Hadis e Kisa

Thursday Night Amaal · 114 lines

Hadith Kisa

Tradition of the Cloak A narrative of an incident where the Prophet (saws)assembled Hassan, Husayn, Ali, and Fatima (sa) under his cloak, extolling their virtues

O' Allāh send Your blessings on Muhammad and the family of Muhammad.	*allahumma salli ala muhammadin wa ali muhammad*	اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
In the Name of Allāh,the All-beneficent, the All-merciful.	*bismi allahi alrrahmini alrrahimi*	بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ
Fatimatuz-Zahra, the daughter of the Prophet (s), peace be on them, is to have thus related (an event) :	*an faat'imataz-zah-raaa-i (alayhas-salaam) binti rasoolil-laahi (S) qaalat :*	عَنْ فاطِمَةَ الزَّهْراءِ عَلَيْهَا اَلسلام بِنْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّها قالَتْ :
My father, the Prophet (s) of Allah, came to my house one day and said to me:	*dakhala a'lay-ya abee rasoolul-laahi (S) fee baa'-z'il ay-yaami faqaala :*	دَخَلَ عَلَيَّ أَبِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي بَعْضِ الأَيَّامِ فَقالَ:
"Peace be on you, Fatimah"	*as-salaamu a'lay-ki yaa faat'imah*	السَّلامُ عَلَيْكِ يَا فاطِمَةُ
I replied : "And upon you be peace"	*faqul-tu : a'lay-kas-salaam*	فَقُلْتُ: عَلَيْكَ السَّلامُ
Then he said : "I feel weakness in my body"	*qaala : in-neee ajidu fee badanee z'ua'-faan'*	قالَ: إِنِّي أَجِدُ فِي بَدَنِي ضُعْفا
I said : "May Allah protect you from weakness, father"	*faqul-tu lahooo : ue'ed'uka bil-laahi yaa abataahoo manaz'-z'ua'fi*	فَقُلْتُ لَهُ: أُعِيذُكَ بِاللهِ يَا أَبَتاهُ مِنَ الضُّعْفِ
He said : "Fatimah, please bring the Yemeni cloak and cover me with it"	*faqaala : yaa faat'imatu ee-teenee bil-kasaaa-il-yamaanee faghat-teenee bihi*	فَقَالَ: ”يَا فَاطِمَةُ! ٱئْتِينِي بِٱلْكِسَاءِ ٱلْيَمَانِيِّ فَغَطِّينِي بِهِ.
So, I brought the Yemeni cloak and covered him with it.	*fa atay-tuhoo bil-kisaaa-il-yamaanee faghat-tay-tuhoo bihi*	فَأَتَيْتُهُ بالْكِساءِ الْـيَمانِي فَغَطَّيْتُهُ بِهِ
Then, I looked at him and saw that his face was shining	*wa s'ur-tu anz'uru ilay-hee wa id'aa waj-hahoo yatal-lau*	وَصِرْتُ أَنْظُرُ إِلَيْهِ وَإِذا وَجْهُهُ يَتَلَأْلَؤُ
like a full moon with its glory and splendor	*kaan-nahul-bad-ru fee lay-lati tamaamihee wa kamaalih*	كَأَنَّهُ الْبَدْرُ فِي لَيْلَةِ تَمامِهِ وَكَمالِهِ

After a while, my son Hasan came in	*famaa kaanat il-laa saaa'taw-wa id'aa biwaladiyal-h'asani (alayhis-salaam) qad aq-bala*	فَمَا كَانَتْ إِلاّ ساعَةً وَإِذا بِوَلَدِيَ الْحَسَنِ عليه السلام قَدْ أَقْبَلَ
and said : "Peace be on you, mother"	*wa qaala : as-salaamu a'lay-ki yaaa um-maah*	وَقالَ: السَّلامُ عَلَيْكِ يَا أُمَّاهُ
I replied : "And upon you be peace, O light of my eyes, and the delight of my heart"	*faqul-tu : wa a'lay-kas-salaamu yaa qur-rata a'y-nee wa thamarata fuaadee*	فَقُلْتُ: وَعَلَيْكَ السَّلامُ يَا قُرَّةَ عَيْنِي وَثَمَرَةَ فُؤَادِي
He then said : "O Mother! I smell a fragrance so sweet	*faqaala : yaa um-maahoo in-nee ashum-mu i'ndaki raaa-ih'atin tay-yibatin*	فَقَالَ: يَا أُمَّاهُ إِنِّي أَشَمُّ عِنْدَكِ رائِحَةً طَيِّبَةً
and so pure as that of my grandfather, the Prophet (s) of Allah"	*kaan-nahaa raaa-ih'atu jad-dee rasoolil-laah*	كَأَنَّها رائِحَةُ جَدِّي رَسُولِ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ
I replied : "Yes. Your grandfather is underneath the cloak"	*faqul-tu : naa'm in-na jad-daka tah'-tal-kisaaa*	فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ تَحْتَ الْكِساءِ
Hasan went near the cloak and said : "Peace be on you, my grandfather, the Prophet (s) of Allah;	*fa aq-balal-h'asanu nah'-wal-kisaaa-i wa qaala : as-salaamu a'lay-ka yaa jad-daahoo yaa rasoolal-laahi*	فَأَقْبَلَ الْحَسَنُ نَحْوَ الْكِساءِ وَقالَ: السَّلامُ عَلَيْكَ يَا جَدَّاهُ يَا رَسُولَ اللهِ
May I enter the cloak with you?"	*ata-d'anu leee an ad-khula maa'ka tah'-tal-kisaaa*	أَتَأْذَنُ لِي أَنْ أَدْخُلَ مَعَكَ تَحْتَ الْكِساءِ
He replied : "And upon you be peace, my son and the master of my fountain (Kauthar),	*qaala : wa a'lay-kas-salaamu yaa waladee wa yaa s'aah'iba h'awz'ee*	فَقالَ: وَعَلَيْكَ السَّلامُ يَا وَلَدِي وَيَا صاحِبَ حَوْضِي
you are given the permission to enter"	*qad ad'intu laka*	قَدْ أَذِنْتُ لَكَ.
So, Hasan entered the cloak with him	*fa dakhala maa'hoo tah'-tal-kisaaa*	فَدَخَلَ مَعَهُ تَحْتَ الْكِساء
After a while, my Husain came in and said :	*famaa kaanat il-laa saaa'taw-wa id'aa biwaladial-h'usay-ni qad aq-bala wa qaala :*	فَمَا كَانَتْ إِلاَّ ساعَةً وَإِذا بِوَلَدِيَ الْحُسَيْنِ قَدْ أَقْبَلَ وَقالَ
"Peace be on you, mother"	*as-salaamu a'lay-ki yaa um-maah*	السَّلامُ عَلَيْكِ يَا أُمَّاهُ.
I replied : "And upon you be peace, O light of my eyes, and the delight of my heart"	*faqul-tu : wa a'lay-kas-salaamu yaa waladee wa yaa qur-rata a'y-nee wa thamarata fuaadee*	فَقُلْتُ: وَعَلَيْكَ السَّلامُ يَا وَلَدِي وَيَا قُرَّةَ عَيْنِي وَثَمَرَةَ فُؤَادِي.

He then said : "O Mother! I smell a fragrance so sweet	*faqaala lee : yaaa um-maahoo in-nee shummu i'ndaki raaa-ih'atin tay-yibatan*	فَقَالَ لِي: يَا أُمَّاهُ إِنِّي أَشَمُّ عِنْدَكِ رائِحَةً طَيِّبَةً
and so pure as that of my grandfather, the Prophet (s) of Allah"	*kaan-nahaa raaa-ih'atu jad-dee rasoolil-laah*	كَأَنَّها رائِحَةُ جَدِّي رَسُولِ اللهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.
I replied : "Yes. Your grandfather and your brother are underneath the cloak"	*faqul-tu : naa'm in-na jad-daka wa akhaaka tah'-tal-kisaaa*	فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ وَأَخاكَ تَحْتَ الْكِساءِ.
Husain stepped towards the cloak	*fadanal-h'usay-nu nah'-wal-kisaaa-i*	فَدَنَا الْحُسَيْنُ نَحْوَ الْكِساءِ
and said : "Peace be on you, my grandfather, the Chosen of Allah;	*wa qaala : as-salaamu a'lay-ka yaa jad-dahoos-salaamu a'lay-ka yaa manikh-taarahul-lahoo*	وَقالَ: السَّلامُ عَلَيْكَ يَا جَدَّاهُ السَّلامُ عَلَيْكَ يَا مَنِ اخْتارَهُ اللهُ
May I enter the cloak with you?"	*ata-d'anu leee an ad-khula maa'kumaa tah'-tal-kisaaa*	أَتَأْذَنُ لِي أَنْ أَكُونَ مَعَكُما تَحْتَ الْكِساءِ
He replied : "And upon you be peace, my son	*faqaala : wa a'lay-kas-salaamu yaa waladee*	فَقالَ: وَعَلَيْكَ السَّلامُ يَا وَلَدِي
and interceder of my followers, you are given the permission to enter"	*wa yaa shaafia'a um-matee qad ad'-intu lak*	وَيَا شافِعَ أُمَّتِي قَدْ أَذِنْتُ لَكَ.
So, Husain entered the cloak with them.	*fadakhala maa'humaa tah'-tal-kisaaa*	فَدَخَلَ مَعَهُما تَحْتَ الْكِساء
After a while, Abul Hasan, Ali bin Abi Talib came in	*faaq-bala i'nda d'aalika abul-h'asani a'lee-yub-nu abee t'aalibiw-*	فَأَقْبَلَ عِنْدَ ذلِكَ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي طالِبٍ
and said : "Peace be on you, O daughter of the Prophet (s) of Allah"	*wa qaala : as-salaamu a'lay-ki yaa binta rasoolil-laah*	وَقالَ: السَّلامُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللهِ.
I replied : "And upon you be peace, O father of Hasan, and the Commander of the faithful"	*faqul-tu wa a'lay-kas-salaamu yaa abal-h'asani wa yaaa ameeral-mumineen*	فَقُلْتُ: وَعَلَيْكَ السَّلامُ يَا أَبَا الْحَسَنِ وَيَا أَمِيرَ الْمُؤْمِنِينَ.
He then said : "O Fatima! I smell a fragrance so sweet and so pure	*faqaala yaa faat'imatu in-nee ashum-mu i'ndaki raaa-ih'atan tay-yibatan*	فَقَالَ: يَا فاطِمَةُ إِنِّي أَشَمُّ عِنْدَكِ رائِحَةً طَيِّبَةً
as that of my brother and my cousin, the Prophet (s) of Allah"	*kaan-nahaa raaa-ih'atu akhee wab-ni a'm-mee rasoolil-laah sallallahu alaihi wa alihi wasallam*	كَانَّهَا رائِحَةُ أَخِي وَابْنِ عَمِّي رَسُولِ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ.
I replied: "Yes. He is underneath the cloak with your two sons"	*faqul-tu naa'm haa hooa maa' waladay-ka tah'-tal-kisaaa*	فَقُلْتُ: نَعَمْ هَا هُوَ مَعَ وَلَدَيْكَ تَحْتَ الْكِساءِ

So, Ali went near the cloak	*faaq-bala a'lee-yun nah'-wal-kisaaa-i*	فَأَقْبَلَ عَلِيٌّ نَحْوَ الْكِساءِ
and said : "Peace be on you, Prophet (s) of Allah;	*wa qaala : assalaamu a'lay-ka yaa rasoolal-laahi*	وَقالَ: السَّلامُ عَلَيْكَ يَا رَسُولَ اللهِ
May I enter the cloak with you?"	*ata-d'anu leee an akoo-na maa'kum tah'-tal-kisaaa*	وأَتَأْذَنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِساءِ
He replied : "And upon you be peace, my brother, my successor,	*qaala lahu : wa a'lay-kas-salaamu yaaa akhee wa yaa was'ee*	قالَ لَهُ: وَعَلَيْكَ السَّلامُ يَا أَخِي ويَا وَصِيِّي
my successor, and my standard bearer, you are given the permission to enter"	*wa khalee-fatee wa s'aah'iba liwaaa-ee qad ad'intu lak*	وَخَلِيفَتِي وَصاحِبَ لِوَائِي قَدْ أَذِنْتُ لَكَ
So, Ali entered the cloak with them.	*fadakhala a'lee-yun tah'-tal-kisaaa*	فَدَخَلَ عَلِيٌّ تَحْتَ الْكِساءِ
Then I stepped forward	*thum-ma atay-tu nah'-wal-kisaaa-i*	ثُمَّ أَتَيْتُ نَحْوَ الْكِساءِ
and said : "Peace be on you, my father, O Prophet (s) of Allah;	*wa qul-tu : as-salaamu a'lay-ka yaaa abataah yaa rasoolal-laahi*	وَقُلْتُ: السَّلامُ عَلَيْكَ يَا أَبَتاهُ يَا رَسُولَ اللهِ
May I enter the cloak with you?"	*ata-d'anu leee an akoo-na maa'kum tah'-tal-kisaaa*	أَتَأْذَنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِساءِ
He replied : "And upon you be peace, my daughter, O part of myself; you are given the permission to enter"	*qaala : wa a'lay-kis-salaamu yaa bintee yaa baz'-atee qad ad'intu laki*	قالَ: وَعَلَيْكِ السَّلامُ يَا بِنْتِي وَيَا بِضْعَتِي قَدْ أَذِنْتُ لَكِ
So, I entered the cloak with them.	*fadakhal-tu tah'-tal-kisaaa*	فَدَخَلْتُ تَحْتَ الْكِساءِ
Getting together underneath the cloak, my father, the Prophet (s) of Allah, held the two ends of the cloak	*fal-lamak-tamal-naa jamee-a'n tah'-tal-kisaaa-i akhad'a abee rasoolul-laahi bitarafayil-kisaaa-i*	فَلَمَّا اكْتَمَلْنا جَمِيعاً تَحْتَ الْكِساءِ أَخَذَ أَبِي رَسُولُ الله بِطَرَفَيِ الْكِساءِ
and raised his right hand towards the heavens and prayed :	*wa aw-maa biyadihil-yum-naa ilas-samaaa-i wa qaala :*	وَأَوْمَأَ بِيَدِهِ ٱلْيُمْنٰى إِلَى السَّماءِ وَقالَ:
"O Allah, these are the people of my Household (Ahlul-Bayt). They are my confidants and my supporters.	*al-laahum-ma in-na haa-ulaaa-i ah-lu bay-tee wa khaaas'-s'atee wa h'aaam-matee*	اللّهُمَّ إِنَّ هَؤُلاءِ أَهْلُ بَيْتِي وَخاصَّتِي وَحامَّتِي
Their flesh is my flesh and their blood is my blood.	*lah'-muhum lah'-mee wa damuhum damee*	لَحْمُهُمْ لَحْمِي وَدَمُهُمْ دَمِي
Whoever hurts them, hurts me too.	*yu-limunee maa yu-limuhum*	يُؤْلِمُنِي مَا يُؤْلِمُهُمْ
Whoever displeases them, displeases me too.	*wa yah'-zununee maa yah'-zunuhum*	وَيَحْزُنُنِي مَا يَحْزُنُهُمْ

I am at war with those who are at war with them.	*ana h'ar-bul-liman h'aarabahum*	أَنَا حَرْبٌ لِمَنْ حارَبَهُمْ
I am at peace with those who are at peace with them.	*wa sil-mul-liman saalamahum*	وَسِلْمٌ لِمَنْ سالَمَهُمْ
I am the enemy of their enemies	*wa a'doo-wul-liman a'adaahum*	وَعَدُوٌّ لِمَنْ عَاداهُمْ
and I am the friend of their friends.	*wa muh'ib-bul-liman ah'ab-bahum*	وَمُحِبٌّ لِمَنْ أَحَبَّهُمْ
They are from me and I am from them.	*in-nahum-min-nee wa ana min-hum*	إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ
O Allah! Bestow Your Blessings, Benevolence,	*faj-a'l s'alawaatika wa barakaatika wa rah'-matika*	فَاجْعَلْ صَلَواتِكَ وَبَرَكاتِكَ وَرَحْمَتَكَ
Forgiveness and Your pleasure upon me and upon them.	*wa ghuf-raanika wa riz'-waanika a'lay-ya wa a'lay-him*	وَغُفْرانَكَ وَرِضْوانَكَ عَلَيَّ وَعَلَيْهِمْ
And keep them away from impurity (and flaws) and keep them thoroughly purified"	*wa ad'-hib a'n-humur-rij-sa wa tah-hiruhum tat-heera*	وَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً.
Then the Lord, Almighty Allah said :	*faqaalal-laahoo az'-za wa jal-la :*	فَقالَ اللهُ عَزَّ وَجَلَّ:
"O My angels! O Residents of My Heavens,	*yaa malaaa-ikatee wa yaa suk-kaana samaawaateee*	يَا مَلائِكَتِي وَيَا سُكَّانَ سَمَاواتِي
verily, I have not created the erected Sky, the stretched earth, the illuminated moon,	*in-nee maa khalaq-tu samaa-am-mab-nee-yataw-wa laa ar-z'am-mad-h'ee-yataw-wa laa qamaram-muneeraw-*	إِنِّي إِمَا خَلَقْتُ سَماءً مَبْنِيَّةً وَلاَ أَرْضاً مَدْحِيَّةً وَلاَ قَمَراً مُنِيراً
the bright sun, the rotating planets, the flowing seas and the sailing ships,	*wa laa sham-sam-muz'eee-ataw-wa laa falakay-yadoo-ru wa laa bah'-ray-yaj-reee wa laa fulkal yasree*	وَلاَ شَمْساً مُضِيئَةً وَلاَ فَلَكاً يَدُورُ وَلاَ بَحْراً يَجْرِي وَلاَ فُلْكاً يَسْرِي
but for the love of these Five underneath the cloak"	*il-laa fee mah'ab-bati haa-ulaaa-il-kham-satil-lad'ee-na hum tah'-tal-kisaaa*	إِلاَّ فِي مَحَبَّةِ هَؤلاءِ الْخَمْسَةِ الَّذِينَ هُمْ تَحْتَ الْكِساءِ.
Gabriel, the trusted angel, asked : "Who are under the cloak?"	*faqaalal-ameenu jib-raaa-ee-lu : yaa rab-bi wa man tah'-tal-kisaaa*	فَقالَ الأَمِينُ جَبْرائِيلُ: يَارَبِّ وَمَنْ تَحْتَ الْكِساءِ
The Almighty answered :	*faqaala a'z-za wa jal-la :*	فَقالَ عَزَّ وَجَلَّ:

"They are the Household of the Prophet (s) and the assets of Prophet hood.	*hum ah-la bay-tin-nuboow-wati wa maa'-dinur-risaalati*	هُمْ أَهْلُ بَيْتِ النُّبُوَّةِ وَمَعْدِنُ الرِّسالَةِ
They are : Fatimah, her father, her husband and her two sons"	*hum : faat'imatu wa aboohaa wa baa'-luhaa wa banoo-haa*	هُمْ فاطِمَةُ وَأَبُوها وَبَعْلُها وَبَنُوها.
Gabriel said : "O Lord, May I fly to earth	*faqaala jib-raaa-ee-lu : yaa rab-bi ata-d'anu leee an ah-bita ilal-ar-z'i*	فَقالَ جَبْرائِيلُ: يَارَبِّ أَتَأْذَنُ لِي أَنْ أَهْبِطَ إِلَى الأَرْضِ
to be the sixth of them?"	*li-akoo-na maa'hum saadisaa*	لِأَكُونَ مَعَهُمْ سادِساً
Allah replied: "Yes. You are given the permission"	*faqaala-laahu : naa'm qad ad'intu lak*	فَقالَ اللهُ: نَعَمْ قَدْ أَذِنْتُ لَكَ.
Gabriel, the trusted, landed near them and said : "Peace be on you, O Prophet (s) of Allah.	*fahabatalameenu jib-raaa-ee-lu wa qaala : as-salaamu a'lay-ka yaa rasoolal-laahil-*	فَهَبَطَ الأَمِينُ جَبْرائِيلُ وَقالَ: السَّلامُ عَلَيْكَ يَا رَسُولَ اللهِ
The All-Highest conveys His peace on you and His greetings	*a'lee-yul-aa'-laa yuq-riukas-salaamu wa yakhus'-s'uka bil-tah'eey-yati wa lik-raam*	الْعَلِيُّ الأَعْلى يُقْرِئُكَ السَّلام وَيَخُصُّكَ بِالتَّحِيَّةِ وَالاْكْرامِ
and says: "By My Honor and Glory, O My angels! O Residents of My Heavens,	*wa yaqoo-lu laka : wa iz'-zatee wa jalaalee*	وَيَقُوْلُ لَكَ :وَعِزَّتِي وَجَلالِي
verily, I have not created the erected Sky,	*in-nee maa khalaq-tu samaaam-mab-nee- yataw-*	إِنِّي مَا خَلَقْتُ سَماءً مَبْنِيَّةً
the stretched earth, the illuminated moon, the bright sun,	*wa laa ar-z'am-mad-h'ee-yataw-wa laa qamaram-muneeran wa laa sham-sam-muz'eeeataw-*	وَلاَ أَرْضاً مَدْحِيَّةً وَلاَ قَمَراً مُنِيراً وَلاَ شَمْساً مُضِيئَةً
the rotating planets, the flowing seas and the sailing ships,	*wa laa falkal yadur wa laa bah'-ray-yaj-ree wa laa ful-kay-yas-reee*	وَلاَ فَلَكاً يَدُورُ وَلاَ بَحْراً يَجْرِي وَلاَ فُلْكاً يَسْرِي
but for your sake and love"	*il-laa li-ajlikum wa mah'ab-batikum*	إِلاَّ لِاجْلِكُمْ وَمَحَبَّتِكُمْ
and Allah has given me permission to enter the cloak with you.	*wa qad ad'ina leee an ad-khula maa'kum*	وَقَدْ أَذِنَ لِي أَنْ أَدْخُلَ مَعَكُمْ
May I join you, O Prophet (s) of Allah?"	*fahal ta-d'anu lee yaa rasoolal-laahi*	فَهَلْ تَأْذَنُ لِي يَا رَسُولَ اللهِ

The Prophet (s) replied : "And peace be on you, O trusted bearer of Allah's Revelations!	*faqaala rasoolul-laahi : wa a'lay-kas-salaamu yaa amee-na wah'-yil-laahi*	فَقالَ رَسُولُ اللهِ: وَعَلَيْكَ السَّلامُ يَا أَمِينَ وَحْيِ اللهِ
you are granted the permission"	*naa'm qad ad'intu lak*	فَإِنَّهُ نَعَمْ قَدْ أَذِنْتُ لَكَ.
So, Gabriel entered the cloak with us	*fadakhala jib-raaa-ee-lu maa'naa tah'-tal-kisaaa-i*	فَدَخَلَ جَبْرائِيلُ مَعَنا تَحْتَ الْكِساءِ
and said to my father : Allah sends His Revelations to you;	*faqaala li-abee : in-nal-laaha qad aw-h'aaa ilay-kum yaqoolu :*	فَقالَ لِابِي: إِنَّ اللهَ قَدْ أَوْحَى إِلَيْكُمْ يَقُولُ:
"Verily Allah's desire is to keep you away from impurity (and flaws),	*in-namaa yuree-dul-laahoo li-yud'-hiba a'nkumur-rij-sa*	إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
O People of Household (Ahlul-Bayt) and keep you thoroughly purified"	*ah-lal-bay-ti wa yutah-hirakum tat-heera*	أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً.
Then Ali said to my father : "O Prophet (s) of Allah, tell me	*faqaala a'lee-yul li-abee : yaa rasoolal-laahi akh-bir-nee maa lijuloosinaa*	فَقالَ عَلِيٌّ لِابِي: يَا رَسُولَ اللهِ أَخْبِرْنِي مَا لِجُلُوسِنا
what significance has Allah given for getting together underneath this cloak ?"	*haad'aa tah'-tal-kisaaa-i minal-faz'-li i'ndal-laah*	هذَا تَحْتَ الْكِساءِ مِنَ الْفَضْلِ عِنْدَ اللهُ
The Prophet (s) replied :	*faqaalan-nabee-yu s'al-lal-laaho a'lay-hi wa aaalihi:*	فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:
"By Him who rightfully appointed me a Prophet (s)	*wal-lad'ee baa'thanee bi-h'aq-qi nabee-*	وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً
and chose me a Messenger for the salvation of the mankind.	*yaw-was'-tafaanee bir-risaalati naj-jeea*	وَاصْطَفانِي بِالرِّسالَةِ نَجِيّاً
whenever and wherever an assembly	*maa d'ukira khabarunaa haad'aa fee mah'-falim-mim-mah'aafili*	مَا ذُكِرَ خَبَرُنا هذَا فِي مَحْفِلٍ مِنْ مَحافِلِ
of our followers and friends mention this event,	*ah-lil-ar-z'i wa fee-hi jam-u'm-min shee-a'tinaa wa muh'-ib-bee-naa*	أَهْلِ الأَرْضِ وَفِيهِ جَمْعٌ مِنْ شِيعَتِنا وَمُحِبِّينا
Allah will bestow on them His Blessings and Mercy;	*il-laa wa nazalat a'lay-himur-rah'-mah*	إِلاَّ وَنَزَلَتْ عَلَيْهِمُ الرَّحْمَةُ
angels will encircle them asking Allah the remission of their sins until the assembly disperses	*wa h'af-fat bihimu lamalaaa-ikah was-tagh-farat lahum ilaaa ay-yatafar-raqoo*	وَحَفَّتْ بِهِمُ الْمَلائِكَةُ وَاسْتَغْفَرَتْ لَهُمْ إِلى أَنْ يَتَفَرَّقُوا.
So Ali said : "Verily, by the Lord of Kabaa! we and our followers are the winners"	*faqaala a'lee-yun a'lay-his-salaamu : id'aw-wal-laahi fuz-naa wa faaza shee-a'tunaa wa rab-bil-kaa'-bah*	فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: إِذنْ وَاللهِ فُزْنَا وَفازَ شِيعَتُنا وَرَبِّ الْكَعْبَةِ.

Then my father replied :	*faqaala abee rasoolul-laahi s'al-lal-laaho a'lay-hi wa aalihi:*	فَقالَ أَبِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:
"By Him who rightfully appointed me a Prophet	*yaa a'lee-yu wal-lad'ee baa'thanee bil-h'aq-qi nabee-yaw*	يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً
and chose me a Messenger for the salvation of the mankind,	*was'-tafaanee bir-risaalati najee-ya*	وَاصْطَفَانِي بِالرِّسالَةِ نَجِيّاً
whenever and wherever an assembly	*ma d'ukira khabarunaa haad'aa fee mah'-falim-mim-mah'aafili ah-lil ar-z'i*	مَا ذُكِرَ خَبَرُنا هذَا فِي مَحْفِلٍ مِنْ مَحَافِلِ أَهْلِ الأَرْضِ
our followers and friends mentions this event,	*wa fee-hi jam-u'm-min shee-a'tinaa wa muh'ib-bee-naa*	وَفِيهِ جَمْعٌ مِنْ شِيعَتِنا وَمُحِبِّينا
there shall remain none grieved but Allah will remove his grief,	*wa fee-him mah-moo-mun il-laa wa far-rajal-laaho ham-mahoo*	وَفِيهِمْ مَهْمُومٌ إِلاَّ وَفَرَّجَ اللهُ هَمَّهُ
there shall remain none distressed but Allah will dispel his distress,	*walaa magh-moo-mun il-laa wa kashafal-laaho gham-mahoo*	وَلاَ مَغْمُومٌ إِلاَّ وَكَشَفَ اللهُ غَمَّهُ
there shall remain none wish-seeker but Allah will grant his wish."	*wa laa t'aalibu h'aajatin il-laa wa qaz'al-laaho h'aajatah*	وَلاَ طَالِبُ حاجَةٍ إِلاَّ وَقَضَى اللهُ حاجَتَهُ.
`Ali, peace be upon him, said, "Then, we have won and attained pleasure. I swear it by Allah. So have our adherents;	*faqaala a'lee-yun a'lay-his-salaamu id'aaw-wal-laahi fuz-naa wa sui'd-naa wa kad'aalika shee-atunaa*	فَقالَ عَلِيٌّ عَلَيْهِ السَّلامُ: إِذن وَاللهِ فُزْنا وَسُعِدْنا وَكَذلِكَ شِيعَتُنا
they have won and attained pleasure in this world and in the Hereafter. I swear it by the Lord of the Ka`bah."	*faazoo wa sui'doo fid-dunyaa wal aakhirati wa rab-bil-kaa'-bah*	فازُوا وَسُعِدُوا فِي الدُّنْيا وَالأَخِرَةِ وَرَبِّ الْكَعْبَةِ.
O' Allāh send Your blessings on Muhammad and the family of Muhammad.	*allahumma salli ala muhammadin wa ali muhammad*	اَللّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Event Details

Authenticity and Chain As per it's authenticity, Hadeeth-e-Kisa is highly reliable, whose authenticity has been traced by a great honourable Scholar of Bahrain, Sheikh Abdullah Bahrani in his book Awaalim and he saw it written by the pen of Sheikh Jaleel Sayyid Hashim Bahrani – He from Sheikhul Hadeeth Sayyid Majid Bahrani (r.a.), he from Sheikh Hasan ibne Zaynuddin, he from Sheikh Muqaddas Ardbaili (r.a.) he from Sheikh Ali ibne Abdul aalaa al Karki (r.a.), he from Ali ibne Hilal al Jazaaeri, he from Ahmad ibne Fahdal Hilli (r.a.), he from Ali ibne Khazanal Haaeri (r.a.), he from Sheikh Ziauddin Ali ibne Shaheedal Awwal (r.a.), he from Shaheede Awwal (r.a.), he from Fakhrul Muttaqeen (r.a.), he from his revered father Allamah Hilli (r.a.), he from his elder Mohaqqiqe Hilli (r.a.), he from his elder ibne Numma Hilli (r.a.), he from his Sheikh Mohammad ibne Idris Hilli (r.a.), he from ibne Hamza Toosi (r.a.) author of Thaqibul Manaaqib, he from Allamah Mohammad ibne Shahr Aashob (r.a.), he from Allamah Tabrasi (r.a.) author of Ihtejaaj, he from Sheikh Jaleel Hasan ibne Mohammad ibnal Hasanal Toose, he from his revered father Sheikhut Taaif (r.a.), he from his teacher Sheikh Mufiid (r.a.) he from Sheikh ibne Qawliya-e-Qummi (r.a.), he from Sheikh Kulayni (r.a.), he from Ali ibne Ibrahiim (r.a.), he from Ibrahim ibne Hashim (r.a.), he from Ahmad ibne Mohammad ibne Abi Nasral Bazanti (r.a.), he from Qasim ibne Yahya al Jila al Kufi (r.a.), he from Abu Baseer (r.a.), he from Aabaan ibne Taghlab (r.a.), he from Jabir ibne Yazid, he from Jabir ibne Abdullah Ansari and he heard from Siddiqa-e-Tahera (s.a.) that..... Due to the unawareness of this authenticity looking at the starting words roveya an Fatemahtiz Zahra of the narration, objected that, this narration is weak, it's narrator is not known, and a narration starting with a passive text cannot be relied upon, whereas surely it is not so – Roveya has been used as a brevity or for a honour, otherwise a chain of authenticity is present for the narration, and for it one after another great honourable, authenticating, and reliable scholars' names are mentioned, after which there remains no place for any doubt or suspicion. A copy of this Hadeeth has been entered in the book of Allamah Sheikh Mohammad Taqi ibne Mohammad Baqir Yazdi Bafqi, which he has directly traced from Awaalim, and has quoted that, this Hadeeth is present in the book Awaalim, which is in more than 70 volumes, and is secure in the library of Hujjatul Islam Aaqae Mirza Sulayman in Yazd – 11th volume is regarding the events of Siddiqa-e-Tahera (s.a.), and in this itself this noble Hadeeth is found. Allamah Sheikh Mohammad Saduqi Yazdi (r.a.), quotes that this Hadeeth is quoted in the annotation of Awaalim – But, is, by all means, present in the original book. The second copy is of the author of Majma-ul-Bahrain, Allama Jaleel Sheikh Fakhruddin Mohammadal Turaehi, which is generally concurrent in our countries, and from this angel there is a distinctive difference in both of them, as in this copy there is no reply along with the Salaam (salutations), whereas in the copy of Awaalim the salaam and it's reply both are present. Other than this in the copy of Awaalim some other additions are also there, which are not mentioned in Muntakhabe Turaehi. Allamah Delmi (r.a.) too in his book Ghurarud Durar has quoted this Hadeeth, and Allamah Sheikh Mohammad Jawad ar Razi has also mentioned in his book Noorul Aafaaq, and from his quotation it is clear that this Hadeeth is in the 11th volume of Awaalim also and in the 13th volume also. Any way regarding the differences in expressions, it is necessary to hint at some of the specialities, so that the investigators can benefit from these points, and the believers gain from their achievements. 1. In the copy of Awaalim, the reply of the Holy Prophet (s.a.w.a.) for the salaam of everyone coming under the blanket (Kisa) is quoted, which is exactly according to the commands of Islam – And in those copies in which the reply of salaam is not found, is only due to brevity or these scholars have not deemed it as a salaam of benediction, whose reply is obligatory. 2. In the copy of Awaalim, the Holy Prophet (s.a.w.a) has mentioned some additions after every salaam, as per the rules of Islam – For example, for Imam Hasan (a.s.) He replied, Waladee wa saaheba Hawzee, for Imam Husayn (a.s.) Waladee wa shaafe'e ummatee, and for Ali (a.s.) Khalifatee wa saahebal Vaa'a, on which the intellectuals can put more light. 3. In the copy of Awaalim after the collection of all (Panjetan paak) these remarks of the Holy Prophet (s.a.w.a) is also quoted: "O! Lord these are my Ahle Bayt and are my specials, their flesh is my flesh, their blood is my blood, whoever troubles them I am troubled by if, whoever pains them I am pained by it, whoever fights with them I fight with them, and whoever compromises with them I compromise with them, whoever is their enemy is also my enemy, and a friend of them is my friend, they are from me and I am from them, O! Lord please do make Your greetings, mercy and grace and forgiveness and Your will, a part of their state, and keep away from them all the defects and declare their Purity". These words are not found in common copies, whence in it is founds the complete series of virtues and excellences. 4. In the copy of Awaalim along with Falakan, Tasree is quoted, whereas in other copies, Yasree and Tasree both are quoted. The word Fulk is singular and plural both. 5. In the last part of the Hadeeth, Awaalim quotes "We rabbil K'abate" as stated by the Holy Prophet (s.a.w.a) after both of his mentions, whereas in other copies it is quoted once only. In Hadeeth-e-Kisa, such spiritual virtues of Aale Mohammad (a.s.) are found that a person goes on penetrating in them and experiences the ecstasy on their spirituality, and goes on swinging on the eloquence of Siddiqa-e-Tahera (s.a.) – Some parts of this fact has already hinted at initially, and some are hinted now: The Holy Prophet has not mentioned illness but has mentioned of weakness, and it is quite apparent that the healing of weakness is different from curing illness. The Holy Prophet's weakness is related to body, and not the constitution, and an eloquent difference is found in this, as in the constitution head is also included – But a body is excluding the head, which means that the weakness (mentioned) cannot be related to head and brain. The Ahle Bayt have been as members of the house, for Prophethood, and have been deemed a mine for Messengership, which clearly means that not the house members of the Prophet, but a family of Prophethood, and Allah's message will be achieved by us from them only. For the assembly, the word "Shi'a" and "Devotee" both are used, which are well distinguished as per belief (Aqeedah) and deeds (Amal). In declaring of the "Successful" the promise of the Lord of Ka'bah is mentioned, the example of which is also found in the last moments of the master of the universe. Lastly it is necessary to make this clear that, in izaa wajhohoo yatalaa laa the word is izaa and not izan – The word izan is used in the last part of the Hadeeth, the difference of which can be orderly sensed by the owners of intellect and literature. AAYAT – E – TAT-HEER (Quran 33:33) " Verily Allah's desire is to remove blemish from you, O People of Household (Ahlul-Bayt) and purify you with a perfect purification" There is no place for any doubt or suspicion in this matter for the rightful persons that, the verse of Tat-heer is descended in the glory of the pure Ahle Bayt (a.s.) (Panjetane 5 Paak-pure) declaring their purity and infallibility – And there is no place in this noble verse for any other lady other these five noble ones – Neither it is related to the wives of the Prophet (s.a.w.a), and nor with the companions of the Messenger (s.a.w.a) – The Shi'a and Sunni Scholars both are unanimous over this fact, and except for some prejudiced no other denies it – On contrary some scholars of the Ahle Sunnat have mentioned such facts and informations regarding this verse, which serves as an eye-opener, and it is therefore judged that knowledge of truth is not a heritage of any one person or association, to whomsoever Allah graces and with whomsoever justice goes along, he can be aware with the realities and then can denominate those realities. Hereunder is mentioned the achievement of one or two great honourable scholars amongst the scholars of Islam. A personality, amongst one of the great investigators of the twentieth

century, is that of Allamah Sayyid Alavi al Huda al Alavi al Hazrami al Jaavi ash Shaafi, has written a book "Al qawlul Fasl fee mal Bani Hashim wa Qureish minal fazl" and has prescribed such virtues of Ahle Bayt (a.s.) that a person remains amazed, and after this has also mentioned the prevailing impiety in Islamic world, injustice and irreligiousness, as, how the Islamic Scholars have deemed the narrations reliable and unreliable, as per their wishes, and how did they unsuccessfully try to put curtains on the virtues of Ahle Bayt (a.s.). Replying to the answers of some of the prejudiced persons, the noted Allamah writes in the volume 2, page 162 of his book that, Hadeeth-e-Kisa is absolutely correct, and the revelation of the verse of Tat-heer is seen in Sahih Muslim, Sahih Tirmizi, Musnad Ahmad, Mustadrak Hakim, and Sunan Baheeqi and ibne Haban, author of M'ojame Kabeer, Tabari, Nisaai, Tafseer ibne Katheer, ibne Manzar, ibne Abi Hatim, ibne Mardvaiyya, Khateeb ibne Abi Shayba, Tayalsi etc., too hae done the extractions of this Hadeeth. Deeming it correct are the great honourable scholars of Ahle Sunnat like, Muslim, ibne Abi Hatim, Saleh ibne Mohammad Asadi, ibne Shaheen, Hafiz Ahmad ibne Saleh Misri Hakim, Baheeqi, Hafiz ibne Hajar, ibne Abdul Birr, ibne Taymiya, Sakhavi, Qastalaant, Kamaal, Zarqani, Samhudi, Shawkani – And among the Shi'a scholar all have deemed it correct and reliable, after which there remains no place for doubt and suspicion. Other than this, among the narrators of this Hadeeth, are 15 companions of the Messenger (s.a.w.a) too, Hazrat Ali (a.s.) Hazrat Hasan (a.s.) Hazrat Husayn (a.s.) Hazrat Abdullah ibne J'afar, ibne Abbas, Umme Salma, Aayesha, S'ad ibne Abi Waqqas, Anas ibne Malik, Abu Saeed Khudri, ibne Mas'ood, Muaqqal ibne Yasar, Wathela ibne Asq'a, Umro ibne Abi Salma, Abul Hamra etc. After this the noted Allama, has traced this quotation from the Shafe'I Scholars while putting more light on the guidance and meaning of the verse that, the gracious verse is a proof of this matter that the pure Ahle Bayt (a.s.) are the fountainhead of virtues and excellences, and excluding them wherever excellences are found, is all their alms and pretext, just like a slave shares the destination with his master – They were the preferred by the Prophet of Islam, heir, Caliph and are the equals and equivocal of the Holy Qur'an – No one is a part and partner of them in their virtues, the like of their honour was neither achieved by Aale Abbas nor Aale Ja'far – On the contrary even among the children of Ali (a.s.) other than the children of Fatemah no one has attained this honour and excellence. That is why when Allamah Baheeqi stated the narration about Wathela ibne Asq'a that Anta min Ahlee then explained it's matter that, Wathela has been enjoined with Ahle Bayt (a.s.), which in itself is a best proof of an accomplishing honour and excellence of Ahle Bayt (a.s.). After this the noted Allamah has quoted a detailed investigation, referring Allamah Samhudi about the meaning and sense of the verse, the summary of which is that nearly 15 specialities are found in the verse, and every speciality is a separate proof of the greatness and virtues of Ahle Bayt (a.s.). 1. The verse is started with the word innama, which itself means that Allah has based His wish in their purity, and this a best proof of their being a fountainhead of piety and graces. 2. The Lord of the worlds has made this arrangement only to state their virtues, except this nowhere (in the Qur'an) this arrangement is to be seen. 3. By mentioning the origin of purity (Tat-heer) additional emphasis has been created in the subject. 4. Using Tat-heeran, as an indefinite article, it has been exhibited that this purity is a special kind of a great purity which cannot be compared to the common purities. 5. The Prophet (s.a.w.a) addressing them as Ahle Bayt (a.s.) and supplicate for purity is a sign that along with the wish of Allah the claim of the Holy Prophet (s.a.w.a) is also functioning, and all are worried about the propagation of the virtues of Ahle Bayt (a.s.). 6. As per the narration of Abu Saeed Khudri, the Holy Prophet (s.a.w.a) too is a participant in the verse, which is an additional proof of the greatness of Ahle Bayt (a.s.). 7. The Holy Prophet (s.a.w.a) has supplicated for the grace, mercy and peace and forgiveness for the Ahle Bayt (a.s.) which is the proof that these very souls are the owners of purity, other wise no other is entitled for these supplications. 8. In every supplication the Holy Prophet (s.a.w.a) has kept himself also a participant in it, so that by this the honour of equality of the Ahle Bayt (a.s.) be adjudged too. 9. The Holy Prophet (s.a.w.a) has also mentioned the descendance of mercy on Janabe Ibrahim a.s. in the supplication, which is the proof of Ahle Bayt a.s. being the heirs and of equal rank of Ibrahim (a.s.). 10. The Holy Prophet (s.a.w.a) praying for peace is a proof that Ahle Bayt (a.s.) are entitled for peace (Salawaat) because the supplication of the Prophet (s.a.w.a) is not rejected. 11. Innahum minni wa anaa minhum is a hint that Ahle Bayt (a.s.) are the partners of the Holy Prophet (s.a.w.a) in all the ranks of virtues and excellences. 12. Wishing for purity and the disappearance of defects, is a separate proof that Ahle Bayt (a.s.) are completely secure from the fire of Hell in the Hereafter. 13. To come and salute everyday on the door of Zahra (s.a.w.a) is a hint that, whose rank and position is high, their character also should be higher, and Ahle Bayt (a.s.) are as such. 14. The mention of the Holy Prophet (s.a.w.a) in the Hadeeth, of himself that, Allah has kept me in a best family, is itself a proof of the Ahle Bayt (a.s.) being best persons. 15. He has, by declaring the purity and equality in excellences made this also clear that, alms are prohibited for Ahle Bayt (a.s.), because alms is dirt of hands and a kind of unclean wealth which is not according to the glory of the beholders of purity. After this the noted Allamah has quoted this mention of some investigators too that, even if in Ahle Bayt (a.s.) the house and the household all enjoin, but in general application the dwelling householders are not encounted, but only the family members are counted, who always live along with the family, the dwellers can at any time separate themselves from the house – A wife after divorce goes to her own or another husband's house and mingles in their household, she cannot participate in the Ahle Bayt. The Holy Qur'an has addressed the wives as Yaa nisaa an Nabiyy, which means it has ascribed them to the Prophet, and has not mentioned their comparison to Ahle Bayt (a.s.) which itself means that Ahle Bayt (a.s.) are something else and wives something else – The Holy Prophet (s.a.w.a) is not a participant with the wives and in Ahle Bayt (a.s.) the Prophet (s.a.w.a) has also participated himself. In the verse of purity the word Bayt is singular, and is not wives of Ahle Bayt but Ahle Buyoot, meaning of different houses, and Alif and Laam has been enjoined to Bayt, from which it is known that it is some special house. By mentioning Umme Salamah as Alaa Khayr, and keeping her away from the holy blanket (Kisa) is a proof, that in the verse of purity there is no place for wives, and it has been revealed only for the declaration of the greatness, infallibility, purity and glory of the Panjatan-e-Paak (a.s.). THE COMPANIONS OF KISA May Allah curse the prejudice, jealousy and enemity of Ahle Bayt (a.s.), as no indisputable fact of Islam remained certain, and at every place the faithfuls of the government created doubts – And who is ignorant of it that, Aayat-e-Tat-heer, is in the glory of the pure Ahle Bayt (a.s.), and by Ahle Bayt it means the five noble souls – But in the olden and modern times such persons are, by all means born whose function is to suspect in realities and to devote the certainties of Islam at the alter of doubts – They wanted to take the help the matter of before and after part of the verse and connect it to the wives of the Prophet (s.a.w.a), and in the meantime have confessed this also that, the circle of Ahle Bayt (a.s.) is far more expansive than wives, and in it there is also a place for Hazrat Ali, Janab-e-Fatemah, Hasan and Husayn (a.s.). As after which such a group was born which eliminated this possibility too, and in his crude ideas established the proofs that the application of Ahle Bayt cannot be to the infallible, by it is meant only the wives of the Holy Prophet (s.a.w.a) – And prepared one or two narrations also in which the narrators have tried to relate the Ahle Bayt to wives, and have overlooked all those Traditions against this, in which a complete explanation or Ahle Bayt was present, and the names of the infallible were quoted, and after which there was no place for doubt and suspicion, on the contrary stopping Umme Salamah itself was a proof that, wives are not a part of it –

Anyway, it is the impertinence of times, as the wife of the Holy Prophet (s.a.w.a), who tried to enter was stopped by the Messenger (s.a.w.a), and the mark or sign of the one who was not even present at this moment, was made a participant of the verse from the unknown.

References

Now, for a study, the references of Ahmad ibne Hambal and his contemporary or the later authentic scholars of Ahle Sunnat are being quoted, who have mentioned Hazrat Ali, Fatemah, Hasan, Husayn (a.s.) name by name and the revelation of the verse in their glory and after which there remains no place for any doubt or refutation: 1.Hafiz Abu Dawood al Teyasi Sulayman ibne Dawood ibne Jaroodal Basri, author of the book Musnad vol.8 page 274, published Hyderabad. 2.Allamah Hafiz Abu Abdullah Ahmad ibne Mohammad Ibne Hambal Shaybani, author of Musnad, vol 1, page 331, published at Cairo 3.Hafiz Mohammad ibne Eisa Tirmizi, author of Sahih Tirmizi, as traced by ibne Hajar. 4.Hafiz Mohammad ibne Usman ibne Abi Shayba Kufi, author of Musnad, ref. of Falakun Najaat, page 43. 5.Allamah Abu Abdir Rehman Ahmad ibne Sho'aybun Nisaai, author of Khasaais, p.4. 6.Hafiz Mohammad ibne Jurayr Tabari, author of Tafseer, vol.22, p.5. printed in Egypt. 7.Hafiz Abdur Rehman ibne Abi Hatim Mohammadar Razi, ref. of Falakun Najaat. 8.Sulayman ibne Ahmad ibne Ayyub Tabrani, author of M'ojam, ref. of Sawaaiq. 9.Allamah Jasaas. Author of Ehkamul Qur'an. 10. Hafiz Hakim Abu Abdillah Mohammad ibne Abdullah Neshapoori, athor of Mustadrak.Vol.2,p.416.v.3,p.146.v.3,p.159.v.3,p.172. 11. Allamah Mohaddis Ahmad ibnal Husayn ibne Haroonal Muwayd billah, author of Amali page 23. 12. Hafiz Ahmad ibnil Husayn ibnal Ali al Bahiqi, author Sunan Kubra, v.2, p.149. 13. Allamah Hafiz Abu Bakr Ahmad ibne Ali Thabital Khateebal Baghdadi. Author of Tareekhal Baghdad, vol.10. 14. Allamah Hafiz Abu Umro Yusuf ibne Abdullah ibne Mohd. ibne Abdul Birral Andesi, author of Isti'ab vol.2, p.460. 15. Allamah Mohaddis Sheikh Abdul Hasan Ali ibne Ahmadal wahidi Neshapoori, author of Asbabun Nuzool, page.267. 16. Hafiz Delmi, author of Kitab Firdaws, refered by Sawaaiq. 17. Hafiz Husayn ibne S'udash Shafe'I al Baghwa, author of Masaabehus Sana v.2, p.204. 18. Allamah Mehmood ibne Umar az Zamakhshari, author of Kashshaaf v.1, p.193. 19. Allamah Qazi Abu Bakr Mohd ibne Abdullah ibne Mohd ibne Abdullah al Shubayli, author Ehkamul Qur'an. 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