

KHAIR-UL-BAREEYAH

Selections from Sihah-e-Sittah (Saheeh Bukhari, Saheeh Muslim, Jam'a Tirmizee, Sunan Nasaee, Sunan Ibn-e-Majah & Sunan Abi Dawood) and other Sunni authentic books, Mishkat, Mustadrak, Istee'ab, Isabah, Izalat-ul-Khifa, Kanz-ul-Ummal, Kunooz-ul-Haqaique Riaz-un-Nazarah, Usd-ul-Ghaba, Musnad Imam Ahmad Bin Hambal, Selections From Kanz-ul-Ummal, Jam'a Sagheer, Khasais Nasaee, Tabaqat Ibn-e-Sa'd etc. etc.

Translated by

SYED FARHAT HUSAIN

Second Edition
1000 copies.

Zilhajj 1381 A.H.
May 1962 A.D.

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INTRODUCTION

In this book we present selections from Sihah-e-Sittah and other Sunni authentic sources. These 'ahadees' (traditions) have already been published in Urdu; some have also appeared in Gujarati. We hope that this English rendering will serve the needs of those who can read neither Urdu nor Gujarati.

We are grateful to Syed Farhat Husain, former Editor of Newsfeatures of India (English Section), Lucknow, for having compiled and translated the selections. Our thanks are also due to Maulana Syed Ali Haider of Kujhwa for his invaluable help and guidance.

The first edition was published in June 1960 and was completely sold out within a few months. By the pressing demands of the public this second edition is now being published and it is hoped that it will be of benefit to the seekers of Truth.

Jafferali Writer
Publisher.

KHAIR-UL-BAREEYAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

“Those who believe and do good, they are the best of created beings.”
(The Holy Qur’an Chap, XCVIII, V. 7)

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
الْكَافِرُونَ

“They desire to put out the light of Allah with their mouths, but Allah will perfect His light though the disbelievers may be averse.”
(The Holy Qur’an Chap, LXI, V. 8)

1. The Messenger of Allah exclaimed:

“O Ali! From me are you, and from you am I.”

(1) Saheeh Bukhari Chap. 10, p. 580; Chap. 14, p. 386 & Chap. 17, p. 24. (2) Jam'a Tirmizee p. 461. (3) Sunan Ibn-e-Majah p. 12. (4) Mishkat Vol. 8, p. 120 & p. 128. (5) Mustadrak Vol. 3, p. 70. (6) Izalat-ul-Khifa Maqsad 2, p. 257 & p. 261. (7) Selections from Kanz-ul-Ummal p. 30 & p. 447. (8) Kunooz-ul-Haqaique p. 20 & p. 63. (9) Isabah Vol. 4, p. 271. (10) Riaz-un-Nazarah Vol. 2, p. 171. (11) Usd-ul-Ghaba Vol. 4, p. 27. (12) Musnad Imam Hambal Vol. 1, p. 109 & p. 115; Vol. 5, p. 204, p. 356, p. 358 & p. 359.

2. Mus'ab Bin Sa'd records from his father:

“When the Apostle of Allah was about to leave Medina on the march to the Battle of Tabouk, he deputed Ali his Caliph. “At being left behind, Ali made the submission: ‘Should I stay at home with the women and the children?’ ‘Aren't you content with the fact,’ comforted the Prophet, ‘that you're to me what Haroon was to Moosa, except that no other Prophet is going to come after me?’”

(1) Saheeh Bukhari Chap. 14, p. 387 & Chap. 18, p. 89. (2) Saheeh Muslim Vol. 2, p. 278. (3) Jam'a Tirmizee p. 461. (4) Isabah Vol. 4, p. 270. (5) Usd-ul-Ghaba Vol. 4, p. 25. (6) Izalat-ul-Khifa Maqsad 2, p. 260 & p. 261. (7) Riaz-un-Nazarah Vol. 2 p. 188 & p. 203. (8) Musnad Imam Hambal Vol. 1, p. 330. (9) Selections from Kanz-ul-Ummal, p. 53.

3. On countless occasions has the Prophet declared:

“Ali is to me what Haroon was to Moosa.”

(1) Saheeh Bukhari Chap. 14, p. 387 & Chap. 18, p. 89. (2) Saheeh Muslim Vol. 2, p. 278. (3) Sunan Ibn-e-Majah p. 12. (4) Mishkat Vol. 8, p. 119. (5) Jam'a Sagheer p. 56. (6) Kunooz-ul-Haqaique p. 173. (7) Isabah Vol. 4, p. 25. (8) Usd-ul-Ghaba Vol. 4, p. 25. (9) Riaz-ul-Nazarah Vol. 2, p. 157, p. 163, p. 188, & p. 203. (10) Mustadrak Vol. 2, p. 337 & Vol. 3, p. 19. (11) Istee'ab Vol. 2, p. 472. (12) Selections from Kanz-ul-Ummal, p. 31 & p. 370. (13) Izalat-ul-Khifa Maqsad 2, p. 260 & p. 261. (14) Musnad Imam Hambal Vol. 1, p. 170, p. 173, p. 175, p. 179, p. 182, p. 184 & p. 331; Vol. 3, p. 32 & p. 338; Vol. 6, p. 369 & p. 138.

4. Abu Hureira relates:

“Abu Bakr detailed me to announce in the Haj (Hijrah 9) that

after that year no one professing polytheism was permitted to perform the pilgrimage of Mecca, nor was anyone to go naked round the House of Allah.

“Presently the Prophet dispatched Ali, enjoining that he alone was to do the preaching of the Surat-e-Bara-ut (Chap. IX of the Holy Qur’an).

Abu Hureira adds:

“On the Day of Sacrifice it was only Ali who made the announcement among the men of Mina that neither any polytheist was allowed to perform the Haj, nor was any person permitted to go naked round the House of Allah.”

Saheeh Bhukhari Chap. 2, p. 238.

5. The Prophet dispatched Abu Bakr, ordering him to announce Allah’s injunction. After him, soon the Prophet sent over Ali.

Abu Bakr was on the way out when he felt like having heard the Prophet’s (own) dromedary overtaking him, and he thought that the Apostle of Allah was himself coming (that way). But (as he turned back) his eyes fell on Ali who handed him over the writ, reading that Ali alone was to announce Allah’s bidding.

(1) Saheeh Bhukhari Chap. 19, p. 194. (2) Jam’a Tirmizee p. 373. (3) Sunan Nasaee Vol. 2, p. 40 & p. 43.

6. “.....Sad and downcast returned Abu Bakr to the Messenger of Allah and submitted whether it was on account of Allah’s bidding that the Surat-e-Bara-ut was taken back from him. The Prophet told him that Allah had dictated to him (Muhammad) that the preaching of the Surah should be done either by himself or only by any other member of his family.”

(1) Khasais Nasaee p. 14. (2) Selections from Kanz-ul-Ummal Chap. 1, p. 444. (3) Izalat-ul-Khifa Maqsad 2, p. 261. (4) Riaz-un-Nazarah Vol. 2, p. 203. (5) Isabah Vol. 4, p. 270.

7. “What was the treatment given to the Messenger of Allah,” some persons asked Sahl Bin Sa’d Sa’adee, “when he was wounded (in the Battle of Ohud)?”

“Ali brought the water in his shield,” Sahl replied, “and Fatema washed the blood off the Prophet’s face. Then a bag was burnt up, and the wound fixed up with the ashes.”

(1) Saheeh Bukhari Chap. 1, p. 176; Chap. 11, p. 88’ Chap. 12 p. 122; Chap. 16, p. 148 & Chap. 23, p. 407. (2) Musnad Imam Hambal Vol. 5, p. 330.

8. “.....In the darkest time when every other Companion fled from the Prophet (leaving him in the lurch), He (Ali) alone did not desert him.”

(1) Riaz-un-Nazarah Vol. 2, p. 202. (2) Istee’ab Vol. 2, p. 470. (3) Izalat-ul-Khifa Maqsad 2, p. 261.

9. One night during the Battle of Khaiber the Messenger of Allah made the prediction:-

“Tomorrow morning that (brave) one will be entrusted with the ‘Alam’ at whose hands Allah will send down the victory. And he holds Allah and His Apostle dear to himself, and Allah and His Apostle hold him in high regard too.” At this news, all the Companions of the Prophet passed the night in great excitement, wondering who could be that privileged one to be honoured with the ‘Alam’.

At last dawned the day, and all the Companions waited upon the Prophet, each one of them cherishing the dream of getting the ‘Alam’.

But Muhammad inquired: “Where’s Ali ?”

“Suffering from eyesore,” they all replied as one.

“Fetch him here,” commanded Muhammad.

So Ali was led into the Prophet’s presence. At once the Prophet applied the saliva of his mouth to the eyes of Ali, and the complaint disappeared so completely that Ali did not seem to have ever suffered from the ailment.

Then Muhammad handed over the 'Alam' to Ali, and Ali asked him: "Should I go on fighting them until they become Muslims like ourselves?"

"Get to the place first in all confidence," ordered the Apostle of Allah, "and having reached there, get down and invite them all to embrace Islam, telling them the obligations which are incumbent upon them to Allah. For, if Allah guides anyone of them to the right path through your efforts, it is far better than your giving away a string of scarlet camels in alms."

Saheeh Bukhari Chap. 12, p. 96, p. 106 & p. 114; Chap. 14, p. 386 & Chap. 17, p. 9.

10. "... Many of the Companions stretched themselves to their full heights so that they may be spotted by the Messenger of Allah ..."

(1) Saheeh Muslim Vol. 2, p. 278 & p. 279. (2) Jam'a Tirmizee p. 461. (3) Mustadrak Vol. 3, p. 125. (4) Musnad Imam Hambal Vol. 2, p. 26. (5) Tabaqat Ibn-e-Sa'd Vol. 2, Qism 1. (6) Istee'ab Vol. 2, p. 473. (7) Riaz-un-Nazarah Vol. 2, p. 187. (8) Isabah Vol. 2, p. 470. (9) Usd-ul-Ghaba Vol. 2. p. 21. (10) Selections from Kanz-ul-Ummal p. 128 & p. 130.

11. "Only that day I cherished the desire to become the general," admitted Umar, "when the Prophet declared, "Tomorrow I will honour that one with the 'Alam' at whose hands Allah will send down the victory . . ."

Kanz-ul-Ummal (Selections) p. 130.

12. Qais Bin Ubadah records, having heard Ali saying:
"On the Day of Judgment, I will be the first man to bring my case before Allah."

Qais stated:

"The Verse¹ reading, "These faithfuls and the infidels make the two contestants disputing about their Lord," was revealed regarding those who had fought in the Battle of Badr, and they were Ali, Hamza and Ubaida on the one side and Utba, Shaiba and Waleed on the

¹ Chapter 22, V. 19 of the Holy Qur'an.

other side.”

(1) Saheeh Bukhari Chap. 16, p. 10 & 39. (2) Mustadrak Vol. 2, p. 386. (3) Selections from Kanz-ul-Ummal Vol. 1, p. 462. (4) Riaz-un-Nazarah Vol. 2, p. 160. (5) Izalat-ul-Khifa Maqsad 2, p. 265. (6) Tabaqat Ibn-e-Sa'd Vol. 2, Qism. 1, p. 2.

13. The Apostle of Allah predicted to Ali:

“Others will be preferred to you when they will not be in their own rights. Resign yourself to it until you reach me at the Hauz-e-Kausar.”

Saheeh Muslim Vol. 2, p. 127.

14. The Messenger of Allah said:

“If you make Ali your Caliph, although I know you will not do it, he will guide you to the path of righteousness, and you will see in him a leader and one who has been well-guided.”

Musnad Imam Hambal from the Selections of Kanz-ul-Ummal Vol. 1, p. 29.

15. The Prophet said:

“If you choose Ali for your Emir, although I understand that you are not going to do it, you will find him a leader and a well-guided one (at that). He will lead you to the Right Path.”

(1) Mishkat Vol. 8, p. 128. (2) Musnad Imam Hambal Vol. 1. p. 109, & Vol. 5, p. 356, p. 358 & p. 359. (3) Mustadrak Vol. 3. p. 70. (4) Selections from Kanz-ul-Ummal p. 191. (5) Isabah Vol. 4, p. 271. (6) Usd-ul-Ghaba Vol. 4, p. 31. (7) Izalat-ul-Khifa Maqsad 2, p. 275. (8) Istee'ab Vol. 2, p. 478.

16. Hazrat Umar declared:

“The Prophet died in a state of mind when he was well pleased with Ali,”

Saheeh Bukhari Chap. 14, p. 386.

17. Yazeed Bin Habaan relates:

“Haseen Bin Samrah, Umar Bin Muslim and I called on the old (venerable) Zaid Bin Arqam, a Companion of the Apostle

of Allah. When we had made ourselves comfortable, Haseeb addressed the ancient,

‘O Zaid! You’ve had many blessings (of Allah): you’ve attended upon the Prophet, heard him saying ‘Ahadees,’ fought along with him in the Battles, and have said your prayers behind him. There is no doubt that many blessings you have to your credit. O Zaid! Do tell us too the ‘Ahadees’ yours was the good lot to have heard from the Apostle of Allah.’

‘O son of my brother!’ said Zaid, ‘I’m much too old for all that, and also, it’s long, long ago. Many of the ‘Ahadees’ I had heard from the Prophet and remembered have escaped my memory. So be content with only as much as I may be able to tell you, and please don’t insist on all that which I am unable to reproduce.’

“After a pause, Zaid continued,

‘Once the Prophet stood up to say a sermon beside a spring which goes by the name of Ghadeer-e-Khum and lies just in the middle of Mecca and Medina. First he praised Allah, and then having preached the sermon, he began:

“I, too, am a man like you. It is not long that the messenger from Allah would come up to me and I would have to resign to His will. Harken! I leave unto you two invaluable Precepts, one of them is the Book of Allah, in which is the Guidance for you and the Light. So hold on to it with all your might and attach yourselves to it.”

“Then the Prophet made the people intent on the practising of its instructions and said to them in the last,

“The other Precept is my Progeny, my Ahl-e-Bait. Regarding my Ahl-e-Bait I ask you to fear Allah, in respect of my Ahl-e-Bait I ask you to fear Allah.””

Saheeh Muslim Vol. 2. p. 279.

18. Yazeed Bin Habaan records from Zaid Bin Arqam : “..... The Prophet said,

‘I am leaving two invaluable Precepts amongst you, one of which is the Book of Allah, which is the Rope of Allah. The one who clung to it remained on the Right Path, and the one who abandoned his hold on it was lost . . .’

“We asked Zaid Bin Arqam,
‘Who is who among the Progeny? Certainly the wives make the Progeny!’

‘No, By Allah, No!’ replied Bin Arqam. ‘The wife lives with her husband not for long. Again, if the wife is divorced, she goes back to her father and her family. The Progeny of the Prophet comes from his near relations who, like him, are forbidden to have the Sadaqa.’”

(1) Saheeh Muslim Vol. 2, p. 280. (2) Jam’at Tirmizee p. 467 & p. 468. (3) Jam’at Sagheer p. 55. (4) Mustadrak Vol. 3, p. 148, p. 533. (5) Mishkat Vol. 8, p. 130 & p. 133. (6) Selections from Kanz-ul-Ummal p. 95. (7) Musnad Imam Hambal Vol. 2, p. 247; Vol. 3, p. 4, p. 14, p. 17, p. 26 & p. 59; Vol. 4, p. 367 & p. 371; Vol 5, p. 182.

19. Bara’ Bin ‘Aazib records from Zaid Bin Arqam, a Companion of the Prophet:

“On the way back from his last pilgrimage of Haj, when the Apostle of Allah reached the Spring of Ghadeer, he took the hand of Ali in his hand, and addressing the Muslims (there), asked,
‘Don’t you know that I hold a greater claim on the lives of the faithful than they do themselves?’

“The whole of the audience replied en masse,
‘Without a doubt, O Apostle of Allah!’

“Again, the Prophet asked,
‘Don’t you know that I have a greater sway on the lives of the faithful and rule over them more firmly than they do themselves?’

“The people returned,
‘Most certainly.’

“The Prophet then declared,
‘Of whomsoever I am the guardian, Ali is also his guardian. May Allah befriend that one who befriends Ali, may He bear enmity to that one who bears enmity to Ali.’

“Soon after this proclamation came Umar to see Ali and offered his congratulations, saying:
‘O Son of Abu Talib! May you be blessed. From now on you have become for ever the Master of every faithful man and woman.’”

(1) Mishkat Vol. 8, p. 120, p. 122 & p. 123. (2) Jam’a Sagheer p. 154. (3) Kunooz-ul-Haqaique p. 13. (4) Mustadrak Vol. 3, p. 109, p. 110, p. 371 & p. 533. (5) Musnad Imam Hambal Vol. 1, p. 28, p. 29, p. 118, p. 119 & p. 152; Vol. 4, p. 368, p. 370 & p. 372; Vol. 5, p. 347, p. 366, p. 370 & p. 419.

20. Zazan Bin Umar records, having heard Ali from the pulpit in Koofa addressing the audience:

“Whosoever has been with the Apostle of Allah and heard him with his own ears whatever the Prophet had said there may get up.”

At this, relates Zazan, no less than thirteen persons got to their feet and they bore witness:

“We heard the Prophet at Ghadeer-e-Khum saying,
‘Of whomsoever I am the guardian, of that one Ali is also the guardian.’”

Musnad Imam Hambal Vol. 1, p. 84 & p. 88.

21. It is recorded from Tarique Bin Shhaab:

“One of the Jews said to Umar,

‘You recite a verse² from the Qur’an which is so momentous that had

2 The verse runs: “O Messenger! Make known that which has been revealed unto thee from thy Lord, for if thou do not do it, thou wilt not have conveyed His Message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.” (The Holy Qur’an, Chap. 5, V. 67).

Also Refer to Chap. 5, V. 3.

it descended on us, we would have hailed the day of its revelation a veritable Eed.’

‘We know that verse,’ replied Umar. ‘We also know that particular day when it was revealed. And this too, we do know where the Messenger of Allah had been at that time. The verse came down at ‘Arafat where had stood the Apostle of Allah then.’”

Saheeh Muslim Vol. 2, p. 419.

22. Hazrat Umar declared:

“I have come to know of this too that someone among you has said that when Umar dies he would swear the oath of allegiance at the hands of so and so. As such, this should leave no one in doubt to assert that the Caliphate of Abu Bakr’s had cropped up in a haphazard fashion or it was something that had been snatched at. As a matter of fact it did come into being as that, but Allah saved it from falling into ruin.”

Saheeh Bukhari Chap. 28, p. 368.

23. Hazrat Umar visited Ali and asked him:

“O Abul Hasan! Do tell me in the name of Allah if the Messenger of Allah had really made You His Caliph.”

Ali returned:

“If I do tell you, may I know what reaction should have been of your Master (Abu Bakr) and yours?”

“As my Master is no more,” replied Umar, “no question arises of him, but I speak for myself that I would take off the responsibility of the Caliphate from my shoulders to place it on yours.”

“Now there’s no question as that,” said Ali, “who is going to depose you from the Caliphate? But the fact of the matter is that the Apostle of Allah had made me the Beacon of Guidance, and if I make myself to assert my claim, anyone who goes against Me will get lost.”

Riaz-un-Nazarah Vol. 2, p. 244.

24. “May Allah help them,” wished Hazrat Umar about the Members of the Conclave he had set up to elect the caliph after him. “If they choose Ali for their Caliph, he alone can lead them to Right Path, at any cost, even if he were held up to the point of the sword!”

“Why don’t you nominate him yourself the Caliph,” the narrator remonstrated, “when you’re so sure for Ali?”

(1) Riaz-un-Nazarah Vol. 2, p. 242. (2) Istee’ab Vol. 2, p. 485.

25. Ibn-e-Abbas records:

“When the Prophet’s illness grew pretty serious, He asked for a pen and paper in order to leave after him a document that would keep the people from getting lost after him. But Umar interposed at once,

‘The Prophet is overcome by illness. Enough is the Book of Allah (to guide us).’

“At this dissension broke out and the quarrelling became intense. At last said the Prophet,

‘Get away! The quarrelling is not proper in My presence.’ “

As he left the place, Ibn-e-Abbas observed,

“It’s the worst of all calamities that the Prophet was prevented from leaving the document after him.”

(1) Saheeh Bukhari Chap. 1, p. 106; Chap. 12, p. 126; Chap. 18, p. 100. Chap. 23; p. 384; Chap. 30, p. 701. (2) Saheeh Muslim Vol. 2, p. 43.

In the Chapter of Jawaiz-ul-Wufood of his work Bukhari uses the word ‘is wandering in mind’ instead of ‘is overcome by illness’.

26. Zahri records from Ubaidallah Ibn-e-Abdullah who heard Hazrat Aesha saying:

“When the Apostle of Allah fell ill and his pain became severe, he sought the permission from his other wives to spend the days of his ailment in my house where he should be nursed.

All the wives agreed to this. In those days the Prophet went out supporting himself on two persons, and his legs dragging along. One of those two persons who had offered him the support was Ibn-e-Abbas and the other was someone else.”

Obaidullah says that he mentioned this to Ibn-e-Abbas, who (at once) asked him,
‘Do you know who was this other man whose name Aesha avoided to mention.’

Obaidullah replied, ‘No, please.’

‘It was Ali Ibn-e-Abi Talib,’ said Ibn-e-Abbas.

(1) Saheeh Bukhari Chap. 1, p. 151. (2) Saheeh Muslim Vol. 1, p. 178.

27. Abdullah Ibn-e-Ziad-e-Asadi records:

“When Talha, Zobeir and Aesha proceeded to Basra, Ali dispatched Ammar-e-Yasir and Imam Hasan to Koofa. Reaching the place, both of them went to the pulpit, Hasan mounting the upper step while Ammar standing on the lower. All of us had gathered around when I heard Ammar saying, ‘Aesha has started for Basra. It’s true that she is the Prophet’s widow. But Allah has put you all to a test to know whether you obey Him or you respond to Aesha.’”

Saheeh Bukhari Chap. 29, p. 548.

28. Jabir Bin Samrah heard the Prophet saying:

“Mine will be (the) Twelve Emirs.”

Jabir adds that after that the Prophet said something (in a low voice) which he failed to catch and (afterwards) asked his father about it who told him that the Prophet had continued:

“And all of them would come down from the Qureish.”

Saheeh Bukhari Chap. 29, p. 628.

29. Jabir Bin Samrah records:

“Along with my father I paid a visit to the Apostle of Allah and heard him saying:

‘As long as will continue (the) Twelve Caliphs in this faith of Islam, it will not fall into decay.’

“He then continued in a low voice and I could no more lend my ears to him. I asked my father about it (afterwards) and he told me that the Prophet had further said,

‘All of them would come down from the Qureish.’”

Saheeh Muslim Vol. 2, p. 119.

30. Jabir Bin Samrah records that he heard the Apostle of Allah saying:

“So long as the Muslims would have the Twelve Leaders and Guardians, their faith would continue.” (Jabir continues) Muhammad then said something further which I could not get at and asked my father about it (afterwards), and he said to me that the Prophet had added :

“And all of them would descend from the Qureish.”

(1) Saheeh Muslim Vol. 2, p. 119. (2) Jam’a Tirmizee, p. 269. (3) Sunan Abi Dawood Vol. 2, p. 210.

31. Jabir Bin Samrah relates that he heard the Prophet saying that so long as the Twelve Caliphs would continue in Islam, it would command respect and remain in power. Jabir further says that the Prophet then said something which he could not catch and asked his father about it, who told him that the Prophet had continued that all of them would come from the Qureish.

Saheeh Muslim Vol. 2, p. 119.

32. ‘Amir Bin Sa’d Bin Abi Waqaas says that he wrote a letter to Jabir Bin Samrah and sent to him through his slave Naaf’a, requesting

that he should be told any Hadees if Jabir had heard it from the Apostle of Allah. Jabir wrote to him in reply :

“On the night of the Friday when Aslami was stoned (to death), I heard the Apostle of Allah saying,
‘This faith would continue forever. It would go on until the Day of Resurrection or until the Twelve Caliphs who will all be from the Qureish pass away.’”

Saheeh Muslim Vol. 2, p. 119.

33. There would be Twelve Caliphs (among the Muslims).

Mishkat Vol. 8, p. 93.

34. There would be Twelve Rulers in Islam as were the Heralds in number among the Israelites.

Mustadrak Vol. 4, p. 501.

35. The Apostle of Allah was asked:

“We have learnt how to offer you salutation, but we haven’t yet known how to wish you the ‘durood’ (the Blessings of Allah)”

The Prophet replied,

“Say,

‘O Allah! Send down Thy Blessings on Muhammad and the Progeny of Muhammad in the manner Thou hast conferred Thy blessings on Ibraheem and the Progeny of Ibraheem. O Allah! bestow Thy bliss upon the Progeny of Muhammad in the way Thou hast sent it down upon the Progeny of Ibraheem. Verily, Thou art the Praised One and the Glorious!’”

(1) Saheeh Bukhari Chap. 19, p. 305 & Chap. 26, p. 5. (2) Jam’a Tirmizee p. 66 & p. 395. (3) Sunan Ibn-e-Majah p. 65. (4) Sunan Nasaee Vol. 1, p.189.

36. No prayer is able to make its way to Allah, unless the one who says the prayer offers the greetings of the ‘durood’ to

Muhammad and the Progeny of Muhammad.

(1) Jam'a Sagheer p. 14. (2) Selections from Kanz-ul-Ummal vol. 2, p. 6.

37. "One day came out the Apostle of Allah," records Hazrat Aesha, "enwrapped in an embroidered black woollen mantle. Just then came to him Hassan Ibn-e-Ali and the prophet took him in to the mantle. Soon followed him Hussain and he was also taken into that mantle. After him came Fatema, the Prophet took her in the mantle too... In the last came Ali and the Prophet had him also in that mantle. Presently he recited the verse of 'Tatheer' (Purification):

'Allah desires to take away uncleanness from you, O Ahl-e-Bait, and to purify you by a perfect purification.'

(The Holy Qur'an Chap. 33, V.33)

(1) Saheeh Muslim Vol. 2, p. 283. (2) Musnad Imam Hambal Vol. 1, p. 330.
(3) Selections from Kanz-ul-Ummal p. 53.

38. Amr Ibn-e-Abi Salma who was brought up by the Prophet relates:

"The Apostle of Allah was in the house of Umme Salma, when on Him descended the Verse,

'Allah desires to take away uncleanness from you, O Ahl-e-Bait, and to purify you by a perfect purification.'

"The Prophet then got Fatema, Hasan and Hussain in a mantle and as Ali stood behind Him, The Prophet took Ali too into the mantle and declared,

'O Allah! These alone make My Progeny. Keep Them away from every sort of uncleanness and purify Them by perfect purification.'

"At this, submitted Umme Salma,
'O Apostle of Allah, I too am with Them.'

"The Prophet replied,

‘You remain in your own place and with goodness you stay.’”

(1) Jam’a Tirmizee p. 393, p. 476 & p. 497. (2) Istee’ab Vol. 2, p. 473. (3) Riaz-un-Nazarah Vol. 2, p. 188. (4) Usd-ul-Ghaba Vol. 4, p. 39. (5) Izalat-ul-Khifa Maqсад 2, p. 260 & p. 261. (6) Mustadrak, Vol. 3, p. 108, p. 146 & p. 147.

39. Masoor Bin Makramah records:

“The Prophet said,

‘Fatema is a piece of my Flesh. The one who incurred her wrath incurred my wrath too.’”

(1) Saheeh Bukhari Chap. 14, p. 390, p. 402 & Chap. 21, p. 143. (2) Saheeh Muslim Vol. 2, p. 290. (3) Selections from Kanz-ul-Ummal p. 96. (4) Jam’a Tirmizee p. 475 & p. 476.

40. “A scion of mine is Fatema,” said the Prophet “Whatever makes her happy makes me happy, and whatever fills her with pain fills me with pain too.”

(1) Mustadrak Vol. 3, p. 154. (2) Selections from Kanz-ul-Ummal p. 97.

41. The Prophet said to Fatema:

“If your wrath is incurred, it incurs the wrath of Allah, and if you are happy, it makes Allah happy too.”

(1) Mustadrak Vol. 3, p. 154. (2) Selections from Kanz-ul-Ummal p. 97.

42. “Fatema is a piece of my flesh. Whatever makes her sad, saddens me, and whatever fills her with pain, pains me too.”

Selections from Kanz-ul-Ummal p. 97.

43. Hazrat Aesha relates:

“Fatema, the daughter of Muhammad, asked Abu Bakr to give her what she inherited from the property which was bestowed upon her father by the sweet will of Allah, (and what he had not gained as spoils of war). Abu Bakr declined, saying that the Prophet had declared that He would leave no heir, and whatever property would be left after Him was for the people. This

incurred the wrath of Sayyeda, and She stopped talking with him, and did not talk with him even until Her last breath.”³

Saheeh Bukhari Chap. 12, p. 140; Chap. 27, p. 291.

44. Hazrat Aesha records:

“Fatema, the Prophet’s daughter, sent word to Abu Bakr to give her, her inheritance from the property which Allah had conferred upon the Prophet in Medina and which was not spoils of war, and also her patrimony from Fidak and the ‘Khums’ from Khaiber. Abu Bakr rejected her claim saying that the Apostle of Allah had said that he would have no heir, and all that which would be left after him was for the people. However, Abu Bakr bluntly refused, and from all that property he gave her not a shell. This incurred the wrath of Sayyeda so thoroughly that never did she talk with Abu Bakr although she lived for six months after the Prophet. And when she died, Ali gave her burial during the night, saying the prayers at her dead body himself and did not even inform Abu Bakr of her death.”

(1) Saheeh Bukhari Chap. 17, p. 17. (2) Saheeh Muslim Vol. 2, p. 91.

45. Abu Sa’eed Khudri records:

“When the verse,⁴ commanding the prophet to give away to

³ The claim of the Descendants of Hazrat Fatema was admitted some ninety years later when Caliph Umar Bin Abdul Azeez restored Fidak to Imam Muhammad Baqir. See “Mu’jumul Buldan” Vol. 6, p. 343, by Yaqoot Hamavi. Also see Ibn-e-Aseer, Tabari, Suyuti, etc. etc.

It is recorded by Ibn-e-Jauzi that Hazrat Abu Bakr had in the end written a document in favour of Hazrat Fatema. However, Hazrat Umar happened to come there and demanded : “What is the matter?” Hazrat Abu Bakr replied that he had written a document thereby giving to Hazrat Fatema what the Prophet had left to her as a bequest.

Hazrat Umar retorted, “From which source will you then spend for the Muslims when you know that the Arabs are preparing to fight you?” Saying this he snatched away the document and destroyed it.

See Seerat-ul-Halabiyah Vol. 3, p. 346.

⁴ The Holy Qur’an Chap. 59, V. 7.

his close relatives whatever was due to them came down, the Messenger of Allah said to Fatema, ‘O Fatema! Fidak is thine.’”

Selections from Kanz-ul-Ummal Vol. 1, p. 228.

46. Jabir Ibn-e-Abdullah states:

“The Apostle of Allah had said to me that he would give me, most certainly, so much, so much of the effects which were to come from Bahrein. But nothing was received from there so long as he lived. When the things turned up after him, Abu Bakr made a herald announce that any person whom the Prophet owed a thing or had promised something could approach him (to get it).

“I paid a call to Abu Bakr and told him that the Messenger of Allah had promised me so much, so much, and so much from the effects which were to come from Bahrein.

“Abu Bakr gave me on demand (some portion of) the promised effects.

“After that I went over to him and made my demand, but he declined. Again, I went to him, and again he refused. Once again I approached him, yet again he rejected my demand. At this I remonstrated, ‘I have come to you so many times in vain. Either give me whatever is mine or behave like a miser.

“He replied, ‘You say that I behave with you like a miser. There’s nothing worse than that.’”

“And he said this thrice and went on, ‘Never did I think of refusing you. Rather, inwardly I did intend to give you (your demand).’”

“Amr heard Muhammad Bin Ali saying:

“Jabir told me:

“When I called upon Abu Bakr (for the last time), he gave me an amount counting 500 (coins) and told me to have twice that

much (later).”

Saheeh Bukhari Chap. 10, p. 54 & p. 573; Chap. 17, p. 18.

47. Anas relate that the Messenger of Allah said, “Some of my Companions will come to me at the Hauz-e-Kausar. When I shall recognize them they will become restless in my presence. I shall, therefore, say to Allah, ‘O Lord, these were my companions,’ and His reply will be, ‘You do not know that what innovations in the religion they made after you.’”

Saheeh Bukhari part 4, p. 97.

48. Through another line of narrators it is said upon the authority of Abu Hureira that the Prophet of Allah said, “On the day of Judgement will come unto me a group of my Companions who will be driven away from the Hauz-e-Kausar. I shall submit to Allah, ‘O Lord, these were my Companions.’ And Allah will reply, ‘O My Messenger, you do not know what innovations in the religion they made after you; they had become deniers and regressed from the Faith.’”

Saheeh Bukhari Part 4, p. 96.

49. ‘Amr Bin Sa’d Bin Abi Waqas relates:

“Mua’wiah ordered my father to curse Ali. He declined. At this demanded Mua’wiah,

‘What’s that which keeps you from cursing Ali?’

‘So long as I remember the three things I heard the Prophet saying in praise of Ali,’ replied Sa’d, ‘I can never bring myself to curse Ali. If I had to my credit a single one of those three distinctions, I would have preferred it to possessing a string of scarlet camels.

1. I’ve myself heard the Messenger of Allah saying about Ali when he was about to go to battle and had left Ali in his place who had submitted whether he was left behind to look after the women and the children, ‘Are you not well content with the fact that you hold the same position with me as Haroon

to Moosa, except that no prophethood would continue after me?’

2. On the day of Battle of Khaiber I heard the Prophet saying, ‘I’d hand over the Alam to that one (tomorrow) who is a friend of Allah and His Messenger, and Allah and His Messenger befriend him.’ At this we had stretched ourselves to our full heights in order to be seen by the Apostle of Allah. But he said, ‘Send for Ali!’ And Ali was fetched, although he been suffering from eyesore and the Apostle of Allah presented the ‘Alam’ to Ali, applying the saliva of his mouth to his eyes. And at the hands of Ali Allah sent down the victory.
3. When descended the Verse of Mubahela (The Holy Qur’an Chap. 3, v. 61) the Messenger sent for Ali, Fatema, Hasan and Hussain and submitted, ‘O Allah! This is my Progeny.’”

Saheeh Muslim Vol. 2, p. 278.

50. It is narrated on the authority of Ibn-e-Abbas that he said that the Messenger of Allah said the prayers of Zuhr and ‘Asr together as also the prayers of Maghrib and ‘Isha although he was neither in a state of fear nor on a journey.

Saheeh Muslim Vol. 1, p. 264.

51. Ibn-e-Abbas narrates that the Messenger of Allah recited the Zuhr and ‘Asr prayers together and also said the Maghrib and ‘Isha prayers together although he was neither in a state of fear nor there was any other cause, e.g. rains. It was related from Wakee’ that he asked Ibn-e-Abbas the reason (for the joint prayers). Ibn-e-Abbas replied “So that the followers may not experience inconvenience and difficulty.”

(1) Saheeh Muslim Vol. 1, p. 265. (2) Jam’a Tirmizee p. 254.

52. Abdullah Bin Shaqeeq narrates that one day after the ‘Asr prayers Ibn-e-Abbas began giving a sermon which was so enduring that the sun set and the stars appeared. People began to

shout, “Prayers! Prayers!” (as it was time for Maghrib prayers). Ibn-e-Abbas paid no heed to them until someone from Banee Tameem stood up and shouted incessantly, “Prayers! Prayers!” Ibn-e-Abbas then said, “Woe unto you! You wish to teach me the tradition!” He said further, “I have personally seen the Messenger of Allah say the Zuhr and ‘Asr prayers together and the Maghrib and ‘Isha prayers together.”

The narrator says, “This statement of Ibn-e-Abbas kept pinching my conscience until I went and asked Abu Hureira about it and he attested what Ibn-e-Abbas had said.”

Saheeh Muslim Vol. 1, p. 265.

53. It is related from Ibn-e-Abbas that the Prophet at one time recited seven raka’ats of Prayers and at other time eight raka’ats (all at once) i.e. he recited the Maghrib and ‘Isha prayers together and Zuhr and ‘Asr prayers together.

Saheeh Bukhari Part 1, p. 72.

54. It is narrated by Ibn-e-Abbas that at Madina the Prophet used to say two prayers together (Zuhr & ‘Asr and Maghrib & ‘Isha) without there being any fear or rainfall. When asked about the reason for this he said, “The Prophet desired that his followers may not suffer inconvenience and therefore, the two prayers could be recited together.”

Sunan Nasae p. 290.

55. Sa’eed Bin Musayyab records:

“At ‘Asqalaan rose a controversy between Ali and Usman regarding the Muta’h (the temporary marriage),

“Ali contended,

‘Do you want to prohibit people, O Usman, from doing a thing which the Prophet himself did?’

“Usman replied,

‘Let it go at that!’”

(1) Saheeh Bukhari Chap. 6, p. 93. (2) Saheeh Muslim Vol. 1, p. 402.

56. It is reported from Abu Nazrah:

“I was sitting with Jabir Ibn-e-Abdullah when came in a person and told Jabir that Ibn-e-Abbas were in argument about the two Muta’hs that is of the Haj and of the women. Jabir said that in the days of the Prophet he himself performed the two Muta’hs but Umar in the reign of his Caliphate declared them forbidden.”

Saheeh Muslim Vol. 1, p. 451.

57. “In the days of Muhammad,” Abu Zarr records, “We were permitted to contract the Muta’h.”

Saheeh Muslim Vol. 1, p. 402.

58. Someone asked Sa’d Bin Abi Waqaas about the Muta’h, whether it was permitted or not. He replied, “We have ourselves practiced it in the days when Muawiah was an idolator.”

Saheeh Muslim Vol. 1, p. 402.

59. Umar Ibn-e-Haseen records:

“In the days when the Apostle of Allah was alive we practiced the Muta’h, and until his last moments no injunctions against it had come down unto him, but a person (Umar) did just whatever he liked according to his own opinion.”

Saheeh Muslim Vo. 1, p, 403.

60. Jabir records:

“For a pretty long time we had contracted the Muta’h for a handful of dates or flour. During the days of Muhammad and also in the time of the Caliphate of Abu Bakr the Muta’h was current, but Umar declared it as forbidden.”

Saheeh Muslim Vol. 1, p. 451.

61. Abu Sa'eed used to relate that he had seen the Prophet doing his prostration (Sijdah) on wet mud, so much so that he could see the stains of mud on his forehead.

Saheeh Bukhari Part 1, p. 104.

62. The Prophet used to rest his forehead on the earth whilst prostrating.

Saheeh Bukhari Part 1, p. 97.

63. The Prophet used to do his prostration on "Khumrah" (Sijdahgah).

(1) Saheeh Bukhari Part 2, p. 214 & p. 243. (2) Jam'a Tirmizee p. 46. (3) Kanz-ul-Ummal Part 2, p. 12.

64. The Prophet declared that the best spot for prostration was the earth or a thing that grows from the earth.

Kanz-ul-Ummal Part 4, p. 113.

65. "The Prophet said to his wife Umme Salma, 'Please fetch the Khumrah' (Sijdahgah) from the mosque.' The word "Khumrah" means a small piece of chatai made from palm leaf on which only the head could be rested when prostrating. Ibn-e-Aseer in his "Jam'a ul-Usool" has written, 'Khumrah is the Sijdahgah on which the Shi'ahs of our time perform their prostration.' I maintain that by this tradition it is "sunnat" to keep a "Sijdahgah". Those who forbid it and call it the way of the "Rafzees" are wrong. To practice this "sunnat" I often perform my prostration on a fan made from palm leaf and do not care about the criticism of the ignorant. We are recognized only with the "sunnat" of the Prophet, no matter whether they call it the way of the "Rafzees" or "Kharijees". Let them rave about it."

Sunni Alim Maulana Vahidul Zamankhan in Anwar-ul-Lughat Chap. 7, p. 118.

66. Abdullah Bin Yousuf narrated to me that Ibn-e-Shehab heard

from Hameed Bin Abdul Rahman who narrates as he heard from Abu Hureira that it is from the Messenger of Allah (may peace be upon him). He said, “Whoever stands to pray during the nights of Ramzan faithfully and for heavenly blessings shall be forgiven for all his earlier sin”.

Ibn-e-Shehab said that things were thus ever after the death of the Prophet. Then things were the same in the Caliphate of Abu Bakr and the early days of Umar’s Caliphate. On the authority of Ibn-e-Shehab from Urvah Ibn-e-Zubair and from Abdul Rahman Ibn-e-Abdul Qaree it is narrated that Abdul Rahman said, “I came out one night with Umar Ibn-e-Khattab in the month of Ramzan and went to the Mosque. We saw that someone saying his prayers alone and someone was saying his prayers somewhere and a group was praying with him. Umar said, ‘I think that it will be better if I get them together behind one reciter.’ Then he took a decision on it and got them together behind Ubaiy Bin Ka’ab. Then another night I went with him. People were praying (Taraweeh) with their reciter. Umar said, ‘This is good innovation, and that (part of night) in which people sleep is better than (the part of night) in which they stand for prayers.’ He meant that the later part of the night was better for prayers, whereas people used to stand for prayers in the earlier part.”

Saheeh Bukhari, Kitabus-seyaam, Hadees no. 1875.

67. Yayha Bin Bukair narrate to me “Lais narrates to me from Oqail from Ibn-e-Sehab who said, ‘Informed me Urvah from Aesha who was informed by the Messenger of Allah (may peace be upon him) the he went out at night sometimes at midnight and prayed in the mosque and some men also prayed with him. Then it was morning and people spoke about it. So on the third night people crowded in the mosque. The Prophet went out and prayed and people also said their prayers with him. However when it was the fourth night the mosque could not hold all the people (such was the crowd) but the Prophet came to the Mosque only for the morning prayers. When he finished his morning prayers he addressed the people. After reciting Kalma-i-Shahadat he said,

‘After the praise of Allah, verily your being in this mosque was not hidden from me but I feared that it may become compulsory for you and you may not be able to fulfil it.’ Then the Prophet died and things remained as such.”

Saheeh Bukhari, Kitabus-seyaam, Hadees No. 1876.

68. Someone came to Sahl Bin Sa’d, the Companion of the Prophet, to tell him that the (then) Governor of Madina was cursing Ali from the pulpit.

“What’s that he’s calling Ali ?” asked Sahl.

“Abu Turab”, replied the man.

Sahl broke into laughter and said:

“By Allah, that name the Prophet had himself given to Ali to whom it was dearer than any other of his names.”

At this, the man requested Sahl to tell him how Ali came to have the name, and Sahl related:

“Once came out Ali from (the house of) Fatema, and entering the mosque laid himself down. In the meantime went in the Prophet and asked about Ali (from Fatema). She told the Prophet that Ali had left for the Mosque. Repairing to the mosque Muhammad observed that dust had stuck to Ali’s back. As he set about cleaning away the dust, Muhammad started saying:

‘Get up, O Abu Turab ! Get you up !’”

(1) Sheeh Bukhari Chap. 2, p. 266; Chap. 14, p. 386; Chap. 25, p. 617 & Chap. 26, p. 70. (2) Kunooz-ul-Haqaique p. 61. (3) Istee’ab Vol. 2, p. 48. (4) Riaz-un-Nazarah Vol. 2, p. 154.

69. As a sacrifice, Muhammad killed an animal and made Ali share in the offering. He then ordered the distribution of it.

Saheeh Bukhari Chap. 9, p. 427.

70. Sa’d Bin Ubeidah records:

“A certain person visited Abdullah Bin Umar and asked him about Ali. Abdullah told him the intrinsic qualities of the character of Ali, and, pointing out, said, ‘Look yonder! That’s Ali’s house, there right in the centre of the Prophet’s houses!’

“But noticing that the man did not quite like it, said Bin Umar, after a pause, ‘You don’t seem to like that?’ ‘Of course not,’ replied the man.

“Then,’ retorted Abdullah, ‘most certainly, has Allah put your nose out of joint. Get away! Do whatever you can to Ali!’”

Saheeh Bukhari Chap. 14, p.387

71. Abu Sa’eed Al-Khudri relates:

“We were sitting with the Apostle of Allah who was distributing some effects when came in Zul Khuwaisarah of the tribe of Baneh Tameem and remonstrated with Muhammad,

‘Don’t be unjust to us!’

‘May you go to the devil,’ replied Muhammad, ‘If I’m not going to be just, who else would be that?’

“Umar attempted to seek the Prophet’s permission to behead the man (on the spot), but Muhammad forbade him saying:

‘Let him have his own way. There are many like him whose prayers would belittle your own prayers, and whose fastings would undermine your own fastings. And yet the Qur’an they pore over does not get down their throats. They would get away as clean from their faith as does the arrow that passes through the prey. For their sign, they would have among them a man, black in complexion, with an arm resembling the nipple of a woman’s breast which would ever keep shaking like a piece of flesh. These people would put in an appearance when the Muslims would be torn asunder into two opposite camps.’

“I bear testimony that I heard the Prophet having prophesied as all that.

“Also, I bear witness that these people raised their ugly heads to fight against Ali with whom I had sided.

“Ali ordered a search to be made for the man the Messenger of Allah had predicted about. And when he was brought before Ali, I witnessed that he was just like what Muhammad had foretold about him.”

(1) Saheeh Bukhari Chap, 4, p. 343 & Chap. 12, p. 226 (2) Saheeh Muslim Vol. 1, p. 431.

72. Zaid Bin Arqam records:

“Ali was the first to profess Islam.”

Jam’a Tirmizee p. 462.

73. Ali took precedence over all others in receiving Muhammad.

Jam’a Sagheer p. 31.

74. Among men, the foremost to believe in Allah and His Prophet Muhammad was Ali Ibn-e-Abi Talib.

Istee’ab Vol. 2, p. 470.

75. Ali will be the first to reach Muhammad at Hauz-e-Kausar, being the first to accept Islam.

(1) Riaz-un-Nazarah Vol. 2, p. 155. (2) Istee’ab Vol. 2, p. 470. (3) Usd-ul-Ghaba Vol. 2, p. 14. (4) Izalat-ul-Khifa Maqsad 2, p. 261. (5) Selections from Kanz-ul-Ummal p. 33.

76. It is recorded from Salman, Abu Zarr, Miqdad, Jabir, Abu Sa’eed Al-Khudria and Zaid Bin Arqam that Ali was the first to profess Islam, and these (Companions of the Prophet) held Ali in reverence above all others.

(1) Riaz-un-Nazarah Vol. 2, p. 157. (2) Istee'ab Vo. 2, p. 470. (3) Tabaqat Ibn-e-S'ad Vol. 3, p. 251. (4) Usd-ul-Ghaba Vol. 4, p. 16. (5) Izalat-ul-Khifa Maqsd 2, p. 251.

77. It is reported from Anas Bin Malik:

“On Monday the Prophet received his Mission of conveying Islam, and on the following Tuesday Ali offered his prayers (with him).”

(1) Jam'a Trimizee p. 463. (2) Riaz-un-Nazarah Vol. 2, p. 458. (3) Istee'ab Vol. 2, p. 472. (4) Usd-ul-Ghaba (Translation) Vol. 7, p. 22.

78. Ibn-e-Afeef Kindee records:

“I was a tradesman.

“Once I went on pilgrimage to Mecca. Also, I visited Abbas Bin Muttalib, with the object of purchasing some stock-in-trade, he himself being a merchant.

“I swear by Allah that as I sat along with him in Mina, I witnessed a man coming out of a tent and taking the bearing of the sun. Having marked that the day had declined, he set about praying.

“Presently, a woman emerged from the same tent (from which the man had put in an appearance), and she too, taking her position behind the man, began saying her prayers.

“Again from the very tent popped out a lad of tender years, nearing manhood, and he too stood up along with them and started saying prayers.

‘Who is it?’ I asked Abbas.

‘It’s my nephew, Muhammad Bin Abdullah Bin Abdul Muttalib,’ he replied.

‘That woman?’

‘His wife, Khadeejah Bint Khuwailid.’ He replied.

‘And that youngster?’ I inquired.

‘Muhammad’s first cousin Ali Ibn-e-Abi Talib.’

‘What’s he doing there?’ I questioned.

‘Saying prayers!’ Abbas replied. ‘He calls himself the Apostle of Allah. But no one has so far believed in him with the only exceptions of his wife and his cousin. He prophesies that soon the gates of the treasures of Xerxes and Caesar would open on him.’”

Ibn-e-Afeef, who professed Islam only a few days after claims:

“If I had received Islam that very day, I would have been the Muslim only second to Ali.”

(1) Riaz-un-Nazarah Vol. 2, p. 158. (2) Usd-ul-Ghaba (Translation) Vol. 7, p. 24. (3) Istee’ab Vol. 2, p. 472. (4) Khasais Nasae p. 3. (5) Musnad Imam Hambal Vol. 2, p. 209.

79. “How Ali came to be the heir to the Prophet,” someone asked Katham Ibn-e-Abbas, “when you were there in your own right?”

“Because, he first attached himself to Muhammad,” Katham replied, “and also stood with the Prophet through thick and thin with all the might of his being.”

(1) Mustadrak Vol. 3, p. 125. (2) Izalat-ul-Khifa (Translation) Maqsad 2, p. 266.

80. Ali had to his credit four great distinctions which no other person could ever achieve. Both, among the Arabs and the Non-Arabs: he was the first to pray with the Apostle of Allah; in every battle he was honored with the ‘Alam’; when other companions fled he was the only one who stood by the Prophet and it was he who gave the Prophet the after-death-wash and lowered him in his grave.

(1) Riaz-un-Nazarah Vol. 2, p. 202. (2) Izalat-ul-Khifa (Translation) Maqsad 2, p. 261. (3) Istee’ab Vol. 2, p. 470.

81. In agreement are the learned divines that Ali has said his prayers in both the directions, the Ka’aba and the Bait-ul-Muqaddass.

(1) Istee’ab Vol. 2, p. 472 (2) Usd-ul-Ghaba Vol. 4, p. 16. (3) Isabah Vol. 4, p. 269. (4) Riaz-un-Nazarah Vol. 2, p. 212. (5) Tabaqat Ibn-e-S’ad Vol. 3, Qism 1, p. 14.

82. The Apostle of Allah said on various occasions:

“You are the first, O Ali! who believed in me and bore me out.”

Riaz-un-Nazarah Vol. 2, p. 157.

83. “O Ali! You took precedence over all the faithfuls and were the foremost amongst the Muslims to profess Islam. You’re to me as Haroon was to Moosa.”

Riaz-un-Nazarah Vol. 2, p. 157 & p. 163.

84. “Among you that (lone) one would be the first to reach Hauz-e-Kausar who was the first to embrace Islam.”

(1) Izalat-ul-Khifa Maqsad 2, p. 261 (2) Istee’ab Vol. 2, p. 470.

85. “It was Ali who first said his prayers with me.”

Kunooz-ul-Haqaique p. 71.

86. “Is it no satisfaction to you (Fatema) that I’ve married you to that one who was the first to receive Islam among my followers?.....”

(1) Musnad Imam Hambal Vol. 5, p. 26. (2) Selections from Kanz-ul-Ummal p. 30.

87. “Only the three are the Pioneers: Joshua Ben Noon who was the earliest to believe in Moses; Sahab-e-Yaseen, who was the foremost to believe in Christ and Ali who took precedence over all other to believe in me.”

(1) Riaz-un-Nazarah Vol. 2, p. 158. (2) Selections from Kanz-ul-Ummal p. 30.

88. Ali claimed:

“Seven years before the men had started saying their prayers I had offered mine.”

(1) Sunan Ibn-e-Majah p. 12. (2) Riaz-un-Nazarah Vol. 2, p. 158. (3) Usd-ul-Ghaba Vol. 4, p. 71. (4) Izalat-ul-Khifa, Madsad 2, p. 252.

89. "I was the first among the Arabs and Non-Arabs to say my prayers with the Messenger of Allah."

Riaz-un-Nazarah Vol. 2, p. 158.

90. "I am Siddeeq-e-Akbar, as I have professed earlier than Abu Bakr, and before him have I received Islam."

Riaz-un-Nazarah Vol. 2, p. 157.

91. (Couplet)

"I've embraced Islam much earlier than others. Manhood I hadn't attained then and was a tender age youngster."

Selections from Kanz-ul-Ummal p. 40.

92. Amr Bin Mamoon relates:

"I was sitting with Abdullah Ibn-e-Abbas when came in nine persons and requested him that he should either come aside or request others to leave him alone as they wanted to talk with him in private. Ibn-e-Abbas chose to go out with them. Until then he had no trouble with his eyes, not having lost his eyesight. As they went out they soon got into conversation with Ibn-e-Abbas, and Allah knows what they talked about. But, all too suddenly, back came he, detaching himself from them, and dusting his clothes said, "May they go (all) to the devil for the bad language they were using for the person who has credit no less than ten unparalleled distinctions, and their speech is full of curses for that one about whom the Prophet said, 'Only that man can be assigned to do the preaching of the Surat-e-Barat-ut who comes from me and I am from him;,' once the Apostle of Allah addressed the uncles of his own. 'Who is it among you who would want to be my helper and assistant in this world and the other?' When all others declined, Ali responded, 'O Messenger of Allah! I am your helper and assistant in this world and the other.' At this, the Prophet announced, 'You are my helper and assistant in this world and the other.' Then, keeping Ali aside, the Prophet repeated the question, (addressing his uncles) and

putting it to a particular person, 'Who would like to be my helper and assistant in this world and the other?' All of them declined. Once again, Ali returned, 'I am your helper and assistant in this world and the other.' At this, the Messenger of Allah assured him, 'You are my helper and assistant in this world and the world after....'"

(1) Riaz-un-Nazarah Vol. 2, p. 203 (2) Isabah Vol. 4, p. 270. (3) Izalat-ul-Khifa Maqsad 2, p. 252 & p. 261. (4) Musnad Ahmad Bin Hambal Vol. 1, p.330.

93. Ali records:

"When the Verse reading 'O Apostle, Warn the nearer kinsman.' descended, the Messenger of Allah summoned me and said, "Allah has commanded me to sound a note of warning to my nearer kinsman, but I eat my heart out, for I know when I preach Islam to them, unpleasant things must come to pass. Mainly because of this I had thought it better to keep silent, but eventually Gabriel visited me for the last time (about it) and said, 'O Muhammad! If whatever is ordered to you is not carried out, (surely) it would incur the displeasure of Allah.' As such, O Ali! Arrange for one S'a (about three and a half seers) of wheat flour, a leg of mutton and some milk, and then call in the sons of Abdul Muttalib so that I may tell them what Allah has ordered me to do."

"So I provided what the Apostle of Allah had ordered me and invited them all. As they came in, they were forty strong and among them were the Uncles of the Apostle of Allah, namely Abu Talib, Hamza, Abbas and Abu Lahab. When they had assembled, the prophet ordered me to bring the dishes I had prepared. When I set them down, the Apostle picked up a piece of meat and tearing it apart with his teeth, he put it back on the edge of the plate and asked the guests to start eating in the name of Allah. They partook of it until each one of them had eaten to his full, and yet the dishes, (strangely enough), remained full, showing no sign of depleting, save the depressions which the fingers had left on them, although even a single person among them could have alone finished all that food.

When the Prophet ordered me to get them something to drink, I placed the bowl of milk before them. All of them drank of the bowl to their heart's content, although a single person among them could quaff that much of the milk. The feast having been finished, the Messenger of Allah was about to speak, but before he could say a word, Abu Lahab burst out, 'on all of you Muhammad had cast a spell!' At this, the assembly broke up that day, and the Prophet could snatch no opportunity to address the meeting.

"When followed the next day, the Messenger of Allah said to me, 'O Ali! Abu Lahab stole a march on me as I was about to address the gathering (yesterday) and got it dispersed before I could speak, not giving me even a chance. Once again, arrange the feast today, providing loaves of bread and milk as before.' I carried out his order. When the feast was ready, I called them again. The Messenger of Allah bade me to fetch the dishes, and soon I set the food before them. Again, he did as he had done the previous day, and to their entire satisfaction they partook of it. When they had finished up eating, the Prophet began, 'O sons of Abdul Muttalib! Verily, by Allah I know of no young man who has ever brought boons to his people richer than mine, for I have come to offer you the blessings of this world and the other. Allah has commanded me to offer them to you all. So, who is going to share my burden in this matter amongst you?' Although I was the youngest of them all, my eyes being the weakest, my body the thinnest, I responded, 'I would share your burden, O Apostle of Allah!' Then the Prophet placed his hand on (the back of) my neck and declared, 'Behold my brother, my vice-gerent! Among you he is my successor, so listen to him and follow him.'"

(1) Selections from Kanz-ul-Ummal p. 41, p. 42 & p. 43 (2) Tafseer-e-S'alabi. (3) Tafseer-e-Mualimat-ut-Tanzeel. (4) Tareekh-e-Kamil, Ibn-e-Aseer. (5) Dalail-un-Nuboowwah. (6) Tareekh-e-Abul Fida (7) Tareekh-e-Tabari.

94. On the night preceding the flight (hijrat), the Qureishites got together to hatch a plot, someone suggesting that the next morning when the Prophet would wake up he should be trussed up with ropes, some urging he should be put to the sword, some

insisting on his banishment. But Allah made the Prophet get an inkling of the plot. Ali sleeping in his bed, the Messenger of Allah made good his escape and got into the cave whilst the infidels waited, drawing a cordon around Ali whom they took for the Apostle of Allah. At daybreak they all fell upon him, but their conspiracy went up in smoke when they discovered that Ali lay in the Prophet's bed.

(1) Musnad Ahmad Bin Hambal Vol. 1, p. 248. (2) Mishkat Vol. 8, p. 74. (3) Izalat-ul-Khifa Vol. 4, p. 25. (4) Usd-ul-Ghaba Vol. 4, p. 25.

95. The first one who courted danger and death to seek the pleasure of Allah was Ali. When he slept in the bed of the Prophet, he recited these lines:

“I’ve risked my life to save the person of that one who is the best of all who ever walk on the land of Mecca, rather he is better than all those who went round the House of Allah, and kissed the Black Stone.

“The Prophet had his fears lest his enemies should deal with him treacherously, the Almighty saved His Messenger from their designs.....

“The Prophet spent the night safe and sound in the cave under the protection of Allah.

“And I spent the night with eyes on the infidels while little did they suspect me. I had resigned my soul to being put to the sword or getting roped up.”

Mustadrak Vol. 2, p. 4.

96. Ibn-e-Umar records:

“When the Messenger of Allah established brotherhood⁵ among

⁵ This incident took place at Medina in 2 A.H. when the Prophet established brotherhood individually between the Muhajirs of Mecca and the Ansars of Medina.

his companions, came in Ali, his eyes welled up with tears, and submitted, 'O Apostle of Allah! You have built up a brotherhood among your companions, pairing off one with every other, except me.'

The Prophet returned:

'I have linked you up with me as my brother in this world and the other.'

(1) Jam'a Sagheer p. 461. (2) Istee'ab Vol. 2. p. 473. (3) Riaz-un-Nazarah Vol. 2, p. 1. (4) Isabah Vol. 4, p. 269. (5) Tabaqat Ibn-e-S'ad Vol. 3, Qism 1, p. 3. (6) Usd-ul-Ghaba Vol. 4, p. 1.

97. "The best of my cousins is Ali," declared the Messenger of Allah.

(1) Jam'a Sagheer p. 8. (2) Kunooz-ul-Haqaique p. 13.

98. Ali records:

"When the Prophet of Allah established brotherhood (among his companions) he left me over. At this I submitted, 'O Messenger of Allah! You've built up brotherhood, linking up each one with the other, but, ignoring me alone (to pair off)'. At this, said the Prophet, 'I've kept you for myself. I'm your bother and you're mine. Now if anyone gets into argument with you, tell him that you are a creature of Allah and the brother of His Messenger. If anyone else would claim to be so, he is an impostor.'"

Selections from Kanz-ul-Ummal p. 45.

99. "Are you not content, O Ali, with your house in Paradise being opposite to that of mine, like the dwellings of two brothers?"

Riaz-un-Nazarah Vol. 1, p. 25.

100. Ali records:

"In his illness, the Prophet sent for me, saying, 'Call in my brother.' When I was brought in, he asked me to come nearer.

As I went closer to him, he reclined against me and continued as that, holding conversation with me until some spittle fell from his mouth on me. Then he was in his last moments and laid down his life in my arms.”

(1) Selections from Kanz-ul-Ummal p. 115. (2) Tabaqat Ibn-e-S’ad Vol. 2, Qism 2. p. 51.

101. “Are you not content, O Ali! that you are my brother and my Wazeer?.....”

Selections from Kanz-ul-Ummal p. 115.

102. “You are my brother in this world and the other.”

(1) Jam’a Sagheer p. 56. (2) Kunooz-ul-Haqaique p. 20. (2) Selections from Kanz-ul-Ummal p. 30.

103. Anas Bin Malik records:

“Abu Bakr paid a visit to the Prophet and seated himself before him. Then he began, ‘You know all about my loyalty and my precedence in accepting Islam. I have done this and I’ve done that.....’

‘What’s that you want to get at?’ asked the Prophet.

‘I’ve come to this propose for the hand of Fatema,’ said Abu Bakr.

At this , the Prophet said not a word, but turned his face away from Abu Bakr.

Then, Abu Bakr hurried off to Umar and said,
‘I’m done to death; I’m killed.’

‘What’s all this about?’ asked Umar.

Abu Bakr told Umar that he had proposed for the hand of Fatema, but the Prophet turned his face away from him.

‘You just look after things here,’ said Umar, ‘I’m going to the Prophet to propose for the hand of Fatema.’

So Umar visited the Prophet, and having seated himself before him, said, 'O Messenger of Allah you are familiar with my loyalty and with my being one of the Pioneers in Islam. I've this to my credit and that.....'

'What do you mean by all that?' asked the Messenger of Allah. 'I should like to marry your daughter Fatema,' said Umar.

But the Prophet turned his face away from Umar. Then, back hurried Umar to Abu Bakr and announced that the Prophet was waiting for Allah's command concerning Fatema. Let us now call on Ali and ask him to propose for the hand of Fatema.

Ali says, "I was working in the nursery of my date palms when both of them came up to me and attracted my attention to the matter. As I set out to call on the Prophet, one end of my mantle rested on my shoulders and the other dragged along behind me. Thus I approached the Prophet, and sitting before him, submitted, 'You are acquainted with my faithfulness and my being the first to profess Islam. I have good many things to my credit....'"

'Tell me what you have come for,' returned the Messenger of Allah. 'Give me the hand of Fatema in marriage,' I submitted.

'Have you anything with you with which to pay the 'mehr' (alimony)?' 'I've a horse and an armor,' said I.

'The horse you need sorely,' remarked the Messenger of Allah. 'You can turn the armour into money.'

'So I sold the amour for four hundred and eighty 'dirhams' and came back to the Prophet with the money.....'"

(1) Riaz-un-Nazarah Vol. 2, p. 180. (2) Khasais Nasae p. 12 and p. 13. (3) Selections from Kanz-ul-Ummal p. 100.

104. "You've married me to one," said Fatema to the Prophet, "who is much of a pauper, having no riches and effects."

“Are you not content with the fact,” replied the Prophet “that Allah made the choice of only two persons among the inhabitants of the earth, one He chose for your father, the other, for your husband.”

(1) Riaz-un-Nazarah Vol. 2, p. 182. (2) Izalat-ul-Khifa Maqsad 2, p. 262.

105. Once the conversation drifted to Ali in presence of Caliph Umar. He said, “Ali is the son-in-law of the Prophet. Gabriel came to the Prophet and said to him that Allah had commanded him to marry Fatema to Ali.”

Riaz-un-Nazarah Vol. 2, p. 183 & p. 184.

106. “O Fatema! I’ve married you to one whom I love most among my people.”

Mustadrak Vol. 3, p. 159.

107. Anas relates that he was sitting with the Prophet when some revelation descended on him..... (and when he asked the Prophet about that particular revelation) the Apostle of Allah replied, “Allah has commanded me that I should marry Fatema to Ali.”

(1) Selections from Kanz-ul-Ummal p. 100. (2) Kunooz-ul-Haqaique Vol. 1, p. 47.

108. “If Ali was not born, Fatema had none of her set (to marry with),” said the Prophet.

Kunooz-ul-Haqaique p. 74.

109. Anas Bin Malik, the Companion of the Prophet relates: “Someone sent a roast bird as an offering to the Prophet, and the Prophet prayed, ‘O Allah! Send that one to me whom Thou lovest the most to partake of the roast along with me.’ (The prayer was answered) and Ali made an appearance to join the Prophet in the eating of the roast.”

(1) Jam’a Tirmizee p. 461. (2) Khasais Nasaee p. 21. (3) Mustadrak Vol. 3, p. 131.

(4) selections From Kanz-ul-Ummal p. 53. (5) Riaz-un-Nazarah Vol. 2, p. 160.
(6) Usd-ul-Ghaba Vol. 4, p. 30. (7) Izalat-ul-Khifa p. 262.

110. Someone asked Hazrat Aesha, “Who was that (blessed) one whom the Prophet loved most?”
She replied, “Fatema!”

“Whom did the Prophet love most among men?”
“Fatima’s husband!” replied Hazrat Aesha. “And you know it for yourself how devoutly he did the fasting and offered prayers!”

(1) Jam’a Tirmizee p. 476. (2) Riaz-un-Nazarah Vol. 2, p. 161. (3) Khasais Nasae p. 20 & p. 21.

111. Hazrat Aesha relates:
“When the Apostle of Allah was in his last moments, he said, ‘Call in my loved one!’ The men about him brought Abu Bakr, The Prophet cast an eye on him and let his head drop down. Again he said, ‘Call in my loved one!’ This time people around summoned Umar. He cast a glance at him and again he let his head drop down. Once again he repeated, ‘Call in my loved one!’ This time they fetched Ali in. When the Prophet looked at Ali, he got Ali inside his mantle and held him there until he breathed his last. Even after his death, his hand was found rested on Ali.”

Riaz-un-Nazarah Vol. 2, p. 180.

112. Hazrat Umme Salma relates:
“Upto the last moments of the Prophet, Ali kept nearest to him...”

(1) Riaz-un-Nazarah Vol. 2, p. 180. (2) Izalat-ul-Khifa Maqсад p. 263.

113. Sh’aabi records:
“Abu Bakr looked at Ali and said, ‘If any person wants to see that one whom the Messenger of Allah distinguishes as the most exalted, and who as a kinsman is the nearest to the Prophet, he should behold Ali.’”

Selections from Kanz-ul-Ummal p. 43.

114. The following names were given to Ali by the Messenger of Allah.

Yasoob-ud-Deen (The Chief of the Faithful).

(1) Jam'a Sagheer p. 56. (2) Kunooz-ul-Haqaique p. 20.

Sayyid-ul-Muslimeen (The Chief of Moslems)

Wali-ul-Muttaqeen (The Guardian of the Pious).

(1) Selections from Kanz-ul-Ummal p. 34. (2) Mustadrak Vol. 3, p. 138.

Imamul-Barrah and Qatil-ul-Fajarah (The Leader of the Good and the Destroyer of the Evil-doers).

(1) Jam'a Sagheer p. 56. (2) Kunooz-ul-Haqaique p. 21. (3) Selections from Kanz-ul-Ummal p. 30.

115. "That one is (surely) an infidel who declined calling Ali Khair-ul-Basher (The Best of Mankind),"

(1) Selections from Kanz-ul-Ummal p. 35. (2) Yanabi-ul-Muvaddah p. 246.

116. "That one is (surely) and infidel who did not own Ali as Khair-un-Naas (The Choicest of the Human Race)."

Selections from Kanz-ul-Ummal p. 35.

117. "I am the Chief of the human race and Ali the Chief of the Arabs!"

(1) Selections from Kanz-ul-Ummal p. 34.

118. Hazrat Aesha records:

"The Prophet said, 'Call the Chief of the Arabs to see me!'"

"I remarked, 'Are you not the Chief of the Arabs?'"

"At this replied the Apostle of Allah, 'I'm the Chief of the entire human race while Ali is the Chief of the Arabs.'"

Mustadrak Vol. 3, p. 124.

119. Only three are the Sadiqueen (Most Truthful). The first was Habeeb Najjar, whose motto has been quoted in the Qur'an, "O Countryman! Follow the men sent down by Allah."⁶ The second was Ezekiel, the faithful among the people of the Pharaoh, who had said, "Would you put one to death merely because he says that his Sustainer is the Creator of the Worlds?"⁷ The third is Ali who is the most distinguished of them all.

(1) Jam'a Sagheer p. 42. (2) Selections from Kanz-ul-Ummal p. 30. (3) Riaz-un-Nazarah Vol. 2, p. 154 & 158.

120. Mu'azul-Udwiah, who heard Ali preaching from the pulpit in Basra, records that he heard Ali saying: "I am 'Siddeeq-e-Akbar' (The Most Truthful). I professed faith before Abu Bakr and accepted Islam before he did."

(1) Selections from Kanz-ul-Ummal p. 40. (2) Riaz-un-Nazarah Vol. 2, p. 157.

121. Ibad Ibn-e-Abdullah heard Ali saying:
"I am a creature (slave) of Allah, the brother of the Prophet, and the Siddeeq-e-Akbar (The Most Truthful). Anyone else who claims to be so lies and is an impostor. Seven years before the others, I have said my Prayers."

Selections from Kanz-ul-Ummal p. 40.

122. "There comes the Most Truthful Witness (to Islam) in the world! There comes the Most Truthful Witness (to Islam) in the world!" repeated the Prophet, as he saw Ali coming.

Selections from Kanz-ul-Ummal p. 34.

123. The Prophet had called Ali 'Abu Raihanatain'.⁸

Riaz-un-Nazarah Vol. 2, p. 154.

6 Chapter 36, Verse 20 of the Holy Qur'an.

7 Chapter 40, Verse 28 of the Holy Qur'an.

8 Means the father of two petfumes, his grandsons Hasan and Husain.

124. "I am the last of all the Apostle of Allah (Khatam-un-Nabeeyeen), O Ali, whilst you are the last of the successors to the Prophets (Khatam-ul-Waseeyeen)."

Kunooz-ul-Haqaique p. 71.

125. "Paradise fondly awaits three persons, Ali, Ammar and Salman," declared the Prophet of Allah.

(1) Riaz-un-Nazarah Vol. 2, p. 209. (2) Izalat-ul-Khifa Maqsad 2, p. 263.

126. "Allah has commanded me," said the Apostle of Allah, "to fasten attachment (friendship) on four persons, and has also informed me that He too has regards for them." The people near about submitted, "Do tell us the names of those (privileged) ones also." Thrice said the Prophet, "Ali is one of them and the remaining are Salman, Abu Zarr and Miqdad."

(1) Riaz-un-Nazarah Vol. 2, p. 213. (2) Izalat-ul-Khifa Maqsad 2, p. 262.

127. "Ali has taken precedence over all of you in 'hijrit.'"

Selections from Kanz-ul-Ummal p. 34.

128. Ali records:

"I accompanied the Apostle of Allah to the House of Allah. The Apostle climbed on my shoulders and in that position I tried to get to my feet. Feeling that I was showing signs of weakness in lifting him up, he ordered me to sit down. As I sat down, he said, 'Now climb on my shoulders.' I did and then he got to his feet, I submitted, 'I feel like touching the very corners of the skies overhead.'"

(1) Khasais Nasaee p. 22. (2) Selections from Kanz-ul-Ummal p. 55. (3) Riaz-un-Nazarah Vol. 2, p. 200. (4) Izalat-ul-Khifa Maqsad 2, p. 252.

129. Ali records:

"Reaching the House of Allah.....the Prophet raised me on

his shoulders and breaking the idols (there), I started flinging them down.”

Musnad Ahmad Bin Hambal Vol. 1, p. 151.

130. Among men, the Prophet loved Ali the most of all.

Izalat-ul-Khifa Maqsad 2, p. 263.

131. “I wish you the blessings of knowledge, O Ali,” said the Prophet. “You drank it (like water) to your entire satisfaction.”

Riaz-un-Nazarah Vol. 2, p. 220.

132. “Whenever I asked the Messenger of Allah about anything never did he refrain from telling it to me, and when I had nothing to ask him, he himself started enlightening me,” said Ali.

(1) Jam’at Tirmidzee p. 461. (2) Khasais Nasaee p. 262. (3) Riaz-un-Nazarah Vol. 2, p. 216. (4) Izalat-ul-Khifa Maqsad 2, p. 262. (5) Usd-ul-Ghaba Vol. 6, p. 29. (6) Tabaqat Ibn-e-S’ad Vol. 2, Qism 2, p. 101.

133. Ali said:

“The Prophet of Allah enlightened me on one thousand branches of knowledge, each branch opening a thousand gates (in itself) on learning.”

Selections from Kanz-ul-Ummal p. 48.

134. Abdullah Ibn-e-Abbas records:

“Of ten parts of learning Ali was given full nine, and the remaining one is shared by you all. By Allah, in the tenth part too Ali has his share.”

(1) Istee’ab Vol. 2, p. 475. (2) Riaz-un-Nazarah Vol. 2, p. 194. (3) Usd-ul-Ghaba Vol. 4, p. 22. (4) Izalat-ul-Khifa Maqsad 2, p. 267.

135. Abdul Malik Bin Abi Suleiman records:

“I questioned A’ta whether there was anyone more erudite

(learned) than Ali amongst the companions of the Prophet. He replied, 'By Allah, I know of no one else.'

(1) Istee'ab Vol. 2, p. 475. (2) Riaz-un-Nazarah Vol. 2, p. 195. (3) Usd-ul-Ghaba Vol. 2, p. 22.

136. Ali was the most learned of all in the "Sunnat-e-Rasool."

Istee'ab Vol. 2, p. 475.

137. Among all the citizens of Medina, Ali's knowledge of the 'Faraiz' (duties) was the deepest.

(1) Istee'ab Vol. 2, p. 475. (2) Riaz-un-Nazarah Vol. 2, p. 194.

138. There was none amongst the Companions (of the Prophet) whose verdict on the 'Fariaz' was more knowledgeable and acceptable than that of Ali.

Istee'ab Vol. 2, p. 475.

139. Sa'eed Bin Musayyab relates:

"Except Ali there was none to announce, 'Do ask me, whatever you want me to tell you about.'"

(1) Istee'ab Vol. 2, p. 475. (2) Usd-ul-Ghaba Vol. 4, p. 22. (3) Riaz-un-Nazarah Vol. 2, p. 197.

140. Amir Bin Waseela relates that he heard Ali claiming from the pulpit:

"Do ask me whatever you want me to tell you about. By Allah, I can tell you about anything that is going to happen until the crack of Doom. You inquire of me about the Book of Allah. I know only too well about each one of all the Verses in it. I know whether it descended during the day or in the night, whether it came down in the hills or on the flat."

(1) Selections from Kanz-ul-Ummal Vol. 2, p. 42 (2) Mustadrak Vol. 2, p. 352 & p. 466.

141. The above-mentioned hadees was also recorded, word by word, by Abu Tufail.

(1) Isabah Vol. 4, p. 270 (2) Istee'ab Vol. 2, p. 476. (3) Riaz-un-Nazarah Vol. 2, p. 198. (4) Izalat-ul-Khifa Maqsad 2, p. 268. (5) Tabaqat Ibn-e-S'ad Vol. 2, Qism 2, p. 101.

142. One the day of the Battle of Siffeen Ali announced:
“These Qur'an (which have been raised on lances) are (dead) silent, whilst I'm the Qur'an which speaks.”

Izalat-ul-Khifa Maqsad 2, p. 276.

143. The Messenger of Allah declared:
“I am the House of Wisdom, and Ali its Gate.”

(1) Jam'a Tirmizee p. 461. (2) Jam'a Sagheer p. 93. (3) Mishkat Vol. 8, p. 121. (4) Kunooz-ul-Haqaique p. 72. (5) Selections from Kanz-ul-Ummal p. 30. (6) Riaz-un-Nazarah Vol. 2, p. 193.

144. “I am the City of Learning and Ali is its Gate. Anyone who wants to enter the City can do so only by passing through the Gate.”

(1) Jam'a Sagheer p. 93. (2) Kunooz-ul-Haqaique p. 71 & p. 72. (3) Mustadrak Vol. 3, p. 126 & p. 127. (4) Selections from Kanz-ul-Ummal p. 30 (5) Istee'ab Vol. 2, p. 474. (6) Izalat-ul-Khifa Maqsad 2, p. 262. (7) Riaz-un-Nazarah Vol. 2, p. 193.

145. “Ali is the vessel of (all branches of) my learning,” declared the Prophet.

(1) Jam'a Sagheer p. 56. (2) Kunooz-ul-Haqaique p. 20.

146. “Ali is the treasure of all my knowledge,” said the Prophet.

(1) Selections from Kanz-ul-Ummal p. 30.

147. “Ali is with the Qur'an and the Qur'an with Ali and these two will never leave each other until they reach me at the Hauz-e-

Kausar,” said the Prophet.

(1) Jam’a Sagheer p. 56. (2) Selections from Kanz-ul-Ummal p. 30.

148. Abul Aswad relates:

“I called on Ali and found him lost in some deep thought, his head hanging on one side.

He said, ‘In this town I’ve heard people speaking the language incorrectly. I should do a book on the grammar of it’..... Three days after I paid him a visit again, and he put into my hands a booklet in which he had laid the foundations of the language on which was raised the structure of syntax and conjugation, and other parts of speech.... saying, ‘here is the foundation on which you can build up the structure....’”

Selections from Kanz-ul-Ummal p. 51.

149. Among certain persons who had called on the Prophet the conversation drifted to the letter of the alphabet occurring most frequently in the Arabic language. When everyone had voted for the Alpha, Ali got to his feet and made a speech instantly, using the Alpha not even once throughout the discourse which he named “Muvaqqafah.”

Selections from Kanz-ul-Ummal p. 321.

150. At the advice of Ali, Umar initiated the dating of correspondence.

Selections from Kanz-ul-Ummal p. 66.

151. Bin Haani relates:

“I paid a call to Hazrat Aesha and asked her about the ‘Masah-alal-Khuffain.’ She directed me to Ali Ibn-e-Abi Talib, saying that he remained with the Prophet whenever the Prophet made a journey.”

Saheeh Muslim Vol. 1, p. 135.

152. Bin Haani relates:

“I asked Hazrat Aesha whether the “Masah-alal-Khuffain” was forbidden or not. At this she replied, ‘Go to Ali! He is more learned than I.’”

(1) Saheeh Muslim Vol. 1, p. 135. (2) Sunan Ibn-e-Majah p. 42. (3) Sunan Nasae Vol. 1, p. 32. (4) Musnad Imam Hambal Vol. 1, p. 96, p. 100, p. 113, p. 118, p. 120, p. 133, p. 146 & p. 149; Vol. 6, p. 110.

153. Hazrat Umar acknowledged:

“Amongst the best Judge is Ali.”

(1) Saheeh Bukhari Chap. 18, p. 117; Chap. 20, p. 443. (2) Sunan Ibn-e-Majah p. 14. (3) Kunooz-ul-Haqaique p. 21. (4) Musnad Imam Hambal Vol. 5, p. 113. (5) Mishkat Vol. 8, p. 138. (6) Kanz-ul-Ummal p. 36.

154. It was customary with Umar to acknowledge that Ali was the best judge amongst them....

(1) Selections from Kanz-ul-Ummal Vol. 2, p. 54. (2) Sunan Ibn-e-Majah p. 14.

155. Abdullah relates:

“Very often we acknowledged among ourselves that none in Medina was so learned in giving judgments as Ali.”

(1) Usd-ul-Ghaba Vol. 4, p. 22. (2) Kunooz-ul-Haqaique p. 21. (3) Tabaqat Ibn-e-S’ad Vol. 2, Qism 2, p. 101 & p. 102. (4) Musnad Imam Hambal Vol. 5, p. 113.

156. Abu Sa’eed Khudri records that he heard Umar saying when he asked Ali about some problem:

“I seek the refuge of Allah from living in a people amongst whom there is no Ali.”

Riaz-un-Nazarah Vol. 2, p. 197.

157. Whenever Umar asked a problem of Ali and Ali relieved him of the anxiety, he used to say, “O Ali! Allah forbid I survive you!”

Riaz-un-Nazarah Vol. 2, p. 197.

158. Umar prayed, “O Allah! Send down on me no calamity when there is no Ali with me.”

Umar sought refuge of Allah from there being no Ali when a difficult problem confronted him.

(1) Riaz-un-Nazarah p. 194. (2) Isabah Vol. 4, p. 270. (3) Tabaqat Ibn-e-S'ad Vol. 2, Qism 2, p. 102. (4) Usd-ul-Ghaba Vol. 4, p. 23. (5) Izalat-ul-Khifa Maqsad 2, p. 267.

159. “Umar would have been dead if there was no Ali,” announced Umar.

(1) Istee'ab Vol. 2, p. 474. (2) Riaz-un-Nazarah Vol. 2, p. 194. (3) Izalat-ul-Khifa Maqsad 2, p. 268.

160. Mughira declared on oath that Ali erred not once in all the judgments he delivered.

(1) Kunooz-ul-Haqaique p. 21. (2) Musnad Imam Hambal Vol. 5, p. 113. (3) Mishkat Vol. 8, p. 136.

161. “We performed the Haj,” related Abu Sa'eed Khudri, “with Umar in the lead. Having gone the rounds, Umar kissed the Black Stone (Hajer-e-Aswad) and announced, ‘I know of neither a harm nor a benefit that can come from it.’ At this Ali remonstrated with Umar, ‘That’s not true! It can work both ways. I bear testimony to the fact that the Apostle of Allah said:

‘On the Day of Judgment the Black Stone will be fetched and given a tongue, sharp and ready. And it would bear testimony to those who have kissed it with a deep faith in the unity of Allah. As such, it can mean harm and be beneficent too.’

“At this, Umar declared, ‘Allah forbid, I may live amongst a people with whom there’s no Abul Hasan (Ali).’”

(1) Saheeh Bukhari Chap. 6, p. 109. (2) Mustadrak Vol. 1, p. 458. (3) Selections from Kanz-ul-Ummal p. 252.

162. The Apostle of Allah declared amongst the Companions: “Ali’s judgments are the most balanced of all.”

Istee’ab Vol. 2, p. 474.

163. “In doing justice. Ali is as good as I,” said the Messenger of Allah.

Selections from Kanz-ul-Ummal p. 31.

164. Ali records:

“When the Apostle of Allah detailed me to Yemen (as Governor), I submitted, ‘O Messenger of Allah! So young I am in years yet you are entrusting me with the government of Yemen. I will be called to settle disputes arising among the people there while I make no pretensions to even knowing what a judgment is like.’ At this, the Prophet touched my chest with his hand and prayed, ‘O Allah! Guide him in mind, bless his tongue with firmness.’ As a result of this prayer, not once in life was I in doubt or had any difficulty in giving decisions.”

(1) Sunan-Ibn-e-Majah p. 168. (2) Khasais Nasaee p. 8. (3) Musnad Imam Hambal Vol. 1, p. 43, p. 88, p. 136, p. 150 & p. 156; Vol. 4, p. 373 & p. 374.

165. “I was sitting with the Messenger of Allah,” records Zaid Bin Arqam, “When a certain person from Yemen called on the Prophet and reported, ‘Three Yemenites approached Ali, each claiming to be the father of a child. The three of them had cohabited with a woman who had given birth to the child. Ali first tried to persuade two of them to withdraw in favour of the third. Both of them declaiming, Ali asked another pair of them to abandon their claims, making the remaining third the beneficiary.... The second pair behaving as the first, Ali advised the remaining pair to make no claim against the third. When these two also followed suit, Ali observed that as all of them were contesting to claim, he would leave them all to the arbitration of mere chance by casting lots. The winner will be subjected to paying off two-thirds of the compensation money to each of the two losers.’ Hearing the judgment, the Prophet burst into

laughter that showed his grinders.”

(1) Mustadrak Vol. 2, p. 207. (2) Sunan Abi Dawood Vol. 1, p. 304. (3) Sunan Nasaee Vol. 2, p. 108. (4) Selections from Kanz-ul-Ummal p. 206. (5) Riaz-un-Nazarah Vol. 2, p. 200. (6) Izalat-ul-Khifa Maqsad 2, p. 269.

166. “Two persons sat together,” relates Zarr Bin Hobeish, “to have their breakfast, one having five loaves of bread, the other three. A third man, passing that way, joined them in breakfast, and all of them partook of the eight loaves of bread.....(whilst leaving them) The third one produced eight ‘dirhams’ and requested the two by saying, ‘Do accept this, please, in return of what I’ve eaten with you.’ With that he left. Now the two men started quarrelling, the ‘five-loaf-man’ demanding five ‘dirhams’ and leaving the remaining three for the other, while the ‘three-loaf-man’ insisting on the splitting of the money fifty-fifty. The dispute came up to Ali to be decided. Ali advised the ‘three-loaf-man’ to accept the three dirhams offered to him, but he said that he would have only that much which would come to him by right. At this Ali returned, ‘You can have only one dirham. With eight loaves between yourselves, divide them in 24 equal parts, each loaf broken into three equal portions. With your three loaves making nine equal parts, you’ve eaten eight portions, leaving just one to the third one. Your companion possessing five loaves of bread, divided equally into fifteen parts, consumed eight parts, leaving the remaining seven for the guest to eat. As such, the guest shared one part from your loaves and seven from those of your companion, and so you should get just one dirham while the rest should be received by your companion.’”

Selections from Kanz-ul-Ummal Vol. 2, p. 204.

167. “A mad woman was produced before Umar on the charge of having committed adultery. Umar ordered her to be stoned to death. Ali, passing that way, was informed that a woman belonging to a particular tribe was going to be stoned by the order of Umar. Learning that, Ali sent her back and came up to Umar demanding, ‘Don’t you know that three kinds of persons

cannot be held responsible for any offence? You cannot punish one who has lost his reason until he is cured of madness; no punishment can be meted out to one sleeping until he is wide awake; nor a child can be held responsible for a crime so long as he does not attain maturity?.....At this, Umar ordered her release and shouted the ‘takbeer.’”

(1) Sunan Abi Dawood Vol. 2, p. 227. (2) Musnad Imam Ahmad Bin Hambal Vol. 1, p. 154. (3) Iste'ab Vol. 2, p. 474. (4) Selections from Kanz-ul-Ummal p. 412. (5) Riaz-un-Nazarah Vol. 2, p. 194 & p. 196. (6) Izalat-ul-Khifa Maqsad 2, p. 268.

168. A woman, big with child, came up for trial before Umar, to answer the accusation of adultery, and having been found guilty, was order to be stoned to death. Ali chanced upon the scene of punishment, (and learning about the charge) sent her back and remonstrated with Umar, “For the sheer accusation of adultery against her you got the better of her. But what’s the charge against the child with which she is big? On what grounds should it be punished? What allegations have you to frame against it? Looks like you have forced her into confession through sheer threats!” Umar admitted “That’s that!” At this Ali warned Umar, “Haven’t you heard the Messenger of Allah saying, ‘No charge can be made to stand against an accused who has been forced into the confession of the crime with threats?’ Any person who is in custody or in prison and has been forced to confess a crime cannot be held guilty.”

Riaz-un-Nazarah Vol. 2, p. 196.

169. “When Usman came to Mecca,” records Abdullah Bin Haris “on the pilgrimage of Haj, I called on him. The men of the Spring had shot a partridge, big as a pigeon, and cooked it in water and salt. We made an offering of it to Usman and his companions. His companions, hesitated to eat the bird and Usman remarked. ‘We haven’t killed it with our own hands; nor have we ordered them to shoot it. If those ones who have not fastened the ‘ahram’ have shot the bird and of themselves are offering it to us to eat there’s no harm in eating it.’ (On second thought)

Usman inquired 'Is there anyone who can tell us about it?' Some suggested that Ali alone could tell them about it. Presently Usman dispatched a runner to Ali. As soon as Ali put in an appearance, Usman repeated the observation he had made. This found Ali in rage. "If there is one among you," he began, "who has stayed with the Prophet, I'd ask him to get to his feet and depose if it didn't happen as I say. The Prophet was in the 'ahram' when a leg of mutton was offered to him and he had declined eating, saying, 'We've observed the 'ahram.' You can feed only those on it who have dispensed with the 'ahram' they had fastened." At this no less than twelve companions of the Prophet rose to their feet and supported Ali. Again, Ali asked them to say on oath if they had not been witness to the fact that an egg of an ostrich was brought to the Prophet as an offering and the Prophet had declined eating it, mainly because he had fastened the 'ahram'. At this once again twelve other Companions of the Prophet stood up and bore testimony to Ali."

(1) Musnad Ahmad Bin Hambal Vol. 1, p. 100. (2) Selections from Kanz-ul-Ummal Vol. 2, p. 345.

170. "If all the seven planets," declared Hazrat Umar, "and all the seven heavens are put in one scale of the balance and the faith of Ali in the other, Ali's pan will turn the scales."

(1) Riaz-un-Nazarah Vol. 2, p. 226. (2) Izalat-ul-Khifa Maqsad 2, p. 256 & p. 259.

171. "Ali's trying conclusions with Amr Ibn-e-Abd-e-Wood is greater in status than the entire invocation (prayer) of the "jins" and "mankind"" said the Apostle of Allah.

Mustadrak vol. 3, p. 32.

172. Ali relates:

"On the day of the Battle of Ohud, when people took to their heel, leaving the Messenger of Allah to himself, I searched for him in vain among the killed in action. I said to myself, 'By Allah, it's impossible that the Prophet has made a retreat.

He's not traceable even among the dead. It seems that our misdeeds have incurred the wrath of Allah, and He has lifted him up in Heaven. So when the Apostle of Allah is no more with us, it's no use living. The only way out is to go on fighting until death.' So I broke the scabbard of my sword into pieces and flung myself upon the enemy. The foe around me dispersed and breaking their cordon I reached the Prophet.”

Selections from Kanz-ul-Ummal p. 112.

173. Some of the Companions of the Prophet were of the opinion that Ali was blessed with such individual traits of character and distinctions that if a single one of them was possessed by all the peoples of the world it was more than enough for their betterment.

Usd-ul-Ghaba Vol. 4, p. 23.

174. Hazrat Umar records that the Prophet said:
“None of those bent on achieving distinctions had such distinctions to their credit as Ali possessed. He guides his friends on to the straight path and saves them from getting lost.”

Riaz-un-Nazarah Vol. 2, p. 214.

175. The prophet declared:
“My duties can be discharged either by me or by Ali (alone) on my behalf.”

(1) Jam'at Tirmizee p. 461. (2) Sunan Ibn-e-Majah p.12. (3) Mishkat Vol. 8, p.120. (4) Kunooz-ul-Haqaique p. 20.

176. “Don't use bad language for Ali,” said the Prophet, “after me he is your Emir also.”

(1) Musnad Imam Ahmad Bin Hambal Vol. 1, p. 109; Vol. 5, p. 356, p. 358 & p. 359. (2) Mishkat Vol. 8, p. 128. (3) Mustadrak Vol. 3, p. 70.

177. Exclaimed the Prophet of Allah:
“O Ali! My Son-in-Law you are, and also the father of my most love ones.”

Musnad Imam Ahmad Bin Hambal Vol. 5, p. 204.

178. “O Ali!” addressed the Prophet of Allah, “my Chosen Friend and my Custodian you are.”

Selections from Kanz-ul-Ummal p. 447.

179. “Ali is to me as is my head to my body,” said the Messenger of Allah.

(1) Jam’a Sagheer p. 56. (2) Kunooz-ul-Haqaique p. 21. (3) Selections from Kanz-ul-Ummal p. 30. (4) Riaz-un-Nazarah Vol. 2, p. 162.

180. “Ali is to me,” declared the Apostle of Allah, “as is my soul to my body.”

Selections from Kanz-ul-Ummal p. 62.

181. “O Omme Salim!” said the Prophet of Allah, “Ali’s flesh is my flesh, Ali’s blood is my blood. To me he is as Haroon was to Moosa.”

Selections from Kanz-ul-Ummal p. 62.

182. “Ali’s claim on my followers are like the claims of a father on his sons.”

(1) Kunooz-ul-Haqaique p. 106. (2) Riaz-un-Nazarah Vol. 2, p. 172.

183. “At my root is Ali!” said the Prophet.

(1) Selections from Kanz-ul-Ummal p. 30 (2) Jam’a Sagheer p. 56. (3) Kunooz-ul-Haqaique p. 21.

184. “From Various trees come all other people,” said the

Messenger of Allah to Ali, “but from a single one come you and I.”

(1) Selections from Kanz-ul-Ummal p. 31. (2) Kunooz-ul-Haqaique p. 71.

185. “Allah has run the progeny of every other Prophet in his own lineage, but mine has He continued in Ali and his progeny.”

(1) Selections from Kanz-ul-Ummal p. 30. (2) Jam’a Sagheer p. 60. (3) Riaz-un-Nazarah Vol. 2, p. 168 & p. 213.

186. “Ali is the treasure-house of my secrets!” announced the Prophet of Allah.

Kanz-ul-Haqaique p. 6.

187. “O Ali! You’re my sincerest friend and my Custodian!”

Izalat-ul-Khifa Maqsad 2, p. 264.

188. “Ali and I are the last word for all mankind.”

Kunooz-ul-Haqaique p. 71.

189. “Ali and I will be the last word on the Day of Judgment!”

Selections from Kanz-ul-Ummal p. 34.

190. Salman reports, having heard the Prophet saying:
“Ali and I, fourteen thousand years before the creation of mankind, were one Light. When Allah created Adam, He split this Light into two, one of which I am and the other is Ali.”

Riaz-un-Nazarah Vol. 2, p. 164.

191. Amr Ibn-e-‘Aas relates:

“When I returned from the Battle of Zaatul-Salasil, I fancied myself being the most loved of all by the Messenger of Allah. So I asked him, “Whom do you love the most?” The Prophet mentioned some name. Again, I submitted “And Ali? Don’t you have regards for him?” The Prophet turned to his companions

and said, “Look at this man of low intelligence! He ask me about my own self.”

Selections from Kanz-ul-Ummal p. 47.

192. “Ali is the ‘Shield of Muslims.’”

Kunooz-ul-Haqaique p. 104.

193. “Ali!” said the Prophet of Allah, “The pride of your place is like that of the House of Allah. People themselves go to the House of Allah, the House of Allah does not go after the people. So when I am no more, if these people, of themselves, elect you as their Caliph, do become their Caliph. If they do not approach you, never go to them so long as they themselves do not come up to you.”

(1) Usd-ul-Ghaba Vol. 4, p. 31. (2) Kunooz-ul-Haqaique p. 173.

194. “Ali is placed with me, much in the same manner as I am placed with my Allah,” said the Apostle of Allah.

Riaz-un-Nazarah Vol. 2, p. 163.

195. “Be happy, O Ali! your living and your end is with me,” said the Prophet.

Selections from Kanz-ul-Ummal p. 33.

196. The Prophet said,
“Anyone who wants to look at Noah with his wisdom, Abraham with his politeness, and Joseph with his handsome features should glance at Ali.”

Riaz-un-Nazarah Vol. 2, p. 218.

197. Ibn-e-Abbas records:
“The Prophet ordered that all the doors of the adjoining houses

opening on the Mosque should be closed excepting the door of Ali's house.”

(1) Jam'a Tirmizee p. 463. (2) Khasais Nasaee p. 9. (3) Riaz-un-Nazarah Vol. 2, p. 192.

198. The Prophet said:

“I was commanded (by Allah) that the doors of all the houses, with the exception of Ali's door, opening on the Mosque should be closed. This had led people whispering about it, although, by Allah, it was not by myself that I ordered the doors to be either closed or opened, I just carried out what was ordered to me.”

Selections from Kanz-ul-Ummal p. 29.

199. “My Allah granted me whatever I prayed for, and I didn't ask for a thing unless I asked it for you too,” said the Messenger of Allah to Ali.

Selections from Kanz-ul-Ummal p. 43.

200. “O Allah! Move righteousness to the side to which Ali moves!”

(1) Jam'a Tirmizee p. 460. (2) Mishkat Vol. 8, p. 129. (3) Selections from Kanz-ul-Ummal p. 30 & p. 62. (4) Riaz-un-Nazarah Vol. 1, p. 28. (5) Izalat-ul-Khifa Maqsad 2, p. 279.

201. “Ali is with the Qur'an and the Qur'an is with Ali, and these two will never be separated from each other until they reach me at the Hauz-e-Kausar!”

(1) Jam'a Sagheer p. 56. (2) Selections from Kanz-ul-Ummal p. 30 (3) Izalat-ul-Khifa Maqsad 2, p. 279.

202. “Ali, you will be the exponent of righteousness when dissension will break up amongst my followers,” said the Prophet.

Mustadrak Vol. 3, p. 122.

203. “Ali!” announced the Prophet of Allah, “the one who alienated himself from me alienated himself from Allah, and the one who alienated himself from you alienated himself from me.”

(1) Mustadrak Vol. 3, p. 124. (2) Selections from Kanz-ul-Ummal p. 33.

204. “Whatever I like for myself, O Ali! I like it for you; Whatever I dislike for myself I dislike it for you.”

(1) Mishkat Vol. 2, p. 8. (2) Musnad Ahmad Bin Hambal Vol. 1, p. 146.
(3) Selections from Kanz-ul-Ummal p. 189 & p. 216.

205. “One’s attachment to Ali consumes one’s sins just as fire consumes wood,” declared the Prophet.

(1) Kunooz-ul-Haqaique p. 104. (2) Selections from Kanz-ul-Ummal p. 33.
(3) Riaz-un-Nazarah Vol. 2, p. 215.

206. “One’s attachment to Ali spells immunity to the fire of hell,” said the Prophet.

Kunooz-ul-Haqaique p. 104.

207. “Ali is like the Gate of ‘Hittah,’ anyone entering it becomes the faithful whilst the one leaving it turns an infidel.”

(1) Jam’a Sagheer p. 56. (2) Selections from Kanz-ul-Ummal p. 32.

208. “No one will be able to negotiate the Bridge of Sirat if Ali does not write the passport for him.”

(1) Riaz-un-Nazarah Vol. 2, p. 172 & p. 177. (2) Selections from Kanz-ul-Ummal p. 34.

209. “O Ali! Good tidings of paradise to that one who befriends you and keeps to truth concerning you, and to blazes goes the one who is inimical to you and denies your distinctions,” said the Prophet.

Selections from Kanz-ul-Ummal p. 34.

210. “Anyone who wants to live with me in this life, in death and in paradise that will continue forever and which has been promised to me by Allah, he or she should befriend Ali. Ali will never let you get astray from the right path, nor will he suffer to see that you are lost,” declared the Prophet of Allah.

(1) Mustadrak Vol. 3, p. 128. (2) Selections from Kanz-ul-Ummal p. 32.

211. The Prophet cast a glance at Ali, and addressed him, “O Ali! you are the chief in this world and in the other. Your friend is my friend, and my friend is the friend of Allah. And your enemy is my enemy and my enemy is the enemy of Allah. And the punishment of hell is ensured for that one who after me is at enmity with you.”

Mustadrak Vol. 3, p. 128.

212. Ali records having learnt from the Prophet who said:
“The faithful alone will befriend you while only the apostate will bear ill-will to you.”

(1) Jam’a Tirmizee p. 462. (2) Sunan Ibn-e-Majah p. 12. (3) Sunan Nasaee Vol. 2, p. 271. (4) Selections from Kanz-ul-Ummal p. 30 (5) Istee’ab Vol. 2, p. 474. (6) Riaz-un-Nazarah Vol. 2, p. 214. (7) Isabah Vol. 6, p. 271. (8) Izalat-ul-Khifa Maqсад 2, p. 264. (9) Usd-ul-Ghaba Vol. 4, p. 26.

213. The Prophet said,
“O Ali! Blessed is the one who befriends you and in matters concerning you, keeps to truth and is honest. And to blazes he or she goes who harbors enmity against you and tells lies against you.”

(1) Mustadrak Vol. 3, p. 135. (2) Usd-ul-Ghaba Vol. 6, p. 23. (3) Izalat-ul-Khifa Maqсад 2, p. 263.

214. Abu Sa’eed Khudri records:
“We, the Ansars, had the way of knowing the apostates from the enmity they bore towards Ali Ibn-e-Abi Talib.”

Jam’a Tirmizee p. 460.

215. Jabir records:

“We could tell the apostates from the ill-will they harbored against Ali Ibn-e-Abi Talib.”

(1) Riaz-un-Nazarah Vol. 2, p. 265. (2) Istee'ab Vol. 2, p. 276. (3) Izalat-ul-Khifa Maqsad 2, p. 265.

216. Abu Zarr relates:

“Only three things led us to know the apostates: they did not credit Allah and His Messenger; they absented themselves from the prayers and they were at enmity with Ali.”

(1) Izalat-ul-Khifa Maqsad 2, p. 257. (2) Selections from Kanz-ul-Ummal p. 36.

217. Hazrat Umar said:

“Whenever you talk of Ali, have always a good word for him. If you rouse Ali into anger, you will rouse the Prophet into anger in his grave.”

Selections from Kanz-ul-Ummal p. 46.

218. Hazrat Abu Bakr records:

“I witnessed that the Apostle of Allah pitched a tent and stood beside it, supporting himself on a bow, while Ali, Fatema, Hasan, and Husain were inside the tent. (As he stood there), he announced, “O, Ye Muslims! All those who would keep peace with the inmates of the tent would keep peace with me, and all those who would cross swords with them would cross swords with me. And all those who would acclaim them as their guardians, I would be a guardian to them. Only that one would befriend them who comes from a good family and whose birth would not be tainted, and that one alone would bear enmity to them whose parentage is not good and whose birth is of doubtful reputation.”

Riaz-un-Nazarah Vol. 2, p. 189.

219. The Prophet ordered, “Send for the Emir of the Arabs!”

“Aren’t you yourself the Emir of the Arabs,” interposed Hazrat Aesha.

“No! “returned the Messenger of Allah. “I’m the Emir of the entire mankind.”

When Ali put in an appearance, he ordered Ali to call the Ansars, and when they arrived, the Prophet announced, “O Ansars! If you hold fast to one whom I point out to you, you’d never go astray.”

“Do tell us, O Messenger of Allah,” said the audience.

“That man is this Ali,” said the Prophet. “Regard him as deeply as you regard me; honour him as highly as you honour me. Whatever I’m declaring to you is not from me but it is all from Allah. Gabriel just conveyed this to me.”

(1) Riaz-un-Nazarah Vol. 3, p. 177. (2) Izalat-ul-Khifa Maqsad 2, p. 362.

220. “If it were not for you, O Ali! the faithful after my death would have been difficult to know.”

Selections from Kanz-ul-Ummal p. 51.

221. “Looking at the face of Ali is invocation (prayer).”

(1) Mustadrak Vol. 3. (2) Selections from Kanz-ul-Ummal p. 30.

222. “Talking about Ali is invocation (prayer).”

(1) Jam’a Sagheer p. 16. (2) Kunooz-ul-Haqaique p. 120.

223. Qais bin Hazim records:

“I was wandering in the streets of the bazaar in Medina,... When I saw men clustering around one who rode a cow and stood cursing Ali. In the meantime S’ad Abi Waqaas happened to pass that way... and asked him what made him curse Ali. He said, “Wasn’t he the first to accept Islam? Wasn’t he the first to say prayers with the Prophet? Wasn’t he the most pious of all?”

Wasn't he the greatest scholar?" Waqaas went on recounting Ali's distinctions and in the end said, "Wasn't he the son-in-law of the Prophet? Wasn't he the Commander-in-Chief of the Prophet's forces in all the wars that the Prophet had to fight?" Then Waqaas turned to the House of Allah and raised his both hands in prayers, "O Allah! This man is cursing one of Thy loved ones; before these people disperse, show them how Mighty Thou art!"

Qais relates, "By Allah! we'd hardly dispersed when his mount plunged into the solid earth, flinging him on to a rock. His head was fractured and he died instantly."

Mustadrak Vol. 3, p. 499.

224. Ali records:

"During the Battle of Khaiber, the Prophet stayed wide awake one night. The next day, he went to sleep with his head in my lap, and slept so long that sun went down. When he woke up I submitted, "O Messenger of Allah! Fearing that I may not disturb your slumber, I've missed offering my 'Asr' (the last prayer of the day)." At once the Prophet raised his hands in prayer, "O Allah, Thy bondsman has never grudged sacrificing his life for Thy Apostle; Make the sun come back!" Immediately I witnessed the sun, bright and dazzling. I rose, performed the ablution and said the prayers. And just as I finished up offering them, the sun went down again."

(1) Selections from Kanz-ul-Ummal. (2) Riaz-un-Nazarah Vol. 2, p. 179.
(3) Izalat-ul-Khifa Maqsad 2, p. 271.

225. "During the battle of Hodeiba," Ali relates, "came up some men from the non-believers (idolators and polytheists) and among them was Suhail Bin Amr too. They submitted to the Prophet, "Your Exalted Highness! With you have sought refuge some men from our sons, brothers and slaves; they are those who have little concern with religion; they have simply fled with our property and belongings." The Prophet replied "Give up your

evil ways, else Allah will send down a man to you who would break your necks and whose faith Allah has put to a good test." People asked the Prophet, "Who's the privileged one?" Abu Bakr inquired, "Who's that one?" Umar questioned, "Who's that one?" The Apostle of Allah replied, "That shoemaker!"

"The Prophet had given me his shoes which needed repairs, and I was stitching them."

Having related this, Ali observed, "The Prophet has said, Anyone who lies about Ali, must prepare to make his bed in hell."

(1) Jam'a Tirmizee p. 460. (2) Khasais Nasae p. 8 & p. 14. (3) Mustadrak Vol. 2, p. 138. (4) Selections from Kanz-ul-Ummal p. 38. (5) Riaz-un-Nazarah Vol. 2, p. 191. (6) Usd-ul-Ghaba Vol. 4, p. 26. (7) Izalat-ul-Khifa Maqsad 2, p. 256.

226. "There is one among you who will fight for the Qur'an's 'Taaweel' (meaning) as valiantly as he has fought for its 'Tanzeel' (coming down)," said the Apostle of Allah.

"Am I that one?" asked Abu Bakr.

"Am I that one? Umar followed suit.

"None of you" replied the Prophet, "but that shoe-maker."

The prophet had given his shoes to Ali to repair.

(1) Musnad Ahmed Bin Hambal Vol. 3, p. 32. (2) Mustadrak Vol. 3, p. 113. (3) Selections from Kanz-ul-Ummal p. 33. (4) Riaz-un-Nazarah vol. 2, p. 191. (5) Usd-ul-Ghaba Vol. 4, p. 26. (6) Izalat-ul-Khifa Maqsad 2, p. 256.

227. Muhammad Ibn-e-Seereen (known as Tabe-ee) records:

"After the demise of the Prophet, Ali had collected the Qur'an, rigidly according to the sequence in which it had descended, and had also furnished it with his notes on its margins. If the Qur'an which Ali had collected could be discovered it would have enriched us with vast treasures of knowledge."

(1) Riaz-un-Nazarah Vol. 2, p. 168. (2) Tabaqat Ibn-e-S'ad Vol. 2, Qism 2, p. 101.

228. Amr relates that when the Verse relating to Mubahila (Chapter 3, Verse 61) descended the Prophet called Ali, Fatema, Hasan and Husain and declared:

“These alone make my Ahl-e-Bait (Progeny).”

(1) Saheeh Bukhari Chap. 17, p. 77. (2) Saheeh Muslim Vol. 2, p. 278. (3) Jam’a Tirmizee p. 461. (4) Mishkat Vol. 8, p. 129.

229. Amr Bin Abi Salma, who was brought up by the Prophet records:

“When the Verse 33 of Chapter 33 was revealed the Prophet was in the house of Umme Salma. He sent for Ali, Fatema, Hasan and Husain and calling them inside the mantle said, ‘O Allah! These are the members of my family....’”

Jam’a Tirmizee p. 393, p. 497 & p. 476.

230. Hazrat Aesha relates:

“One morning the Prophet was lying covered with an embroidered blanket of black wool when came in Hasan, and He got Hasan inside the blanket. Then came in Husain, he too got inside the blanket. Then Fatema made an appearance, she too got into the blanket. In the last came Ali, the Prophet had him too inside the blanket. He then said, “O Allah! These are the members of my family. Purify them....”

(1) Mishkat Vol. 2, p. 129. (2) Mustadrak Vol. 2, p. 416; Vol. 3, p. 158. (3) Saheeh Muslim Vol. 2, p. 283. (4) Musnad Ahmed Bin Hambal Vol. 1, p. 331; Vol. 3, p. 359 & p. 258; Vol. 4, p. 107; Vol. 6, p. 292, p. 296 & p. 298. (5) Istee’ab Vol. 2, p. 473. (6) Usd-ul-Ghaba Vol. 4, p. 39. (7) Riaz-un-Nazarah Vol. 2, p. 188. (8) Izalat-ul-Khifa Maqsad 2, p. 260 & p. 261.

231. About Fatema Bint-e-Asad’s giving birth to Ali in the House of Allah, Ahadees have been frequently repeated.

Mustadrak vol. 3, p. 483.

232. “The place where I seek refuge lies in my progeny.”

Mishkat Vol. 8, p. 157.

233. “My progeny is the Refuge for my followers, and when it is no more, they would be plunged in the misery that has been promised to them.”

(1) Mustadrak Vol. 2, p. 448 & p. 457. (2) Selections from Kanz-ul-Ummal p. 93.

234. “The most sure-footed on the Bridge of Sirat would be that one who loved my Progeny the most.”

(1) Jam’a Sagheer p. 8. (2) Kunooz-ul-Haqaique quoted by Jam’a Sagheer on the margin. (3) Selections from Kanz-ul-Ummal p. 92.

235. “My Ahl-e-Bait are like the Ark (of Noah), only those who climbed into the Ark were saved and those who kept away from it were drowned in the sea.”

(1) Mustadrak Vol. 2, p. 343; Vol. 3, p. 151. (2) Jam’a Sagheer p. 132. (3) Selections from Kanz-ul-Ummal p. 92.

236. “My ‘Itrat’ is like the Ark (of Noah), only those climbing into it were saved.”

Kunooz-ul-Haqaique p. 86.

237. Mo’qil Bin Yasar records from Abu Bakr:
“Ali Ibn-e-Abi Talib belongs to the Itrat-e-Paighamber.”

Selections from Kanz-ul-Ummal p. 43.

238. “I will repay that one on the Day of Judgement who would show goodness to my Ahle-e-Bait.”

(1) Jam’a Sagheer Vol. 2, p. 149. (2) Selections from Kanz-ul-Ummal p. 92.

239. “That one would incur the most dreadful wrath of Allah who would pain me concerning my Ahl-e-Bait.”

(1) Kunooz-ul-Haqaique p. 26. (2) Selections from Kanz-ul-Ummal p. 91.

240. “One’s heart would never know faith until he or she loves you (Ahl-e-Bait), seeking the pleasures of Allah, as you are my closest relations.”

(1) Mishkat Vol. 8, p. 134. (2) Musnad Ahmad Bin Hambal Vol. 4, p. 165.
(3) Mustadrak Vol. 4, p. 75.

241. The Apostle of Allah declared:
“Certainly that one would go to Hell, in spite of continuing in his prayers and keeping fasts, if he or she bears ill-will to my Ahl-e-Bait.”

Mustadrak Vol. 3, p. 149.

242. “Be a heritage of mine in the love I have for my Ahl-e-Bait.”

Jam’a Sagheer p. 2.

243. “In the love for my Ahl-e-Bait lies the foundation of Islam.”

Selections from Kanz-ul-Ummal p. 94.

244. “On the Day of Judgement, the first to reach me are my Ahl-e-Bait and, along with them, their friends.”

Selections from Kanz-ul-Ummal p. 93.

245. “How (madly) the people behave who blurt out that the love for my relatives would bear no fruit. By Allah, the thread of my relationship is never going to break, and verily, I show you the way.”

(1) Mustadrak Vol. 4, p. 74. (2) Musnad Ahmad Bin Hambal Vol. 3, p. 18, p. 39 & p. 62.

246. “Only those among my followers would be getting my backing on the Day of Judgement who would be friends of my Ahl-e-Bait and they alone are my Shi’ahs.”

Selections from Kanz-ul-Ummal p. 93.

247. “O Ali! The first to enter Paradise will be four persons. I, you, Hasan and Husain.....And on our left and right would flank our Shi’ahs.”

Selections from Kanz-ul-Ummal p. 94.

248. “Teach your children three things: the love for your Prophet, the love for his Ahl-e-Bait and the reading of Qur’an.”

Jam’a Sagheer p. 12.

249. “The best of all the women of the world are Khadeejah and Fatema.”

(1) Jam’a Sagheer p. 9. (2) Mustadrak Vol. 2, p. 569.

250. “Of all the women of Paradise the most distinguished are Khadeejah and Fatema.”

Mustadrak Vol. 2, p. 497, p. 594 & p. 603; Vol. 3, p. 185.

251. Whenever the Prophet went on a journey, among his family and close relatives Fatema was the last whom he paid a visit and when he came back, Fatema was the First whom he visited.

(1) Sunan Ibn-e-Majah Vol. 2, p. 201. (2) Musnad Ahmad Bin Hambal Vol. 5, p. 275.

252. Amongst the Ahl-e-Bait the most distinguished and respected with the Apostle of Allah was Fatema.

Musnad Ahmad Bin Hambal Vol. 1, p. 153.

253. Holding Hasan and Husain by their hands, the Apostle of Allah announced, “Whoever continues as a friend to me and to these two children, and along with them continues in his or her friendship of their parents would be in my own circle on the Day of judgment.”

(1) Jam’a Tirmizee p. 462. (2) Selections from Kanz-ul-Ummal p. 92.

254. Whatever did the Progeny of Muhammad, they did it in the best way.

Saheeh Muslim Vol. 1, p. 266.

255. It was never three days at a stretch that the Progeny of Muhammad ate to their fill.

Saheeh Bukhari Chap. 12, p. 243, p. 259 & p. 265; Chap, 16, p. 119.

256. “The Messenger of Allah announced,” records Ibn-e-Abbas, “Hold Allah in high regards, for He feeds you on delicacies, and because of regards for Him, have regards for me, and through having regards for me have regards for my progeny.”

(1) Jam’a Tirmizee p. 478. (2) Selections from Kanz-ul-Ummal p. 92.

257. “The Messenger of Allah said to Ali, Fatema, Hasan and Husain,” records Zaid Bin Arqam, “Whoever crosses swords with you, crosses swords with me, and whoever lives in peace with you, lives in peace with me.”

(1) Jam’a Tirmizee p. 476 & p. 479. (2) Sunan Ibn-e-Majah p. 14. (3) Selections from Kanz-ul-Ummal p. 92.

258. Hazrat Aesha records:

“All of the wives of the Prophet were in his presence, and none of us wanted to leave him. In the meantime came in Fatema. By Allah, it was difficult to tell her carriage from that of the Apostle of Allah. When he saw Fatema coming, he welcomed her and made her sit on the right or the left side of him. Presently, the Prophet got into conversation with her in a low voice. Suddenly, Fatema started weeping bitterly. When Muhammad noticed her grief, once again he started talking with her in whispers. Now Sayyeda began smiling. Afterwards I confided to Sayyeda that I was the Prophet’s wife but never had he talked in whispers with me and had distinguished her alone with that honour, and yet she shed tears at it. When the Prophet was no more, I asked

Fatema what he had whispered into her ears. Fatema declined, saying that she was not going to divulge the Prophet's secret. I insisted upon her, 'Do tell me in the name of Allah.'

'I see no harm in telling you about it,' she gave in, 'because Father is not alive,'

"Then Sayyeda told me,

'When the Prophet first talked with me in a low voice, he broke the news to me that every year Gabriel went through the Qur'an only once but that year he did it twice. So the Prophet had the premonition that his end was fast approaching. So I should practice piety and resign myself to the will of Allah. At this I had burst into tears, as you had watched me. Then, when the Prophet observed my plight, once again he whispered into my ear, "O Fatema! Are you not content with being the Chief of all the faithful women?" Or he said, "You are the Chief of all the women of this Ummat.'"

(1) Saheeh Bukhari Chap. 14, p. 390, p. 402 & p. 348; Chap. 18, p. 101; Chap 20, p. 438. (2) Saheeh Muslim Vol. 2, p. 290 & p. 291. (3) Jam'a Tirmizee p. 476. (4) Sunan Ibn-e-Majah p.117.

259. Anas Bin Malik, having known from his mother, relates:

"Fatema was like a full moon, or she was like the sun, which after having been hidden in the clouds emerges in all its dazzling splendor."

Mustadrak Vol. 3, p. 161.

260. Sh'abi relates, having heard Ali saying:

"When I was married to Fatema, we had nothing but the skin of a ram which served us as a bed in the night and on which we fed fodder to our camel in the day. Fatema had not a slave girl even to work in the house."

Selections from Kanz-ul-Ummal p. 101.

261. Umme Ja'far records that Fatema said to Asma: "I hate the

custom that a woman's dead body is covered with a mere piece of cloth, and that piece of cloth brings out in relief the contours of her body.”

“I'd show you a thing (for bier), O Daughter of the Prophet,” remarked Asma, “which I've seen in Abyssinia.” With that, Asma got some fresh branches of a date palm, and turning them arch-like, fastened them on to a cot and covered them with a cloth. At this Fatema observed, “What a nice way of making a bier! One cannot tell a woman's dead body from that of a man! You bear in mind that when I'm dead only you and Ali would give me the after-death wash, and in no case you would let anyone else enter the house.”

So when Fatema breathed her last, Aesha wanted to come inside the house, and when Asma forbade her from entering the house, Aesha went over to her father Abu Bakr and complained to him, “What makes this petty woman stand between me and the daughter of the Prophet, and she has made a bier for her like a litter decorated for carrying brides.” Abu Bakr hurried to the door of Fatema and asked Asma, “What make you stop the wives of the Prophet from going to the dead body of Fatema? And why have you made this litter as if it were meant for a bird?” Asma replied, “Fatema has ordered me that no one should come to her body.”

And then Asma and Ali performed Fatima's after-death wash.

Selections from *Kanz-ul-Ummal* p. 101.

262. Anas relates that there was no one who bore so much likeness to the Prophet as Hasan.

Saheeh Bukhari Chap. 14, p. 398.

263. Anas Bin Malik records:

“When the head of Husain was brought before Obeidullah Bin Ziad, it was placed in a tray, and he started striking it with a stick. Then he said something about its handsome features.

At this I said that Imam Husain bore a remarkable resemblance to the Prophet.”

(1) Saheeh Bukhari Chap. 14, p. 397. (2) Jam’a Tirmizee (3) Musnad Imam Hambal Vol. 3, p. 261. (4) Mishkat Vol. 8, p. 139.

264. Somebody asked Abdullah Ibn-e-Umar whether anyone could kill a fly when he had fastened the ‘Ahram.’ He replied,

“The Iraqians inquire (of me) whether they should kill a fly or not, and yet they killed a grandson of the Prophet. And it was about his grandsons that the Prophet had said,

“They both are my happiness, the joy of my heart and the perfumes which I enjoy smelling.”

(1) Saheeh Bukhari Chap. 14, p. 399; Chap 24, p. 535. (2) Jam’a Tirmizee p. 466. (3) Khasais Nasaee p. 25.

265. “During a certain part of the day,” says Abu Hureira, “the Apostle of Allah went out. Quietly I accompanied him: neither did he talk nor did I. He came to the Bazar of Banee Qaneeqa, and from there he guided his steps to the house of Sayyeda, and entering the courtyard, twice he asked, ‘Is my kid there?’”

“For sometime, Sayyeda detained the child. I think, she was putting a necklace round his neck, or may be, she was giving him a wash. Then came out Hasan, and the Prophet, (gathering him in his arms), hugged him and kissed him. The he said, ‘I’m fond of the child, O Allah, and am also fond of that one who is fond of this child.’”

(1) Saheeh Bukhari Chap. 8, p. 359; Chap. 24, p. 488. (2) Mishkat Vol. 8, p. 131.

266. It is recorded from Abu Bakr that once he witnessed the Prophet in the pulpit with Hasan sitting beside him, Sometimes he turned to Hasan, and sometimes he turned to the audience.

(At last) the Prophet said,

“This son of mine is a Chief. Through him Allah would bring two big divisions of the Muslims to terms.”

(1) Saheeh Bukhari Chap. 10, p. 581; Chap 29, p. 551. (2) Jam'a Tirmizee p. 46. (3) Sunan Abi Dawood Vol, 2, p. 262 (4) Sunan Nasaee Vol. 1, p. 208. (5) Mishkat Vol. 8, p. 131. (6) Jam'a Sagheer (7) Mustadrak Vol. 3, p. 175. (8) Musnad Ahmad Bin Hambal Vol. 5, p. 38, p. 47 & p. 49. (9) Selections from Kanz-ul-Ummal p. 102.

267. "Whoever loved Hasan and Husain, loved me, and whoever bore enmity to them, bore enmity to me."

(1) Jam'a Tirmizee p. 462 (2) Mustadrak Vol. 3, p. 166. (3) Selections from Kanz-ul-Ummal p. 106.

268. Abu Saeed records, having heard the Prophet saying:
"Hasan and Husain are the Chiefs of the Young Men of Paradise."

(1) Jam'a Tirmizee p. 466. (2) Sunan Ibn-e-Majah p. 12.

269. The Prophet said:
"This is an angel who had not so far come down to the earth, and he sought the permission of Allah to come down to offer his salutation to me the good tidings that Fatema is the Chief of the Women of Paradise and Hasan and Husain are the Chiefs of the Youths of Paradise."

(1) Jam'a Tirmizee p. 467. (2) Jam'a Sagheer p. 6.

270. Abdullah Ibn-e-Umar relates:
"The Prophet of Allah declared, 'Hasan and Husain are the Chiefs of the Youths of Paradise, and their father is more distinguished than they are.'"

Sunan Ibn-e-Majah p. 12.

271. "Hasan and Husain are the two sweet perfumes of my world."

(1) Mishkat Vol. 8, p. 132. (2) Kunooz-ul-Haqaique p. 56 & p. 59. (3) Musnad Ahmad Bin Hambal Vol. 2, p. 85, p. 93, p. 114 & p.153. (4) Selections from Kanz-ul-Ummal p. 105.

272. The Apostle of Allah was in the pulpit, when Hasan and Husain clad in red shirts wormed their way up, tripping and almost falling, to the Prophet. The Prophet climbed down from the pulpit and picked them up in his arms and got them seated on the pulpit in front of him, ‘Verily,’ began the prophet, ‘Allah has said, ‘Your children and your property are a test for you.’ I saw both these children stumbling and losing themselves, and could stand it no more, and cut short the speech to get down from the pulpit and gather them in my arms.”

(1) Jam’at Tirmizee p. 466. (2) Sunan Abi Dawood Vol. 1, p. 142. (3) Sunan Ibn-e-Majah p. 265. (4) Sunan Nasaei Vol. 1, p. 235. (5) Mustadrak Vol. 4, p. 189.

273. “Hasan and Hussain are the two jewels decorating either side of the Arsh.”

(1) Jam’at Sagheer p. 131. (2) Kunooz-ul-Haqaique p. 108.

274. “O Allah! I entrust these two children and the most pious of the faithful (Salehul Mo’mineen), Ali, to you.”

Kunooz-ul-Haqaique p. 38.

275. Jabir records:

“Once I paid a visit to the Messenger of Allah, and saw him walking on all fours with Hasan and Hussain on his back, and heard him saying, ‘The choicest is your mount and the best are you two riders.’”

Selections from Kanz-ul-Ummal p. 110.

276. Abu Hureira relates:

“The Prophet was offering ‘Isha (night’s last) prayers, and Hasan and Husain were playing on his back. When he finished up, I submitted, ‘May I escort them home to their mother?’ The Prophet said, ‘No!’ In the meantime lightning flashed, and continued flashing until both children reached their mother.”

Selections from Kanz-ul-Ummal p. 110.

277. “I have been commanded by Allah that I should give these two children the names of Hasan and Husain,” said the Prophet.

Kunooz-ul-Haqaique p. 46.

278. The Apostle of Allah came out for one of the Day’s prayers, it was Zohr or ‘Asr. He had Hasan or Husain in his arms..... He seated the child close to his right foot, and set about saying prayers. When he went into the prostration, he lingered very long in it. From the line behind him, I raised my head and saw that he was in the prostration and the child was sitting on his back. I sat up, finishing the Prostration. When the Prophet, having said the prayers, was about to leave, people asked him “As never before, today you lengthened the prostration very long. Have you had any command from Allah, or were you engaged in receiving the Wahi?” He replied, “Hardly that! My son had scrambled on to my back, and I did not want to finish up so that he may have his fill of sitting over me.”

(1) Mustadrak Vol. 3, p. 467. (2) Musnad Ahmad Bin Hambal Vol. 2, p. 514; Vol. 3, p. 494 & p. 467.

279. “If one feels delighted to have a look at the Chief of the Youths of Paradise, he may take a look at Hasan.”

Jam’a Sagheer p. 147.

280. “I saw the Prophet sucking at Hasan’s tongue with his lips.”

(1) Musnad Ahmad Bin Hambal Vol. 4, p. 93. (2) Selections from Kanz-ul-Ummal p. 102.

281. Hasan was sitting along with the Prophet, when he felt frightfully thirsty. The Prophet searched for water, and when he could not find it, he put his tongue into Hasan’s mouth, and the child sucked it to satisfy his thirst.

Selections from Kanz-ul-Ummal p. 104.

282. Hasan was delivering a sermon when a tall man of the tribe Azd suddenly go to his feet and said, "I've seen with these very eyes that the Apostle of Allah had Hasan on his lap and was saying, 'Whoever befriends me he befriends this child, and he also should convey this message of mine to those who are not here.'"

(1) Selections from Kanz-ul-Ummal p. 104. (2) Musnad Ahmad Bin Hambal Vol. 5, p. 366.

283. Mua'wiah said to Miqdam, "Do you know that Hasan Ibn-e-Ali has departed?"

Miqdam replied, "We come from Allah and to Allah we return."

"Do you take Hasan's death for a calamity?" asked Mua'wiah.

"Why not?" returned Miqdam. "It was the wont of the Apostle of Allah to take Hasan on his lap and observe, 'This son of mine is from me.'"

Selections from Kanz-ul-Ummal p. 104.

284. Ummal Fazl Bint-e-Haris relates:

"I called on the prophet and submitted, 'I had a horrible dream!' 'What's that?' asked the Prophet. I submitted, 'I dreamt that a limb of your body dismembered itself to find its way into my lap.' The Prophet replied, 'This is rather a very good dream. A child would be born to Fatema, and he would remain in your lap.' Soon Husain was born and came up to me to be brought up. One day I visited the Prophet with the child and gave him to the Prophet. Presently I looked up and saw tears streaming down from both the eyes of the Prophet. 'O Prophet of Allah! May my parents be sacrificed,' I submitted, 'what make you so sad?' The Apostle of Allah replied, 'Gabriel just came to me, and informed me that my followers would in very near future put this child of mine to the sword.'

“I queried, ‘Is that going to happen?’

‘Gabriel has given me this handful of dust and also showed me the site of his grave,’ replied the Prophet, ‘Husain would suffer the death of a martyr on the bank of the Euphrates.’”

Mishkat Vol. 8, p. 139.

285. “Husain is from me and from Husain am I !”

(1) Jam’a Sagheer p. 235. (2) Jam’a Tirmizee p. 466. (3) Selections from Kanz-ul-Ummal p. 105.

286. Hazrat Umme Salma records:

“One day the Prophet was sitting in my house and asked me that no one should be permitted inside the room, I was on guard when somehow Husain went over to the Prophet, and presently I heard the Prophet crying. I peeped into the room and saw that Husain was sitting in the lap of the Prophet and Prophet was stroking the head of Husain, I got inside and begged to be excused for not knowing when Husain entered the room. The Prophet said, ‘Gabriel was with me just now, and he asked me whether I was fond of the child. When I answered, ‘Yes!’ he foretold, ‘In the near future your followers would slaughter this very Husain in Kerbala,’ and Gabriel took a handful of dust from the place and showed it to me.”

When on the tenth of Muharram Husain was besieged in Kerbala, he inquired about the name of that particular land.

When Husain was told that it was Kerbala, he said, ‘The Prophet of Allah had spoken the truth. Without any doubt, it is the land of Kerbala.’”

Selections from Kanz-ul-Ummal p. 112

287. “Just now Gabriel has left me. He has forewarned me that Husain would be slaughtered in Kerbala, and he asked me,

‘Would you like to smell the dust of that place?’ When I replied in the affirmative, he extended his hand and picked up a handful of dust and handed it over to me. At this, I burst into tears.”

Selections from Kanz-ul-Ummal p. 111.

288. “On this land such martyrs would meet their fate as would have no equal except the martyrs of Badr,” said the Prophet about Kerbala.

Selections from Kanz-ul-Ummal p. 112.

289. Hazrat Aesha says that the Prophet said to her, “Gabriel showed me the dust of the place where Husain would be put to the sword.”

Selections from Kanz-ul-Ummal p. 111.

290. “I’m seeing a piebald dog with his snout in the blood of my Ahl-e-Bait!”

Selections from Kanz-ul-Ummal p. 111.

291. Allah sent down the ‘wahi’ to the Prophet:
“Seventy thousand were put to the sword to compensate the innocent blood of Yahya Bin Zakareeya and to compensate your grandson’s slaughter twice the seventy thousands would have to pay with their lives.”

(1) Mustadrak Vol. 2, p. 290 & p. 250; Vol. 3, p. 178. (2) Selections from Kanz-ul-Ummal p. 111.

292. Ibn-e-Abbas states:
“Husain came over to me to have a discussion with me, concerning his journey to Iraq. I said to him, ‘You’re going towards such people as killed your father, and wounded your brother Hasan with a spear.’

“Husain returned, ‘Just a man’s (Husain’s) murder might destroy the sanctity of the House of Allah. I’d like to be killed in the desert rather

than I should be the person to spoil the Sanctuary of Allah.”

Selections from Kanz-ul-Ummal p. 112.

293. “One afternoon I dreamt,” says Ibn-e-Abbas, “that the Prophet had put in an appearance, his hair disheveled and covered with dust, with a bottle in his hand, containing fresh blood.... And he said, ‘this is the blood of Husain and his companions which I’ve kept collecting this day.’ As I calculated the time afterwards, it tallied with the time of Husain’s martyrdom.”

(1) Mishkat Vol. 8, p. 140. (2) Musnad Ahmad Bin Hambal Vol. 1, p. 242 & p. 283
(3) Mustadrak Vol. 4, p. 398.

294. Salami records:

“I paid a visit to the Prophet’s wife Umme Salma and saw her crying with grief. When I asked her what made her weep, she said, ‘I just dreamt that the Prophet had come with his beard and head covered with dust. When I asked him what had made him so full of grief, he told me that he had just returned after seeing his Husain butchered.’”

(1) Jam’a Tirmizee p. 466. (2) Mishkat Vol. 8, p. 139. (3) Mustadrak Vol. 4, p. 19.

295. Hajjaj was sitting with a bunch of men when the talk drifted to Husain Ibn-e-Ali. Hajjaj said, “Husain did not belong to the Progeny of Muhammad!” Yahya bin Ya’mir who was also there could not control himself and remonstrated with Hajjaj, “You’re a liar.” Hajjaj asked Yahya to support his contention that Husain belonged to the House of the Prophet, else he threatened Yahya that he would put him to the sword. Yahya began with the Verse reading “From the line of Adam are David, Solomon, Joseph, Moses, Jesus.....” He then further contended: “So Jesus from the side of his mother descend from Adam. Just in the same manner Husain descended from the Prophet through his mother Fatema.” Hajjaj acknowledged, “You speak the truth.”

Mustadrak Vol. 3, p. 164.

296. Some dignified persons called on Ali while he was in the Plain of Ruhba near Koofa and saluted him thus, "Assalamu Alaika, Our Chief (Moula)." Ali interposed: "You are the men of distinction from among the Arabs! (Aren't you?) Why do you address me as your Chief (Moula)?"

They replied as one, "We've heard the Prophet declaring in the Sermon of Ghadeer-e-Khum, 'Of whomsoever I am the Guardian, Ali is the Guardian of him or her too.'" It is recorded that Abu Ayyoob-e-Ansari was among these distinguished visitors.

Musnad Ahmad Bin Hambal Vol. 5, p. 419.

297. The Prophet of Allah declared:

"My Allah is my Guardian, and I am the Guardian of all the faithful; and on the lives of them I have a greater sway than they have themselves. So Ali is the Guardian of each one of those whose Guardianship belongs to me. O Allah! Befriend that one who befriends Ali and be inimical to that one who bears ill-will to Ali." After a pause, the Prophet further declared, "Ali is your Guide, and all of you are to come to me at the Hauz-e-Kausar... And when you turn up at the Hauz, I would ask you about your treatment of the two very invaluable things..... The Book of Allah and my Progeny..... These two would never be separated until they reach me at the Hauz."

Selections from Kanz-ul-Ummal Vol. 2, p. 350.

298. "Of whomsoever I am the Guardian, Ali is the guardian of him or her too. O Allah! whoever befriends Ali befriend that one and whoever turns against Ali turn against that one too."

(1) Istee'ab Vol. 2, p. 473. (2) Riaz-un-Nazarah Vol. 2, p. 169. (3) Usd-ul-Ghaba Vol. 4, p. 28.

299. "My heir, the treasure of my secrets and the most distinguished of all men whom I would leave after me, and would keep my pledges and pay off my debts is Ali Ibn-e-Abi Talib."

Selections from Kanz-ul-Ummal p. 32.

300. “The one who has faith in me and bears me out should acknowledge the guardianship of Ali, as his guardianship is my guardianship, and my guardianship is the guardianship of Allah.”

Selections from Kanz-ul-Ummal p. 32.

301. “O Ali! After me you are the Guardian and Master of every faithful,” said the Prophet.

(1) Iste’ab Vol. 2, p. 470. (2) Riaz-un-Nazarah Vol. 2, p. 169. (3) Usd-ul-Ghaba Vol. 4, p. 30.

302. “Ali alone would pay off my debts.”

(1) Jam’a Sagheer p. 56. (2) Selections from Kanz-ul-Ummal p. 20 & p. 30.

303. “Ali would keep the pledges I have made and pay of the debts I might owe to the people after my death.”

Kunooz-ul-Haqaique p. 20.

304. After the sad demise of the Prophet, Ali deputed a herald to make a public announcement that to whomsoever the Apostle of Allah had owed a debt, he or she should approach him for its fulfillment. Ever since then it was Ali’s practice on the Day of Sacrifice throughout his life to send a crier making the same announcement. After Ali, Hassan did he same as duty-bound. After Hasan, Husain followed suit until he was slaughtered.

Tabaqat Ibn-e-Sa’ad Vol. 2, Qism 2, p. 89.

305. In his last moments the Prophet asked Ali to give him the after-death wash.

Selections from Kanz-ul-Ummal p. 122.

306. Qutadah relates:

“After the death of the Prophet, Ali performed certain deeds on behalf of the Prophet; mostly these deeds were the pledges

the Prophet had made. Abdul Razzaq was asked whether the Prophet had at all made a will to fulfil the pledges. 'I haven't a doubt,' replied Razzaq, 'that the Prophet had made a will to Ali to that effect.'

Selections from Kanz-ul-Ummal p. 127.

307. Hazrat Aesha records:

"When the time of the Prophet's death came he ordered, 'Send for my Most Loved One!'..... They called in Ali. When the prophet's eyes fell on Ali, the Prophet got Ali inside the mantle which covered him and held Ali in a deep embrace until he breathed his last. Even in death the Prophet's hand rested on Ali."

Riaz-un-Nazarah Vol. 2, p. 180.

308. Ali states:

"..... the Prophet rested himself on me and continued to do that until he breathed last."

Selections from Kanz-ul-Ummal p. 115.

309. Abu Ghitfan records:

I asked Ibn-e-Abbas, "What do you say about the Prophet's death? Did he die with his head reclining in somebody's lap?"

"Yes," replied Ibn-e-Abbas, "the Prophet died in a state when his head rested in the arms of Ali."

"But Urwah says" I interposed, "that Aesha claims that the Prophet's head was lying in her lap when he died." Ibn-e-Abbas retorted, "Can you bring evidence to support that story? By Allah, the Prophet died with his head resting on Ali, and it was Ali alone who gave him the after-death wash."

Selections from Kanz-ul-Ummal p. 155.

310. Umme Salma, one of the Prophet's wives, deposed on oath:

“Upto the last moment of the Prophet’s life, Ali was at the side of the Prophet. One morning we went to see him and found him repeatedly saying, ‘Has Ali come?’ (The Prophet had sent Ali on some errand). When Ali showed up after some time.... the Prophet fell over Ali and started whispering things into Ali’s ears. In this state he died that day.”

Mustadrak Vol. 3, p. 139.

311. One day, during the Caliphate of Umar, we were sitting with him, when K’ab rose to his feet and asked Umar, “Sire! What were the last words of the Messenger of Allah?” “Go to Ali and ask him,” replied Umar. (K’ab went over to Ali and repeated his query.) Ali replied, “In his last moments I made the Prophet recline against my chest, and he rested his head on my shoulder and said, ‘Prayer! Prayer!! Prayer!!!” At this, K’ab said, “That’s the way with the messengers of Allah when they are about to breathe their last....”

Then, again K’ab asked Umar, “Who gave the after-death wash to the Apostle of Allah?” This time again Umar directed him to Ali....who replied, “I gave him the after-death wash.”

Tabaqat Ibn-e-S’ad Vol. 2, Qism 2, p. 51.

312. Ali states:

“The Prophet has forewarned me that the followers of Islam would fail to stand by me.”

Mustadrak Vol. 3, p. 140.

313. “This Ali would not die so long as his inside is not full of grief, and he would die a martyr’s death,” said the Prophet.

Selections from Kanz-ul-Ummal p. 59.

314. “O Ali! You shall die in my cause (Sunnat)!” said the Prophet.

Selections from Kanz-ul-Ummal p. 62.

315. When Ibn-e-Muljim dealt the head of Ali with a blow of his sword, Ali observed, "By Allah! My most cherished desire has been fulfilled."

Usd-ul-Ghaba Vol. 4, p. 38.

316. Abdul Rehman Bin Muljim came to Ali seeking his help. Ali helped him out of his need and then said, "This man is my assassin." The audience demanded, "Why don't you have him arrested?" Ali replied, "But he hasn't yet killed me."

Riaz-un-Nazarah Vol. 2, p. 245.

317. Hasan Basri records, having heard from Imam Hasan: "On the morning my father was assassinated, he told me, 'O piece of my heart! I saw the Prophet in my dream and submitted how brutally I have been dealt with by his followers. The Prophet asked me to curse them and I prayed that I be given a better people instead and they a bad ruler in my place. Soon I woke up.' Presently the Muezzin showed up and called him to prayers, and he went to the Mosque, and in prostrations he received the fatal blow of the sword from Ibn-e-Muljim."

Riaz-un-Nazarah Vol. 2, p. 245.

318. Ibn-e-Shahab records: "When I reached Damascuss on my way to Mesopotamia (Iraq), I paid a call on Caliph Abdul Malik...who asked me, 'Do you know what happened in Baitul Muqaddas, O Shahab, when Ali was assassinated?' I replied, 'I'm aware of it.' At this, he called me aside and took me so far that we were not within earshot, and said, 'Now tell me what it was.' I replied 'Every stone in this Baitul Muqaddas, when upturned, was alive with fresh blood.' Abdul Malik then said, 'No one shares this secret except you and I, for no one else is alive to tell it. Now don't breathe it out.' So I did not mention it so long as Abdul Malik was alive."

Riaz-un-Nazarah Vol. 2, p. 274.

319. Abdul Aswad records :

“Once I saw Ali buying a pair of coarse clothes, one of which he asked Qambar (his slave) to choose for himself and other He donned Himself.”

Riaz-un-Nazarah Vol. 2, p. 229.

320. “Why do you favour a shirt with patches, (not buying a new one)?” someone asked Ali.

“Such clothes,” explained Ali, “not only keep one away from being proud but also set an example for the faithful to follow.”

(1) Riaz-un-Nazarah Vol. 2, p. 230. (2) Tabaqat Ibn-e-S’ad Vol. 3, Qism 2, p. 18.

321. I heard Ali from the pulpit saying :

“Who’d like to buy my sword? If I’d enough to buy a loin cloth, I’d have never sold it.” Someone among the audience rose to his feet and offered to loan the money for the ‘lungi’ (loin cloth).

Abdul-Razzaq, the narrator of this incident, says: “So pious was Ali even when, excepting Syria, all the (Muslim) world lay at His feet.”

(1) Izalat-ul-Khifa Maqsad 2, p. 276. (2) Istee’ab Vol. 2, p. 478, (3) Riaz-un-Nazarah Vol. 2, p. 235.

322. Hazrat Umar states:

“None could achieve even a single one of the three distinctions which Ali alone had to His credit. Even just one of them, if I could obtain, I would have loved it better than possessing a string of scarlet camels. (i) The Prophet married His daughter to Ali, and Ali’s progeny was the fruit of the marriage. (ii) When all other doors which opened on the Prophet’s Mosque were closed, only Ali’s door remained open. (iii) On the day of the Battle of Khaiber, the Prophet entrusted Ali with the ‘Alam.’”

(1) Mustadrak Vol. 3, p. 125. (2) Musnad Ahmad Bin Hambal Vol. 2, p. 26. (3) Selections from Kanz-ul-Ummal p. 39. (4) Riaz-un-Nazarah Vol. 2, p. 192. (5) Izalat-ul-Khifa Maqsad 2, p. 261.

323. “In Paradise you will have so many blessings to yourself that if they were to be disturbed among the peoples of the world they would be far beyond their needs,” said the Prophet to Ali.

Riaz-un-Nazarah Vol. 2, p. 210.

324. From two thousand years before the creation of the Universe it has been ingrained on the Gate of Paradise:
“There is no Allah but One; Muhammad is His Messenger and Ali is the brother of the Messenger of Allah.” said the Prophet.

(1) Selections from Kanz-ul-Ummal p. 35. (2) Riaz-un-Nazarah Vol. 2, p. 168.

325. “The first to reach Me at Hauz-e-Kausar is Ali,” said the Prophet.

(1) Iste'ab Vol. 2, p. 270. (2) Riaz-un-Nazarah Vol. 2, p. 155 & p. 157. (3) Usd-ul-Ghaba Vol. 2, p. 14. (4) Izalat-ul-Khifa Maqsad 2, p. 261. (5) Selections from Kanz-ul-Ummal p. 32.

326. “O Ali! You'll be with me in Paradise along with My daughter Fatema. You are My brother and My friend.” Having said this, the Messenger of Allah recited the Verse:
“As brethren, face to face, they rest on couches raised.” (Chap. 15, V. 47)

Riaz-un-Nazarah Vol. 2, p. 209.

327. Jabir Ibn-e-Samrah records:
Some people asked the Messenger of Allah, “Who would hold your ‘Alam’ on the Day of Judgment?”

“Who else would do that,” retorted the Apostle of Allah, “except the one who kept holding it in this world?”

(1) Riaz-un-Nazarah Vol. 2, p. 202. (2) Selections from Kanz-ul-Ummal p. 50.

328. The Prophet said, “O Ali! You are blessed with such three distinctions as I haven't even for Myself. You've been given a

father-in-law like Me. I hadn't a father-in-law like yours. You have as truthful a wife as My daughter, while I hadn't a wife like that. From you were born sons like Hasan and Hussain, while I hadn't such sons born of Me. But You all are from Me, and I from You all."

Riaz-un-Nazarah Vol. 2, p. 202.

329. The Apostle of Allah addressed Ali, "You and you Shi'ahs would reach the Hauz-e-Kausar, flowing with inner contentment."

Kunooz-ul-Haqaique p. 173.

330. "Only Shi'ahs of Ali are to find salvation."

Kunooz-ul-Haqaique p. 4 & p. 21.

331. "Be delighted, O Ali! that your Shi'ahs would be in Paradise."

(1) Riaz-un-Nazarah Vol. 1, p. 42. (2) Selections from Kanz-ul-Ummal p. 94.

332. "O Ali!" addressed the Prophet of Allah, "Allah has decorated you with such a rare distinction that He likes nothing better than that. Nor has He decorated any other man with it, as that distinction Allah has made exclusive for His chosen good creatures. That particular distinction means perfect indifference towards the world, so that you care not a shell for the world nor can the world entice you. He has planted the love of the poor in you heart and thus made you such that you are happy over their following you and they are happy and satisfied with making you their Imam (leader)."

(1) Selections from Kanz-ul-Ummal p. 35. (2) Riaz-un-Nazarah Vol. 2, p. 228.
(3) Usd-ul-Ghaba Vol. 2, p. 23.

333. "Mehdi would come down from us, the Ahl-e-Bait, and overnight Allah would straighten things for Him..... Mehdi would hail from the descendants of Fatema."

(1) Sunan Ibn-e-Majah p. 310. (2) Selections from Kanz-ul-Ummal p. 30.

334. “Mehdi would come down from us, the Inmates of the House (Ahl-e-Bait).”

(1) Mishkat Vol. 7, p. 69, p. 71 & p. 73; Vol. 8, p. 66. (2) Jam’a Sagheer p. 160. (3) Kunooz-ul-Haqaique p. 122.

335. “Mehdi would put in an appearance from My descendants.”

(1) Musnad Ahmad Bin Hambal Vol. 1, p. 84. (2) Jam’a Sagheer p. 160. (3) Kunooz-ul-Haqaique p. 123.

336. “One day the master of all this world would be a man who would come down from the Inmates of My House, and his name would be mine. And he would fill the world as deeply with justice and peace as it was filled with tyranny and injustice.”

(1) Jam’a Sagheer p. 104. (2) Mustadrak Vol. 4, p. 464 & p. 465. (3) Selections from Kanz-ul-Ummal p. 32.

337. “Mehdi would come down from us and the faith of Islam would end up with him just as it began from Me.”

Kunooz-ul-Haqaique p. 122.

338. “Mehdi would make an appearance from the descendants of Fatema.”

Kunooz-ul-Haqaique p. 122.

339. “From us would appear Mehdi who would lead Jesus in prayers.”

(1) Jam’a Sagheer p. 134. (2) Kunooz-ul-Haqaique p. 190. (3) Selections from Kanz-ul-Ummal.

340. “Be delighted, O Fatema! Mehdi would be from your descendants.”

(1) Selections from Kanz-ul-Ummal p. 96 & p. 32. (2) Kunooz-ul-Haqaique p. 4.

341. “I make manifest about Mehdi who would be a man from My Progeny and the Qureishites.”

Selections from Kanz-ul-Ummal Vol. 6, p. 29.

342. Ali declared:

“It would be time for the appearance of Mehdi when a crier from heaven would announce that righteousness lies with the Progeny of Muhammad.”

Selections from Kanz-ul-Ummal p. 33.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

“Lo! We Have shown him the way, whether he be grateful or disbelieving.”

(The Holy Qur’an, Chap. LXXVI, V. 3)

