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THE PROPHET (pbuh) Refers to Ahlul Bayt

Sources for this chapter:

Al-Muraja'at, S. Sharafud'din.

Al-Ghadeer, Al-Amini.

Al-Saadiq and the four Madh'habs, Asad Haidar.

Seerah of the Twelve Imams, H.M. Al-Hassani.

MUHAMMAD (pbuh) SPEAKS ABOUT AHLUL BAYT ▲

None of the Sahaaba had ever received as much recognition or was as highly credited in the Hadith as Ahlul Bayt, in particular Ali. To delve in the Hadith in search of these referrals the researcher finds several categories; some specify the status of Ahlul Bayt, others are general about Ahlul Bayt, yet others are specific about Ali, Al-Hasan, Al-Husain, among numerous others that fill volumes. Thus the referrals can roughly be categorized in the following fashion:

STATUS OF AHLUL BAYT: ▲

1. Hadith of *Al-Thaqalain* حديث الثقلين (to hold to Al-Quran and Ahlul Bayt)
2. Hadith of the *Means of Salvation* سفينه النجاه (Safinatul Najaat, Vessel of Salvation)
3. Hadith of *Ghadeer Khum* حديث غدیر خم (Specification of Wilaayah, meaning leadership)

GENERAL, ABOUT AHLUL BAYT:

1. Hadith about love of Ahlul Bayt.
2. Hadith about acknowledging the rights of Ahlul Bayt.

ABOUT ALI:

1. Hadith about Wilaayah of Ali
2. Hadith about tasks of Ali in days ahead
3. Hadith about character of Ali
4. Hadith about knowledge of Ali
5. Hadith about the love of Ali versus antagonizing him
6. Hadith about obedience to Ali

ABOUT AL-HASAN AND AL-HUSAIN:

1. Hadith about status of Al-Hasan and Al-Husain
2. Hadith about love toward Al-Hasan and Al-Husain

1. HADITH AL-THAQALAIN: حديث الثقلين ▲

إني أوشك أن أدعى فأجيب، وإني تارك فيكم الثقلين: كتاب الله عز وجل وعترتي،
— كتاب الله حبل ممدود من السماء الى الارض، وعترتي أهل بيتي —
وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض،

فانظروا كيف تخلفوني فيهما

The Prophet address his followers: O' People! I am about to be called upon [by the Most High] and so I will soon be leaving you. I will bequeath you two most precious matters. They are:

The book of Allah, as a cord extended from heaven to earth, and

My ltra [family], Ahlul Bayt.

Allah, the Benevolent and the All-Knowing has informed me that these two will be inseparable (from each other) till they reach me at the Pool of Blessings in Heaven. See then, O' people, how well you are to deal with them after I depart [from this world].^[1]

The Occasion:

While quoted in various formats, and due to its importance, this famous Hadith was declared on at least 5 occasions:

1. Farewell Haj during the Prophet's Farewell Speech,
2. Ghadeer Khum,
3. After leaving Ta'if,
4. At his minbar (pulpit) in Medina, and
5. Even just before he died, in his room full of Companions.^[2]
6. The Hadith is reported by more than 20 Sahaaba. The Hadith was a lot like a unique will by the Prophet (pbuh). It was a unique legacy to leave after he was gone from this world; since after the Prophet (pbuh) was to depart from this world he was leaving behind two most precious matters. He specified the Holy Quran as the most valuable asset to mankind, and he specified *Ahlul Bayt*, (his family) as the second most important asset he was to leave.

Importance of Al-Thaqalain Hadith

The most precious matter for a Muslim is the Holy Quran. The guidance of the Word of Allah is the most valuable asset, so Muhammad (pbuh) was focusing people's attention to hold to the guidance of the Quran dearly. For it is through putting the Quranic guidance to practice that man can attain eternal bliss, more so in the eternal life. The Quran is described as a constant and consistent connection extending from the Almighty toward mankind, and the blessed connection will always be generous and bountiful to people who hold to it.

But why, one may ask, did the Prophet (pbuh) associate Ahlul Bayt with the Quran, and why did he consider them second in importance to the Quran? The answer is that Ahlul Bayt would be the *best source* to explain the Quran's meaning, and correctly interpreting its numerous aspects. The Holy Quran includes the firm (Muh'kam محكم) and the non-specific phrases (Mutashabah متشابه), and the abrogators (Al-Naasikh الناسخ) and the Abrogated (Al-Man'sookh المنسوخ), the brief المجمل and the detailed المسهب, in addition to numerous Ah'kaam احكام, among other things. To explain these points correctly, immeasurable knowledge and exquisite thought become necessary, requirements beyond the grasp of most people. The Prophet (pbuh) knew Ahlul Bayt to be the fitting fountain of that position; since the Prophet (pbuh) taught the essence and the substance of the Quran to Ali.

Besides, Ahlul Bayt had an unparalleled knowledge of the Prophet's Sunnah سنه رسول الله as no one would claim otherwise. Through Ali (their vanguard) they learned all about the Sunnah of the Prophet as the Prophet diligently taught it to Ali. Therefore, by spending all his life in the shadow of the Prophet (pbuh), and having been taught the Sunnah by the Prophet (pbuh), and having them put in writing, Ali left a magnificent legacy to Ahlul Bayt to draw upon for next 329 years, generation after generation.

Ahlul Bayt were known to be the acme in integrity, honesty, sincerity and earnestness. They had immaculate character all the way through, and the Prophet (pbuh) knew that, since he was so informed by Jibreel (Gabriel). That is why so assuredly the Prophet put his family (Ahlul Bayt) second to the Quran in importance.

Thus the Quran is to be the first and Ahlul Bayt the second [according to Hadith Al-Thaqalain]. This was attested to by Imam Ali in one of his Khutbas. The two are in close association and firmly held together, and both are to be *followed and obeyed*. This association was so important that the Prophet (pbuh) declared it on a number of occasions —to emphasize it in the minds of the listeners.

Yet

Yet in this Hadith the Prophet (pbuh) questioned the manner people would treat the Quran and Ahlul Bayt in future generations. Would they hold to their guidance and recommendations, or would they instead mistreat them? The Hadith urges people to hold to the Quran and Ahlul Bayt, and appeals to the people to love Ahlul Bayt and emulate them. It wonders about whether people would be devoted to them or instead overlook them, or even be indifferent to their guidance and teachings.

It could be concluded from this Hadith that the Prophet (pbuh) regarded Ahlul Bayt as:

- The model to mankind to follow and imitate, (and Ahlul Bayt proved to be the ideal).
- The vessel of salvation, not unlike Noah's Ark, for the ones who ignore it would spiritually perish.
- The security of the Ummah, against the Evil One.

2. THE MEANS TO SALVATION: سفينه النجاه ▲

ألا أن مثل أهل بيتي فيكم
مثل سفينه نوح،
من ركبها نجا ومن تخلف عنها غرق

Behold! The similitude of my family, Ahlul Bayt,
is like that of the Ark of Noah:

The one who embarks it, will have saved himself, and
the one who turns away from it, is doomed. [3]

Commentary

While this Hadith was said several times, it was specifically said at Ghadeer Khum occasion to give more credence and support to the status of Ahlul Bayt. In referring to his family Ahlul Bayt, the Prophet (pbuh) was asking us to consider his family as if they were a vessel or a means to save people from drowning. Theirs is not different from that of Noah's Ark, and since when the deluge took place at the time of Noah, and since the means of salvation was in boarding the Ark, so is the case with Ahlul Bayt. This was a nice figurative simile, referring to Ahlul Bayt as the means to our salvation, for they will show the correct interpretation of the Quran, and the authentic Sunnah. Known for their pureness and piety, (and by virtue of their unparalleled knowledge of Islam), they become like the gracious vessel in which rests our spiritual salvation. The Prophet (pbuh) reminds us that when we listen to the teaching of Ahlul Bayt and follow their directions, we will be saved, because theirs is the correct teachings, i.e., reflecting his own teachings.

The Prophet foresaw his family's toil for Islam though most of them were as yet not born. But the Prophet (pbuh) often referred to them as if they were there by his side and he knew what they were going to teach, how they would enlighten and direct others, and how they would carry the banner of Islam. To predict so accurately and in such details leads us to conclude that this knowledge came to him only by way of Jibreel (Gabriel).

Looking back, history tells us that each of the Imams proved every bit of what the Prophet (pbuh) had foretold. For 329 years after the Prophet (pbuh) the twelve generations of Imams continued to be the beacon and the light to the Ummah, maintaining the same glorious information, with no contradicting views about any of the Ah'kaams or any of the numerous bits of Islamic information, as vast as that information is. No controversy is ever recorded among themselves, no contrasting Ah'kaam was ever registered by any of them, despite the span of twelve generations over 329 years after the Prophet (pbuh). Not only that, but the same was true despite vast differences in ages

among the Imams; i.e., the young as well as the oldest gave the same Ah'kaam. No wonder, the Prophet (pbuh) has also said of them:

والنجوم امان لأهل الأرض من الغرق،
وأهل بيتي أمان لأمتي من الإختلاف (في الدين)
فإذا خالفتها قبيله من العرب (يعنى في احكام الله) إختلفوا فصاروا حزب الشيطان
As the stars protect mankind from losing the way in its travel, so are my Ahlul Bayt,
they are the safeguard against discord in matters of religion.
The community dissenting from their teachings on Divine Commands shall be split up by
dissensions and become the party of Satan. [4]

3. GHADEER KHUM: الغدير ▲

من كنت مولاه، فهذا علي مولاه
اللهم وآل من وآله، وعاد من عاداه
وانصر من نصره، واخذل من خذله
وأدر الحق معه حيثما دار

In addressing the crowds of the Muslims the Prophet (pbuh) said:

O' People, he who takes me as his Mowla (Supreme leader), so this Ali, is his Mowla* .
O' Lord!

Support him who supports Ali
Detest him who detests Ali
Favor him who favors Ali
Oppose him who opposes Ali, and

Let the Truth be with Ali wherever Ali goes. [5]

The Word MOWLA مولى means the one vested with authority over others, thus appointed as their leader, supreme master or overlord.

The Occasion

It was the 18th of Dhul Hijjah, and the Prophet (pbuh) along with about 100,000 participants [in Haj] were on their way home. They had left Mecca a few days back, having finished the Farewell Haj. It was summer, very hot, the blazing sun taking its toll.

At noontime the Prophet (pbuh) received a remarkable revelation, and it was so powerful that the Prophet (pbuh) was obliged to stop the people from marching; and he asked them to gather for the announcement; even calling back those who had already left for home. It was an urgent matter. The revelation (called *Ayah of Tableegh* آية التبليغ) commanded:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ أَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ
وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ
“O' Messenger! Declare what has been revealed to you,
and if you do not,
then your works will not have been fully declared.
And Allah will protect you from [the hurts of] people.” [6]

The place is called Juh'fa, جفاه and there was a well-spring 3 miles north of the site called *Ghadeer Khum* غدير خم. Juh'fa was a convergence place for several highways leading north, south, east, and west. The spot was strategic, and an important traffic spot between Mecca and Medina. The people were very curious, for as they gathered they saw an elevation of piled saddles.

The Prophet (pbuh) had asked for such elevation to be erected, made of piled saddles, near a tree which was covered with cloths for shade.

The urgency of this Ayah showed a threat that if the Prophet (pbuh) did not comply to the Ayah right away then all his Islamic works of the past 23 years would be void. Besides, Allah had promised to protect the Prophet (pbuh) from any hurts that people may cause him, implying there was such a possibility.

Once preparations were completed, the Prophet (pbuh) went up the pile of saddles, so that everyone would see and hear him clearly. There he stood, and though the glare of the sand was blinding and the heat oppressive, he gave the famous speech. The speech touched on many points, then he came to the point: He questioned the audience if he had the authority over them, i.e., was he their exclusive Mowla (Supreme Leader and Head). The audience acknowledged without hesitation, "Yes, O' Prophet, of course you are our Mowla". He repeated the question three times, and three times the audience answered in the same way; acknowledging his Wilaayah (as the Quran had so revealed). The Prophet then called for Ali, held his arm up so that the arms of the two formed one entity pointing upward. He then said to the dumbfounded audience, "He whose Mowla (Supreme Leader or Master) I am, so is this Ali,"

The event was very impressive and unique, the 33 year old Ali was now confirmed and so appointed without questions, he was to be the man with authority, and the Mowla over the Muslims after the Prophet would have departed from this world.

The people received the news with *cheer*, some with *envy* and even a touch of jealousy. A tent was erected nearby for the people to congratulate Ali, for this designation of Ali by the Prophet in front of so many people was an unparalleled honor. The Prophet (pbuh) had officially recognized Ali as the Mowla over all, i.e., his successor. The first to congratulate Ali was Omar and Abu Bakr. Omar said,

بخ بخ لك يا علي أصبحت مولاي ومولى كل مؤمن ومؤمنة -

"Congratulations, Congratulations to you O' Ali, you have become my Mowla and the Mowla of every devout, man or woman". [7]

Immediately After...

Immediately after these happenings an Ayah was revealed to Muhammad (pbuh). The Ayah announced the cessation of the revelations since the entirety of Islam has been concluded. Allah declared in Surah 5 (Al-Maa'ida), Ayah 3 the following:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا
 "To-day I have completed for you the religion,
 and favored you with My bounty,
 and accepted Islam for you as the religion" [8]

Thus, without the declaration of Ali's Wilaayah ولايه the Islamic Message would have been incomplete. It was only after this notable announcement and the pointed declaration of the Prophet (pbuh) of Ali's Wilaayah that the Message of Islam became whole and complete.

More than 110 Sahaaba and 84 Tabi'in had reported this Hadith, and 26 books have been written about it. [9]

الفهري Story of Al-Fihri

After the throngs dispersed, and the Prophet (pbuh) had arrived at Medina, an Arab dignitary by the name of Al-Fihri, came forth to investigate. He asked the Prophet in a quarrelsome way if Ali's appointment was a command by Allah or an idea of Muhammad himself. The Prophet (pbuh) answered, "This was a command by Allah, Most High." Al-Fihri retorted, "Wasn't it enough that you asked us to declare the Shahaada and we did, then you asked for Prayers and we did, then for Saum and we complied, and then for Zakat and we complied. Now you ask us to accept your cousin to take your place." He left in a huff saying, "O' Lord, if Muhammad was saying the truth, let the sky

rain stones over us.” Soon after this a stone came hurling from high above, dashing powerfully, hitting Al-Fihri on the head. Once so hit, Al-Fihri collapsed, falling to the ground with a thud, dead. [10]

Ali Reminds the Audience

Ali brought the event of this occasion to mind, asking his audience to attest to the occasion. He did this during,

- the Day of Shoora,
- times of Uthman, and
- 30 years later at Ruh'ba in Kufa during his Khilaafah.

At Ruh'ba **الرحبه** Ali graciously addressed the audience requesting of any Sahaaba who witnessed Ghadeer Khum to stand up. Thirty (30) Sahaabi stood up, twelve of whom were participants at Badr Battle. Ali noticed that three others did not stand up, though he knew they were present at the occasion. When questioned for not standing, one gave the excuse of being too old to remember, the other two gave other excuses. Ali said a Du'aa, asking Allah to deal with those who had denied the occasion in His own way.

Of the three men, *Anas Ibn Malik* **أنس بن مالك** got a disease immediately, whereby his skin lost its color becoming white (Leukoderma), *Baraa' Ibn Aazib* **البراء بن عازب** became blind, and *Jarir Al-Bajly* **جرير البجلي** reverted to disbelief. The blinded man was often heard saying, “This was the result of the Du'aa of the devout servant of Allah”. It is said that Anas Ibn Malik never concealed any more reports or narrations pertaining to Ali; always referring to him as “The devout servant of Allah”. [11]

Early Wasiyyah:

يا بني عبد المطلب إني والله ما أعلم شابا في العرب جاء قومه بأفضل مما جئتمكم به، جئتمكم بخير الدنيا والآخرة، وقد امرني الله أن أدعوكم إليه،

فأيكم يؤازرنني على أمري هذا، على أن يكون أخي ووصيي وخليفتي فيكم؟

فأحجم القوم عنها غير علي - وكان أصغرهم - إذ قام فقال:

"أنا يا نبي الله أكون وزيرك عليه"

فأخذ رسول الله برقبته وقال:

"إن هذا أخي ووصيي وخليفتي فيكم، فاسمعوا له وأطيعوا"

"O Descendants of Abdul Mut'talib, I know of no one among the Arabs who brought you a better gift than I have [Islam].

I have come to you with the good of this world and of the Hereafter. Allah has ordered me to invite you to it.

Let me know, therefore, who of you is willing to assist me in this task and to share with me the burden, so that he becomes my *brother*, the *executor of my will*, and my *successor*."

Ali was 13 years old. When the Prophet repeated his request for the third time and no one responded, it was Ali who responded among the dumbfounded audience, when he said "I, O Messenger of God, will be your deputy!" The Prophet (pbuh) declared then:

"This [Ali] is my *brother*, the *Executor of my will*, and my *successor* among you. So listen to him and obey him."

The Occasion

Ali was 13 years old, accelerating in his growth, with only fuzzy hairs on his chin and a voice that had not yet changed. He was among the 30-40 people from Benu Mut'talib who were invited to dinner by Prophet Muhammad (pbuh). Muhammad wanted to openly declare the message of Islam to them, since he had received a Revelation from Allah commanding him to do so. The guests were his close relatives: uncles, cousins, and others.

Muhammad (pbuh) talked to them about his Prophethood and about Islam, and when he approached the end of his speech, he was hoping for someone to uphold him, and in return the

person would be his figurative *brother, executor of his will, and successor*.

The audience was silent but with expression of ridicule on their faces, and looks of anger. Some were in disbelief at the nerve of Muhammad (pbuh) and how dare he to bring such a matter to them! Some felt insulted, "After all," they thought, "Who was to challenge their idols and their way of life?"

But the silence was suddenly ripped. It was a boyish voice, yet bold, firm and assertive, with a tone of seriousness and defiance. It was the voice of the 13-year-old Ali. He responded, "I will be, O' Messenger of Allah."

All faces turned to Ali, to discover a determined look on his face, indicating that he meant every word of it. Muhammad (pbuh) repeated the question for a third time and the answer was the same. It is then that Prophet Muhammad (pbuh) reaffirmed by replying:

"Verily this is my *brother*, the *executor of my will*, and
the one to succeed me.

Therefore, listen to him and obey him."^[12]

HADITH AL-MANZILA (STATUS): ▲ حديث المنزلة

أنت مني بمنزلة هارون من موسى
إلا أنه لا نبي من بعدي

The Prophet (pbuh) said to Ali:

"O' Ali! In relation to me you are of the same rank and distinction as [Prophet] Haroon was to
Musa,

but that there is no Prophet after me. ^[13]

This Hadith was also said at a number of occasions, but outstanding among them was when the Prophet (pbuh) was about to leave for Tabuk.

Tabuk was east of the dead sea, a distance of several hundred miles, and the Prophet (pbuh) was leading an expedition to that area. Though it was summertime, and the expedition was to take several weeks, Ali's biggest wish was to be with the Prophet (pbuh). Ali had participated in all of the expeditions before, but this expedition was an exception since the Prophet (pbuh) wanted Ali to be in charge of the affairs of the budding Islamic State. The Prophet (pbuh) had put Ali in charge of all matters of the state during his absence, to:

1. give Ali experience in solving problems of the State,
2. let Ali be known to the people *in this role*, even though Ali was no more than 32 years old at the time, and
3. give Ali full responsibility in administering the Islamic State as it stood then.

Meaning of the Status (Manzila):

What does it mean that the rank and status of Ali in relation to the Prophet was the same as that of Haroon to Musa? Let us take some examples:

1. The Quran says Musa asked Allah to support him by his brother Haroon, and Allah granted the wish. Muhammad (pbuh) did the same thing and Ayah of Tat'heer آيه التطهير (33:33) was revealed in response, specifying Ahlul Bayt.
2. Haroon backed Musa up, and patronized him. And so did Ali, he always supported and patronized the Prophet (pbuh).
3. Musa was the brother of Haroon, and so did the Prophet (pbuh) make Ali his brother in a figurative manner when he arrived in Medina after emigrating from Mecca, and
4. Haroon was left in charge of the community when Musa left for 40 days to receive the tablets. And now the Prophet (pbuh) is doing the same thing, he asked Ali to take his place and be in charge of the nation's affairs in his absence of several weeks.

Thus, Muhammad (pbuh) assigned to Ali the exceptional entitlement status, the same blessed relationship as Haroon was to Musa; the rank of glorious eminence.

HADITHS ABOUT AHLUL BAYT: ▲

For the love and acknowledgment of the rights of Ahlul Bayt the Prophet (pbuh) remarked:

إلزموا مودتنا أهل البيت،
فإنه من لقي الله وهو يودنا، دخل الجنة بشفاعتنا،
والذي نفسي بيده لا ينفع عبداً إلا بحقنا

[O People!] Hold on to the love of Ahlul Bayt,
for he who so meets his Creator as our friend
shall enter Paradise through our intercession.
By the Lord, Most Glorious,
no one's good deeds can benefit him unless
he acknowledges our rights. [14]

Another Hadith said on behalf Ahlul Bayt:

معرفة آل محمد براءه من النار
وحب آل محمد جواز على الصراط
والولاية لآل محمد أمان من النار

Acknowledgement of Aali Muhammad means salvation from Hellfire,
The *love* of Aali Muhammad is an easy pass for
crossing the Bridge [on Judgment Day]
and *obedience* to Aali Muhammad is a protection from
Doom's Day. [15]

SPECIFIC HADITHS ABOUT ALI: ▲

WILAAYAH FOR ALI:

من أراد أن يحيا حياتي، ويموت موتي، ويسكن جنه الخلد التي وعدني ربي،
فليتول علي بن أبي طالب،
فإنه لن يخرجكم من هدى ولن يدخلكم في ضلاله

Prophet Muhammad (pbuh) has declared about Ali:

Whoever wishes to live as I [Muhammad] have lived, and
die as I will die, and
enter the Garden of Eternal Bliss (which Allah has promised to me):
Let him take Ali as his Wali (Supreme Master)

Because Ali will never lead you out of the Path of the Truth, nor will he take you into error. [16]

Prophet Muhammad (pbuh) has also declared in regard to Ali:

علي ولي كل مؤمن من بعدي

Ali is the Wali (with authority) over every mu'min, after me [17]

TASKS AHEAD OF ALI:

عليُّ باب علمي، ومبين من بعدي لأمتي ما أرسلت به،
حبه إيمان وبغضه نفاق

Ali is the doorway to my knowledge, and
after me he will explain to my followers about what has been sent to me.

Love for Ali is faith, and to spite him is hypocrisy. [18]

Prophet Muhammad (pbuh) has also declared describing Ali:

أنت يا علي تبين لأمتي ما اختلفوا فيه من بعدي
Oh Ali, you will clarify to my Ummah

what they had differed in, after me [after I am gone] [19]

KNOWLEDGE OF ALI:

أنا مدينة العلم وعلي بابها
فمن أراد فليدخل من الباب

Prophet Muhammad (pbuh) has also declared describing Ali:

I am the dwelling of [spiritual] knowledge (I'm) and
Ali is its gateway.

He who wants to reach this dwelling, should come through this gateway. [20]

ABOUT ALI'S CHARACTER:

إن الله عهد إلي في علي أنه رايه الهدى، وإمام أوليائي،
ونور من اطاعني،

وهو الكلمه التي ألزمتها المتقين

Prophet Muhammad (pbuh) said to his audience about Ali:

Allah has pledged to me that Ali is the banner of guidance,
the Imam of my devotees, and
the light for those obedient to me;

He [meaning Ali] is the word which I impose upon the pious as a duty. [21]

LOVE OF ALI:

يا علي طوبى لمن أحبك وصدق فيك
وويل لمن أبغضك وكذب فيك

Prophet Muhammad (pbuh) said about Ali:

O Ali!

Joy for the ones who love you and believe in your words;
and

Woe for the ones who detest you and disbelieve in you. [22]

The Prophet has also said:

علي مني وانا من علي
ولا يؤدي عني إلا أنا وعلي
Ali is of me and I am of Ali
and none delivers except me and Ali^[23]

FEELING TOWARDS ALI:

A few selections about what the Prophet had said about Ali:

حُب علي إيمان
وبغضه نفاق
The love of Ali is: faith
and Detesting him is: hypocrisy^[24]

The Prophet said about Ali:

من سب علياً فقد سبني
The one who profanes Ali will have profaned me^[25]

OBEDIENCE TO ALI:

من أطاعني، فقد أطاع الله
ومن عصاني، فقد عصى الله
ومن أطاع علياً، فقد أطاعني
ومن عصى علياً، فقد عصاني

The Prophet (pbuh) said in a Hadith about the value of obeying or disobeying Ali.
The person who obeys me: will have obeyed Allah,
and the one who disobeys me: will have disobeyed Allah.
And the person who obeys Ali: will have obeyed me,
and the one who disobeys Ali: will have disobeyed me.^[26]

HADITHS ABOUT AL-HASAN AND AL-HUSAIN: ▲

The Prophet (pbuh) designates Al-Hasan and Al-Husain, (each as a *prince over the youth* in Heavens) by declaring:

أنا وعلي أبوا هذه الأمة،
من عرفنا فقد عرف الله، ومن أنكرنا فقد أنكر الله عز وجل
ومن علي سبطا أمتي وسيدا شباب أهل الجنة: الحسن والحسين
ومن ولد الحسين تسعة: طاعتهم طاعتي ومعصيتهم معصيتي،
تأسعهم قائمهم ومهديهم

I [Muhammad] and Ali are the fathers of this nation.
He who recognizes us as such believes in Allah, the Mighty and Glorious.
And from Ali are my two grandchildren,
Al-Hasan and Al-Husain, each of whom is the *Prince over the Youth* in Heaven;
and among the descendants of Al-Husain are nine, obedience to them is obedience to me, and
disobedience to them is disobedience to me.

The ninth of them is their Qaa'im and Mahdi (the firmly established), the executor, and the Divinely trained for right guidance. [27]

When Al-Husain was a few years old the Prophet (pbuh) stated on his behalf:

أنت سيد ابن سيد، أنت إمام ابن إمام، أخو إمام أبو الإمامه
وأنت حجه الله وابن حجته
وأبو حجج تسعه من صلبك تاسعهم قائمهم

You are a Sayyid (Supreme Master) and the son of Sayyid.
You are an Imam and the son of an Imam, and the brother of an Imam.

You are Allah's proof and confirmation and the son of His proof.

You are the father of nine of Allah's proofs in your line of descendants. Their ninth is their Qaa'im (the firmly established, the executor) [28]

Another well known saying of the Prophet (pbuh):

من أحب الحسن والحسين فقد أحبني
ومن أبغضهما فقد أبغضني

The person who loves Al-Hasan and Al-Husain
will also have loved me,
and the one who detests them
will have detested me. [29]

Finally a well known saying of the Prophet about Al-Hasan and Al-Husain:

أنا سلم لمن سالمتم وحرب لمن حاربتم
I am in peace with the ones you are in peace with,
and I am in battle with the ones whom you are in battle with. [30]

To be in harmony with Ahlul Bayt is to follow their teachings, to give them the proper degree of love, friendship, and devotion. They are our means of safety, they are our Ark; they had sacrificed for us so that Islam remains intact for us.

[1] (See Mus'nad Ahmad, Vol. 3, Page 17 and 26. Also Kanz al-Ummal, Al-Muttaqi, Vol. 1, Page 47. Also Masabeeh Al-Sunnah, Al-Bagh'wi, Vol. 2, Page 204.)

[2] (See Al-Muraja'at, S. Sharafud'din, Page 51. Also Sawaa'iq, Ibn Hajr, Vol. 11, Page 89.)

[3] (See Mustadrak, Al-Haakim, Vol. 3, Page 151.)

[4] (See Mustadrak, Al-Haakim quoting Ibn Abbas, Vol. 3, Page 149)

[5] (See Al-Haakim, Mustadrak, Vol. 3, Page 109.

Also Mus'nad Imam Ahmad Vol. 1, Page 119; and Vol. 4, Page 372. Also Sahih Muslim, Vol. 2, Page 262.)

[6] (See Asbaab Al-Nuzool, Al-Wahidi, Page 150. Also Tafseer Abu Rafi, also Al-Tha'labi).

[7] (See Mus'nad Imam Ahmad, Vol. 4, Page 281. Also Al-Ghazali, Sirrul Aalameen, Page 12. Also Al-Tibari, Al-Riyadh Al-Nadhirah, Vol. 2, page 169. Also M.J. Chirri, Ameerul Mu'mineen, Page 545).

[8] . (Mutawaatir through Al-Itra Al-Tahira).

- [9] See Al-Ghadeer, Al-Amini, Vol. 1, Pages 12-72 mentioned by name and its reference sources)
- [10] (See Al-Tha'labi quoting Al-Shiblinji, Page 11. Also Al-Seerah Al-Halabiya, Al-Halabi, Vol. 3, Page 214.)
- [11] (See Al-Ma'arif, Ibn Qu'taiba, Page 194).
- [12] (See: Tibari, History of Countries, Vol. 2, Page 216. Also Ibn Atheer, Al-Kaamil, Vol. 2, Page
- [13] (See Sahih Muslim, Vol. 3, Page 58. Also Sunan Ibn Maajeh, Vol. 1, Page 28. Also Al-Mustadrak, Al-Haakim, Vol. 3, Page 109
- [14] (See Al-Awsat of Al-Tibrani and Ih'ya' Al-Mayyet of Sayooti, and Al-Sawaa'iq of Ibn Hajar).
- [15] (See Al-Shafaa, Part 2, Page 40.)
- [16] (See Al-Mustadrak, Al-Haakim Vol. 3, Page 128. Also Kanz al-Ummal, Al-Muttaqi, Vol. 6, Page 155.)
- [17] (See Masnad Ahmad, Vol. 5, Page 25. Also Sahih Al-Tirmidhi, Vol. 5, Page 296)
- [18] (See Kanz al-Ummal, Al-Muttaqi, Vol. 6, Page 170)
- [19] (See Al-Sayooti, Al-Jami Al-Kabeer, Vol. 2, Page 56. Also Al-Riyaadh Al-Nadhirah, Vol. 2, Page 229.)
- [20] (See Al-Haakim, Mustadrak Vol. 3, Page 226. Also Ibn Jareer, Kanz al-Ummal Vol. 15, Page 13. Also Ibn Katheer, History, Vol. 7, Page 358.)^[20]
- [21] (See Shar'h Al-Nahj, Ibn Abi Al-Hadeed, Vol. 2, Page 449. Also Hulyat Al-A'la', Abu Na'eem through Hadith of Aslami)
- [22] (See Al-Mustadrak, Al-Haakim, Vol. 3, Page 135)
- [23] (See Sunan Ibn Maajeh, Vol. 1, Page 44. Also Tirmidhi, Vol. 5, Page 300.)
- [24] (See Sahih Muslim, Vol. 1, Page 61. Also Sunan Al-Nisaa'i, Vol. 6, Page 117.)
- [25] (See Al-Nisaa'i, Khasa'is, Page 24. Also Al-Haakim, Mustadrak, Vol. 3, Page 121. Also Masnad Imam Ahmad, Vol. 6, Page 323.)
- [26] (See Al-Mustadrak, Al-Haakim, Vol. 3, Page 221. Also Al-Dhahabi).
- [27] (See Ik'maal Al-Deen, Al-Siddooq quoting Imam Al-Ridha).
- [28] (See Ik'maal Al-Deen, Al-Siddooq quoting narration of Salman Al-Farsi).
- [29] (See Sunan Ibn Maajeh, Hadith 143.)
- [30] (See Sunan Ibn Maajeh, Vol 1, Hadith 14.)