was revealed, the Apostle of Allah summoned Ali and Fatimah and Hasan and Husain, then said these are my Ahlul Bait (the nearest and dearest to me).
2. From Saad bin Maaz, said he: said the Apostle of Allah to me, one day, when he had

¹ The verse of Mubahila, vide the Quran, 3:61.

returned from the Trench,¹ O Saad, verily Allah looked at the earth, then chose from it Ali and Fatimah and Hasan and Husain; and I am the warner of this Ummat and Ali is its guide.²

3. From Jabir, said he: the Apostle of Allah used to say, find means toward Allah through our love and seek intercession through us, because through us you are honoured and through us you live and through us you are given subsistence. When one of our number disappears, our friends are our trustees; and on the morrow all of them will be in the Paradise.
4. From Abu Riah bondsman of Umme-Salama said he: said the Apostle of Allah, Had Allah known in the earth servants more honourable than Ali, Fatimah, Hasan and Husain He would have commanded me to go out for Mubahila with them, on the contrary He commanded me to go out for Mubahila with these, they being the most excellent of created beings, and through them I vanquished the Jews and Christians.³

1 The battle of Trench in which Ali slew Amr bin Abd Wud.

2 vide the Quran, 13:7.

3 see note 1 in previous page.

5. From Muhammad bin al-Hanafiah, from his father Ali, (peace be on him), said: I was asleep one day, when the Apostle of Allah came and looked at me and shook me with his foot, and said to me: Rise may my father and mother be thy sacrifice, for verily Gabriel came to me, conveying the happy news that Allah hath destined the Imams to be born from thy (Alis') loins and verily Allah, the Exalted, hath pardoned thee, thy progeny, thy Shias and thy friends and he who taunts thee and withholds thy right shall be in the fire of Hell.
6. From Abbas said he: said the Apostle of Allah, I will be the first man to intercede, then my progeny, then our lovers will enter the Paradise without reckoning. They shall not be questioned about their sins, after our recognition and love.
7. From Khalid bin Saadan: said he, said the Apostle of Allah, he who loves to reach evening in the mercy of Allah and to rise in the morning in the mercy of Allah on him, then let no doubt enter into his mind that my progeny are the most excellent of progenies and that my Vasi is the most excellent of Vasis.
8. From Ali (peace be on him,) said he: said the

Apostle of Allah, on the Day of Resurrection Members will be placed round the Arsh, for my Shias and the Shias of my Ahlul Bait who will be sincere in recognising our Imamate, and Allah will say, "Come forward O my servants that I may spread on you My kindness for you suffered trouble in the world."

9. From the same (peace be on him): said the Apostle of Allah, O Ali I was created from a tree and thou wast created from the same, and I am its root and thou art its trunk, and Hasan and Husain are its branches, and our lovers are its leaves; therefore anyone who catches hold of anything thereof, Allah will cause him to enter into the Paradise.
10. And also from him (peace be on him): from the Apostle of Allah, he who likes to catch hold of the reliable rope, should adhere to the love of Ali and of my Ahlul Bait.
11. From Ibni Abbas, said he: said the Apostle of Allah, I am the balance of knowledge, and Ali is its scales, and Hasan and Husain are its strings, and Fatimah is its fulcrum and the Imams after me are its perpendicular beams; therein shall we weigh the works of our friends and of our enemies.

12. From Anas: we the body of Banu Abdul-Muttalib, are the chiefs of the people of Paradise, viz., myself, and Ali and Hamza and Jafar and Hasan and Husain and the Mahdi (peace be on them).
13. From Abu Rafey, said he: said the Apostle of Allah, verily the descendants of Muhammad: charity is not lawful for them, i.e., it is not lawful for them to accept charity and the adherents of believers are of the same body, i.e. are governed by the same rule.
14. From Huzaifa and Ibni Omar, said they: said the Apostle of Allah, the foremost of the ladies of the world to believe was Khadijah daughter of Khuwailid, and the foremost for whom I will intercede on the Day of Ressurrection, are my Ahlul Bait, then the nearer, then the Ansars, then those who believed in me and followed me, then the people of Yeman, then my Ahlul Bait,¹ then the Arabs in general, then the non-Arabs; and, he for whom I intercede first of all is the most excellent.
15. From Abu Said al-Khudri said he: said the

¹ The mention of the Ahlul Bait here seems to be a mistake, as mentioned in the Introduction.

Apostle of Allah, I leave among you two precious things: the Book of Allah, a rope stretching from the sky to the earth, and my nearest of kin, my Ahlul Bait; the two shall not part till they reach me at the Hauz-i-Kauthar.

16. From Ibni Masood, said he: said the Apostle of Allah, love of Muhammad's descendants for one day is better than the devotion of a whole year, and he who dies with it will enter into the Paradise.
17. From Ali (peace be on him) said he: said the Apostle of Allah the similitude of my Ahlul Bait is the similitude of Noah's Ark, whosoever held fast to it escaped (punishment) and whosoever held back from it entered into the fire of Hell.
18. From the same source, said he: said the Apostle of Allah, there are four men for whom I will intercede on the Day of Judgment, viz., he who honours my descendants, he who satisfies their needs, he who endeavours in their affairs, when they are obliged to seek his assistance, and he who loves them with his heart and tongue.
19. From him (peace be on him) said he: said the

Apostle of Allah, there will be no rider in the Day of Resurrection except. Then one of the Ansars stood up towards him and asked, may my parents be thy sacrifice O Apostle of Allah, thou and which? Said the Apostle of Allah I will be on the she-camel, the Buraq, and my brother Saleh on the she-camel which was hamstrung, and my uncle Hamza on the she-camel, Azba, and my brother Ali on one of the she-camels of Paradise, bearing the Lawa-ul-Hamd in his hand. Then he will stand before the Arsh of ttle Lord of the world and will say, La ilaha illa Allah, Muhammadur Rasul ullah. Said he, then men will say this is no other than an Angel of near rank to Allah, or a Prophet sent (by Allah) or a bearer of the Arsh of the Lord of the world. Then a crier from within the Arsh will proclnim: O assemblage of mankind! this is not an angel of near rank, nor a sent prophet, nor a bearer of the Arsh of the Lord of the world, this is the Great Siddiq Ali bin Abu Talib.

20. From Akrama from Ibni Abbas said he: the Apostle of Allah drew four lines on the ground, then asked, "Do you know what is this?" Allah and His Apostle know best, replied the companions. Said he, the most excellent of the ladies of Paradise are Khadijah daughter

of Khuwailid, and Fatimah daughter of Muhammad, and Mariam daughter of Imran, and Asia daughter of Muzahim wife of Pharoah.

21. From Ahmad bin Hambal, said he: I saw the Apostle of Allah in a dream and he said to me, O Ahmad thou art last, according to the remark of al-Shafai Muhammad bin Idris, regarding my Hadith, "He who preserves for my Ummat 40 Hadithes from Sonnah I will be his intercessor on the Day of Resurrection. Did not thou know anything of the excellencies of my Ahlul Bait from Sonnah!"
22. From Ayesah daughter of Abdullah bin Asmi al-Taimi, in the city of the Apostle of Allah, for she had taken up her residence there, said she: my father reported to me from Wali, from Nafey, from Ummi Salama, that she said, "I heard the Apostle of Allah saying: there is no body of men who gather and discuss the virtues of Muhammad and Aley Muhammad, but angels descend from the sky and join them in their conversation; and when they disperse, the angels ascend back to the sky; then other angels say to them, we smell from you a scent better than which we never smelt. Then the latter reply, we were with a body of men who

were discussing the virtues of Muhammad and Aley Muhammad and we got scented from their fragrance. Then the former say take us down to them, then the latter say they have dispersed. Then the former say take us down to the place in which they had been.”

23. From Imam Jafar bin Muhammad al-Sadiq from his ancestors (peace be on them) from the Apostle of Allah: that he said, he who loves us the Ahlul Bait, should thank Allah for the foremost of blessings. Which is the foremost of blessings? inquired the audience. Purity of birth, replied the Apostle of Allah, “Loves us not but he whose birth is pure.”
24. From Juhair bin Mutim, said he: said the Apostle of Allah, Am I not your master? Yes O Apostle of Allah, replied they. Said he, “It is near that I be summoned and would accept the summons, and I leave among you two precious things viz. the Book of my Lord and the nearest of my kin, the Ahlul Bait. Therefore be careful how you observe my testament concerning them.”

CHAPTER III

Describing briefly the excellencies of Ali, the Commander of the Faithful (peace be on him)

1. From Ala, said he: I questioned Ayes Shah about Ali. I asked the Apostle about him. She replied, and he said that Ali is the best of mankind, no one doubts in this except a pagan.
2. And from Ali, said he: said the Apostle of Allah to me, Thou art the best of mankind, nobody doubts about thee except an infidel.
3. And from Huzaifa: said the Apostle of Allah, Ali is the best of mankind. He who denies this is verily an infidel.
4. From Ameerul Momineen Ali (peace be on him) said he: said the Apostle of Allah, enmity with Ali is infidelity and enmity with Banu Hashim is hypocrisy.
5. And from him: from the Apostle of Allah, nobody loves Ali but a true believer, and nobody hates Ali except an infidel.

6. And from him (peace be on him), said he: said the Apostle of Allah, he who abuses Ali abuses, me, and he who abuses me, abuses Allah.
7. And from him (peace be on him) said he: said the Apostle of Allah, verily Allah looked at the world and selected me from the people of the world; then He looked again and chose thee over all the men of the world; then He looked the third time and choose the Imams from among thy descendants over all the men of the world; then He looked for the fourth time and chose Fatimah over all the women of the world.
8. From Jabir, said he: said the Apostle of Allah, Ali is the best of mankind. He who doubts in this is surely an infidel.
9. And from Ibni Abbas, said he: said the Apostle of Allah, Ali is the door of Hitta.¹ He who enters into it is a true believer, and he who goes out of it is an infidel.
10. From Imam al-Baqir, Muhammad bin Ali from his father (peace be on them): the Apostle of Allah was asked about the

¹ The Quran 2:58 and 7:161.

condition of men, he said, the best of them and the most pious of them and the most excellent of them, and the nearest of them to me is Ali, and there is none among you more pious, and nearer to me than Ali bin Abu Talib.

11. From Jami bin Omair, said he: we asked Ayesah how was the rank of Ali from the Apostle of Allah? Said she, he was the most honourable of our men to the Apostle of Allah. From Jami bin Omair, said he: we asked Ayesah what was Ali's position in the sight of the Apostle of Allah. He was the most honourable of men to the Apostle of Allah, she replied.
12. And from Ibni Omar, said he: said the Apostle of Allah, the best of your men is Ali bin Abu Talib, and the best of your youths are Hasan and Husain, and the best of your women is Fatimah daughter of Muhammad (peace and blessing be on them).
13. And from Urwah, from Ayesah, said she: said the Apostle of Allah, verily Allah has covenanted with me that whosoever rises against Ali is surely an infidel will go into the Hell being worthy of fire. Said she, but I forgot this Hadith on the day of Jamal, till I

remembered it or was reminded of it at Basra, and I beg pardon of Allah, and do not expect to be of them.¹

14. From Abu Salim bin Abu al-Jaada said he: I asked Jabir to speak to me about Ali (peace be on him). Said Jabir, Ali was the best of mankind. I asked what do you say about him who hates Ali? “No one will hate Ali except an infidel,” he replied.
15. From Hashim son of al-Barid, said he: said Abdullah bin Masood, I learned 70 Suras of the Quran, from the mouth of the Apostle of Allah, and learned the remainder from the best of this Ummat after our Prophet, Ali bin Abu Talib.
16. And from Muhammad bin Salim al-Bazzar, said he: I was with Saeed bin al-Musayyib, in the Prophet’s musoleum, on Friday, then came a preacher of Banu Ommayyah (curse on them) and he mounted on the Mimber and abused Ameerul Momineen and said, verily, the Apostle of Allah did not make Ali his intimate on account of love, on the contrary he made him intimate to avoid his mischief;

1 This seems to be an addition to prove the lady’s remorse and repentance for taking part in the Battle of Jamal, but her subsequent conduct does not support it.

said he, Saeed bin al-Musayyib cursed him and said “Thou liest. What? hast thou no belief in Him who created thee of the dust, then of the germ of life, then fashioned thee a perfect man?”¹ Then he put his garment on the preacher’s mouth. Then the people said to him what would happen to thee Abu Muhammad when the Imam is of the Banu Ommayyah? Then Saeed replied, by Allah, I don’t know what I said, but I heard the Apostle of Allah saying this from within his tomb and I repeated it.

17. From Ummi Bani, daughter of Abu Talib, said she: said the Apostle of Allah, the best of creatures in the sight of Allah, is he who sleeps in his grave and never doubted in Ali and his offspring that they are the best of creatures.
18. And from Jabir, said he: no one doubts in Ali’s excellencies except an infidel and said he, by Allah we did not know our hypocrites, in the days of the Prophet of Allah, except with their hatred of Ali.
19. From Saeed bin Jabil, said he: I was leading Ibni Abbas, after he had lost his eyesight, from the mosque, and he passed by a body of men who

¹ A quotation from the Quran 18:37.

were abusing Ali, and he said take me back to them. So I took him, then he said, which of you was abusing Allah? Glory to Allah! He who abused Allah has no doubt turned infidel. Then he said? “Which of you abused Ali?” “This of course did occur” replied the man. Then he said, “I bear witness for Allah, by Allah I heard the Prophet of Allah saying, he who abused Ali abused me, and he who abused me verily he abused Allah; and he who abused Allah and His Apostle will shortly be called to account for it.” Then Ibni Abbas turned back.

CHAPTER IV

Showing that Ali is the Ameerul Momineen and the Chief of the Vasis and Argument of Allah to all mankind

1. From Muhammad bin al-Hasan bin Ali, from his father, from his grandfather, from the Apostle of Allah, said he: that in the Lauhu Mahfooz (Preserved Tablet) beneath the Arsh, it is written that Ali bin Abu Talib is the Ameerul Momineen.
2. From Anas, said he: I was with the Prophet

when Ali approached. Then the Prophet said, this is the Argument of Allah on my Ummat, on the Day of Resurrection, before Allah.

3. And from Ibni Abbas, the Prophet looked at Ali, then said, thou art a Sayyid in this world, and a Sayyid in the Hereafter. He who loves thee loves me, thy friend is my friend, and my friend is Allah's friend; and thy enemy is my enemy, and my enemy is Allah's enemy and woe to him who bears malice to thee after me.
4. From Ibni Abbas, said he: the Apostle of Allah summoned me and said to me, "Happiness to thee, verily Allah has succoured me with the Sayyid and Vasi of all mankind past and present, and has made him my colleague; so if thou wishest to be firm and to derive benefit, then follow him."
5. And from Buraidah, said he: said the Apostle of Allah, there is a Vasi and heir for every Prophet, and, verily, Ali is my Vasi and heir.
6. And from Huzaifa, said he: said the Apostle of Allah, if men know when Ali was designated Ameerul Momineen, they would not deny his excellence. He was designated Ameerul

Momineen when Adam was between soul and body i.e. his creation was not complete.

7. And from Abu Huraira, said he: it was said O Apostle of Allah, when was prophethood conferred on thee? Said he, "Before Allah created Adam and breathed into him the spirit; and when thy Lord brought forth their descendants from the reins of the sons of Adam and took them to witness against themselves" "Am I not" said He, "your Lord," Yes, said the Spirits. Then He said, "I am your Lord, and Muhammad is your Prophet, and Ali is your Ameer."¹

8. And from Atbah bin Amir al-Jahni, said he: we did Bait to the Apostle of Allah acknowledging that Allah is alone having no partner, and that Muhammad is His Apostle, and Ali is his Vasi. Therefore whichever of the three covenants we give up we would turn infidels. And the Apostle of Allah told us, love this meaning Ali because Allah loves him, and feel shame from him, for verily Allah feels shame from him.

9. And from Ali, said he: said the Apostle of Allah, verily Allah appointed a Vasi for every

1 A quotation from the Quran 7:172.

Prophet, and Shith was the Vasi of Adam, and Joshua of Moses and Simon of Jesus and Ali is my Vasi, and my Vasi is the most excellent of all the Vasis from eternity, and I am the summoner (to Allah) and he (Ali) is my Vasi (for the same task).

10. And also from him (peace be on him): from the Apostle of Allah, “Thou wilt clear my responsibility and thou art O Ali my substitute in my Ummat.”

11. And from Anas, said he: said the Apostle of Allah: O Anas go and call to me the chief of Arabs, meaning Ali. Then Ayeshah said, “Art thou not the chief of the Arabs?” Then the Prophet said, I am the chief of the sons of Adam, and no boast, and Ali is the chief of Arabia. Then when he (Ali) came to the Apostle of Allah, he invited the Ansars and said to them: O body of Ansars, should not I guide you to that to which if you adhere, you will never go astray, after me? “Yes, O’ Apostle of Allah,” they replied. Then he said this is Ali, therefore love him for my love and honour him for my honour; for verily Gabriel commanded me from Allah, the Exalted, to declare that which I have apoken unto you.

CHAPTER V

Explaining that Ali is master of him whose master is the Apostle of Allah (peace be on him and his descendants)

1. From Abu Huraira, servant to the Apostle of Allah, said he, after he had grown old to one of his associates: "I will report to thee what my ears heard and my eyes saw. The Apostle of Allah approached, till he went to Ayeshah and said to her: call to me the chief of the Arabs. So she sent for Abu Bakr and he came; till when he was within sight he realised that another had been called. Then the Apostle of Allah went out from near Ayeshah, till he came to Hafasa. Then he said to her: call to me the chief of the Arabs. Then she sent for Omar and he came; till when he was within sight it was realised that another was called. Then the Apostle of Allah went out from near Hafasa, till he went to Ummi Salama and she was the best of his wives, and said to her: call to me the chief of the Arabs. Then she sent for Ali and summoned him. Then he said to me: O Abul Hamara go and fetch me one hundred from Quraish and eighty from Arabs, and sixty of freedmen, and forty of the Abyssinians.

Then as the men gathered he said to me: Bring me a sheet of parchment and I brought it to him. Then he made them stand in a row of prayer, then said: "O body of men, has not Allah greater mastery over me than my soul? He commands me and prohibits me. I have no power to command and prohibit Allah." "Yes O Apostle of Allah," said they. Said he, "He whose master is Allah and whose master I am, then Ali is his master. He will command you and forbid you. You have no power to command him and prohibit him. O Allah be firm to him who is enemy to Ali; O Allah help him who helps Ali and disgrace him who disgraces Ali. O Allah Thou art my witness over them. Verily I have conveyed to them (Thy message) and have given them advice." Then he ordered and the document was read over to us three times. Then he said three times, He who wishes may revoke his consent. We said three times, we seek refuge with Allah and His Apostle from rejecting it. Then he folded the document and got it sealed with their seals. Then he said: O Ali keep this document with thee and he who breaks with thee his covenant, read out to him this document; according to another version, then stay on the basis of this document; according to another reading he dictated in

the document: then read out to him this document and I will be his adversary. Then he repeated this verse: and break not your oaths after ye have pledged them; for now have ye made Allah to stand surety for you;¹ for then you will be like Banu Israel when they were severe on their souls and Allah dealt severely by them. Then he repeated this verse: whoever shall break his oath shall only break it to his own hurt.²

2. From Abu Abdullah al-Shaibani, said he: when I was sitting with Zaid bin Arkam in the latter's sitting place a man arrived and asked, which of you is Zaid bin Arkam. Then the people said this is Zaid. Then he said, I swear thee by Allah except whom there is no object of worship; didst thou hear the Apostle of Allah saying: "He whose master I am Ali is also his master. O Allah be friend to him who is Ali's friend and be enemy to him who is Ali's enemy?" "Yes," replied Zaid.
3. And from Abu Huraira: he who fasts on the 18th day of Zilhijja it will be for him like fast of six months; and that was the day in which the Apostle of Allah took hold of Ali's hand, at

1 A quotation from the Quran 16:91.

2 A quotation from the Quran 48:10.

Ghadir Khum, and said (on him be peace and blessings): “He whose master I am then Ali is his master, O Allah be friend to him who is Ali’s friend and be enemy to him who is Ali’s enemy and disgrace him who disgraces Ali.”

As stated in commentaries on the Quran, and other reliable books, two verses of the Sura entitled the Table were revealed on this day. In the early part of the day it was revealed: O Apostle proclaim all that hath been sent down to thee from thy Lord, (concerning Ali); for if thou do it not, thou hast not proclaimed His message at all. And Allah will protect thee from evil men; verily Allah guideth not the unbelievers.¹

And when the Prophet had proclaimed Ali to be his successor, as explained in the above Hadith reported by Abu Huraira, the following verse was revealed: This day have I perfected your religion for you, and have filled up the measure of My favours upon you; and it is My pleasure that Islam be your religion.²

4. And from al-Baqir, from his forefathers (peace be on them): similar to this (has been reported) not only this but this Hadith also

¹ The Quran 5:67.

² The Quran 5:5.

has been reported from a great number of the Prophet's companions in different places.

5. And from Omar bin al-Khattab, said he: the Apostle of Allah appointed Ali as chief, and said, "He whose master I am Ali is his master. O Allah be friend to him who is Ali's friend, and be enemy to him who is Ali's enemy, and disgrace him who disgraces Ali, and help him who helps Ali. O Allah Thou art my witness on them, i.e., my companions, for delivering Thy message to them."
6. Then said Omar, and there was by my side a beautiful youth sweet-scented, and he said to me, O Omar, verily the Apostle of Allah has tied up a knot for his cousin, no one will untie it save a hypocrite, therefore beware lest thou shouldst undo it. Then I said, "O Apostle of Allah, when you spoke about Ali there was by my side a beautiful sweet-scented youth who said to me so and so." Said the Apostle of Allah, "O Omar he was not of the sons of Adam, but he was Gabriel. He wished to emphasise on you what I said about Ali."
7. From Bara bin Azib, said he: I was coming with the Apostle of Allah, in his last pilgrimage, so when he was at Ghadir Khum,

congregational prayer was announced. Then the Apostle of Allah sat beneath a tree, and took hold of Ali's hand and asked: Am I not a better master of the believers than their own souls? Yes O Apostle of Allah said they. Then he said, behold he whose master I am Ali is his master. O Allah be friend to him who is Ali's friend and be enemy to him who is Ali's enemy. Then Omar met Ali and said, Be it agreeable to thee O son of Abu Talib. Thou hast become my master and master of every believer male and female. And in this connection was revealed: O Apostle of Allah deliver all that has been revealed to thee from thy Lord.

8. And from Omar bin al-Khattab, said he: said the Apostle of Allah to Ali: if the sea were ink and trees of groves pens, and men were writers and Djin reckoners, they cannot exhaustively count thy virtues O Abul Hasan.
9. And from Salman al-Farsi, said he: said the Apostle of Allah, the most learned of my Ummat, after me, is Ali bin Abu Talib.
10. And from Jabir, said he: I heard the Apostle of Allah saying, on the day of Hudaibiah while he was holding Ali's hand: Ali is the Imam of the

righteous, and slayer of infidels. He who helps Ali is helped by Allah, and he who disgraces Ali is disgraced by Allah. The Apostle repeated this with a loud voice.

11. And from Ibni Abbas, said he: said the Apostle of Allah, you will never go astray and will never be lost while you remain under Ali's palm, and when you disobey him then the paths and passions will mislead you into wrong and darkness. Ali is the covenant of Allah.
12. And from Abu Umama al-Bahili, said he: said the Apostle of Allah: on the Day of Resurrection, people will come with their work but it will do them no good, except him whose work be accepted by me and Ali bin Abu Talib, after the acceptance of his Imamatus.
13. And from Fatimah (peace be on her) said she: said the Apostle of Allah, he whose master I am Ali is his master, and he whose Imam I am Ali is his Imam.
14. And from Ummi Salama, said she: said the Apostle of Allah, had not Allah created Ali there would have been no consort for Fatimah.

15. And from Alkama bin Qais and Aswad bin Yazid, said they: we came to Abu Ayyub Al Ansari and said, O Abu Ayyub, verily Allah honoured thee through His Apostle, when He inspired his she-camel so that it sat down at thy door. Thus the Apostle of Allah conferred on thee an excellence with which he distinguished thee. Please tell us about thy going out with Ali fighting against the people of La ilaha illa Allah. Then said Abu Ayyub, I swear unto you by Allah, that the Apostle of Allah was with me in this house in which you are with me, and there was nobody else in the house except the Apostle of Allah, and Ali was sitting ou his right and I on his left, and Anas was standing before him, when the door shook. Then the Apostle of Allah said, look at the door, who is at the door? Then Anas went forth and reported O Apostle of Allah, It is Ammar. Then the Apostle of Allah said, "Open for Ammar the pure, the purified." Then Anas opened the door and Ammar came to the Apostle of Allah. Said the Apostle of Allah: O Ammar, there will shortly be among my Ummat some scandals till swords will ply among them, till some of them will slay some others. So when thou seest this it is compulsory on thee to follow this Aalaa on my right, meaning Ali bin Abu Talib. If all men

walk in one valley and Ali walks in another then walk in the valley of Ali and leave all other men. O Ammar Ali will not cause thee to deviate from the right guidance and will not lead thee to ruin. O Ammar obedience to Ali is my obedience, and my obedience is obedience to Allah.

16. And from Abu Jafar al-Baqir (peace be on him), with reference to the verse: O believers enter completely into the *silm* (peaceful government) and follow not the footsteps of Satan for he is your declared enemy,¹ meaning Ali's government and of the Vasis after him.

CHAPTER VI

That Ali is the brother of the Apostle of Allah and his Vasi and obedience to him is obedience to Allah

1. From Jabir, said he: said the Apostle of Allah, I saw written on the door of the Paradise: there is no object of worship except Allah, Muhammad is the Apostle of Allah and Ali is brother of the Apostle of Allah.

¹ The Quran 2:208.

2. And from Anas said he: said the Apostle of Allah, verily Allah selected me over all the prophets, and¹ chose for me a Vasi, and I chose my cousin for my Vasi, and He strengthened with him my arm as he had strengthened the arm of Moses with his brother Aaron; and he is my Caliph and Vazir, and were there to be a Prophet after me, verily prophetship would have been conferred on him.

3. From Abu Musa al-Ashari, said he: I was with the Apostle of Allah in the middle of the day of Arafah, and Abu Bakr, Omar, Othman and a number of companions and Ali were with him. Then he turned to Abu Bakr and said, O Abu Bakr, this whom thou seest is my Vazir in the heaven and my Vazir in the earth meaning Ali bin Abu Talib. Therefore if thou likest to meet Allah while He is satisfied with thee then please Ali; for verily his satisfaction is Allah's satisfaction, and his wrath is Allah's wrath.

4. And from Omar: verily the Apostle of Allah instituted brotherhood between his companions, then said, this is Ali my brother in this world and the next, and my Caliph in my family, and my Vasi in my Ummat, and

1 The words (and allowed me to choose for me a Vasi,) seems to have been left out. Vide the Introduction.

heir to my knowledge and payer of my debts; to him belongs my wealth; his benefit is my benefit, his love is my love: he who loves him verily loves me and he who hates him verily hates me.

5. From Abu Laila al-Ghifari, said he: said the Apostle of Allah, shortly after me there will be disorder; so when it happens then adhere to Ali; for verily he is the great separator between wrong and right. Similar to this is reported in Firdous.
6. From Ibni Abbas, said he: said the Apostle of Allah, verily Allah, the Exalted, has enjoined obedience to me and to my Ahlul Bait on the men in particular, and on the creatures in general. It was asked O Apostle of Allah who were the men and the creatures? Said he: the men means the inhabitants of Mecca, and the creatures means the creatures of Allah out of those possessing souls.
7. From Ali al-Murtaza, said he: said the Apostle of Allah, verily I like for thee what I like for myself and dislike for thee what I dislike for myself.
8. And from him (peace be on him) said he: said

the Apostle of Allah, on the night I was taken to the sky, the angels met me with good news in every sky, till Gabriel met in a concourse of angels, and said, O Muhammad, if thy Ummat were united on the love of Ali bin Abu Talib Allah would not have created the fire of Hell.

9. And from Zuhri, said he: I heard Anas bin Malik saying, by Allah except whom there is no object of worship, I heard the Apostle of Allah saying: the heading of the workroll of the believer is the love of Ali bin Abu Talib.
10. And from Ali bin Abu Talib, said he: said the Apostle of Allah, verily Allah has ordered me to love four men, viz., Ali and Salman, and Abu Zer and Meqdad.
11. And from Jabir, said he: said the Apostle of Allah, it was written on the door of Paradise: There is no object of worship save Allah, Muhammad is the Apostle of Allah and Ali is brother of the Apostle of Allah, one thousand years before the creation of the heaven and the earth.
12. And from Abu Rafey from his father: on the day of the Battle of Ohad a crier proclaimed: there is no sword keener than Zulfikar, and no warrior more valiant than Ali.

13. And from Ibni Abbas, said he: said the Apostle of Allah, Ali's love consumes sins, as fire consumes fuel.
14. And from Omar, said he: said the Apostle of Allah, Ali's love gives immunity from the fire of Hell.
15. And from Ali (peace be on him): said the Apostle of Allah, O Ali he who loves thee will be with the Apostles, in their ranks, on Doomsday, and he who dies and hates thee then he dies thoughtlessly a Jew or a Christian.
16. From Jabir, said he: said the Apostle of Allah, the Exalted, verily Allah placed the progeny of every Apostle in his loins and placed my progeny in Ali's loins.
17. From Ali al-Murtaza, said he: said the Apostle of Allah, Ali's palm is my palm.
18. And from Abu Bakr, said he: said the Apostle of Allah (peace be on him and his descendants) O Abu Bakr my palm and Ali's palm are equal in Equity.
19. And from Maaz, said he: said the Apostle of Allah, Ali's love is a virtue with which no vice

can cause injury, and Ali's malice is a vice with which no virtue can do any good.

20. And from Muhammad bin al-Hanafiah, said he: said the Apostle of Allah, verily Allah has appointed Ali the leader of Muslims to the Paradise, through him they will enter into the Paradise, and through him they will enter into the fire, and through him they will be punished on doomsday: How will be that? asked the companions. Said Muhammad bin al-Hanafiah, said the Apostle of Allah (peace be on him) through his love they will enter into the Paradise, and through his enmity they will enter into the fire, and will be punished.
21. And from Ali al-Murtaza (peace be on him) said he: said the Apostle of Allah, were a servant to worship Allah for a period as long as Noah stayed among his nation, and possessed a mountain of gold like Ohad and spent it in the cause of Allah, and his life were prolonged so that he could perform 1,000 pilgrimages on foot, and then he were slain wrongfully between Safa and Merwah, yet he did not recognise thy Vilayet, he will never smell the scent of the Paradise and will never enter into it.

22. And from Abdullah bin al Salam, said he: I said O Apostle of Allah: tell me about the Lawa-ul-Hamd, what is its description. Said he (peace be on him): Its length is 1,000 yards, its pole is of red ruby, its handle is of bright pearls; its top is of green emerald. It has three flags; one flag stretches to the East and another to the West, and the third in the middle of the world, on which are written three lines the first line is, Bismillahir Rahmanir Rahim, and the second line is Alhamdu lillahi Rabbil Alameen and the third line reads La ilaha illa Allahu, Mumammadur Rasul ullahi, Aliyun Vali ullahi. The length of each line is one thousand days.

Said Abdullah: true O Apostle of Allah, then who will bear it? Said he, he will bear it who bears my standard in the world viz Ali bin Abu Talib, and he whose name Allah wrote down, before He created the heavens and the earth. True, said Abdullah, but who will take shelter beneath thy standard? Said he, the believers, friends of Allah, and followers of truth, my followers and friends, and Ali's followers and friends. Therefore happiness to them and a handsome return. And woe to him who treats me as liar in the matter of Ali, or treats Ali as liar in removing him from his position in which Allah has placed him.

23. From Abu Said al-Khudri, said he: said the Apostle of Allah, when Allah will have finished the reckoning of all the servants, He will order two angles who will post themselves on the Sirat¹ so that no one will cross the Sirat except with a passport of Vilayet from Ali. And he with whom there is no passport Allah will throw him face downward into the fire.
24. And from Rafey bondsman of the Apostle of Allah: verily the Apostle of Allah said, he who does not recognise Ali's title is one of the three, either son of a whore, or his mother conceived him in impurity, or a hypocrite.

CHAPTER VII

Describing Ali's excellencies, and that Ali will repay the debt of the Apostle of Allah, and that his belief excelled the belief of all creatures and that he was the greatest man after the Apostle of Allah (peace be on him)

1. Ali bin Abi Hashim from Omar, said he: Salman al-Farsi passed by us and he intended to inquire after the health of a sick man, and

¹ Name of the bridge across the Hell.

we were sitting in a circle and one of us was saying, if I wish I can inform you of the most excellent man in this Ummat after its Prophet or after our Prophet and superior to these two men Abu Bakr and Omar. Then Salman stood up and said, yes by Allah if I wished I could inform you of the most excellent man of this Ummat after its Prophet and superior to these two men Abu Bakr and Omar. Then Salman went away. Afterwards it was said to him: O Abu Abdullah what didst thou say? Said Salman, I approached the Apostle of Allah and he was in the throes of death and asked: O Apostle of Allah hast thou made a will? Said he: O Salman! Dost thou know who are the Vasis? Allah and His Apostle know best, said I. Said he, Adam his Vasi was Shith and he was the most excellent of the sons of Adam whom he left behind, and Sam was the Vasi of Noah and he was most excellent of those whom Noah left behind. And Moses' Vasi was Joshua and he was the most excellent man whom Moses left behind, and Aseh bin Berkhia was Soloman's Vasi and he was the most excellent whom he left behind, and Simeon bin Terkhia was the Vasi of Jesus and was the most excellent whom Jesus left behiud, and I have made my will to Ali and he is the most excellent of those I leave behind.

2. And from Abi Wail, from Abdullah bin Omar, said he: when we counted the companions of the Prophet we used to say Abu Bakr, and Omar and Othman. Then a man interposed saying, "O Abu Abdullah then Ali?" Said bin Omar, Ali belongs to the Ahlul Bait, no one else can be compared to him, with the Apostle of Allah in his high station, verily Allah hath said, and to those who have believed whose offsprings have followed them in the faith, will We again unite their offspring. So Fatimah is with the Apostle of Allah in his high station and Ali is with her.
3. And from Ahmad bin Muhammad al-Karzari al-Baghdadi, said he: I heard Abdullah bin Ahmad bin Hambal saying, my father was questioned about the precedence, then he said: Abu Bakr, Omar and Othman, then he became silent. Then Abdullah asked, O father what about Ali bin Abu Talib? Said he: Ali is from the Ahlul Bait, these men cannot be compared to him.
4. And from Ibni Abbas, said he: said the Apostle of Allah, the most excellent of men in this my time is Ali and the most excellent of women ancient and modern is Fatimah (peace be on her).

5. And from Jabir, said he: said the Apostle of Allah, one day in the presence of the Mohajirs and Ansars, O Ali were a man to worship Allah as He deserves, and then he doubted about thee and thy Ahlul Bait being the best of mankind he will be thrown into the fire.
6. And from Salman, said he: said the Apostle of Allah, the first of you to arrive at the Houz and the first of you who embraced Islam is Ali bin Abu Talib.
7. And from Anas, said he: said the Apostle of Allah, verily my brother, and my Vazir, and my Caliph in my family, and the best of those I leave behind me, who will repay my debt and will fulfil my promises is Ali bin Abu Talib.
8. And from Abu Hamza Assamali, from Abu Jafar al-Baqir, from his forefather (peace be on them) said he: when the Apostle of Allah fell ill in the illness in which he died, his head was in Ali's bosom and Abbas was driving away flies from him, and the house was chokeful with the Mohajirs and Ansars. Then he said: O uncle wilt thou accept my testament and fulfil my promises? "I am a man of advanced age and have a large family," replied Abbas.

Then he repeated the request to him three times and every time Abbas gave the same reply. Then the Apostle (peace be on him), said: O Ali wilt thou accept my testament and fulfil my promises? Then tears checked him and he could not answer. Then he repeated to Allah. Then said Ali, "yes O Apostle of Allah, may my father and mother be your sacrifice." Then said the Apostle of Allah, thou art my brother and my Vasi and Vazir, and my Caliph. Then he said, O Bilal bring Zulfikar the sword of the Apostle of Allah. Then Bilal brought it and placed it before the Apostle of Allah. Then he said, O Bilal bring Zan Najdain the helmet of the Apostle of Allah. Then Bilal brought it and placed it. Then he said, O Bilal bring Zatul Fuzool, the armour of the Apostle of Allah. And Bilal brought it. Then he said, O Bilal bring Almutrajaz the steed of the Apostle of Allah. Then he brought it and tied it up. Then he said, O Bilal bring Azba the dromedary of the Apostle of Allah. Then Bilal brought it and tied it up. Then he said, O Bilal bring Aasahaba, the mantle of the Apostle of Allah, and he brought it. Then he said, bring Mumshooq the whip of the Apostle of Allah, and Bilal brought it. Then he continued to send for one thing after another, till the band with which he used to tie up his belly in battle.

Then he took off his ring and made it over to Ali, then said, take away all of it and keep it in thy house in the presence of the Mohajirs and the Ansars. It is not competent to any one to dispute with thee about it, after me. Then Ameerul Momineen took away all the things and deposited them in his house and came back.

9. And from Abu Saleh, from Abu Said and from Abu Hurairah: The Apostle of Allah deputed Abu Bakr with the Chapter of the Quran entitled Immunity; but when he reached the valley of Zijnan, he heard the grunt of Ali's she-camel and recognized Ali. What are the instructions about me? he inquired. "Good" replied Ali.

The Apostle of Allah has commissioned me to proclaim the Immunity. So when we returned, Abu Bakr went to the Apostle of Allah and said, O Apostle of Allah, what about me? It is all well, said the Prophet, and thou art my companion in the cave except that no one can proclaim on my behalf but myself or a man from me, meaning Ali (peace be on him).

10. From Abdullah Jowashriqa bin Murrah al-Armi from his grandfather, said he: two

men came to Omar bin al-Khattab and asked him about the divorce of a slave girl. So he went with them to a group in which there was a man having no hair on his forehead and said: O Asla, what do you say about the divorce of a slave girl. Then Asla replied with his finger and made a sign with his forefinger and the one next to it. So Omar turned towards them. Then one of them said, glory to Allah, we came to thee while thou art Ameerul Momineen, and we asked of thee a problem, then thou earnest to a man, who by Allah, did not even speak to thee. Said Omar, dost thou know who is he? "No" replied the man. Said Omar, this is Ali bin Abu Talib. I bear witness that I heard the Apostle of Allah saying: If the belief of the denizens of the heaven and the earth were placed in a scale, and Ali's belief were placed in the other scale, verily Ali's belief will turn out heavier.

11. And from Salman, said he, said the Apostle of Allah: Ali bin Abu Talib is the most learned man of my Ummat, after me.
12. And from Abu Zer, said he, said the Apostle of Allah, Ali is the door of my knowledge, the exponent to my Ummat after me of the mission with which I have been sent. His love

is belief and his enmity is hypocrisy, look at him is kindness and his friendship is an act of adoration. Reported by Abu Naim with its authorities.

13. And from Sufian al-Sawri, from Mausor, from Ibrahim al-Nakhee, from Alqama, said he: I was with Ibni Masood when he was questioned about Ali. Then he said, said the Apostle of Allah, wisdom was divided into ten parts, nine of which were given to Ali and one part to the rest of mankind.
14. And from Ibni Abbas, said he: said the Apostle of Allah, knowledge was divided into ten parts of which nine parts were given to Ali and he is the most learned of men as regards the tenth part also.
15. And from Jabir, said he: said the Apostle of Allah, I am the city of knowledge and Ali is its gate.
16. And from Jabir, said he: said the Apostle of Allah, to Ali, O Ali thy status in relation to me is that of Aaron to Moses, except that verily there is no prophet after me.

(a) Close your doors; for verily Ali is from me

and I am from Ali and he is to me in the position of Aaron to Moses, except that there is no prophet after me.

(b) O Ali thou art my brother in this world and the next, and I have chosen thee for my Caliph; thou art from me and I from thee, thou art from me in the position of Aaron to Moses, except that there will be no prophet after me.

(c) From Asma bint Umais, said she: I served as midwife to Fatimah, at Hasan's birth. Then the Apostle of Allah came and said to me, O Asma, "Bring my son." So I handed over the baby to him in a yellow piece of cloth. He threw away the yellow cloth remarking, "Did not I instruct you not to wrap up a baby in a yellow cloth;" then I wrapped him up in white cloth. Then He took up the baby and pronounced Azan in its right ear and Aqamet in its left ear. Then asked Ali, what name hast thou given to my son? I was not the person to anticipate thee in this matter, replied Ali and I will not anticipate my Lord in it, rejoined the Apostle.

Then Gabriel came down, and said, O Muhammad

my Lord sends thee Salam and sayeth to thee Ali is to thee in the position of Aaron to Moses but there will be no prophet after thee. Therefore name this thy son with the name of the son of Aaron. What was the name of Aaron's son, O Gabriel? asked the Prophet. Shabbar replied Gabriel. But my language is Arabic, said the Prophet. Then name him Hasan, replied Gabriel. (Reported in Zakharitul Uqba) also in Sahifai Rizaviah on the authority of Imam Raza and his forefathers (peace be on them) with the following addition.

Then, when it was the seventh day the Prophet (peace be on him) performed the tonsure of the baby and killed two nice rams and the baby's head was shaved and silver equal in weight to its hair was given away in charity and its head was painted with Khalooq; the Prophet remarked, O Asma painting the head with blood was the practice of the days of ignorance. Says Asma and when after a year Husain was born the same thing took place and the Apostle of Allah named him Husain in lieu of Shabbeer.

17. And from Ibni Abbas, said he: said the Apostle of Allah, knowledge was divided into ten parts, nine of which were given to Ali and he is the most learned of men as regards the tenth part also.

18. And from Ibn Omar said he: said the Apostle of Allah to Ali, thy status in relation to me is that of my head to my body.
19. And from Jabir, from the Prophet (peace be on him): there is no good in any community in which there is no one of the sons of Ali enjoining good and forbidding evil.
20. From the same: said the Apostle of Allah (peace be on him) I am the warner of this Ummat and Ali is its guide.¹

The following corroborating traditions have been quoted by the commentator from other authors. The Apostle of Allah took Ali's hand and placed it on his own breast, then repeated, "Thou art only a warner." Then placed his hand on Ali's breast, then said, And thou art for every nation a guide, and added it means thou art the illuminator of the creation and the beacon of the path of truth and prince of the reciters of the Quran and I bear witness that thou art really such. Said the Apostle of Allah to his companions, and if you make Ali your Ameer, (and I do not see that you will do it) you will find him a guide rightly guided, who will lead you on the straight path.

¹ The Quran, 13:7.

CHAPTER VIII

Describing that the Apostle of Allah and Ali were from the same Nur and that the excellencies conferred on them were not bestowed on any one else

1. From Ali (peace be on him) said he: the Apostle of Allah went with me to break the idols, and said to me sit down. So I sat down by the side of the Kaaba. Then the Apostle of Allah mounted on my shoulder and said, "Stand up with me to enable me to reach the idols." So I stood up bearing him. But when he saw me weak under him he asked me to sit down. Then I sat down close to the Kaaba and he got down from me and sat down. Then said, O Ali mount on my shoulder. I complied. Then the Prophet stood up bearing me, till I thought that I could reach the sky if I wished and I got on the top of the Kaaba, and the Apostle of Allah drew aside. Then I felled down the biggest idol of those which belonged to the Quraish. It was of copper fixed with iron bars reaching to the ground. Then said the Apostle of Allah, shake it. So I did not cease shaking it while the Apostle of Allah continued urging me. So

I continued till I uprooted it. Then he said, pound it, pound it, so I pounded it and broke it into pieces and got down.

2. From Abu Zer al-Ghifari, said he: "I heard the Apostle of Allah saying: Verily Allah cast a searching glance at the earth from His Arsh, without being subject to any change of condition or decay, then He chose me and chose for me Ali as son-in-law and made him the chief of all the ancients and moderns and the Apostles and the messengers, and he is the Rukn,¹ and the Muqam² and the Houz³ and the Zamzam³ and the supreme Mashaar⁴ and the great Jomarat⁴ to the right of which is the Safa⁵ and to the left the Marwa;⁵ and Allah hath bestowed on him what He never bestowed on any one of the prophets, and the angels nigh unto Him. And what is that O Apostle of Allah? we inquired. Said he, Allah gave him Fatimah, the virgin, the pure, who depends entirely on Allah and is distinguished for her virtue

1 The side of the Kaaba in which the Black Stone is fixed.

2 The starting place of Abraham.

3 The Houzi-Kawther or the sacred well of Zamzam.

4 The monument which the pilgrims come across when they proceed from Arafat.

5 Names of two hills in the sacred territory of Mecca; vide 2:158. All these are sacred monuments and held in reverence by Muslims.

and did not give such a wife to any of the prophets, and He gave him sons Hasan and Husain (peace be on them) and did not give any one else sons like them, and He gave him father-in-law like me and none else has father-in-law like me, and Allah gave him the Houz¹ and allotted to him the distribution of Paradise and Hell and did not give this office to the angels, and placed his Shias in the Paradise, and gave him brother like me and no one else has brother like me. O body of men, whoever wishes to quench the wrath of Allah, and wishes that Allah may accept his work, he should look² at Ali bin Abu Talib for the look at him increases the faith and verily Ali's love melts away sins as fire melts away lead."

3. And from Umme Salama, said she: I heard the Apostle of Allah saying, the men are called believers on account of Ali, and had Ali not believed there would have been no believer in my Ummat and he was named Mukhtar (the chosen) because Allah chose him; and he was named Murtaza (the approved) because Allah approved him; and he was named Ali because no one was given this name before him;

1 The Houzi-Kawther.

2 According to another reading "should love Ali bin Abu Talib, for Ali's love increases the faith and melts away sins etc".

and Fatimah was named Batool because she depends entirely on Allah and is distinguished, by her virtue in this world and the next; and Mariam was named Batool because she gave birth to Jesus, in virginity.

(a) Said the Apostle of Allah: O Ali if thou didst not come into being, believers after thee could not have been known.

(b) Said Ibni Abbas: whatever Allah sent down beginning with “O people who have believed,!” but Ali is their leader and their chief; and verily Allah reproved the companions of Muhammad in more than one place but never mentioned Ali save with commendation.

(c) Ahmad Hambal: 300 verses were revealed about Ali.¹

The excellencies mentioned about Ali have not been mentioned about any one of the companions of the Prophet; and 300 verses were revealed particularly about Ali.

4. From Ibni Abbas about naming the Ameerul

1 (a) (b) and (c) do not belong to the text but have been quoted by the commentator in support of the above.

Momineen Ali with the name of Ali. When Fatimah bint Asad conceived Ali, she said to Abu Talib, I am entitled to name the child, while Abu Talib said that he had the right. So they referred to Waraqa bin Naufil, who decided that if a male child is born, the right of naming will belong to the father and in case a female was born the right will belong to the mother; so when a male child was born she asked Abu Talib to name his son and he said I name him Harith. I will not name my son Harith, replied Fatimah. Why? inquired Abu Talib. Because it is one of the names of the devil. Then he said, come let us go on mount Abu Qubais at night and pray to the Lord of the blue firmament, perhaps He may inform us of something in this matter. So when the evening came and darkness surrounded, they went out and climbed up the Abu Qubais; and on reaching there Abu Talib recited the following lines:

O Lord of the dark night, and the bringer out of the bright luminary, disclose to us Thy firm prescribed command, what name should we give to this child.

Presently Abu Talib heard a fearful rustling from the sky and lifted up his eye and saw a tablet of emerald bearing the following couplets. So Abu Talib held it firmly with both hands and pressed it to his breast.

You two have been distinguished with a pure intelligent, chosen, approved son. And his name from the High and Mighty is Ali derived from Ali.

Abu Talib was intensely pleased and performed his tonsure killing 20 camels, and gave a feast on his happy nativity. And the tablet remained hung up in the sacred House of Kaaba and thereby the Banu Hashim boasted on the Quraish, till it (the Kaaba) was demolished by Abdul Malik bin Merwan when he fought against Abdullah bin Zubair.

5. And from Jabir, said he: said the Apostle of Allah, he who desires to look at Israfil in his awefulness, and at Michael in his dignity and at Gabriel in his majesty and at Adam in his gracefulness and at Noah in his goodness, and at Abraham in his sincerity to Allah, and at Jochah in his honour, and at Joseph in his beauty and at John in his asceticism and at Jesus in his conduct, and at Janus in his chasteness and at Muhammad in the perfection of his goodness and courtesy then he should look at Ali, for verily in him there are 30 characteristics of the Apostles. Allah has collectd them in him and did not collect them in any one else besides him.
6. And from Salman, said he: said the Apostle of

Allah, I and Ali were created of one and the same Nur, four thousand years before Allah created Adam; so when Allah created Adam He mixed this Nur in the loins of Adam, so it continued in the same repository, till the two divided in the loins of Abdul Muttalib, and in me is the prophetship and in Ali the vicegerency (Caliphate).

7. And from him, said he: said the Apostle of Allah, I and Ali were a Nur suspended before Allah the Exalted, and this Nur existed 12 thousand years before Allah created Adam. So when Allah created Adam He deposited this Nur in his loins, so it never ceases to be in the same receptacle, till the two separated in the loins of Abdul Muttalib. So I am a part and Ali is a part.
8. And from Ibni Abbas, said he: said the Apostle of Allah, I and Ali are from one tree and the men are from different trees.

And from the same reporter, said he: said the Apostle of Allah, Allah created the prophets from different trees, and created me and Ali from one tree; so I am its root and Ali its branch and Hasan and Husain are its fruits, and our Shias are its leaves. Therefore he who adheres to it or to same

part of it achieves salvation, and he who deviates from it is lost.

9. And from Abu Zer, said he: I heard the Apostle of Allah saying, verily Allah, the Exalted hath aided this religion with Ali, and he is from me and I from him, and “with such can he be compared who rests up clear proof from his Lord and is followed by a witness from himself”¹ was revealed concerning him. The Ameerul Momineen is reported to have declared from the Mimber at Kufa: There is nobody among Quraish on whose head razor is plied but Allah hath revealed one or two verses about him either in praise or censure and I know them. Then a man stood up and asked, what was revealed about thee O Ameerul Momineen? Hast thou recited the Sura Hood? replied Ali (peace be on him).

“Yes” replied the questioner. Then hast thou read, “Is he who rests upou clear proof from his Lord and is followed by a witness from himself” “Yes,” replied the man. Then said Ameerul Momineen, the man who rests upon clear proof from his Lord is Muhammad, and I am the witness that followed him from himself.

¹ The Quran, 11:17.

10. And from Ali, said he: said the Apostle of Allah, I and Ali have been created from one Nur.

11. And from the same, said he: said the Apostle of Allah, O Ali I saw thy name close to my name in four places. So I became familiar with them by looking at them. When I arrived at Jerusalem in my ascension towards the sky, I found written on a stone there, "There is no God but Allah, Muhammad is the Apostle of Allah. I have helped him with his Vazir and have aided him with his Vazir." So I asked Gabriel who is my vazir? Ali bin Abu Talib, he replied. Then when I reached the Sidratul Muntaha I found on it, "Verily I am Allah, there is no God but Me alone and Muhammad is My chosen one out of My creation, I have helped him with his Vazir and have aided him with his Vazir." So I asked Gabriel who is my Vazir? Ali bin Abu Talib, he replied. Subsequently when I passed beyond the Sidratul Muntaha and reached the Arsh of the Lord of the world I found written on its pillars, "Verily I am Allah there is no God but Me, Muhammad is My favourite out of My creation. I have helped him with his Vazir and have succoured him with his Vazir." Afterwards when I came down to the Paradise I found written on its gate "There

is no God except Me; Muhammad is My Habib from My creation, I have assisted him with his Vazir.”

Maulana Abul Qasim the commentator has quoted the following in support of the above:-

(a) He it is who hath strengthened thee with His help, and with the faithful.¹

(b) O Prophet Allah, and such of the faithful as follow thee, will be sufficient for thee.² Said the Apostle of Allah, on the night of ascension, I saw written on the Arsh, “There is no God except Me, alone, having neither partner nor colleague; Muhammad is My Apostle; I have helped him with Ali”; and added, This is the meaning of “He it is who hath strengthened thee with his help etc.” Said the Apostle of Allah, Gabriel came to me and he stretched out his wings so I noticed written on one of them, “There is no God except Allah, Muhammad is the Prophet, and on the other wing there is no God but Allah, Ali is the Vasi (vicegerent).”

12. And from Anas, said he: said the Apostle of Allah, Gabriel reported to me from Allah the

1 The Quran, 8:64.

2 The Quran, 8:65.

Exalted, that Allah loved Ali to an extent to which He does not love the angels, nor the prophets nor the sent ones and that no Tasbih (rosary) is told, but Allah creates an angel who asks forgiveness for Ali's friends and Shias till the Day of Resurrection.

13. And from Jabir, said he: said the Apostle of Allah By Him who raised me up as a Prophet with truth, verily the angels ask forgiveness for Ali and are tender to him and his Shias more than a father is to his son.
14. And from Jabir, said he: the Apostle of Allah called Ali on the day of Taif, and held secret conference with him. Then the people remarked, "He had a long conference with his cousin." Then the Apostle of Allah said, I did not talk secrets to him but Allah talked secrets to him.
15. And from Amir bin Saad bin Abi Waqqas from his father: said he, I heard the Apostle of Allah's declaration on the day of Khaiber, "Surely I will give the standard to a man whom Allah loves and His Apostle and who loves Allah and His Prophet", and we coveted for it. Then the Apostle said, call Ali to me. So Ali was brought with sore eyes. Said the

Prophet, apply his saliva to Ali's eyes and he was cured; and handed over the standard to him, and Allah gave him victory.

16. From Anas bin Malik, said he: there was a roasted bird before the Prophet, so he said, O Allah bring me the most beloved of Thy creatures or the most beloved of creatures unto Thee, partake of this bird with me. He repeated this three times, then Ali came all the three times and the two ate together.

CHAPTER IX

Explaining that the Keys of Paradise and Hell are in Ali's hand

1. From Abu Saeed al Khudri, said he: said the Apostle of Allah, verily Allah hath given me the keys of the Paradise and Hell. Then said, "O Salman, tell Ali thou mayest expel whomsoever thou wishest and introduce whomsoever thou wishest."
2. And from Zaid bin Aslam, said he: said the Apostle of Allah to Ali, O Ali happiness to thee, happiness to thee; who is like to thee while the angels long for thee and the

Paradise is for thee. Verily when the Day of Resurrection will arrive, a Mimeter of Nur will be erected for me, and a Mimeter of Nur for Abraham and a Mimeter of Nur for thee and thou wilt sit on it, and a crier will proclaim happiness and felicitations to the Vasi (who sits between the Habib and the Khalil.) When the keys of the Paradise and the Hell will be brought to me and I will hand them over to thee.

3. From Ibni Abbas said he: said the Apostle of Allah to him. Adhere to Ali for verily the truth is on his tongue, and hypocrisy is aside from him. He is the lock of the Paradise and its key and he is the lock of Hell and its key; through him they will enter into the Paradise and through him they will enter into the Hell.
4. And from Jabir, said he: said the Apostle of Allah, when the doomsday will arrive, Gabriel and Michael will bring me two bunches of keys, a bunch of the keys of Paradise and a bunch of the keys of Hell; and on the Keys of Paradise there will be the names of the believers from among his Shias, and on the keys of Hell will be the names of his enemies. Then the two angels will say to me: O Ahmad this is thy enemy and this is

thy friend so hand over the two bunches to Ali bin Abu Talib so that he may order concerning them whatever he intends for by Him who distributes subsistences; his enemy will never enter into the Paradise, nor will his friend ever enter into the Hell.

5. And from Masrooq, from Ayeshah, said she: I heard the Apostle of Allah saying to Ali, it is enough for thee that there will be no remorse to thy friend at his death, nor solitude within his grave, nor terror on the doomsday.
6. And from Ali, said he: said the Apostle of Allah, do not scorn the Shias of Ali, for verily an individual of them will intercede for masses like Rabiah and Muzer.
7. And from Ibni Abbas from the Apostle of Allah: said he, Ali and his Shias will be successful on the Day of Resurrection.
8. From Ali al-Murtaza, said he: said the Apostle of Allah, convey happy tidings to thy Shias, I will intercede for them on the Day of Judgment at a time or in the day when wealth and sons will be of no avail except my intercession.

9. And from him, from the Prophet: that he said, O Ali verily thou wilt knock the door of the Paradise and wilt enter into it without reckoning. Thou wilt be the first to knock the door of the Paradise and wilt enter into it with thy Shias without reckoning. (Sehah.)

Said the Apostle of Allah, O Ali thou and thy comrades will be in the Paradise and thy Shias will be in the Paradise. (Swauiq.)

10. And from the Prophet: he whose lost speech will be invocation of blessings on me and on Ali, it will cause him to enter into the Paradise.
11. And from Ibni Omar, said he: we were praying with the Apostle of Allah when he turned upon us and said, O men, this is my heir after me in this world and the next, therefore preserve him meaning Ali.
12. And from Jabir: the first schism in Islam was opposition to Ali.
13. And from Ali, from the Prophet: said he, none of the Ansars shall bear enmity to thee except him who has a Jewish origin.

Who dies bearing in his heart malice to Ali, dies a Jew or a Christian. (Dailomi.)

He who bears grudge to the Ahlul Bait is a hypocrite.

14. And from Omar, from the Apostle of Allah, that he said, he of us who excels in goodness, will excel in the Paradise and he who keeps midway between good and bad will be saved, and such of us who are unjust to our soul will be forgiven.¹ Moreover, We have made the Book an heritage to those of our servants whom We have chosen. Some of them injure themselves by evil deeds; others keep the midway between good and evil; and others, by the permission of Allah, outstrip in goodness; this is the great merit. 35:32.

Said the Apostle of Allah, I begged my Lord that He should not place any of my Ahlul Bait into Hell; and He granted my request. (Swaiuq.)

Said the Apostle of Allah to Ali, verily Allah hath forgiven thee, and thy offspring, and thy sons, and thy Shias; therefore be happy for verily thou art great in intelligence and deep in knowledge.

Said the Apostle of Allah, verily Fatimah protected

¹ The following verse and hadithes have been quoted by the commentator in support of the above. They do not belong to the text.

her chastity, therefore Allah saved her and her progeny from the hell fire. (Sawauiq).

Said the Apostle of Allah to Ali, “Art not thou satisfied that thou will be with me in Paradise, and Hasan and Husain and our progeny will be behind our back, and our wives will be behind our offspring and our Shias will be on our right and our left.”

15. And from Ali, said he: said the Apostle of Allah, “Verily O Ali thou art my brother and my companion in Paradise. By Allah, O Ali I did not keep thee back but for myself, and thou art my brother in this world and the next.”

16. And from Abu Zer, said he: said the Apostle of Allah to Ali, “He who obeys me obeys Allah, and he who obeys thee, verily obeys me; and he who disobeys me disobeys Allah, and he who disobeys thee verily he disobeys me.”

¹O ye who believe obey Allah and obey the Apostle, and those among you invested with authority.

1 The Qur’an, 4:59; This verse and the following hadithes have been quoted by the commentator in support of the above. They do not belong to the text.

Said the Apostle of Allah, who obeyed me verily he obeyed Allah and who disobeyed me verily he disobeyed Allah, and who disobeyed me disobeyed Allah, and who obeyed the Ameer appointed by me verily he obeyed me, and he who disobeyed my Ameer verily he disobeyed me.

Said the Apostle of Allah, O Ali thou art my Caliph in the matter of every believer male and female, after me.

What do you intend from Ali, (three times) Ali is from me and I am from him, Ali is the master of every believer male and female, after me.

17. And from Imran bin al-Hashim, said he: said the Apostle of Allah, I begged of my Lord not to throw any of my Ahlul Bait into the fire, and He granted my request. O Banu Hashim, and according to another reading, O Banu Abdul Muttalib, verily I have asked Allah, the Exalted to make you merciful and noble, and I have requested Him to guide your misguided, and to give security to such of you as is in fear, and to satisfy your hungry ones.

18. And from Abu Said al-Khudri, said he: said the Apostle of Allah, concerning the words

of Allah: "Set them forth.¹ They shall be questioned about Ali's Vilayat" - as reported in Jawahrul Akhabar. We were with the Apostle of Allah, when he said, by Him in Whose hand is my soul, no servant's foot shall move on the Day of Resurrection till he is questioned about four things; about his age in what he consumed it; and about his body in what he wore it out; and about his wealth from what sources he acquired it and in what things he expended it; and about the love of us the Ahlul Bait. Then Omar asked what is the sign of love of you the Ahlul Bait, after thee, O Apostle of Allah? Then the Apostle of Allah put his hand on Ali's head and said, this is the sign of our love that he who loves him verily he loves us, and he who hates him verily he hates us.

19. And from Atba bin al-Azhar, from Yahya bin Aqil, said he: I heard Ali saying, said the Apostle of Allah, verily Allah ordered me that I should marry Fatimah with Ali, on one-fifth of the world or one-fourth of it, (the doubt being Atba's). Therefore he Who walks on the earth while he hates thee concerning the world, then the world and walking in it is banned to him.

¹ The Quran, 37:24

Said the Apostle of Allah, O Ali verily Allah the Exalted hath wedded Fatimah to thee, and ordained the earth for her dowry; therefore he walks on it hating thee walks wrongfully.

Some Jews asked Ali, what does the ass say in its braying? It says, "May Allah curse the tithes-gatherer," he replied, and it brays in the race of the devils, He replied. Then they asked, pray tell us what does the frog say in its creaking? It says, glory to Allah, my Lord, the adored, and glorified in the depths of the seas. Then they asked, what does the dove say in its cooing? It says, O Allah curse the enemies of the offspring of Muhammad. On hearing this two of the Jews embraced Islam.

CHAPTER X

Regarding the Number of the Holy Imams and that Mahdi is one of them (Peace be on them)

1. From Shuabi, from Omar bin Qais, bin Abdullah, said he: we were sitting in a group, in which Abdullah bin Masud was also present, when there came an Arab of the desert and asked "Which of you is Abdullah bin Masud?" "I am Abdullah bin Masud" replied Abdullah.

Then the Arab asked, “Did your Prophet tell you how many Caliphs will be after him?” “Yes,” said Ibni Masud “twelve according to the chiefs of the tribes of Israel.”

2. And from Shuabi, from Masruq, said he: when Abdullah bin Masud was among us, and we were showing our scriptures to him, a young man asked him, did your master, your Prophet, tell you how many Caliphs there will be after him? Thou art of young age, said Ibni Masud, and this is a thing which nobody asked me before thee, “Yes our Prophet informed us that there will be twelve Caliphs after him, according to the number of the chiefs of Banu Israel.”
3. And from Jurair, from Ashaath, from Ibni Masud, from the Apostle of Allah (peace be on him), said he: the Caliphs after me will be twelve, like the number of the chiefs of Israel.
4. And from Abdul Malik bin Omair, from Jabir bin Sumrah, said he: I was with my father, near the Apostle of Allah, and heard him saying, there will be twelve Caliphs after me, then he lowered his voice. So I asked my father what did the Apostle of Allah say in a low voice? Said he, said the Apostle of Allah, all of them will be from Banu Hashim.

5. And from Salim bin Qais al-Hilali, from Salman al-Farsi, said he: I entered upon the Apostle of Allah, and saw Husain on his thigh and the Apostle of Allah was kissing his eyes and his mouth, and was saying, thou art Sayyid son of Sayyid; thou art Imam son of Imam and thou art Hujjah son of Hujjah, father of nine Imams who will be born of thy loins; the ninth of them will be their Qaim.

6. Said he: said the Apostle of Allah, verily Caliphs, and my executors and the arguments of Allah on the creatures after me, will be twelve; the first of them is my brother and the last of them my son. "Who is thy brother O Apostle of Allah?" it was asked. Ali bin Abu Talib, he replied. Then it was asked, "who is thy son?" al-Mahdi he replied, who will fill the earth with equity and justice, as it will be full of wrong and injustice. By Him who raised me up as a bearer of good tidings, even if there remains not but a single day of the world, verily Allah will prolong it till my son Mahdi will rise in it, and Ruhullah, Isa bin Mariam will come down, and offer prayer behind him, and the world will be illumined with the Nur of its Lord, and his empire will reach the East and the West.

We are Imams of Muslims, and arguments of Allah over the peoples of the world, and Caliphs of the faithful, and leaders of men having bright hands and feet, and guardians of the faithful, and we are the security for the people of the world just as the stars are security for the people of heavens. (Hamuini).

Said he: said the Apostle of Allah, he who is pleased, and according to another version, he he who intends to live a life like mine and to die a death like mine, and to live in the garden of Eden planted by my Lord, should follow Ali after me, and should love his friends, and should follow the Imams of guidance after me; for verily they are my descendants, have been created from my clay and have been given my understanding and knowledge; and woe to those of my Ummat who believe their excellencies, and cut off my connection concerning them, Allah will not give them (the benefit) of my intersession.

Said he: said the Apostle of Allah, Fatimah is the soul of my heart, and her husband is the coolness and light of my eye, and her sons are the fruit of my heart, and the Imams out of her offspring are the trustees of my Lord, and the string stretched between Him and His creatures; he who holds fast to them is saved, and he who holds back from

them is lost; and according to another reading, he who adheres to them walks towards the Paradise, and he who keeps back from them is lost in the Hell.

Then said the Apostle of Allah (peace be on him) and Hasan and Husain are two Imams of my Ummat after their father, and two chiefs of the youths of Paradise and their mother is the chief of the ladies of the world, and their father is the Sayyid of the Vasis; and from the offspring of Husain there will be nine Imams, the ninth of them will be their Qaim, from my descendants, obedience to them is obedience to me, disobedience to them is disobedience to me. I complain unto Allah against the deniers of their superiority and the degraders of their dignity after and Allah is sufficient as protector and help for for my descendants and the Imams of my Ummat and as avenger from the deniers of their right, and the wrong-doers will shortly know what a lot awaiteth them.¹

7. And from Isbug bin Nabata, from Abdullah bin Abbas, said he: I heard the Apostle of Allah saying, I and Ali and Hasan and Husain and nine of the sons of Husain are holy and sinless.

Says Ibni Murdwaih, when the verse of

¹ The Quran, 2:227.

purification¹ was revealed the Prophet of Allah declared, “Five of us are sinless viz. I, Ali, Fatimah, Hasan and Husain.”

8. And from Ubaba bin Rabiya, said he: said the Apostle of Allah, I am the chief of the Prophets, and Ali is the chief of the Vasis, and there will be twelve Vasis after me, the first of them is Ali and the last of them is their Qaim.²
9. And from Ali, said he: said the Apostle of Allah, he who loves to ride on the boat of salvation, and to hold fast a sure handle, and to seek refuge with the strong cord of Allah, should love Ali, after me, and should hate his enemies, and should follow the Imams of guidance from his descendants; for verily they are my Caliphs and my Vasis and arguments of Allah on His creatures, and the leaders of the pious to the Paradise. This party is my party, and my party is Allah’s party and the party of their enemies is the party of Satan.

The commentator has quoted the following in elucidation of the above:-

1. And hold fast ye by the cord of Allah and break not lose from it.³

1 The Quran, 33:33.

2 Lit. lasting, durable.

3 The Quran, 3:103.

2. And ye who have believed; form not intimacies among others than yourselves.¹
3. From Umme Salama: said the Apostle of Allah, verily Allah hath chosen an Apostle for every Ummat, and chosen a Vasi for every apostle. So I am the Apostle of this Ummat and Ali is my Vasi, in my kindred and Ahlul Bait, and Ummat, after me.
4. Said Allah the Exalted O My angels! look at My argument in My earth, after my Apostle Muhammad, how has he placed his cheek, on the dust, in expression of humility for My greatness. I make you witness that he is the Imam of My creatures and the Lord of My creatures.
5. Said the Apostle of Allah: presently Gabriel came to me and said, take carbuncles for the stones of your rings, for it is the first stone which bore witness to Allah's Unity, to my prophethood, to Ali's lieutenancy and to the Imamate of his sons, and to Paradise for his Shias.
6. Said the Apostle of Allah, I am the chief of the Apostles, and Ali bin Abu Talib is the chief of

¹ The Quran, 3:118.

Vasis; and my Vasis after me will be twelve, the first of them is Ali and the last of them Mahdi.

The date tree cried: this is Muhammad, the chief of the apostles, and this is Ali the chief of the Vasis and father of the holy Imams.

7. Said the Apostle of Allah in reply to a Jew: "Yes my Vasi and the Caliph after me is Ali bin Abu Talib, and after him my grandsons Hasan and Husain followed by nine of the offspring of Husain are holy Imams."

Name them, asked the Jew. Yes; said the Apostle of Allah, when Husain will pass away, then his son Ali, and when Ali will pass away then his son Muhammad, and when Muhammad will pass away then his son Jafar and when Jafar passes away then his son Musa, and when Musa passes away then his son Ali, and when Ali passes away then his son Muhammad, then Hujjah son of Husain. So these are twelve, according to the number of the chiefs of the tribes of Israel. "Where will be their residence in the Paradise?" Asked the Jew. "With me in my apartment." replied the Apostle, and the Jew turned Muslim.

8. In commenting on "Ulil Amr,"¹ Mamvini has

¹ The Quran, 4:59.

quoted the following traditions. Then said the Apostle of Allah, Ali is my brother, my Vazir, my heir, my Caliph in my Ummat, and protector of every believer after me; then my son Hasan then Husain then nine of the sons of Husain; and he named every one of them then said, the Quran is with them and they are with the Quran; they will not depart from it nor it will depart from them till the two reach me at the Houz.

9. Said the Apostle of Allah, a body of men he is Ali bin Abu Talib, the Sayyid of Vasis and Ameer of the faitiful, and brother of the Apostle of Allah, and Allah's vicegerent on all mankind. (Ibni Shazan);
10. Said the Apostle of Allah, he who please Allah by following me it is compulsory on him to follow the Vilayat of Ali and the Imams from my progeny; for verily they are the treasurers of my knowledge.

Their number is the number of months (twelve months is the number of months with Allah, according to Allah's book since the day He created the Heavens and the Earth.¹) And their number is the number of streams that broke

¹ The Quran, 9:36.

out from the Stone of Moses when he struck it with his rod. And from it there gushed twelve fountains,¹ and the number of the chiefs of Banu Israel, said Allah the Exalted, of old did Allah accept the covenant of the children of Israel, and out of them We raised up twelve leaders.² So the Imams, O Jabir are twelve Imams, the first of them being Ali Ibn Abu Talib and the last of them the Qaim.

11. Ali's speech quoted by Ibni Shazan: I am the Vasi of your apostle and his substitute, and I am the Imam of the believers and their Ameer and their protector, and I am the leader of my Shias to the paradise, and the driver of my enemies to the fire of Hell. and I am the sword of Allah on his enemies and His mercy to His friends; I am the companion of the Apostle's Houz and of his standard, and of his office of intercession and Hasan and Husain and the nine of Husain's descendants are the Caliphs of Allah in His earth and the arguments of Allah on His creatures.

12. Said Allah, the glorified: he who knows that there is no Allah except Me alone, and that Muhammad is my servant and messenger,

1 The Quran, 2:60.

2 The Quran, 5:12.

and that Ali is My vicegerent, and the Imams from his descendants are My arguments, I will introduce him into the Paradise with my mercy and will save him from the fire by My forgiveness, and will grant him My vicinity; and he who doth not witness that there is no God except Allah, or witnesses this and doth not witness that Muhammad is My servant and My messenger, or witnesses this but doth not witness that Ali bin Abu Talib is My caliph, or witnesses this and doth not witness that the Imams from his offspring are My arguments, verily he hath denied My blessing and belittled My greatness and disbelieved in My signs and My books and My apostles.

13. Ibni Murdawaih has quoted the following tradition in commenting upon "Ulil-Amr."¹

Said Jabir: O Apostle of Allah we have recognised Allah and his Apostle then Who are the Ulil Amr whose obedience Allah hath placed next to thine? Said the Apostle of Allah: they are my Caliphs O Jabir and Imams of the Muslims after me. The first of them is Ali bin Abu Talib, then Hasan, then Husain, then Ali bin Husain, then Muhammad bin Ali known in the Torait as al-Baqir; thou wilt shortly meet him O Jabir; so When thou meetest

¹ The Quran, 4:59.

him, convey to him my Salam; then Sadiq Jafar bin Muhammad, then Musa bin Jafar, then Ali bin Musa, then Muhammad bin Ali, then Ali bin Muhammad, then Hasan bin Ali, then my namesake having my surname, argument of Allah in His earth and His remnant¹ in His servants, son of Abul Hasan bin Ali (peace be on them), Whom Allah will give victory over the east of the earth and the west; and it is he Who will disappear from his Shias and friends, a long long concealment, during which no one will remain firm in the belief of his Imamate except him whose heart Allah hath tested for the faith. Will his Shias derive benefit from him during his absence? "Yes," said the Apostle of Allah. "by Him Who raised me up with prophethood, verily they will obtain light from his nur and will benefit by his Vilayet during his absence, like as men derive benefit from the sun when the clouds eclipse it. O Jabir this is the most confidential secret of Allah and His treasured knowledge; therefore do not reveal it except to the worthy."

14. Ibni Shazan's version of the above is as follows: Said the Apostle of Allah: Hasan and Husain the two chiefs of the worshippers of his time Ali bin al-Husain, then al-Baqir, Muhammad bin Ali, thou wilt shortly meet

1 i.e. His remaining vicegerent. XI : 87.

him O Jabir, so when thou meetest him then convey to him my Salam, then al-Sadiq Jafar bin Muhammad, then al-Kazim Musa bin Jafar, then al-Raza Ali bin Musa, then al-Taqi bin Muhammad bin Ali, then al-Naqi Ali bin Muhammad, then al-Zaki Hasan bin Ali, then his son the upholder of truth, guide of my Ummat, who will fill the earth with equity and justice as it will be full of wrong and injustice.

These O Jabir are my Caliphs and my Vasis, and my descendants and the nearest of men to me. He who obeys them certainly obeys me and he who disobeys them verily disobeys me; and he who denies them or denies one of them surely he denies me. And for their sake Allah keeps the sky from falling down on the earth except with his permission; and through them Allah preserves the earth from collapsing with its inhabitants.

15. In commenting on the verse and warn thy relations of nearer kin.¹ Ibni Abul Hadid has quoted the following "Said the Apostle of Allah to them, this is my brother, my Vasi and my Caliph, therefore listen to him and obey." Then the assembly rose laughing and saying to Abu Talib surely he hath commanded thee to listen to thy son and to obey him.

¹ The Quran 26:214.

16. And Nasai has reported the following: Then said the Apostle of Allah, O Banu Abdul Muttalib, I have been sent to you in particular and to mankind in general and surely you have seen from this Ummat what you have seen. Therefore which of you will do Bait to me on the condition to be my brother, my companion, and my heir and my Vazir. Then I stood up towards him, and I was the youngest of the gathering, in age; Sit down, said the Apostle of Allah. Then he repeated his declaration three times and each time I stood up and he bade me sit down.

Till in the third time he smuck his hand on me and then said, "Thou art my brother, my comrade, and my Vazir." For this reason, said Ali, I inherited my cousin¹ to the exclusion of my uncle (Abbas).

17. Said he, said the Apostle of Allah, O Ali thou art Ameer of the believers, and Imam of the pious, O Ali thou art the Sayyid of Vasis and heir to the knowledge of the Apostle of Allah, and the heart of Siddiqs and the most excellent of those that have excelled. O Ali thou art the husband of the Lady of the women of the world, and substitute of the best of the prophets, O Ali thou art the Maula (lord) of the

¹ The Prophet.

believers, and after me thou art the argument of Allah to all mankind. He who loves thee is entitled to the Paradise and he who hates thee is worthy of the fire. By him who raised me up with prophetship and chose me above all the creatures, were a servant to adore Allah for a thousand years, Allah will not accept it from him, save with thy Vilayet and the Vilayet of the Imams from the progeny; and Allah will not accept except with clearing from thy enemies of the Imams from thy offspring. Gabriel hath informed me of this. Therefore he who wishes may believe it and he who wishes may disbelieve it.¹

10. And from the same reporter, said he: said the Apostle of Allah, the world will not pass away till there rules over my Ummat a man from the sons of Husain. He will fill the earth with justice as it was full of wrong (before).
11. And from Zaid bin Haritha, freedman of the Apostle of Allah, said he: when the night arrived, in which the Apostle of Allah took the first Bait from the Ansars, he said: I take covenant from you, on the terms Allah took covenants from the Apostles before, that you will preserve me and will protect me as

¹ Here end the Hadithes quoted by the commentator.

you protect yourselves and will protect and preserve Ali bin Abu Talib, for he is the great Siddiq, Allah will increase your faith through him; and Allah gave the rod to Moses, and the fire to Abraham, and to Jesus the words whereby he brought the dead to life, and gave me this i.e. Ali. And for every Apostle there is a miracle and that (Ali) is the miracle of my Lord, the earth will not be empty of faith as long as Allah keeps alive any one of his progeny and on them will resurrection take place.

12. And from Ibni Abbas, said he: said the Apostle of Allah, verily Allah commenced this religion with Ali. So when Ali dies, it will go to corruption, and nobody will reform it after him, except the Mahdi.
13. From Abu Huraira, said he: said the Apostle of Allah, and had there not remained from the world except one day, Allah will surely raise therein a man of my Ummat whose name will coincide with mine, of bright forehead, and he will conquer Constantinople and the mountain of Dailam. According to another version: said he and had there not remained from the world except one day, Allah will surely lengthen that day till a man will rise from my Ahlul Bait

whose name will coincide with mine, and his father's name will coincide with my father's name; he will fill the earth with equity and justice as it was full of wrong and injustice.

(a) Said the Apostle of Allah: How glad you will feel when the son of Mariam will come down among you and your Imam will be from yourselves.¹

(b) Jabir, I heard the Apostle of Allah saying a body of my Ummat will not cease to fight for the truth, prevailing till doomsday. Then Isa bin Mariam will come down, then their Ameer will say to him: lead the prayer with us. He will reply, no because some of you have authority over some others as a distinction from Allah for this Ummat.

As to superiority of al-Mahdi over Jesus, it may be noted that Mahdi is the substitute of the last Prophet, and he has two standings, his status as vicegerent of the last Prophet, and his original status of Imam by direct Divine appointment like Aaron. Imam in this context is another name for Caliphate and is subdivided into Imam at by direct

¹ This and the following comments do not belong to the text and have been quoted from Bushra.

Divine appointment, and appointment through an intermediary.

“I am about to make thee Imam to mankind”¹ as Allah said to Abraham, is an instance of the former; “take thou my place among my people,”² as Moses said to his brother Aaron, is an instance of the latter. Thus Aaron was Caliph by direct Divine appointment as well as by appointment through his brother Moses. The same was the case with Ali and his holy descendants the Caliphs and vicegerents of the Prophet of Islam.

Verily your protector is Allah and his Apostle, and those who believe, who observe prayer and pay the Zakat when bowed in the worship.³

O ye who believe, obey Allah and obey the Apostle and those among you invested with authority.⁴

O Ali thou art to me of the status of Aaron. to Moses.

14. And from Ali al-Murtaza, said he, said the Apostle of Allah: “The Imams are from my descendants; therefore he who obeys them

1 The Quran, 2:124.

2 The Quran, 7:142.

3 The Quran, 5:55.

4 The Quran, 4:59.

surely he obeys Allah and he who disobeys them verily disobeys Allah; and they are the reliable handle and the means towards Allah.”

15. And from the same, said he, said the Apostle of Allah, from beyond the river will rise a person, called Harith al-Harreth, in his van there will be a person called Mansoor who will succour the descendants of Muhammad as the Quraish succoured Muhammad, it is compulsory on every believer to help him or to answer him.
16. And from Abu Laila al-Ashari, said he, said the Apostle of Allah: “adhere to the obedience of your Imams, because obedience to them is obedience to Allah and their disobedience is disobedience to Allah; vide the verse quoted above. (4:59).
17. ¹And from Ibni Omar, said he: said the Apostle of Allah, cursed is a feeble Imam i.e. he who is dependent on others in religious matters. Is he who guideth into the truth the more worthy to be followed, or he who guideth not unless he himself be guided.²

1 Quoted by the commentator; is not part of the text.

2 The Quran, 10:35.

CHAPTER XI

Mentioning the Virtues of Fatimah, Daughter of Muhammad (Peace be on them)

1. From Abdullah bin Abbas, said he: said the Apostle of Allah, when Allah created Adam and Eve, they used to boast in the Paradise. So they said Allah hath created no creature more handsome in beauty and brightness than us. Thus they were when they saw the figure of a girl having a radiating brilliance the brightness of whose figure was dazzling the sights, on her head there was a crown and in her ears two rings. Then they said who is this girl? Said the Lord, "this is the figure of Fatimah daughter of Muhammad the chief of thy descendants." Then they asked what is this crown on her head. Said the Lord, "This is Ali bin Abu Talib, her husband." What are these pendants? Said the Lord, "These are Hasan and Husain her two sons, they existed in My deep knowledge, two thousand years before I created thee."

In commenting on the verse. And words of prayer learned Adam from his Lord.¹

¹ The Quran, 2:37.

Natanzi has quoted the following tradition. Then said the Exalted Lord, "Yes, and were they not, I would not have created thee." O Lord show them to me, said Adam. Then Allah instructed the Angels of the curtains to lift up the curtains, and when the curtains were raised, Adam saw five figures in front of the Arsh, and asked "Who are they O Lord?" Said the Lord, O Adam, this is my Apostle, and this is Ali Ameerul Momeneen cousin of my Apostle, and this is Fatimah my Apostle's daughter, and these two are Hasan and Husain sons of Ali and offspring of My Apostle. Then added, "O Adam they are thy progeny." And Adam was pleased. Afterwards when he committed the error, he said, "O Lord I pray to thee for the sake of Muhammad and Ali and Fatimah, and Hasan and Husain that thou forgivest me." Then Allah forgave him. So this is what Allah hath said, "And Adam learned words of prayer from his Lord, and Allah turned to him." And when he descended to the earth, he made a ring, and engraved on it Muhammad Rasul Ullah and Ali Ameerul Momeen, and assumed the patronimic of Abu Muhammad.

2. From Ali al-Murtaza, said he: said the Apostle of Allah, verily Fatimah preserved her chastity, therefore Allah banned her and her progeny from the fire.

3. And from the same, said he: said the Apostle of Allah, verily my daughter has been named Fatimah because Allah hath weaned her and her friends from the fire.
4. And from Jabir, said he; said our Lord the Apostle of Allah, “verily my daughter hath been named Fatimah, because Allah hath weaned her and her friends from the fire.”
5. And from Jami bin Omar, said he: “I went to Ayesah with my aunt, and my aunt asked Ayesah who was the most beloved of women to the Apostle of Allah.” “Fatimah,” she replied. Then my aunt asked and of men? “Ali bin Abu Talib,” replied Ayesah. Said she, “The most beloved of women to the Apostle of Allah was Fatimah and of men Ali.” (Nasai and Tirmizi)
6. And from Fatimah (peace be on her), said she: that she called on the Apostle of Allah and he spread a sheet for her and seated her on it, then came Hasan and the Apostle of Allah seated him; then came Husain and the Apostle of Allah seated him; then came Ali and he seated him, then himself sat with them, then covered the sheet on them and said, “O Allah these are my Ahlul Bait and I am of them. O Allah be satisfied with them as I am satisfied

with them.” Said Ayesah, I saw no one more resembling the Apostle of Allah, in humility of adoration, in beauty of bodily form and good manners, in standing and sitting, than Fatimah the daughter of the Apostle of Allah. Added Ayesah, when she called on the Prophet, he used to stand up for her and kissed her and seated her in his place, and when the Prophet called on her, she used to stand up and kissed him and seated him in her place. (Tirmizi and others)

7. And from Ibni Abbas, said he: when Fatimah was married to Ali, said she, “O Apostle of Allah, thou hast married me to a pauper having no wealth.” Then the Apostle of Allah said to her: “Art not thou satisfied that Allah looked at the people of the earth and chose out of them two men, one of them is thy father and the other is thy husband.” Said the Apostle of Allah to Fatimah, when he married her to Ali, “Art not thou satisfied that I have married thee to the foremost of my Ummat in embracing Islam, and the most abundant of them in knowledge and the greatest of them in patience.”

Said the Apostle of Allah to her, “O Fatimah art not thou satisfied, that Allah looked at the people

of the earth and chose of them two men and made one of them thy father and the other thy husband.”

8. And from Fatimah, said she: said the Apostle of Allah, “Art thou not satisfied to be the chief of the ladies of the world or of my Ummat?”
9. And from Abi Buraidatul Aslami, said he: I called on Fatimah with the Apostle of Allah and he said to her, “Art thou not satisfied to be the chief of the women of this Ummat as Mariam daughter of Imran was the chief of the women of Banu Israel?”
10. And from the Apostle of Allah: “Verily Fatimah had been named Batul because she has been cut off from the meanses and hemorrhage at delivery, because these are defects or short-comings in the daughter of Prophets.”
11. And from Ayesah, said she: said the Apostle of Allah, Fatimah is a piece of my heart, whoever caused pain to her caused pain to me.
12. And from Abu Huraira, said he: said the Apostle of Allah, the first to enter into the Paradise will be Fatimah daughter of Muhammad, her simile in this Ummat is the

simile of Mariam, daughter of Imran in Banu Israel.

13. And from Miowar bin Makhrama, said he: said the Apostle of Allah, verily Banu Hisham and Banu Mughira ask my permission to marry their daughter with Ali bin Abu Talib but I do not permit them and declare again that I do not permit them unless Ali likes to divorce my daughter and marry theirs; for verily my daughter is a piece of my heart; whatever causes pain to her causes pain to me, and whatever hurts her hurts me. (The Shias do not recognise the authenticity of this Hadith).
14. And from Ali al-Murtaza, said he: said the Apostle of Allah, when doomsday will arrive a crier will proclaim, O people of the gathering shut up your eyes in order that Fatimah daughter of Muhammad may pass over the Sirat.
15. And from Ayeshah, said she: whenever the Apostle of Allah came back from a journey, he used to kiss Fatimah's throat and used to say I smell from her the perfume of the Paradise.
16. And from Ali, from the Apostle of Allah: said he, on the Day of Resurrection, my daughter

Fatimah will come carrying a garment coloured with blood, she will catch hold of one of the pillars of the Arsh and will say "O Allah best of judges, decide between me and between him who slew my offspring." Then by the Lord of the Kaaba, Allah will decide in favour of my daughter.

17. And from the same, from the Apostle of Allah: when the Day of Resurrection will arrive, a crier will cry from within the Arsh, O people of the gathering close your eyes, so that Fatimah daughter of Muhammad may pass on, with a shirt coloured with Husain's blood. Then she will grasp one of the pillars of the Arsh and will say, "Thou art the best redresser decide between me and him who slew my son." Then by the Lord of Kaaba, Allah will decide in favour of my daughter. Then she will say O Allah, accept my recommendation in the case of him who wept on my distress; then Allah will accept her recommendation for them.
18. And from Zaid bin Ali, from Anas, said he: for six months, the Apostle of Allah used to come to Fatimah at the time of the morning prayer, and said three times As-Salat, As-Salat i.e., attend to prayer, attend to prayer, O Ahlul Bait; he Allah only desireth to put away filthiness

from you, and with cleansing to cleanse you.¹

CHAPTER XII

Describing the Virtues of the Ahlul Bait, as a whole, in Addition to what has gone before

1. From Ibni Abbas, said he: said the Apostle of Allah, adhere to Ali, for verily the sun is on his right and the moon on his left. We asked O Apostle of Allah, "Which are the two luminaries?" Said he, Hasan and Husain, and their father is the light of the world and their mother is the full moon for dark nights.
2. And from Imran bin Haseen, said he: said the Apostle of Allah, I requested my Lord not to introduce any one of my Ahlul Bait into the fire and He granted my request.
3. And from Ibni Abbas, said he: said the Apostle of Allah, Ali and Fatimah and Hasan and Husain are my household till the doomsday.
4. And from Abu Huraira, from the Apostle of Allah: said the Apostle of Allah an angel of

¹ The Quran, 33:33.

the heaven had not visited me so he begged of Allah permission to visit me, and he informed me of all that is to happen till the doomsday and informed me that Fatimah is the chief of the ladies of the Paradise and Hasan and Husain are the chiefs of the youths of the Paradise.

5. And from Ibni Abbas, said he: when the verse, "Say: for this I ask no wage of you save the love of my kin,"¹ was revealed we asked O Apostle of Allah who are thy kin whose love Allah hath enjoined on us? Ali and Fatimah and their sons; said he three times.
6. And from Abu Huraira, said he: the Apostle of Allah looked at Ali and Fatimah and Hasan and Husain and said, I am at war with him who wages war with you and am at peace with him who is at peace with you.
7. And from Maaz said he: said the Apostle of Allah, verily Allah cleansed some people from sins, by making their forehead bald, and Ali and myself are of them.
8. And from Ali, said he: said the Apostle of Allah, Hasan and Husain are two chiefs of the

¹ The Quran, 42:23.

youth of Paradise and their father is better than them.

9. And from Fatimah, said she: I came with Hasan and Husain to the Apostle, in the stupor in which he died, and asked him to bequeath to them something. Then he said, as to Hasan for him is my awe and chiefship and as to Husain for him is my courage and my generosity.
10. From Abu Saeed al-Khudri, said he: said the Apostle of Allah, for Allah there are three sanctities, he who respects them, Allah will preserve his religion and worldly affairs and he who does not respect them nothing will be preserved for him, viz., the sanctity of Islam, my sanctity, and the sanctity of my kindred.
11. From Ameerul Momineen Ali, said he: said the Apostle of Allah, A Son is a flower and my flowers are Hasan and Husain.
12. And from the Apostle of Allah: the Wail is ready for those who wrong my Ahlul Bait; they will be tortured with the unbelievers in the lowest depths of the Hell.
13. And from Fatimah, said she: said the Apostle of Allah, every son of Adam, his geneology is

traced up to the male ancestor of his father, except the offspring of Fatimah for verily I am their father and their male ancestor.

14. And from Ali, said he: said the Apostle of Allah, I was ordered to name these two sons of mine Hasan and Husain.
15. From Abu Zer al-Ghifari: he held the door of the Kaaba and said: he who knows me knows me, and he who does not know me I introduce myself to him, and he who denies my identity I also deny him. O body of men! I am Abu Zer al-Ghifari, companion of the Apostle of Allah saying, the simile of my Ahlul Bait among you, is like the simile of Noah's Ark, he who rides on it is saved and he who turns away from it is drowned.
16. From Salman al-Farsi: verily the Apostle of Allah said: Aaron named his sons Shabbar and Shabbir, and I have named my sons according to their names Hasan and Husain, the names Aaron gave to his sons.
17. From Ali from the Apostle of Allah: On the doomsday Hasan and Husain will be on the two sides of the Arsh like two earrings on the two sides of the face.

18. And from the same reporter: Hasan resembled the Apostle of Allah from the head up to the chest and Husain resembled him in the rest of the body below the chest.
19. From Imran bin al-Haseen, said he: said the Apostle of Allah, to look at Ali is an act of adoration.
20. And from Ayesah, said she: said the Apostle of Allah, remembrance of Ali is an act of worship.
21. And from Husain, said he: said the Apostle of Allah to me, verily thou art my liver. Happiness to him who loves thou and loves thy offspring, and woe to thy murderer, on the doomsday.
22. And from Ali, said he: said the Apostle of Allah, the worst of this Ummat will slay Husain and he who denies me will declare himself clear of his offspring. According to another reading Allah will declare himself clear of them and of their offspring and of him who denies me.
23. From Ali (peace be on him) said he: said the Apostle of Allah, verily Husain's murderer will be in a coffin of fire, on him will be half the torture of the people of the Hell, his hands

and feet will be tied up with chains of fire and he will be thrown into the fire till he falls into the abyss of Hell, and will remain therein for ever suffering torture without intermission and will be made to drink the hot water of hell; therefore woe to him from the chastisement of Allah.

24. From Abu Naim, said he: I was with Ibni Omar when a man asked him about the blood of a mosquito. Who art thou? he asked. I belong to Iraq, replied the man. Look at him, said Ibni Omar; he asks me about the blood of a mosquito while they slew the son of the Apostle of Allah, and verily I heard the Apostle of Allah saying, verily these two (Hasan and Husain) are my sweet flowers in the world.
25. From Shar bin Houshab, said he: I heard Ummi Salama cursing the people of Iraq when she heard the news of Husain's death. Said she they have slain him, may Allah slay them in a single slaughter, and they threw him into perplexity, may Allah curse them, reported with consecutive authority from Abu Naim.
26. From Zariba, maid of the Apostle of Allah, said she: on the day of Ashura the Apostle of Allah used to call the sucklings of Fatimah and kissed

them on their lips and said, "They will give you no water, to drink." - A prediction of what happened on the day of Ashura, at Kerbala.

CHAPTER XIII

Describing the Excellencies of Khadijah and Fatimah, and the Love of Ahlul Bait and the Virtues and Ranks of their Friends and the Chastisement of their Enemies

1. From Shabi, from Masrooq, from Ayesah said she: the Apostle of Allah never went out of the house without remembering Khadijah in every sitting, and praised her handsomely. So one day the Apostle mentioned Khadijah praising her qualities, and jealousy overcame me and I remarked, "Was she not an old lady? and by Allah, Allah has given thee a better one in exchange for her." So the Prophet grew angry till I saw that the hairs on his breast stood up on end, and he said, "No by Allah, Allah has not given me a better one in place of her. She believed me when men in general disbelieved me, and she testified me, when people in general treated me as a liar, and she gave me her wealth when people denied

me, and Allah gave me issue from her to the exclusion of other ladies.” Says Ayesah then I resolved in my mind never to speak ill of her.

2. And from Mohajir bin Marwan, from Fatimah, said she: “Our mother Khadijah,” said the Apostle of Allah, “is in a house of reeds in which there is no pain nor fatigue between Mariam and Asia wife of Pharoah.” Said she, I asked, “Is the house of this common reed?” “No,” said he, “but of reed decorated with pearls and rubies.”
3. And from Anas: the best of all the women, in this world and the next, are four, viz. Mariam daughter of Imran, Asia daughter of Mazahim, Khadijah daughter of Khuwailid and Fatimah daughter of Muhammad.
4. And from Ibad bin Saeed, said he: said the Apostle of Allah, “Khadijah has been given superiority over the wives of the Prophet as Mariam was given superiority over the women of the world.”
5. And from Ali, said he: “Gabriel came down to the Apostle of Allah, and said, Allah sends thee Salam and says, verily I have banned the fire on the spine that brought thee forth, and

on the womb that bore thee and on the bosom that reared thee.”

6. From Rafey, from Ibni Omar, said he: said the Apostle of Allah, “He who desires contentment should love my Ahlul Bait, and he who desires to escape the torture of the grave should love my Ahlul Bait, and he who desires wisdom should love my Ahlul Bait, and he who desires to enter into the Paradise without reckoning should love my Ahlul Bait; for by Allah nobody loved them but benefitted in this world and the next.”

7. From Mardan, from Salman, said he: said the Apostle of Allah: O Salman, “He who loves Fatimah my daughter, will be in the paradise with me, and who hates her will go to hell. O Salman the love of Fatimah is useful in a hundred critical situations the easiest of which are the situations of the death and the tomb, and the Mizan, and the Sirat. So with whomsoever my daughter Fatimah is pleased I am pleased with him and with whomsoever I am pleased Allah is pleased with him, and with whomsoever my daughter Fatimah is displeased, I am displeased with him, and with whomsoever I am displeased, Allah is displeased with him. O Salman woe to him who wrongs her and wrongs Ali her husband,

and woe to him who wrongs her offspring and her Shias.”

8. From Miqdad bin Aswad, said he: said the Apostle of Allah, recognition of Aley Muhammad is freedom from the fire, and love of Aley Muhammad is passport on the Sirat, and acceptance of the Vilayet of Aley Muhammad is security from the torment.

9. And from Jurair bin Abdullah al-Bajali, said he: said the Apostle of Allah, Beware! he who dies on love of Aley Muhammad dies a martyr, and beware who dies on love of Aley Muhammad dies forgiven; beware who dies on love of Aley Muhammad two doors of paradise are opened in his grave; beware who dies on love of Aley Muhammad, the angel of death conveys to him the happy news of the paradise and afterwards Munkir and Nakir; beware who dies on the love of Aley Muhammad is taken to the paradise as the bride is taken to her husband's house; beware who dies on love of Aley Muhammad dies penitent; beware who dies on love of Aley Muhammad, Allah causes the angels of mercy to visit his tomb; beware who dies on the love of Aley Muhammad dies on Sunnat and Jamaat; beware who dies on the love of Aley Muhammad dies a believer consummate

in faith; beware who dies on the hate of Aley Muhammad shall appear on the doomsday with 'hopeless of Allah's mercy' written on his forehead; beware who dies on hate of Aley Muhammad shall never smell the sweet scent of the paradise; beware who dies on hate of Aley Muhammad dies an infidel.

10. From Akrama, from Ibni Abbas, said he: said the Apostle of Allah to Abdul Rahman bin Auf, O Abdul Rahman they are my companions, and Ali bin Abu Talib is from me and I am from him. Therefore whoever denies Ali after me, or comes to me through another than Ali, had wronged me, and he who wrongs me causes pain to me, may Allah's malison be on him. O Abdul Rahman, verily Allah, hath sent down a bright book, and commanded me to explain to men what He hath sent down on them, save Ali bin Abu Talib, for he did not require any explanation, because Allah, the exalted, hath made his eloquence like mine and his inference like mine, and were patience a man it would have been Ali, and were reason a man it would have been Hasan, and were generosity a man it would have been Fatimah and my daughter is the best of the residents of the world as regards physical constitution, and nobleness and gentility.

11. And from Musa bin Ali Alquraishai from Qamber, from Bilal bin Hummama, said he: "One day the Apostle of Allah, approached us while his face shone like the orb of the moon, so Abdul Rahman rose and said, O Apostle of Allah what for this brightness? Said the Apostle of Allah, a happy news has come to me from my Lord concerning my brother and cousin, and my daughter; verily Allah hath married Fatimah to Ali, and instructed Rizwan the storekeeper of the Paradise to shake the tree of Tuba and forthwith it bore cheques, equal to the number of the lovers of Ahlul Bait under which the Lord created angels of light and gave a cheque to every angel; so when the doomsday will arrive, the angels will cry out to all the creatures and there shall remain no lover but a cheque will be delivered to him in which will he his freedom from the fire. Thus my brother and cousin and my daughter are the cause of deliverence of men and women of my Ummat."

(a) When Khadijah conceived Fatimah, she talked to her from the womb and bore her company in her solitude. Khadijah kept it secret from the Apostle of Allah; but one day the Prophet entered and heard Khadijah conversing with Fatimah and

asked her, “O Khadijah to whom are you talking?” “I am talking to the baby in my womb, for it talks to me and bears me company.” Said the Apostle, O Khadijah happiness to you the baby is a female, a pure, blessed issue, for Allah hath ordained her from my progeny, and will shortly ordain from her offspring Caliphs in His earth, after the termination of His Wahi (revelation). So this Nur continued to rise high and its rays continued to grow in the horizon, till the messenger came and said, O Muhammad! I am Mahmood. Allah hath sent me to marry Nur with Nur. Whom with whom? inquired the Prophet. “Ali with Fatimah,” replied he, “for Allah hath already married her and called to witness His angels Gabriel, Michael and Israfeel in a host of seventy thousand cherubim and seventy thousand of the honourable angels, when one of them prostrates he does not raise his head till the Day of Resurrection. Allah sent them word to raise their heads and witness Ali’s marriage with Fatimah. So Gabriel performed the marriage service and Michael and Israfeel were witnesses. Then Allah sent word to the Houris to be present under the tree of Tuba and inspired Tuba to shower down what was on it. So it

raised down what was on it of nutmages, lozenges and sugar, the nutmages were of pearls, and the lozenges were of ruby and the sugar of the paradise. Then the Homis picked it up and it is with them in trays and they send it as a present to one another saying this is the charity of Ali's marriage with Fatimah." On hearing this the Prophet summoned his companions and said I and you to witness that I have married Fatimah with Ali. (Sawaiq)

- (b) Verily Gabriel come to the Prophet and said to him, Allah commands thee to marry Fatimah with Ali. Then the Prophet summoned a body of his companions and performed the marriage service then wedded Ali, and he was absent, and at the end prayed, may Allah unite their separation and make their issue pure and make there offspring keys of His mercy and mine of wisdom and security for the Ummat. So when Ali came the Apostle of Allah smiled and said to him, verily Allah commanded me to marry Fatimah with thee and Allah commanded me to marry her with thee on 500 silver dirhams of good quality. "I agree to it, O Apostle of Allah." said Ali, then he fell down in prostration

out of gratitude for Allah. And when he lifted up his head the Apostle said to him, may Allah bless your union, and confer favour on you and honour your bodies, and cause to issue from you pure, abundant progeny. Said Anas by Allah, Allah caused to issue from them progeny abundant, pure. (Sawaiq)

(c) According to another report the Apostle of Allah took water in his mouth, and sprinkled it on Fatimah's head and between her breast and according to another report, he performed ablution and sprinkled water on the pair and said, O Allah through Thee protect her and her issue from the stoned Satan. Then said, O Ali go to thy wife with the name of Allah and His blessing. (Abu Daood.)¹

12. From Ibni Abbas, said he: said the Apostle of Allah to Ali, O Ali Allah hath married Fatimah with thee and ordained thee as earth her dower. Therefore he who walks on it bearing malice to thee walks wrongfully.

13. And from Hafiz Abu Naim, from his professors, from Anas, said he: when a

1 (a), (b) and (c) have been quoted by the commentator in support.

present was brought to him, the Apostle of Allah used to say, take it to such and such lady because she was a friend to Khadijah; or take it to such and such lady because she loved Khadijah.

14. And from the same, from his professors from Ammar bin Yasir, said he: said the Apostle of Allah, Khadijah was given superiority over the ladies of my Ummat as Mariam was given superiority over the women of the world.
15. From Huzaifa, said he: said the Apostle of Allah, tonight an angel has come down from the sky and he had never descended before this, and he obtained Allah's permission to greet me and congratulate me that Fatimah is the chief of the ladies of Paradise.

CHAPTER XIV

Mentioning the Excellencies of the Prophet and his Ahlul Bait and the Death of the Prophet and Fatimah and their Burial

1. From Ameerul Momineen Ali, out of a lengthy Hadith, said he: when the doomsday,

will come the first to rise from his tomb will be the most truthful speaker, the kind well-wisher, Muhammad al-Mustafa. Then Gabriel will wait on him with the Buraq, Michael with the crown, and Israil with the whip, and Rizwan with two garments. Then Gabriel will cry out, "Where is the tomb of Muhammad?" Then the earth will say, the winds lifted me up with the mountains and crushed me into dust at a single crushing, so I do not know where is the tomb of Muhammad. Then a pillar of light will rise from his tomb to the zenith of the sky, and Gabriel will weep bitterly. Then Michael will say to him, why do you weep? Dost thou prevent me from weeping? Gabriel will say, and this is Muhammad, he will rise from his grave and will ask me about his Ummat, and I do not know where is his Ummat. Said Ali (peace be on him) then the tomb will cleave and Muhammad will be seen sitting and shaking the dust from his beard and head, then he will turn to the left and the right and will see no population. Then he will say, O Gabriel tell me some happy news. Gabriel will say I tell you the happy news of the Buraq the beater in race of all the birds that fly in the world. Then he will say again tell me some happy news. Then Gabriel will say, I tell you

the happy news of the crown and the whip and the two garments. Then the Prophet will say, tell me good news about my Ummat. Perhaps thou left them behind among the layers of fire; or perhaps thou left them on the brink of hell; or lastly thou left them in the bands of the incendiaries. Then Gabriel will reply, I did not see them, and they are in their graves ready to emerge..... We have selected this from a long Hadith so that you may know what regard and concern the Prophet has for you on account of your following his Sunnat and his holy offspring.¹

2. From Zaid bin Aslam, from Omar, said he: said the Apostle of Allah, when Adam committed the error, he said, O my Lord I ask thee for Muhammad's sake that thou shouldst forgive me. Then said Allah, the Exalted, O Adam, how dost thou know Muhammad while I have not yet created him? Said Adam, O my Lord, when thou didst create me with thy hand, and inspire into me thy spirit I raised my head and saw, La ilaha illa Allah, Muhammadur Rasul ullah, written on the pillars of the Arsh, so I knew that thou wouldst not join to thy name except the most beloved of thy creatures unto Thee. Then said Allah the exalted, thou art

1 A remark of the author.

right O Adam, verily he is the most beloved of my creatures unto me, and as thou hast begged of me for his sake I have pardoned thee, and were there not Muhammad I would not have created thee.

3. From Said bin al-Musayyib, from Ibni Abbas said he: Allah, the exalted, sent inspiration to Jesus, O Jesus believe in Muhammad, and whom thou findest denying, order them to believe in him, for if there were not Muhammad, I would not have created Adam, and were there not Muhammad, I would not have created the paradise and the hell, and I created the Arsh on the water and it oscillated, so La ilaha illa Allah Muhammadur Rasul ullah i.e, half the name of Muhammad, was written on it, it became still.
4. From Abu Umama Bahili, said he: said the Apostle of Allah, when I was lifted up to the sky, I saw written on the leg of the Arsh in letters of Nur (light), La ilaha illa Allah, Muhammadur Rasul ullah, I have supported him with Ali and aided him with Ali; then after him Hasan and Husain; and I saw Ali (written) three times and Muhammad two times and Jafar and Musa and Hasan and Hujjat twelve names written with Nur. Then

I said, O my Lord, whose names are these which thou hast placed near to mine? Then I was told, “O Muhammad, they are the Imams after thee and the chosen ones of thy progeny.”

5. From Abu Abdullah al Hafiz, from his professors, from Abdulkhair al-Bukhtari, said he: I saw Ameerul Momineen on the Mimber at Kufa, and he wore the mantle of the Apostle of Allah, and his sword and his turban, and on his finger was the ring of the Apostle of Allah, he mounted and sat on the Mimber and uncovered his belly and said, “Question me before you miss me, for verily there is abundant knowledge between my ribs; this is the trunk of knowledge, this is the saliva of the Apostle of Allah, this is what the Apostle fed me, without any Wahi directly communicated to me by Allah. By Allah if a Musnad were spread for me and I sat on it (as a judge) I would decide for the people of Taurait according to their Taurait, and for the people of the Bible according to their Bible, till the two Books will speak out and say Ali is right and has decided your cause according to the word sent down by Allah - and you recite the Book, then why you do not try to understand.”

6. From Ibni Abbas, said he: Hasan and Husain wrote some exercise and each one said to the other my handwriting is better than thine. Then they asked Fatimah to decide between them whose writing was better. But Fatimah did not like to displease any one of them by giving one superiority over the other, and said to them to ask their father. Then they asked him and he said ask your grandfather the Apostle of Allah. Then they asked him and he said, I will not decide between you till I ask Gabriel. When Gabriel came he said I will not decide between you but Michael will decide and the latter referred to Israfil. But Israfil said I will not decide between them unless I ask Allah the Exalted to decide between them. Then said the Lord I will not decide between them; but their mother Fatimah should decide between them. Then said Fatimah I will decide between them and she had a necklace of pearls, and said to them I am scattering the pearls of this necklace so whichever of you picks up more pearls his writing is better. So she scattered the pearls, and Gabriel was standing near the pillar of the Arsh, so Allah ordered him to go down to the earth and divide the pearls between them by equal halves so that they may not quarrel. So Gabriel did it out of esteem and regard for them (peace be on them).

7. Regarding the burial of the Prophet from a number of the companions. When Ameerul Momeneen Ali intended to wash the Apostle of Allah after his death, he asked Fazal bin Abbas to hand over water, after putting a band on his eyes. Then he put off the shirt of the Apostle of Allah till it reached his naval and when he had finished washing and furnishing him Ali stepped forward and prayed over him alone, and nobody joined him in praying over the Apostle of Allah (peace be on him).
8. And a body of the companions were considering as to who would be their Imam in praying over the Apostle of Allah, and where he would be buried. Then the Ameerul Momeneen Ali came out and said, verily the Apostle of Allah is our Imam in life and in death, therefore people should approach him in batches and pray over him without Imam and go back. He added that Allah never took any Apostle in a particular place, but people buried him there, and I will bury the Apostle of Allah in his apartment in which he breathed his last, and the people were satisfied with this announcement.
9. So when they had finished the prayer the Ameerul Momeneen said to Buraid bin Sahl

dig a grave for the Appostle of Allah like the people of Medina so he dug a side vault (and he was the grave digger of Medina). Then the Ameerul Momeneen Ali and Abbas and his son Fazl entered into it to manage his burial. Then Ali put the Apostle of Allah into the grave with his own hands and uncovered his noble blessed face, his cheek resting on the grave. Then he put bricks on the opening and sprinkled earth over it. It was Monday the 28th of Safar and it is also said that it was 12th of Rabiul Awwal. The Apostle died on Monday and was buried on Wednesday.

10. And when Fatimah rose in the morning, she cried out what an evil morning. Abu Bakr heard her and said to her, no doubt thy morning is an evil one, and people grew sad for this. This is only a fiction, says Moulana Abul Qasim, for according to all authentic accounts, Abu Bakr was engaged in Saqifa and was not nearby to hear Fatimah's mourning.
11. And it is reported that when the Prophet was buried, Fatimah returned to her house, ladies assembled around her to mourn for the Apostle, then Fatimah said, "We are for Allah and to Him shall we return, the blessing of heaven has been cut off from us."

The translation of some elegic verses said to have been uttered by Fatimah, has been left out as the wording in the text was incorrect.

12. It is said that Fatimah died six months after the Prophet's death.
13. From Ibni Abbas: when death came to Fatimah she got neither fever nor headache but she took the hand of Hasan and Husain and took them to the Prophet's tomb, and offered two Rakaats of prayer between the tomb and the Mimber, then she embraced the tomb and pressed it to her breast and said, O my sons sit down near your father for an hour; and the Ameerul Momimeen Ali was deciding crises in the mosque. Then she returned alone to her house and took up the Apostle's mantle and his camphor. Then she bathed and put on the remainder of his shrouds.
14. Then she called out, "O Asma. wife of Jafar." "I am present O daughter of the Apostle of Allah." Then said Fatimah do not leave me; for I am going to rest in this room for an hour. So when one hour passes away and I do not come out, then call me three times. Then if I answer well, otherwise know that I have joined the Apostle of Allah. Then she stood up in the place of the

Apostle of Allah and offered two Rakaats of prayer, then she lay down and covered herself with the sheet and it is said she died in prostration.

15. Then after an hour Asma turned to Fatimah and called her three times O mother of Hasan and Husain (O daughter of the Apostle of Allah,) but received no reply. Then went into the room and found her dead.
16. Then Asma tore down her collar and said why did the Apostle tell me of thy death? Then she came out of the room and met Hasan and Husain and they asked, "Where is our mother?" But Asma was silent so they entered into the house and saw her lying stretched. So Husain shook her and found her dead, so he said, O brother, may Allah reward you in our mother's bereavement and the two went out crying Ah Ahmad Ah Muhammad! today the sorrow of thy death has been renewed to us for our mother is dead. Then they informed Ali who was in the mosque and he fainted till water was sprinkled over him. Then Ali came and entered into Fatimah's room and Asma was weeping near her head saying O sons of Muhammad, we did not realise your grandfather's death owing Fatimah's

presence, now whose face will we see after thee O Fatimah!

17. Then the Ameerul Momineen uncovered her face and saw a written piece of paper near her head. He looked into it and found it read as follows:- Bismillahir Rahmanir Rahim. This is the last testament of Fatimah daughter of the Apostle of Allah, and it is that there is no God except Allah, Muhammad is the Apostle of Allah, and that the Paradise is certain and the Hell is certain and the Hour is to come there being no doubt in it, and that Allah will raise those who are in the graves. O Ali I am Fatimah daughter of the Apostle of Allah. Allah married me to thee, that I may be thine in this world and the next; and thou art the nearest of kin to me than others therefore wash me, and apply camphor to me and clothe me in shrouds and bury me at night and do not inform anybody. I consign thee to Allah and I convey Salam to my children till the Day of Resurrection.

18. When night came, Ali washed her body and placed her on a stretcher and asked Hasan "Bring me the prayer carpet." Then he performed the funeral service and stretched out his hands towards the sky and said, "This

is Fatimah whom thou hast taken out of the darkness towards the Nur;” and the earth was illuminated to the extent of a square mile and when they wanted to bury her a voice called to them from a spot in the Baqi “here,” then her burial place was lifted up and they saw a grave already dug. Then they took the stretcher to the spot and buried her. Then Ali sat down on the brink of the grave and said, O earth I consign my deposit to thee, this is the daughter of the Apostle of Allah. Then a voice came emerged from the earth, O Ali I am more tender to her than thee, therefore go back and be not sad. Then they closed the grave and levelled the earth so that nobody could know where the grave is, till the Day of Resurrection .

19. And Muhammad bin Mahmood al-Hafizi al-Bukhari, Alias Khuwaja Muhammad al-Parsa has reported on his own authorities, about the funeral service over Fatimah. Fatimah died between the sunset and night prayer and Abu Bakr, and Omar, and Othman, and Abu Monaf bin Auf bin al-Murwan all attended. So when her coffin was placed on the ground in order that funeral prayer be performed, said Ali, “Advance O Abu Bakr.” “Should I advance,” said Abu Bakr “in your presence?” Yes said

Ali, advance, because by Allah they will not pray without thy lead. Then Abu Bakr advanced and prayed over her and Ali buried her at night.

Says Maulana Abul Qasim, this report is only a fabrication because according to all authentic records Fatimah was displeased with Abu Bakr and Omar and enjoined by will that they should not be informed of her death nor should they attend her funeral. This is warranted by the report in Bukhari and Muslim, which is as follows. Abu Bakr refused to give back to Fatimah anything of the (confiscated property) and she was displeased, and according to another reading, indignant at Abu Bakr, and she quitted him and did not speak to him till she died. And after the Prophet's death, Fatimah lived for six months, and when she died, her husband Ali buried her at night and did not inform Abu Bakr about her and himself prayed over her. And when she died, Ali perceived the faces of men turned away from him¹, then he made peace with Abu Bakr and did Baiat to him and he had not done Baiat during the six months.

20. From Ali al-Murtaza, from the Apostle of Allah, said he: Abdul Muttalib will be raised on the doomsday, as a people by itself, on

1 i.e. people ceased to have regard for him.

him will be the majesty of kings and glory of Prophethood.

21. Said he, said the Apostle of Allah, Abdul Muttalib instituted five rules in the days of ignorance which Allah enforced in Islam.
- (i) And marry not women whom your fathers have married.¹

 - (ii) He found some wealth and set apart one fifth and Allah declared: and know ye, that when ye have taken booty, a fifth part belongeth to Allah and to the Apostle.²

 - (iii) And when he excavated the well Zamzam he called it Siqayatal Hajj, and Allah sent down: Do ye place the giving of drink to pilgrims, and the visitation of the sacred temple, on the same level with him who believeth in Allah.³

 - (iv) And fixed blood-money for murder at 100 camels.

 - (v) The Quraish had no number for going round the Kaaba, and Abdul Muttalib fixed

1 The Quran, 4:22.

2 The Quran, 8:41.

3 The Quran, 9:19.

it at seven which Allah allowed to stand in Islam.

22. So, said the Apostle, O Ali Abdul Muttalib, did not practice division with divining arrows, nor did he worship idols, nor ate what was slaughtered at the altars (of idols) and he was on the religion of Abraham.

These traditions show that Abdul Muttalib and his sons Abu Talib and Abdullah, the prophet's father, were not idolators; they were unitarians and followed the religion of Abraham.¹

23. And from Imam Jafar al-Sadiq, said he: Gabriel came down to the Apostle of Allah and said, Allah sends you Salam and says I have banned the fire of Hell on the spine² which brought thee forth and the womb³ that conceived thee, and the bosom⁴ which reared thee (Muslim Part II.)

24. And from Sayid bin al-Musayyib, from his father, said he: when Abu Talib was on the

1 Inference drawn by the author.

2 Abdul Muttalib grandfather, and Abdullah father of the Prophet.

3 Amina daughter of Wahab, the Prophet's mother.

4 Abu Talib the Prophet's uncle and his wife who brought him up the Prophet (p.b.u.t.).

verge of death, the Apostle came and found Abu Jehel bin Hisham, and Abdullah bin Obai and Ommayyah bin al-Mughira. Then the Apostle said O uncle say La ilaha illa Allah, Muhammadur Rasul ullah, a creed for which I will bear witness for thee before Allah. Then Abu Jehel said, O Abu Talib dost thou turn away from the religion of Abraham or from the religion of thy ancestors through ignorance? till Abu Talib finally uttered the same thing which Abdul Muttalib had uttered. Then the Apostle said to him, "Thou hast an advancement before Allah." When death approached Abu Talib, Abbas saw his lips moving. Then Abbas inclined his ear towards him and said, O nephew, by Allah my brother has repeated the creed you asked him to pronounce.

25. And from Ibni Hashim, said he: I heard Ali saying Abu Talib followed Abdul Muttalib in every circumstance, till he departed the world on his religion, and instructed me to bury him in Abdul Muttalib's grave. So I informed the Apostle of Allah, so he said, "Go and bury him." Then Ali washed him and clothed him in shroud and bore him to Hajoon. Then I dug open the tomb of Abdul Muttalib and the stone slab lifted up of itself and saw Abdul Muttalib

facing the Qibla, on which I thanked Allah and replaced the slab over them both. And he was the vasi of vasis and the best heir to the Prophets (of yore).

26. From Amir bin Alshubi, said he: one day Hujjaj bin Yusuf, may curse and malison be on him, summoned me. So I went to him and was afraid of him. Then he seated me; and there was a man before him in manacles and fetters. Then Hujjaj asked me, "O Shubi, Dost thou say that Hasan and Husain were two sons of the Apostle of Allah?"

Then said Hujjaj, bring me a proof of thy pretention from the Quran, otherwise I will cut off thy neck. Then I said, I crave protection of Allah from Satan, the stoned. Allah hath said in His exalted Book, "And We gave him Issac and Jacob and guided both aright; and we had before guided Noah; and among the descendants of Abraham, David and Soloman and Job and Joseph, and Moses and Aaron; thus do We recompeuse the righteous." Then I stopped, then said Hujjaj read further on, and Zakaria, John, Jesus.¹ Then I said "How can it be proper to mention Jesus here?" "Because he was of the

1 6:84-85. And Elias all were just pereons. I wonder says M. Abul Qasim why Shubi did not quote the verse of Mubahila 3:64.

descendants of Abraham” replied Hujjaj. Then I said to him, “If Jesus was of his offspring, while he had no father, but was the son of his daughter and is therefore related to him, then Hasan and Husain are better entitled to be decribed to the Apostle of Allah and to be his sons, and it has been ascertained that the Prophet said about Hasan, “This son of mine is a Sayyid,” and also said, “Hasan and Husain are my two sons.” Hujjaj was vanquished and ashamed he considered a little and awarded Amir ten thousand and ordered the money to be carried with him on his return. When Shubi rose in the morning and saw those coins before him he distributed them to the poor as charity on Hasan and Husain.

27. And from Asmah, said he: Harith narrated to me from Saad bin Bashir, from Ali bin Abu Talib, said he, said the Apostle of Allah I will arrive for you at the Houz and O Ali thou will be the Saqi,¹ and Hasan and Husain will be Amir,² and Ali bin Husain Waiz,³ and Muhammad bin Ali Nashir,⁴ and Jafar bin Muhammad Saiq;⁵ and Musa bin Jafar will be reckoner, and Ali bin Musa decorator of

1 The distributor of drink from the Houz.

2 Rulers.

3 Preacher.

4 Chooser of those worthy of Paradise.

5 Driver of the worthy to the Paradise.

the faithful, and Muhammad bin Ali alloter of apartments to the people of Paradise, and Ali bin Muhammad the performer of marriage service of the Shias with Houris, and Hasan bin Ali the lamp of the people of paradise, and al-Mahdi will be their intercessor at a time when there will be no intercession, save with Allah's permission for whosoever He chooses and with whom He is satisfied.

28. And it is reported from the Prophet that he said, shortly a piece of my flesh will be buried in Khorasan; no distressed man will visit his tomb but Allah will remove his distress, and no sinner will visit his tomb but Allah will pardon his sins.
29. And from Ayesah, said she: said the Apostle of Allah, whosoever visits my son at Toos is like one who performed a pilgrimage. Said she, "one pilgrimage?" No said he, "two pilgrimages." Said she, "two pilgrimages?" No said he, "three pilgrimages." Then Ayesah resumed silence. Then said the Prophet (peace be on him) "If thou hast not resumed silence, I would have reached up to seventy."
30. And from the Apostle (peace be on him): he

who dies on the love of Aley Muhammad dies a believer; and who dies on hate of Aley Muhammad dies an unbeliever. and he also said, love of Aley Muhammad for one day is better than adoration for one year.

Allah is truthful and so is His Apostle, may the blessings of Allah, His peace, mercy and favours be on him and on the Imams of guidance of his holy offspring, the luminaries of dark night, and reliable handles, and arguments of Allah to all creatures; and there is no power and no strength, but through Allah, the Exalted.

Here ends the holy booklet that on the doomsday it may be an intercessor and means of salvation for me and for those who corroborate the truth of the Apostle and his descendants.

