**PREFACE**

Hadees e Saqlain is one of the famous and Mutwatir (having strong chain of narrators) tradition from Holy Prophet sallalLaho alaihe wa aalehi wasallam for the position of Quran and Ahle bait alaihemussalam after the demise of Holy Prophet sallalLaho alaihe wa aalehi wasallam. Then after the demise of Holy Prophet sallalLaho alaihe wa aalehi wasallam it is must that for guidance one must take hold of Quran and Ahle bait alaihemussalam both because both of them will be together till the day of resurrection.

Authenticity of the tradition has been accepted by all Muslims, whether Shia or Ahle sunnat and hence they have narrated in their own books. All Shia learned Scholars and some of ahle sunnat scholars have considered hadees Saqlain as one of the Mutwatir tradition. Shias on the basis of this tradition are having believe on Imamat and the infallibility of IMAMS Alaihemussalam and necessity of having Imams in all the time.

Although this tradition has come in different texts and words but content of all are same. (in the second chapter of the book different narrations from the scholars of Ahle Sunnat are narrated.) For example, in the book of Usule Kafi this tradition has come in this wordings (Arabic to be typed from Pg 8)

Translation: I am leaving behind two affairs if you catch hold off both of them you will never be strayed, (one among them) is Book of Allah and (the other) is my house hold (who are my)progeny (also). O the people listen (to them) certainly they will take you to the Hauze Kausar, then I will question you what you have done with this two weighty things book of Allah and my progeny (Usule Kaafi Vol 1 pg 294)

In the book of Sunane Nesai this tradition has been narrated in this words:

(Arabic to be typed from Pg no 8)

Translation: Time of my death has come closer, I am leaving behind you Two weighty things, that one is, heavier (or bigger) than other, Book of Allah and my progeny which is my house hold also, then be careful how you behave with both of them after me, then surely both of them will not get separated till they reach to Hauze Kausar (Nesai, As sunananul Kubra Vol 5 Pg 45 Hadith 1411)

**SOURCES AND AUTHENTICITY OF THE TRADITION**

This Hadees is accepted by both Shia and Sunni scholars and available in the sources of both of them

**SOURCES OF AHLE SUNNAT:**

As per “KITABE HADITHU SAQLAIN WA MOQAMATE AHLUL BAIT” (this book is the work of Ahmade Mahoozi) this hadith is narrated from 24 companions of Holy Prophet sallalLaho alaihe wa aalehi wasallam ,I will narrate some of the names of companions and resources which he has narrated. In the context of the authenticity names of all of them and in the context of the text of the tradition from these text hadeese Saqlain I will narrate

**ZAID BIN ARQAM:** From Zaid Ibne Arqam six ways this hadees has been narrated in the books of

1. Sunane Nesai Vol 5 Pg 45 (Died in 1411 Qamari)
2. Sah Tirmazi Shareef Hadees No 3876 (Died in 1401 Qamari)
3. Al Mojamul Kabeere Tabrani Vol 5 Pg 186 (Died in 1404 Qamri)
4. Mustadrakus Sahihain Hakim Nisha Puri Vol 3 Pg 110
5. Musnade Ahmade ibne Hambal Vol 5 Pg 183 and 189
6. Some Other Books

**ZAID BIN SABIT :** From Zaid bin Sabit in two Books this hadees has been narrated

1. Al Mojamul Kabeere Tabrani Vol 5 Pg 166 (Died in 1404 Qamri)
2. Musnade Ahmade ibne Hambal Vol 5 Pg 183 and 18

**JABIR IBNE ABDULLAH ANSARI (ALAIHIR RAHMAH WAR RIZWAN):** From Jabir Ibne Abdullah Ansari in three books this hadees is narrated

1. Sah Tirmazi Shareef Hadees Vol 5 Pg 328
2. Al Mojamul Kabeere Tabrani Vol 3 Pg 66 (Died in 1404 Qamri)
3. Al Mojamul Awsat Tabrani Vol 5 Pg 89 (Died in 1404 Qamri)

**HUZAIFA BIN OSAID** : From Huzaifa Bin Osaid in Al Mojamul Kabeere Tabrani Vol 3 Pg 180 (Died in 1404 Qamri)

**ABU SAEED KHUDRI (Alaihirrahma):** Abu Saeed Khudri Four places this hadees is narrated

1. Musnade Ahmade ibne Hambal Vol 3 Pg 13,17,26 and 59
2. Zofaul Kabeer Al aqeeli Vol 4 Pg 362

**IMAM ALI ALAIHISSALAM**: From Imam Ali alaihissalam this hadees is narrated in two ways

1. Al behruzzakhair Albaraz Pg 88 Hadees No 864
2. Kanzul ummale Muttaqie Hindi Vol 14 Pg 77 Hadees No 37981

**ABU ZARE GAFFARI Alaihirrahma:** From Abuzare Gaffari in the book of Al motalif wal mokhtalif Dare QutniVol 2 Pg 1046 this hadees is narrated

**ABUHURAIRA :** From Abuhurairah this hadees is narrated in the book of Kashful Astar written by Haithmi Vol 3 Pg 223 Hadith No 2617

**ABDULLAH IBNE HANTAB :** From Abdullah Ibne Hantab this hadees is narrated in the book of Osodul Ghaba written by Ibne Atheer Vol 3 Pg 219 Hadeeth No 2907

**JUBAIR IBNE MUTAM :** From Jubair Ibne Mutam this hadees is narrated in the book of Zelalul Jannah written by Albani hadees no 1465

Those who are interested to see all names of Companions of Holy Prophet SallaLaho alaihe wa aalehi wa sallam should refer to the book of

1. Shamsuddin Sakhavi name of the book is Istejlabe Irteqael Gurf Pg 23
2. Hafiz Shaikh Sulaimane Qunduzis book Yanabiul Mawaddah Vol 1 Pg 106

Allama Sayed Hashime Bahrani alaihir Rahmah war rizwan in his book Ghayatul Maram Wa Hujjatul Khesam has narrated this hadees in 39 ways from the book of Ahle Sunnat (Vol 2,Pg 304 to 320)

Just for remembering sake names of some of the books are

1. Musnade Ahmad ibne Hambal
2. Sahiye Muslim
3. Manaqibe Ibne Magazeli
4. Sunane Tirmazi
5. Musnade Abi Yaala
6. Al Mojamul Awsate Tabrani
7. Yanabiul Mawaddae Hafiz Shaikh Sulaimane Qunduzi
8. Faraedussimtaine Hamuee &
9. Sharhe Nahjul Balaghae Ibne Abil Hadeed

**SHIA SOURCES :**

In the book of Ghayatul Maram wa Hujjatul Khesam Allama Sayed Hashim Behrani Alaihirreha war Rizwan has narrated Hadees Saqlain from many books some of them are following books :

1. Kitabe Sulaim Ibne Qaise Helali Vol 2 Pg 655
2. Basaerud Darajate Saffare Qummi Vol 1 Pg 413
3. Usule Kafi Sk Mohd Ibne Yaqoobe Kulaini Vol 2 Pg 415
4. Kamaluddin wa tamamun Neamahe Sk Sadooq Alaihir Rehma Vol 1 Pg 94 & 235
5. Amaliye Sk Sadooq Alaihir Rehma Majlis 72 Pg 477
6. Amaliye Sk Mufeed Alaihir Rehma Majlis 6 Pg 46
7. Al Irshad Sk Mufeed Alaihir Rehma Vol 1 Pg 176
8. Al Ifsah Fil Imamah Sk Mufeed Alaihir Rehma Pg 223
9. Ketabul Gaybah Noamaani Pg 43 &73
10. Amaaliye Sk Toosi Alaihir Rehma Majlis 6 Pg 162, Majlis 8 Pg 223
11. Ketab Al Umdah Oyoone Sehahul Akhbare Ibne Tariq Pg 72
12. Al Mustarshad Fil Imamahe Tabri Pg 559
13. Beharul Anware Allama Majlesi Alaihr Rehma War Rizwan Vol 2 Pg 100, 104 & 226

& Many More Books

**MONOGRAPHS :**

Shia and Sunni scholars have narrated this tradition in their respective books even some of them have written complete books on Hdeese Saqlain e.g

1. Hadeese Saqlain By Qawamuddin Mohammad Vishnuee Qummi
2. Saadu Darain Fi Sharhe Hadeesus Saqlain By Abdul Azize Dahlavi
3. In Persian Book of Hadeese Saqlain By Najmuddine Askari
4. Hadeese Saqlain Wa Maqamate Ahle Bait By Ahmad Al Mahoozi in Arabic

**WHEN AND WHERE HADEESE SAQLAIN WAS SAID BY HOLY PROPHET SALLAL LAHO ALAIHE WA AALEHI WA SALLAM**

It is important to know when and where hadeese saqlain was said by holy prophet sallal laho alaihe wa aalehi wa sallam

Ibne Hajare Makki in Sawequl Mohreqa says that Holy Prophet salla laho alaihe wa aalehi wa sallam has said this tradition while returning from the battle of Makkah at Taif (Pg 150) while others are narrating some other places and time, hence there is strong possibility that this hadees was said at different places and at different occasions specially during last time of Holy Prophet salla laho alaihe wa aalehi wa sallam when he was emphasizing about Quran and Ahle Bait Alaihemussalam (Al Irshad Sk Mufeed Alaihirrehma Vol 1 Pg 180)

Different Times and places where this tradition has been said are:

1. On the day of Arafah while he was on Camel (Sunane Tirmazi Vol 5 Pg 662 Hadees No 3786)
2. During Last Hajj (al ehtejaje Ahmad bin Ali Tabarsi Vol 1 Pg 391)
3. While waiting for Hajies on the side of Ghadeere Khum before hajies get dispersed (Musnade Ahmad Ibne Manbal vol 4 Pg 371,and Sahihe Muslim Vol 2 Pg 1873)
4. While saying Hadeese Ghadeer which was followed by Hadeese Saqlain (Kamaluddin wa tamamun neamah Sk Sadooq alaihir rehmah Vol 1 Pg 234 Hadees 45, Pg 238 Hadees 55, Mustadrakus Sahihain Hakime Nishapuri Vol 3 Pg 109, Jawaherul Aqdain Samhudi Pg 236)
5. In the sermon for Friday Prayers along with Hadeese Ghadeer ( Tafseere Ayyashi Vol 1 Pg 4 Hadees No 3)
6. During prayer of Congrigational in Masjide Khaif in the last days of the days of “Tashweeq” (12th of Zilhajjah) (Basaerud Darajate Saffare Qummi Alaihirrehmah Pg 412-414)
7. While on Mimbar (Amalie Sk Sadooq Alaihir rehmahPg 62, Faraedus Simtain Juwaini Khorasani Vol 2 Pg 268)
8. Last sermon which Holy Prophet has delivered for people (Tafseere Ayyashi Vol 1 Pg 5 Hadees No 9, Faraedus Simtain Juwaini Khorasani Vol 2 Pg 268)
9. In the last Sermon which was said after last congregational prayers (Irshadul Qolube Dailami Vol 2 Pg 340)
10. On the Bed of sickness where companion used to visit(Sawaequl Mohreqa ibne Hajare Makki Pg 150)

**Controversy in the narrative context**

In some of the sources of Ahle Sunnat in place of “Itrati” “Sunnati” has b mentioned (Kanzul Ummal e Muttaqiye Hindi Vol 1 Pg 187 Hadees number 948) although such quotes are very rare and even scholars of Ahle Sunnat have neglected it because thease quotes have not come in the original sources and even debators of Ahle Sunnat have not mentioned while debating with others

In most of the narrations word” Ahlebait” has come and for explanation “Itrat” has come, but in some of the traditions only “Itrat” has come(Oyoone Akhbare Raza Sk Sadooq Alaihir rehmah Vol 2 Pg 62 Hadees number 259, AlMustadrak alas Sahihain e Hakime Nishapuri Vol 3 Pg 109) and in some only Ahlebait has come ( Faraedus simtain Hamvini Vol 2 Pg 268, Beharul Anwar Vol 23,Pg 131 Hadees 64) and in some cases order has been repeated to Ahle Bait Alaihemussalam (Musnad Ahmade ibne Hambal Vol 4 Pg 367, Sunane Darmi Pg 828, Sahihe Muslim Vol 2 Pg 1873 Hadees 36, Faraedussimtain Vol 2 Pg 250,268)

In some of the Shia sources of Hadeese Saqlain in explanations Ahle bait Twelve Imams have been pointed out (Kamaluddin Vol 1 Pg 278 Hadees25, Beharul Anwar Vol 36 Pg 317)

**IMPLICATIONS OF HADEES SAQLAIN :**

Scholars of Shias have narrated this tradition in many of their books and they have used it to consolidate Shiite beliefs

From this tradition some important points are derived for strengthening Shiite belief details of which will come in the third chapter of the same volume with the tittle of implications of Hadeese Saqlain, reasons of implications of Hadees will come later

**NECESSITY OF COMPLIANCE WITH AHLE BAIT ALAIHEMUSSALAM**

In this tradition Ahle Bait are kept with Quran, therefore as for Muslims compliance of Quran is compulsory in the same way compliance with Ahlebait is also compulsory

**INFALIBILITY OF AHLE BAIT**

Two points in Hadeese Saqlain as a proof of infallibility of Ahle Bait can be considered

1. Emphasizing on the point that if you obey Quran and Ahle Bait you will never be strayed, this point proofs that Ahle bait are away from committing mistakes
2. Keeping Quran with Ahle Bait in the tradition brings the fact that as no Muslim doubts on the correctness of Quran similarly Ahle Bait are also to be accepted as free from mistakes and incorrectness

Some of the scholars of Ahle Sunnat have considered Hadeese Saqlain as proof of cleanliness of Ahle Bait from every error and mistakes (Book of Faizul Qadeer Vol 3 Pg 18-19, Sharhel Mawahebudduniya by Zarqani Vol8 Pg 2, Darasatul Labib By Sanadi Pg 233 narrated from Nafhatul Azhaam Milani Vol2 Pg 266-269)

**NECESSITY OF EXISTENCE OF IMAM AT EVERY TIME**

In the narration of Hadeese Saqlain there is a point on the basis of which necessity of existence of Imam at every time is proved

First is togetherness of Ahle Bait with Quran, while pondering on this aspect that Quran is source of guidance in Islam at every time necessitates of presence of Ahle Bait with Quran at every time to whom people can refer to

Secondly Holy Prophet Sallallaho alaihe wa aalehi wa sallam has insisted that these two (Quran and Ahle Bait) will not get separated till it reaches to Hauze Kausar

Third is that Holy Prophet Sallallaho alaihe wa aalehi wa sallam has said if you catch hold of these two precious monuments you will never be strayed

**SCIENTIFIC AUTHORITY OF AHLE BAIT ALAIHEMUSSALAM**

Quran is the actual source for all believes and practical laws for all Muslims and this tradition also talks about togetherness of Ahle bait with Quran then very easily it can be concluded that Ahle Bait alaihemussalam are those knowledgeable persons whose knowledge is uncompareable and without any mistake in all the fields of Islamic sciences

Whatever is said is a preface for understanding Hadees Saqlain, for better understanding of the tradition different topics, texts are explaned in this volume of summary of ABAKATUL ANWAR. AyatulLah Milani has worked on the volume of Hadees Saqlain and summarized and Dr Sayed Hasan Iftekharzadeh has translated in to Persian and published through NABA Academy. I hope for the lovers of the debaters on the topic of Imamat this will be a great treasure and will be benefitted up to great extent.

All the praises are for the lord of the universes

Month of Jamadius Saani year 1440 AH

(coincides with AYYAME FATMIYAH)

Samiah Khalili Ashtiyani

**AUTHENTICITY OF HADEES SAQLAIN**

Allama Mir Hamid Hussain in this volume which is exclusively for Hadeese Saqlain has brought names of 24 companions of Holy Prophet SallalLaho alaihe wa Aalehi wa sallam, 19 followers of companions of Holy Prophet Sallalaho alaihe wa aalehe wasallam and 187 Huffaz (those who memorize Quran) and narrators of traditions in their books narrated this tradition

We are narrating names of some famous companions and followers of companions who have narrated this tradition

1. **COMPANIONS OF HOLY PROPHET** Sallalaho alaihe wa aalehe wasallam
2. Zaid
3. Abu Saeed
4. Jabir
5. Huzaifa Bin Osaid
6. Huzaifa Bin Sabit
7. Zaid Bin Sabit
8. Sahl Bin Saad
9. Zamar salami
10. Aamir Bin Lailae Ghafari
11. Abdur Rahman Bin Auf
12. AbdulLah Ibne Abbas
13. Abdullah Ibne Umar
14. Ali Ibne Abi Talib Alaihissalam
15. Abuzare Gafari alaihir remah
16. Umme Salma Salamullah alaiha
17. Umme Haani daughter of Abu Talib alaihissalam
18. **FOLLOWERS OF COMPANIONS OF HOLY PROPHET** Sallalaho alaihe wa aalehe wasallam

1.Abut Tofail Aamir Bin Wasela

2.Atiya bin Saeed aufi

3. Harithe Hamadani

4.Hanash Bin Moatamir

5.Habeeb ibne Sabit

6. Ali Bin Rabiah

7.Qasim Bin Hassan

8. Amrau Bin Muslim

9. Asbagh bin Nobata

10.Haseen Bin Sair

11.Abdullah Ibne Abi Rafe

12.Umar Ibne Ali Ibne Abi Talib

13 Hasan Bin Hasan Bin Ali Ibne Abi Talib

14 Zainul Abedeen Ali Ibnil Hussain Alaihissalam

(c) **HUFFAZ AND NARRATORS** **OF TRADITIONS**

**SECOND HIJRAH (SECOND CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1. Saeed bin Masrooqe Suri (Died in 126 Hijri)
2. Sulaiman bin Mahran asadi Kahli (Aamash)(Died in 147 Hijri)
3. Mohd Bin Ishaq bin Yasar Madni (Died in 151 Hijri)

Israeel Bin Yunus Tasbeei (Died in 160 Hijri)

**THIRD HIJRAH (THIRD CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1.Usman Bin Mohd Bin Abi Shaiba (Died in 239 Hijri)

2.Ishaq Bin Ibrahim Bin Mokhallad Hanzali (Ibne Rahwaih) (Died in 238 Hijri)

3.Ahmad Bin Hambal Shaibani (Died in 241 Hijri)

4. Ibne Majae Qazwini (Died in 273 Hijri)

5.Mohammad Bin Isa Tirmazi ( Died in 279 Hijri)

6. Abu Bakr Ahmad Bin Umrao Bin Abdul Khaliq (Bazzaz) (Died in 292 Hijri)

**FORTH HIJRAH (FOURTH CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1. Abu Abdur Rehman Ahmad bin Shoeb Nasai (Died in 303 Hijri)
2. Abu Yaala Ahmad Bin Ali Tamimi Mausali (Died in 307 Hijri)
3. Mohammad Bin Juraire Tabari (Died in 310 Hijri)
4. Sulaiman Bin Ahmad Tabrani (Died in360 Hijri)
5. Ali Ibne Umar Bin Ahmad Baghdad (Dare Qutni) (Died in 385 Hijri)

**FIFTH HIJRAH (FIFTH CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1. Mohammad Ibne Abdullah Hakime NishaPuri (Died in 405 Hijri)
2. Abu Naeem Ahmad Ibne Abdullah Isfahani(Died in 430 Hijri)
3. Abu Bakr Ahmad Bin Ali Bin Saabit Khateebe Baghdadi (Died in 463 Hijri)
4. Abul Hasan Ali Ibne Mohammad Maghazeli (Died in483 Hijri)

**SIXTH HIJRAH (SIXTH CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1. Abu Shuja Sheraveeh Bin Shahardar Daelami (Died in 509 Hijri)
2. Abul Moayyad Moaffaq Bin Ahmad Makki , Khateebe Khwarazmi (Died in 567 Hijri)
3. Abul Qasim Ali Bin Hasan Bin Asakar Dameshqi (Died in 571 Hijri)

**SEVENTH HIJRAH (SEVENTH CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1. Ali Ibne Mohammad Bin Athire Jazari (Died in 630 Hijri)
2. Abul Muzaffar Yusuf Bin Qeza Woghli, Sibt Ibne Jauzi (Died in 654 Hijri)
3. Mohammad Bin Yusuf Ganji Shafei (Died in 658 Hijri)
4. Mohibbuddin , Ahmad Bin Abdullahe Tabari (Died in 694 Hijri)

**EIGHT HIJRAH (EIGHT CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1. Jamaluddine Mizzi (Died in 742 Hijri)
2. Shamsuddin Abu Abdillah Bin Mohammad Bin Ahmad Zahbi (Died in747 Hijri)
3. Ismaeel Bin Katheer Qarashi Damashqi (Died in774 Hijri)

**NINTH HIJRAH (NINTH CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1. Nooruddin Ali Ibne Abi Bakr Bin Sulaiman Haithmi (Died in 807 Hijri)
2. Nooruddin Ali Bin Mohammad Ibne Sabbaghe Maleki (Died in 855 Hijri)

**TENTH HIJRAH (TENTH CENTURI YEAR AFTER MIGRATION OF HOLY PROPHET I.E ISLAMIC CALENDER)**

1. Jalaluddin Abdur Rehman Bin Abi Bakr Syooti (Died in911 Hijri)
2. Shahabuddin Ahmad Bin Mohammed Bin Hajre Makki (Died in 973 Hijri)
3. Ali Bin Hasamuddin Muttaqi (Died in 975 Hijri)

**CHAPTER TWO**

**CONTAINT OF TRADITION**

This tradition apparently has been narrated in three ways. Fully In detail, Medium and in short. The criterion for classifying the narration that we will adopt is related to the way and situation of saying the narration because many narrators have sallallaho alaihe wa aalehi wa sallam hazrat has narrated this tradition narrated the tradition without considering the way and situation of narrating the tradition, some of them have just pointed out that just some days before the death of the holy prophet sallallaho alaihe wa aalehi wa sallam hazrat has narrated this tradition, some of them have said that holy prophet sallallaho alaihe wa aalehi wa sallam hazrat has narrated this tradition on the day of Araf (9th Zilhajja) while some of the narrators have mentioned that holy prophet sallallaho alaihe wa aalehi wa sallam hazrat has said this tradition on the occasion of Eid e Ghadeer

**FIRST TYPE OF NARRATION: NARRATING HADEESE GHADEER WITHOUT CONSIDERING WAY AND SITUATION**

**NARRATION OF MOHAMMAD BIN SAAD E ZOHRI :**

Soyooti has narrated from him and said that Mohammad bin Saad has narrated from Abu Saeede Khadree that Holy Prohet sallallaho alaihe wa aalehi wa sallam has said that

“Othe people I am leaving between you Two successors if you catch hold of them never you will be strayed, both of them are important than each of them Book Of Allah which is rope descended from the sky to the earth and my progeny people of house hold. Beware thease both of them will not get separated to each other till they reach Pool of Kausar (Book of Addurul Mansoor by Hafiz Jalaluddine Soyooti Volume 2 Page 60)

**NARRATION OF ABU YAQOOB ISHAQ BIN IBRAHIM(IBNE RAHWAIH) :**

He in his own Musnad with the chain of Katheer Ibne Zaid from Hazrate Ameerul Momeneen Ali Ibne Abi Talib alaihissalam has narrated hadeese saqlain that Hazrate Holy Prophet sallallaho alaihe wa aalehi wa sallam has said that

“ I am leaving among you if you catch hold of them you will never be strayed its cause is in his hand and in your hand and my progeny house hold”

**NARRATION OF IBNE JEABI :**

Great Sakhawi narrates that Ibne Jeabi has narrated the tradition from the chain of Hazrate Ameerul Momeneen Ali Ibne Abi Talib alaihissalam has narrated hadeese saqlain that Hazrate Holy Prophet sallallaho alaihe wa aalehi wa sallam has said :

“I leave something among you that you can catch hold will never be strayed Book of Allah a side of it is with Allah and the other side is in in your hand, and my progeny those who are house hold of me, will not get separated with each other till they will reach to me on the Pool of Kausar ( Many script of Istijlabe Irteqae igharf be hubbe aqrebae irrasulwa Zawish sharaf by Shamsuddin Mohammad bin Abdurrehman e Sakhavi )

**NARRATION OFMOHAMMAD BIN MUZAFFAR E BAGHDADI:**

Ibne Maghazali has narrated that Bghdadi has narrated this tradition from the chain of Zaid Ibne Arqam says that Holy Prophet sallallaho alaihe wa aalehi wa sallam infront of us stood for giving speech and has said :

“O people I am also human being and it is near that I may accept call of Allah and go from this world I am leaving behind two weighty things and those two are thease:

Book of Allah guidance and light is in that, than catch hold of Book of Allah and don’t leave, then Hazrat spoke about importance of Quran and made people more nearer to Quran then said:

And my progeny and I will remind you the saying of Allah regarding my progeny and Hazrat said three times” (Manaqibe Ali Ibne Abi Talib alaihissalam by Ibne Maghazali Pg 236)

**NARRATION OF ABU ISHAQE SAALABI:**

He has narrated from the chain of Abu Saeed e Khudri that I have heard from Holy Prophet sallallaho alaihe wa aalehi wa sallam was saying:

“O people I am leaving among you two successors if you catch hold of two things then after me you will never be strayed, both of them are more important to each other, Book of Allah which is a rope from the sky to the earth and my progeny, beware both of them will not get separated till they reach to me at Pool of Kausar (Al Kash Wal Bayan By Saalabi Vol 3 Pg 163)

**NARRATION OF ALI IBNE MOHAMMAD E TAYYEB IBNE MAGHAZELI:**

He from the chain of Zaid Ibne Arqam narrates that Holy Prophet sallallaho alaihe wa aalehi wa sallam was said: “ I am leaving among you two weighty things: Book of Allah and my progeny my house hold, and both of it will not get separated till they reach to me on the Pool of Kausar” (Manaqibil Imam Ali Ibne Abi Taalib Pg 234-235)

**SECOND TYPE OF NARRATION:NARRATING HADEESE SAQLAIN ON THE DAY OF ARAFA ( 9th OF ZILHAJJA)**

**NARRATION OF NASR BIN ABDURRAHMAN BIN BAKKAR NAJI KUFI:**

Tirmazi has narrated his tradition from the chain of Jabir Ibne Abdullah saying that:

“ I have heard Holy Prophet sallallaho alaihe waaalehi wa sallam during Hajj and on the day of Arafa riding on horse and saying: O the people I am leaving behind you, whoever will take it will not stray: Book of Allah and my progeny my house hold”

**NARRATION OF MOHAMMAD BIN ISA E TIRMAZI:**

He has narrated Hadees e Saqlain from the chain of Jbir Ibne Abdullah in this way:

“I saw Holy Prophet sallallaho alaihe waaalehi wa sallam on the day of Arafa while riding on the horse and saying for the people. I heard him saying that O the people I am leaving behind you, whoever will take it will not stray: Book of Allah and my progeny my house hold”

**(Mohammad bin Isa Tirmazi in the book of Al Jameus Sahi Vol 2 Pg 219)**

**NARRATION OF MOHAMMAD BIN ALI HAKEEME TIRMAZI:**

He has narrated Hadees e Saqlain from the chain of Jbir Ibne Abdullah in this way:

“I saw Holy Prophet sallallaho alaihe waaalehi wa sallam durin Hajj on the day of Arafa while riding on the horse and speaking to the people. I heard him saying that O the people I am leaving behind you, whoever will take it will not stray: Book of Allah and my progeny my house hold”

**(MOHAMMAD BIN ALI HAKEEM E TIRMAZI IN THE BOOK OF NAWADERUL USOOL PG 68)**

**NARRATION OF IBNE ATHEER E JAZARI**:

He has narrated Hadees e Saqlain from the chain of Jbir Ibne Abdullah in this way:

“I saw Holy Prophet sallallaho alaihe waaalehi wa sallam during last Hajj on the day of Arafa while riding on the horse and speaking to the people. I heard him saying that O the people I am leaving behind you, whoever will take it will not stray: Book of Allah and my progeny my house hold”

**(IBNE ATHEER E JAZARI IN THE BOOK OF JAMEUL USOOL VOL 1 PG 187)**

**THIRD TYPE OF NARRATION NARRATION OF HADEESE SAQLAIN ON THE DAY OF GHADEER E KHUM:**

**NARRATION OF ABU KHAISAME NESAEE**

Muslim has narrated the narration of Hadeese Saqlain by Zohair Bin Harb ( Abu Khaisame) in this way:

Yazid Bin Hayyan, Hussain Bin Sabrah and Amrao Bin Aslamwent to Zaid Bin Arqam while I was sitting there, Hussain said to him O Zaid you are very lucky that you have met Holy Prophet sallallaho alaihe wa aalehi wa sallam and heard from him tradition, you have fought battle under him and recited Namaz behind him, Ozaid whatever you have heard from him please narrate for us, Zaid Bin Arqam said

“ One day Holy Prophet stood among us at a place called KHUM in between Makkah and Madina , glorified Allah Subhanahu wa Taala started remembering nd reminding bounties of Allah and said

“After this, Beware O people, there is no doubt that I am also human being, soon a call from Allah subhanahu wa taala comes and I accept it. I am leaving behind two heavy things in between you, first among two is Book of Allah guidance and light is in it, catch hold of it and do not leave. Hear Hazrat more emphasized about Book of Allah and brought people more nearer to it and then said

“And my progeny, By Allah I am reminding you about my house hold, , By Allah I am reminding you about my house hold “

Hussain asked him, who are house hold of him, whether wives are not included in his household,

Zaid replied him wives are included in his house hold but in this tradition households of him are those people upon whom Sadqa is Haram

Hussain asked Zaid who are those people?

Zaid replied they are Children of Ali, children of Aqeel, children of Jafer and children of Abbas

Hussain asked, On all of them Sadqa is Haram?

Zaid replied YES

**(Sahie Muslim By Muslime Nishapoori Vol 2 Pg 237-238)**

**NARRATION OF AHMAD IBNE MOHAMMAD IBNE HAMBALE SHAIBANI:**

He has narrated Hadeese Saqlain in many ways with many chain of narrators and in different wordings, one of the same way, same chain of narrators and same wordings as Abu Khusaima has narrated Ahmad Bin Mohammad Bin Hambal has narrated

**(MUSNAD AHMAD BIN HAMBAL BY AHMAD IBNE HAMBAL VOL 4 PG 371, VOL 5 PG 181-182)**

**NARRATION OF IBNE ABI ASIME SHAIBANI :**

Muttaqi Hindi has narrated the narration of Ibne Abi Asim Shabani and he said like this:

“ It is narrated by Hazrate Ameerul Momeneen Ali Ibne Abi Talib alihissalam that on the day of Ghadeere Khum Holy Prophet sallallaho alaihe wa aalehi wa sallam stood near a tree , caught the hand of Ali alaihissalam and said”:

“O the people wheather you will not testify that your lord is Allah? People said we bear witness that our lord is Allah, Holy Prophet sallallaho alaihe wa aalehi wa sallam said wheather you don’t agree that Allah and His messenger has got more authority upon you than yourself? People said yes we do agree then he said, for all those for whom Allah and His messenger are guardian Ali is also their guardian and I am reminding you if you catch hold of him you will never be strayed, Book of Allah which is rope one end of it is in the hand of Allah (power of Allah) and other end is in your hand and my progeny”

**(BOOK OF KANZUL UMMAL BY MUTTAQIE HINDI VOL 15 PG 122)**

**NARRATION OF ABDULLAH IBNE AHMAD IBNE HAMBAL:**

He has narrated the tradition with the chain of Zaid Bin Arqam that he said:

“While return of Holy Prophet sallallaho alaihe wa aalehi wa sallam from Hajjatul weda reached to Ghadeere Khum asked people at a place where there was good shelter to remove all unwanted things from ground and get assembled, their he said”:

“As if Ihave been called by Allah and I have accepted it, I am giving you two heavy things in which both are important than other, Book of Allah and my progeny, so look at how they will be my successor, about this both they will not be separated till they reach to me by the side of Pool of Kausar, then Hazrat said Alah subhanahu wa taala is my guardian and I am guardian of every beliver, then took the hand of Ali Ibne Abi Taalib Alaihissalam and said: To whomsoever I am master or guardian Ali is also his guardian, O Allah love all those who have accepted the authority of Ali and be enemy to those who keep enimity with Ali”

**(HAKIM E NISHPOORI IN THE BOOK OF ALMUSTADRAKUS SAHEEHAIN VOL 3 PG 109)**

**NARRATION OF ABU NASR QABBANI :**

Abu Hakime Nishapoori has brought Abu Nasr narration from the chain of Zaid Ibne Arqam that he said:

“Holy Prophet sallallaho alaihe wa aalehi wa sallam while returning from Hajjatul Weda stopped at Ghadeer e Khum at an open space, cleaned the place and got gathered every one there and said:

As if Allah’s invitation has come to me and I have accepted it, I am leaving behind you two heavy trustworthy things, in which each one of them is superior to other, Book of Allah subhanahu wa taala and my progeny. Then be carefull about them after me how my successor should be that both of them will not be separated till they reach to me on Pool of Kausar

Then he said: Allah is my guardian and I am guardian of every believer. O my Allah you be guardian of one who accepts your guardianship, and be enemy to the one who is enemy of it”

**(HAKIM E NISHPOORI IN THE BOOK OF ALMUSTADRAKUS SAHEEHAIN VOL 3 PG 109)**

**NARRATION OF ABDUR REHAN E NESAI:**

He in his own book of **“KHASAES”** has narrated from the chain of Zaid Ibne Arqam that he said:

“Holy Prophet sallallaho alaihe wa aalehi wa sallam while returning from Hajjatul Weda stopped at Ghadeer e Khum at an open space, cleaned the place and got gathered every one there and said:

As if Allah’s invitation has come to me and I have accepted it, I am leaving behind you two heavy trustworthy things, in which each one of them is superior to other, Book of Allah subhanahu wa taala and my progeny. Then be careful about them after me how my successor should be that both of them will not be separated till they reach to me on Pool of Kausar

Then he said: Allah is my guardian and I am guardian of every believer. Then Hazrat took the hand of Ali alaihissalam and said, to whomsoever I am his guardian this Ali is also his guardian. O my Allah you be guardian of one who accepts his guardianship, and be enemy to the one who is enemy of him”

“(Abdur Rehman e Nesai) I asked Zaid have you heard yourself from Holy Prophet sallallaho alaihe wa aalehi wa sallam? He replied, no one was not present in that place but has heard from his own ears and saw from his own eyes”

**(BOOK OF KHASAES E ALI IBNE ABI TALIB ALAIHISSALAM BY NESAI Page 93)**

**NARRATION OF DAALAJ E SAJZI:**

Abu Hakime Nishapoori after narrating Hadees e Saqlain from the chain of Zaid ibne Arqam narrated Hadees e Saqlain from Dalaj e Khazri from the chain of Zaid Ibne Arqam that Zaid said:

“Messenger of Allah sallallaho alaihe wa aalehi wa sallam in between Makkah and Medina on the side and shelter of five big trees full of trunks and leaves stopped, rested in the night prayed Namaz and stood up for a lecture, glorified Allah subhanahu wa taala and gave advice what Allah wanted to say he said:

O people I am keeping with you two Mamorial things, if you follow both of them never you will be strayed, and those two are Book of Allah and my house hold means my progeny. Then he said do you know that I have got more authority on believers than themselves? And repeated this sentence thrice ,people also said YES, at that place he said to whomsoever I am his master this Ali is also his master”

**(HAKIM E NISHPOORI IN THE BOOK OF ALMUSTADRAKUS SAHEEHAIN VOL 3 PG 110)**

**FOURTH TYPE OF NARRATION: ISSUENCE OF HADITH AFTER RETURNING FROM LAST HAJJATUL WEDA**

**NARRATION OF NASR IBNE ALI E JAHZAMI:**

Tirmazi has narrated the narration of Nasr Ibne Ali e Jahzami from the chain of Hozaifa bin Zaid e Ghaffari that he said:

“As soon as Holy Prophets sallallaho alaihe wa aalehi wa sallam returned from Hajjatul Weda recited a khutba and said:

O people Allah the gentle and all aware has informed me that every prophet leaves in this world half of his predecessor prophet, I feel that soon I will be invited and I have to accept the invitation and I reach before you on Pool of Kausar. As soon as you reach to Pool of Kausar to me you will be questioned about two weighty things, get prepared how you are going to have two successors. Most great among weighty thing is Book of Allah, a rope whoes one end is in the hand of Allah (power of Allah) and the other end is in your hand so grab it, don’t be strayed and don’t replace it (don’t bring any other thing in place of it), other is my progeny which is from my family. Allah the gentle and all aware has informed me that they both will not get separated till they reach to me on the side of Pool of Kausar”

**(BOOK OF NAWADERUL USOOL BY MOHAMMED BIN ALI HAKEEM TIRMAZI Page 68-69)**

**NARATION OF ABU NAEEME ISFAHANI:**

Abu Naeem Isfahani narrates from the chain of Zaid Ibne Arqam that he said:

“When Holy Prophet sallallaho alaihe wa aalehi wa sallam returned from Hajjatul Weda (last Hajj) collected his companions near the tree and cleaned the place from thrones etc, prayed Namaz under the shadow of the tree, stood and said:

O people Allah the gentle and all aware has informed me that every prophet leaves in this world half of his predecessor prophet, I feel that soon I will be invited and I have to accept the invitation , will ask me and you then what will you say?, they said we will say you have conveyed the messages, tried hard and did whatever was good for us, Allah will give you very good reward for all this.Hazrat said will you not bear witness that there is no god but Allah, and Mohammad sallallaho alaihe wa aalehi wa sallam is his servent and messenger , and that Allah’s heaven is truth, hell is truth, death is truth, questioning after death is truth, Qiyamat will come there is no doubt in it and Allah will raise all those who will be in graves. They said YES,we will testify. Hazrat said Allah is witnessed

Then again Holy Prophet sallallaho alaihe wa aalehi wa sallam said:

O people Allah is my master and guardian and I am guardian of believers, I have got more authority upon them than they themselves, then whomsoever guardian I am this Ali is also his guardian, O Allah be friend of those who accepted Ali as their guardian and be enemy of those who are enemy of him

Then Hazrat again has said:

O people I will go from among you and you will reach to me on Pool of Kausar, the pool which is wider than the distance between the city of SANA and Basra (two famous cities in Syria), vessels equal to the stars of skies are kept over there, when you will reach to me there I will question you about two weighty things, take a good look about both that how you will be my successor. Great weighty thing is Book of Allah one end of it is in the hand of Allah and the other is in your hand, then hold properly don’t be strayed and don’t change and other weighty thing is my progeny my house hold, Almighty Allah most kind and all-knowing has informed me that both of them will not separate till they reach to me on the Pool of Kausar”

(BOOK OF MANQABATUL MOTAHHAREEN WA MA MARTABA TUT TAHERREN BY ABU NAEEME ISFAHANI)

**FIFTH TYPE OF NARRATION:ISSUENCE OF HADITHE SAQLAIN FEW DAYS BEFORE THE DEATH AND AT THE TIME OF DEATH (ZAHERI)OF HOLY PROPHET SALLALLAHO ALAIHE WA AALEHI WA SALLAM**

**NARRATION OF ABU YAALA E MOSELI:**

Hafiz Jalaluddin Soyooti has narrated narration of Abu Yaala e Moseli from the chain of Abu Saeede Khudri that Hazrate Holy Propet sallallaho alaihe wa aalehi wa sallam has said:

“It is near that I may be called (by Allah) and I would have to accept, and I am leaving in between you two reliable trust: Book of Allah and my progeny which is from my family. Allah the gentle and all aware has informed me that they both will not get separated till they reach to me on the side of Pool of Kausar then be careful how successor of me is going to come from these two”

**(Book of Ehyaul Mayyet be Fazaele Ahle Bait by Hafiz Jalaluddin Soyooti Page 12)**

**NARRATION OF ABDULLAHBIN MOHAMMAD BIN ABDUL AZIZ E BAGHVI:**

Hamvini has narrated the narration of Abdullah Bin Mohammad Bin Abdul Aziz Baghvi from the chain of Abu Saeed e Khudri that Hazrate Holy Propet sallallaho alaihe wa aalehi wa sallam has said:

“It is near that I may be called (by Allah) and I would have to accept, and I am leaving in between you two reliable always remember things: Book of Allah subhanahu wa taala that rope which is send from sky and my progeny which is from my family. Allah the gentle and all aware has informed me that they both will not get separated till they reach to me on the side of Pool of Kausar then be careful how successor of me is going to come from these two”

**(Book of Faraedus Simtain By Hamvini Vol 2 Page 272)**

**NARRATION OF IBNE AMBARI:**

Hafiz Jalaluddin Soyooti has narrated narration of Ibne Ambari from the chain of Zaid Ibne Arqam that Hazrate Holy Propet sallallaho alaihe wa aalehi wa sallam has said:

“I am depositing in between you two things which if you grab both of them you will never be strayed. Both of them are more valuable than other. Book of Allah, the rope which is stretched from the sky to the ground and my progeny which is from my family, they both will not get separated till they reach to me on the side of Pool of Kausar then be careful how successor of me is going to come from these two”

**(Book of Tafseere Durrul Mansoor by Hafiz Jalaluddine Soyooti Vol 6 Page 7)**

**NARRATION OF ABUL HASAN DARE QUTNI:**

Ibne Kathire Makki has brought this narration from the chain of Umme Salma, has brought this hadees e Dare Qutni from the chain of Mohammad Bin Jaffer e Bazzaz that Janabe Umme Salma has narrated and said that:

“I have heard Hazrate Holy Prophet saying in the last sickness in which he has passed away from this world in the condition that his house was full of companions, he said: soon my soul will be taken out and I will die, this talk for which I have been made responsible by Allah I am telling you that I am leaving between you Book of Allah and my progeny which is my house hold

Then caught hold of hand of Hazrate Ameerul momeneen Ali Ibne Abi Taalib Alaihissalam and said:

He is with Quran, and Quran is with Ali, they both will not get separated till they reach to me on the side of Pool of Kausar I will question you regarding both of them whatever has happened to them after me”

**(Hand written Book Wasilahul maal fi idde Manaqebil AAL by Shahabuddin Ahmad Hazrami Shafai Makki)**

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CHAPTER THREE

INSTRUCTIONS OF HADEES E SAQLAIN

There are many points from hadeese Saqlain which leads to the conclusion that accepting the authority and following Imam alaihemussalam is compulsory e.g :

**ABSOLUTE FOLLOWING OF IMAM ALAIHEMUSSALAM IS COMPULSORY:**

Content of this Hadees teaches us that absolute following of “Ahlul Bait alaihemussalam” is compulsory in all sayings, Ahkams (religious laws) and believes. This position with this quality are beyond imagination except for some one whose guidance and leadership has been made compulsory by Holy Prophet sallallaho alaihe wa aalehi wa sallam, because of this Hazrate Ameerul Momeneen alaihissalam is only the Imam and successor after Holy Prophet sallallaho alaihe wa aalehi wa sallam whose leadership should be accepted and appeals that with him only he should be imitated and in his guidance only should be guided, religious laws are taken from him and his instructions are to be followed

**FOLLOWING OF AHLUL BAIT ALAIHEMUSSALAM IS SIMILAR TO FOLLOWING QURAN:**

Hazrate Holy Prophet sallallaho alaihe wa aalehi wa sallam has made leadership and obedience of Ahle Bait alaihemussalam as compulsory similar to that of Quran and taking orders and instructionsand self-resisting from prohibitions and unlawful from it.

Hazrat at this place has made it completely clear that that following Ahle Bait after Holy Prophet sallallaho alaihe wa aalehi wa sallam is following Quran only, and no other than Ahle Bait alaihemussalam can be successor of him. Hence there is no possibility of taking orders and instructions of other people to be taken as orders and instructions of Quran, to add to this no other Muslims have spoken like it for other than Ahle Bait alaihemussalam, then from this it is understood that successors of prophet are only Ahle Bait alaihemussalam and not others, and people are bound to obey Ahle Bait alaihemussalam.

**OBEDIANCEOF AHLE BAIT (ALAIHEMUSSALAM) IS HINDERANCE FOR GETTING STRAYED, HENCE IT IS COMPULSORY:**

Holy Prophet sallallaho alaihe wa aalehi wa sallam has said “if you catch hold of both of them you will not be strayed after me” therefore following of Ahle Bait alaihemussalam is compulsory, because Hazrat has made obedience of Ahle bait alaihemussalam compulsory so that nations should not get strayed and don’t go back to their painful past. Obedience and following of them becomes the reason of their Imamat and Khelafat, and with this reason when Muslim nation did not accept there Khelafat became strayed and disobeyed Holy Prophet sallallaho alaihe wa aalehi wa sallam and returned to their past in the same which Allah subhanahu wa taala has said

**WORD “SAQLAIN” IS PROOF OF THEIR ABSOLUTE OBEDIANCE:**

Hazrate Holy Prophet sallallaho alaihe wa aalehi wa sallam in this tradition interpreted Quran and progeny as “SAQLAIN” (meaning two heavy things), this word itself is clear and evident proof for absolute following of progeny of Holy Prophet sallallaho alaihe wa aalehi wa sallam. Many of Sunni leaders and those who have memorized Quran have attributed this naming as Saqlain as practice on the basis of two, obedience of two, protecting rights of these two and observing the requirements of two are heavy, necessary and preference over than other people

**ORDER OF “EATESAM” MEANING CATCH HOLD IS CLEAR PROOF OF THEIR ABSOLUTE OBEDIANCE:**

Wording of the hadees that”I am leaving among you that you will never be strayed that catch hold to it : Book of Allah and my progeny” theas wordings are also justifies absolute obedience of progeny of Holy Prophet sallallaho alaihe wa aalehi wa sallam, because the word “EATESAAM” is having same meaning of “TAMASSUK”, Great interpreters of Quran like Tabari,Saalabi, Wahedi, Baghvi, Fakhre Razi,Baizavi, Khazin, Nishapuri and Soyooti while explaining about Ayat of Quran “WAE TASEMU BE HABLILLAH E JAMIAN WA LA TOFARREQU” have said that it means catch hold of it.

**WORD “AKHAZA” IN HADEESE SAQLAIN IS PROOF FOR ABSOLUTE OBEDIANCE OF AHLE BAIT ALAIHEMUSSALAM :**

Different versions of Hadeese Saqlain this is one of the version in which Hazrate Holy Prophet sallallaho alaihe wa aalehi wa sallam has said:

“INNI TARAKTO FIKUMMA IN **AKHAZTUM** BEHI LAN TAZILLU KETABALLAH WA ITRATI AHLA BAITI”

This word of Akhaztum itself is proof for absolute obedience of progeny of Holy Prophet because meaning of akhaza is same as leadership and catching hold of

**WORD OF “ITTEBA” IN SOME OF THE VERSION OF HADEESE SAQLAIN:**

Hazrate Holy Prophet sallallaho alaihe wa aalehi wa sallam by using words like “LAN TAZILLU,INIT TABATOMUHA” has made absolute obedience of Ahle Bait alaihemussalam compulsory as it will not allow to get strayed till the day of judgement. This meaning necessitate Imamat and religious Khelafat.

**NOT GETTING SEPARATTED OF QURAN AND AHLE BAIT FROM EACH OTHER IS CLEAR PROOF OF ABSOLUTE OBEDIANCE OF AHLE BAIT ALAIHEMUSSALAM:**

Hazrate Holy Prophet sallallaho alaihe wa aalehi wa sallam by using words like

“WA INNAHOMA LANY YAFTAREQA HATTA YAREDA ALAIYYAL HAUZ” has ordered the nation to catch hold of Ahle Bait alaihemussalam, to this meaning scholars of Ahle Sunnat have explained in their books:

Manavi in his book of explanation says “in this sentence and in the sentence said in the beginning ”INNI TAREKUM FIKUM” the implications of Theas two twins is that Holy Prophet sallallaho alaihe wa aalehi wa sallam has made his successors and has told the nations that they should be careful of their rights upon them, catch hold of them and take the religious orders from both of them ,Book of Allah with the reason that it is the mine of religious knowledge, religious laws and the treasures of correct and depth of everything is hidden in it. Progeny also in the same way when the root and the essence and the principle of someone are cleansed, this purity helps to understand the religion. Because clean ‘TEENAT” works with good morals, and good morals leads to cleaning and purity of heart”

**(MANAVI IN THE BOOK OF FAIZUL** **QADEER VOL 2 PAGE 174)**

**HADEESE SAQLAIN IS PROOF FOR INFALLIBILITY OF AHLE BAIT ALAIHEMUSSALAM:**

**Hadeese** Saqlain is clear proof for infallibility of Ahle Bait alaihemussalam with following reasons:

Holy Prophet in this hadees orders obedience and following the Ahle Bait alaihemussalam, Hazrat is pure and away from commanding obedience to the wrongdoers and opponents of the Book and the Sunnah

Holy Prophet sallallaho alaihe wa aalehi wa sallam has introduced Ahle Bait alaihemussalam with Book and ordered absolute obedience for both of them, In the same way as Book is pure and protected from every wrong, Ahle Bait alaihemussalam are also protected from every impurity

Holy Prophet sallallaho alaihe wa aalehi wa sallam has specified Book and progeny will not get separated means that progeny and Book will not have any dispute between each other

Holy Prophet sallallaho alaihe wa aalehi wa sallam has considered Quran and progeny together protector from straying, and he who is misguided will not be prevented from going to astray.

In some of the version of Hadees e Saqlain Holy Prophet sallallaho alaihe wa aalehi wa sallam has specified by saying that “this Ali is with Quran and Quran is with Ali and till they both reach to me on Pool of Kausar will not get separated” and this allocation is after the generalization.

Holy Prophet sallallaho alaihe wa aalehi wa sallam has prayed for Hazrate Ameerul Momeneen alaihissalam in some version of Hadees e Saqlain as “O my Allah keep the truth with him, everywhere where he is there”

In some of the version of Hadees e Saqlain Holy Prophet sallallaho alaihe wa aalehi wa sallam has specified by saying that “Helper of bith of them are my helper, leaving them lonely are leaving me lonely, friends of both of them are friends of me and enemies of both of them are enemies of me”. Hence Holy Prophet sallallaho alaihe wa aalehi wa sallam has considered both of them infallible similar to himself

In some of the version of Hadees e Saqlain Holy Prophet sallallaho alaihe wa aalehi wa sallam has specified by saying that:

“They will not take you away from the gate of guidance and will not allow you to get astray”

**HADEESE SAQLAIN IS THE PROOF FOR UNIVERSAL NOTIFICATION OF AHLE BAIT ALAIHEMUSSALAM AS KNOWLEGEABLE PERSONS:**

Following are the reasons for Hadeese Saqlain being the proof of universally knowledgeable person:

Hazrate Rasoole Khoda sallallaho alaihe wa aalehi wa sallam has declared them along with Quran as SAQLAIN meaning two heavy things which has gone universal:

Ahle Bait alaihemussalam with Quran itself is proof of most knowledgeable of Ahle Bait alaihemussalam, because Quran is mine or treasure of sciences and knowledge from Allah subhanahu wa taala which as per Quran the nation of Holy Prophet was not having capacity to have except most knowledgeable person is created by Allah because in absence of most knowledgeable person bringing other person with Quran is unjust ice from which the holy personality of Holy Prophet sallallaho alaihe wa aalehi wa sallam is far away beyond imagination

Holy Prophet sallallaho alaihe wa aalehi wa sallam in this tradition has ordered people to take knowledge from Ahle Bait alaihemussalam if among companions or other than companions in the whole nation of Muslim Ummah anybody was more knowledgeable than Ahle Bait alaihemussalam Holy Prophet sallallaho alaihe wa aalehi wa sallam would have directed towards him after his own death

Actually in this tradition it is pointed out transfer of Holy Prophets knowledge to Hazrate Ameerul Momeneen alaihissalam

In some of the version of this tradition it is said that Holy Prophet sallallaho alaihe wa aalehi wa sallam has said:

“they both will never get separated from each other until they reach to Pool of Kausar to me, I have requested regarding this to Allah subhanahu wa taala, don’t precede them, for you will parish, and do not retreat with them for you will parish, do not compare with them because they are more intelligent than you”

In some of the version of Hadees it is that Holy Prophet sallallaho alaihe wa aalehi wa sallam said:

“Do not take precedence of my progeny that you will be scattered and do not turn away from them , for you will get astray do not compare with them because they are more intelligent than you they will not allow you to go out of the gate of guidance and will not enter to the gate of astray , they are most tolerant in adulthood and the most knowledgeable in childhood ”

**HADEES E SAQLAIN IS PROOF OF SUPERIORITY OF AHLE BAIT ALAIHEMUSSALAM:**

Hadees e Saqlain is the clear proof of superiority of Ahle Bait Alaihemussalam on the basis of following sayings:

Holy Prophet sallallaho alaihe wa aalehi wa sallam considered Ahle Bait alaihemussalam worthy of bringing with Quran and did not considered others worthy of bringing with Book of Allah

Holy Prophet Sallallaho alaihe wa aalehi wa sallam has interpreted Quran and Ahle Bait alaihemussalam as two heavy things, and this alone is enlightening proof for the greatness and the superiority of both.

Holy Prophet Sallallaho alaihe wa aalehi wa sallam has ordered to follow the Ahle Bait alaihemussalam and attachment to them in all the affairs of this world has made them obligatory for the people. One whose subordination and attachment has been ordered by Allah subhanahu wa taala will be naturally superior to others

Holy Prophet Sallallaho alaihe wa aalehi wa sallam has considered attachment of Ahle Bait alaihemussalam same as Quran, if somebody would have been better and superior to Ahle Bait alaihemussalam Holy Prophet Sallallaho alaihe wa aalehi wa sallam has would have mention his name in place of Ahle Bait alaihemussalam with Quran.

Holy Prophet Sallallaho alaihe wa aalehi wa sallam has said “they will not get separated to each other till they reach to Pool of Kausar” gives this meaning that they will not get separated in greatness, superiority and honor with each other in this world and the hear after till they reach to the side of Pool of Kausar to Holy Prophet Sallallaho alaihe wa aalehi wa sallam.

This Hadees points out that Holy Prophet Sallallaho alaihe wa aalehi wa sallam has given a great and remarkable position to Ahle Bait alaihemussalam

**THE WORD “KHELAFAT” IN THIS HADEES IS CLEAR PROOF FOR IMAMAT :**

In some of the version of Hadees e Saqlain Holy Prophet Sallallaho alaihe wa aalehi wa sallam has interpreted Quran and progeny as two caliphs, and this interpretatation leaves no room for doubt in the meaning of Hadees on the Imamate of the Ameerul Momeneen alaihissalam. Group of people who have narrated this word one of them is Ahmad Ibne Hambal, he has narrated with the chain of Zaid Ibne Sabit who says that Holy Prophet Sallallaho alaihe wa aalehi wa sallam has said “I am leaving in between you two caliphs: Book of Allah which is the string stretched between heaven and the earth and my progeny my house hold”

**(MUSNADE AHMAD IBNE HAMBAL VOL 5 PAGE 181)**

**GETTING AHEAD OF AHLE BAIT ALAIHEMUSSALAM IS MISGUIDED:**

In Hadees e Saqlain Holy Prophet Sallallaho alaihe wa aalehi wa sallam has said this sentence for progeny “FALA TASTABEQOO AHLA BAITI FA TUHLEKOO” meaning “don’t go ahead of my progeny that you will get perished”, from this sentence caliphate of Ahle Bait alaihemussalam is proved. Know that going ahead of Ameerul Momeneen alaihemussalam in the matter of caliphate will have misguiding and perishable act.

**HADEES E SAQLAIN IS PROOF FOR CALIPHATE OF AHLE BAIT ALAIHEMUSSALAM:**

Holy Prophet Sallallaho alaihe wa aalehi wa sallam has said Hadees e Saqlain in such a way that its light and clarity proofs caliphate of Ahle Bait alaihemussalam, Hafiz Sulaimane Qundoozi with the chain of Hazrate Imam e Han alaihissalam narrates that he alaihissalam said:

One day my grandfather delivered a sermon and after praising and glorifying Allah subhanahu wa taala has said:

“O people I have been called and I have accepted the invitation, and I have kept between you two heavy things: Book of Allah and my progeny which is my family, if you catch hold of them you will never be misguided, they both will never be separated with each other till they reach to me on the side of Pool Of Kausar, now learn from them and do not teach them because they are wiser than you, earth will not be deprived of them, because if it becomes empty of them then will swallow everything which is upon it”

Then Holy Prophet Sallallaho alaihe wa aalehi wa sallam said:

“O my Allah don’t leave creatures on earth without your proof until your argument is invalidated and your proofs after you have guided them do not get misguided. They are those who are great in number and small in value before Allah. I have requested Allah tabarak wa taala that knowledge and wisdom may please be kept in my descendants, in strong descendants, in my children and in children of my children till the day of judgement and my request has been accepted

**THE MEANING OF THIS HADEES:**

Holy Prophet Sallallaho alaihe wa aalehi wa sallam has ordered to learn from them and this is the proof of their most knowledgeable because if in the nation any one more knowledgeable than them would have been present Holy Prophet Sallallaho alaihe wa aalehi wa sallam would have ordered people to learn from them

**PROHIBITION AND PREVENTION OF THE HOLY PROPHET SALLALLAHO ALAIHE WA AALEHI WA SALLAM FROM TEACHING THE AHLE BAIT ALAIHEMUSS SALAM:**

Holy Prophet Sallallaho alaihe wa aalehi wa sallam said they are more knowledgeable than you. Thus in these words emphasized the universality of Ahle Bait alaihemussalam, universality is beyond imagination except with infallibility from errors and mistakes

Emphasizing of Holy Prophet Sallallaho alaihe wa aalehi wa sallam that earth will not be empty without them and if it becomes empty then will swallow everything exist upon it. This sentence shows that Ahle Bait alaihemussalam are in place of Holy Prophet Sallallaho alaihe wa aalehi wa sallam. We should know that the existence of Holy Prophet Sallallaho alaihe wa aalehi wa sallam itself is protection for the earth being from decay and destruction. In the same way Ahle Bait alaihemussalam are also protection for the earth and all the creatures on the earth from decay and destruction. This sentence with few reasons teaches us the Imamat of Ahle Ba

it alaihemussalam.

FIRST: They are the proof of Allah on the creatures

SECOND: They are the cause of the survival of the argument and its invalidity

THIRD: They are the one who keeps those friends of Allah on the right path, if they would have not been there the friends of Allah would have been misguided, these are great position of Ahle Bait alaihemussalam to which intellect and perception cannot reach

Saying of Holy Prophet Sallallaho alaihe wa aalehi wa sallam about them is this that they are few in number and great in value in presence of Allah. These sentences and in lightning their superiority is resulting to position of IMAMAT of them.

Holy Prophet Sallallaho alaihe wa aalehi wa sallam said. I have requested from Allah subhanahu wa Taala -------, this statement is proof for their most knowledgeable over others and their existence till the day of judgment

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