**PREFACE**

Allah subhanahu wa taala created the world on the basis of Knowledge, and made knowledge the actual cause of creation, as He said:

ARABIC TEXT OF SURAE TALAQ AYAT NUMBER 12

TRANSLATION:

Knowledge is the first bounty which Allah bestowed on His creature just after creation, and is the first Ayat which He has revealed on His Messenger by saying:

ARABIC TEXT OF SURAE IQRA AYAT 1-5

TRANSLATIO:

All knowledge’s and wisdoms, news and information’s and all ancient sayings and book sent by Allah have been recorded and preserved only by writing. If writing would have not been there the work or system of religion and the world would not have been stable. And accurate wisdom Of Allah and subtle tact of a reason are needed except for the matter of pen and calligraphy, then perfection of human being is in only Knowledge, and it has been ordered to them what they do not know should refer to those who are knowledgeable and ask from them, Allah says in Quran like this:

ARABIC TEXT OF SURAE AMBIYA AYAT NUMBER 7

TRANSLATION: “And we have not sent before you except a person to whom we gave revealed to them, then you all ask those who are possessor of knowledge if you do not know”

It involves asking, following and obeying but this order of asking, following. g and obeying in toto is not applicable except for an infallible knowledgeable person. Knowledgeable person who is infallible has got upper hand as Allah says in Quran:

ARABIC TEXT OF SURAE NESA AYAT NUMBER 59

TRANSLATION: O those who believe obey Allah and obey Messenger and those who got authority (Ahle Bait alaihemussalam) from among you”

Allah tabarak wa taala has send Mohammad sallalLaho alaihe wa aalehi wa sallam as a prophet, he has been appointed as Messenger, upon him heavenly book (Quran) has been revealed a book of wisdom which he was not knowing also was made aware of Taurah and Injeel (Bible). Holy Prophet sallalLaho alaihe wa aalehi wa sallam also with full of his capacity and capability performed his duty with almost perfection. And works left behind him was entrusted to those around him and the beleivers, hear it means special companions of him. In those years of his prophetic era was full of knowledge

 But learning and getting benefited from any teacher in addition to Iman (faith) and belief on teachers teaching requires complete comprehension, strong coherence ,wise heart and listening and as the status of teacher is higher and elevated, material for lesson will be deeper will require more eligibility in students to understand the teachers teaching. All this were available in the self of Hazrate Ameerul Momeneen Ali Ibne Abi Talib alaihissalam in the best possible form.

Personality of Ali Ibne Talib alaihissalam was such that all beleivers were knowing him as the person in place of Holy Prophet sallalLaho alaihe wa aalehi wa sallam, when he was requesting prophet, prophet was teaching him and when Ali alaihissalam was keeping silent he was starting giving information and he was “that listener and attentive to it” (Al Mustadrakus Sahihain by Hakim Neeshapuri Vol 3 Page 110), He himself says about whatever got from Prophet sallalLaho alaihe wa aalehi wa sallam “ Knowledge of unseen is with only Allah Himself and no one except Him knows, this was taught by Allah to His Messenger and he taught me and prayed for me that my chest should grasp it”(Nahjul Balagha Sermon number 186, taken from Summary of Abaqatul Anwar of chapter of Madinate Ilm by Ayatollah Sayed Ali Hussain Meelani )

There are plenty of narrations of Holy Prophet sallalLaho alaihe wa aalehi wa sallam which explains the knowledgeable position of Hazrate Ameerul Momeneen Ali Ibne Abi Talib alaihissalam and companions of prophet have appreciated the knowledge of Hazrat Ali alaihissalam. Strongest and most clear tradition of Holy Prophet sallalLaho alaihe wa aalehi wa sallam to show superiority of knowledge of Hazrat Ali alaihissalam over other companions is HADEESE “ANA MADINATUL ILM WA ALIYUN BABOHA”. This hadees is one of the strongest argument of Shia Scholars for proving Imamat (and the one to whom people should refer) of Hazrat Ali alaihissalam after Holy Prophet sallalLaho alaihe wa aalehi wa sallam.

Hadeese MADINATUL ILM has been narrated with different text from narrators, few from them are as appended:

1. ARABIC TEXT:

Translation:” I am city of knowledge and Ali is its door, anyone wishes to get knowledge should come to the door”

(Al Mustadrakus Sahihain by Hakim Neeshapuri Vol 3 Page 126)

1. ARABIC TEXT:

Translation:” I am city of knowledge and Ali is its door, anyone wishes to get knowledge then he should come to its door”

(Al Istiaab by Ibne Abdul Barr Vol 3 Page 1102)

 **HADEES E “ANA MADINATUL ILM” IN SHIA SOURCES**

This Hadees is narrated from Holy Prophet sallalLaho alaihe wa aalehi wa sallam by Hazrate Ameerul Momeneen alaihissalam, Imam Hasan Mujtaba, Imam Hussain, Imam Sajjad, Imam Mohammad Baqar and Imam Raza alaihissalam (Sahifatur Reza by Imam Raza alaihissalam Page 58, 100,104) and from these Aimmas their companions and reliable ancient and present narrators have narrated this tradition in their books, from among them are:

1. Kefayatul Athar by Khuzzaze Qummi Page 184
2. Tohful Oqool by Ibne Shaiba e Harrani Page 430
3. At Towhead by Shaikh Sadooq Page 307
4. Amali e Sadooq by Shaikh Sadooq Page 345
5. Al Ekhtesas by Shaikh Mufeed Page 238
6. Al Irshad by Shaikh Mufeed Vol 1 Page 33
7. Aalamul Wara be Aalamul Huda by Fazl Ibne Hasan Tabarsi Vol 1 Page 317,Vol 2 Page 340
8. Al Ehtejaj by Ahmad Ibne Ali Tabarsi Vol 1 Page 78
9. Al Umdah Oyoone Sehahul Akhbar by Ibne Batreeq Page 285
10. Nahjul Haqq wa Kashafush Sidq Allama Hilli Pg 221
11. Isbatul Huda By Shaikh Hurre Aameli Vol 1 Page 83, Vol 2 Page 73
12. Beharul Anwar by Allama Majlesi VOl 10 Page 120,145,445
13. Manaqibe Aale Abi Talib by Ibne Shahre Ashoob Vol 1 Page 2, Vol Page 34
14. Kashful Ghumma by Arbali Vol 1 Page 113
15. Ad Durrun Nazeem by Shami Page 285,306

And many others

 **HADEES E “BABE MADINATUL ILM IN AHLE SUNNAT SOURCES”**

Six companions of Holy Prophet and Ten of their followers have narrated this hadees from Holy Prophet sallalLaho alaihe wa aalehi wa sallam, this hadees is repeated many times while narrating the traditions of superiority of Ameerul Momeneen alaihissalam. Around One Hundred and Fifty scholars of Ahle Sunnat have narrated this tradition, from among them few are listed below:

1. Abdur Razzaq Sanaani
2. Ahmad Ibne Hambal
3. Tirmazi
4. Tabari
5. Tibrani
6. Hakim Neeshapuri
7. Abu Noem Isfahani
8. Khateebe Baghdadi
9. Ibne Maghazeli
10. Ibne Asakar

References and narrations from them will be quoted while writing Texts of Hadees

Hazrat Allama Mir Hamid Hussain alaihir rehmah war Rizwan has collected repeated narrations under the topic of “Confirm” tradition in chapter three of this book which are twenty-five in numbers. Each one of them have been narrated by several narrators of Ahle Sunnat, few of them will bring in chapter three of this book

**AUTHENTICITY OF HADEES E MADINATUL ILM:**

Just pay attention whatever has been said while narrating the Shia Sources of Hadees that Hadees e Madinatul Ilm as per Shia scholars is continuously narrated tradition. Scholars of Ahle Sunnat also have talked about the authenticity of Hadeese Madinatul ilm, Quotes of few of those scholars are appended as under:

1. Hafiz Jalaluddine Soyooti in his book of “AL LEALIUL MASNOOA FIL AHADEESUL MAUZUAH” after narrating the tradition says that reliable ancient Ahle Sunnat scholars like Mohammad Bin Joraire Tabari, Hakime Neeshapuri, Khateebe Baghdadi and Qasim bin Abdur Rehmane Ambari have narrated the tradition and considered it as HADEESE SAHIH AND HASAN i.e Hadees is correct and good” (AL LEALIUL MASNOOA FIL AHADEESUL MAUZUAH by Soyooti Vol 1 Page 302-307)
2. Hafiz Jalaluddine Soyooti in his book of “AL LEALIUL MASNOOA FIL AHADEESUL MAUZUAH” also acknowledges goodness of authenticity of narration and rejects saying of Dare Qutnies on the basis of unreliability of all narrators of Dare Qutni” ” (AL LEALIUL MASNOOA FIL AHADEESUL MAUZUAH by Soyooti Vol 1 Page 303-304)
3. Ibne Hajar Asqalani also considered that” this hadees has got different authentications and because of that cannot be considered as weak” (Lesanul Mizan by Ibne Hajar Asqalani Vol 2 Page 155)
4. Allama Amini in the book of Al Ghadeer has brought names of Twenty One names of scholars of Ahle Sunnat who have said about Hadeese Madinatul ilm either Correct or GOOD ( Al Ghadeer by Allama Amini Vol 6 Page 78-79)

That which is going to come in the chapter of text of Hadeese Madinatul Ilm, just pay attention whether the four groups of narrations are because of circumstances or the incidents that caused the issuance of the hadees, Hazrate Allama Mir Hamid Hussain alaihir Rehmah war rizwan has narrated narrations of all One Hundred Fifty-One scholars. Narrations were repeated by recent narrators from ancient once, hence became lengthy and became cause to summarize the content of Abaqatul Anwar in to the summary one. It was not consistent: hence only famous ancient scholar’s narrations were narrated.

I hope this volume of summary of Hadeese Madinah of Book of Abaqatul Anwar by Ayatollah Sayed Ali Hussaini Milani in Arabic and its translation in Persian by Mohammad Baqar will be welcomed by the readers which is printed by Naba publisher and this will be beneficial for people while discussing the Imamat of Aimma Masoomeen alaihemussalam.

**CHAPTER ONE**

**AUTHENTICITY OF HADEESE MADINATUL ILM**

As it is said in preface other than Aimma six companions and twelve followers of companions have narrated the hadees of “Babe Madinatul Ilm” and after them One Hundred Fifty- one scholars and narrators of Ahle Sunnat have narrated this Hadees in their own books; hear we will narrate from those ancient well known scholars only

1. **COMPANIONS :**
2. Hazrate Imam Ali alaihissalam
3. Hazrate Imam Hasan Mujtaba alaihissalam
4. Hazrate Imam Hussain alaihissalam
5. Janabe Abdullah Ibne Abbas
6. Janabe Jabir Ibne Abdullah Ansari
7. Janabe Abdullah Ibne Masood
8. Janabe Huzaifa bin Yamani
9. Janabe Abdullah Ibne Umar
10. Janabe Anas Ibne Maalik
11. Janabe Amrao bin Aas
12. **FOLLOWERS OF COMPANIONS**:
13. Hazrate Imam Zainul Abedeen alaihissalam
14. Hazrate Imam Mohammad Baqar alaihissalam
15. Janabe Asbagh bin Nobata
16. Janabe Jorair Zabbi
17. Janabe Haris bin Abdullah Hamadani
18. Janabe Saad bin Tura if Hanzal
19. Janabe Saeed bin Jubair Asadi Kufi
20. Janabe Salma bin Kohail Hazrami
21. Janabe Sulaiman bin Mehran Kufi
22. Janabe Aasim bin Zamar
23. Janabe Abdullah bin Usman bin Khaisam Qari
24. Janabe Abdur Rahman bin Usman
25. Janabe Abdur Rahman bin Osailae Moradi
26. Janabe Mujahedeen Jabra Makhroomi Kufi
27. **SCHOLARS AND NARRATORS OF AHLE SUNNAT**

**THIRD CENTURI HIJRI:**

1. Abu Bakr Abdur Razzak bin Hamm am Sanaani (Died in 211 Hijri)
2. Ahmad bin Hambal Shaibani (Died in 241 Hijri)
3. Mohammad bin Isa Tirmazi (Died in 279 Hijri)
4. Abu Bakr Ahmad bin Amrao bin Abdul Khaliq (Died in 292 Hijri)

**FOURTH CENTURI HIJRI:**

1. Mohammad bin Jorair Tabari (Died in 310 Hijri)
2. Abul Abbas Mohammad bin Yaqoob Amavi Aasim (Died in 356 Hijri)
3. Abu Bakr Mohammad bin Umar Tamimi Baghdadi (Joaabi)(Died in 355 Hijri)
4. Sulaiman bin Ahmad Tabrani (Died in 360 Hijri)

**FIFTH CENTURI HIJRI:**

1. Mohammad bin Abdullah Hakim Neeshapuri (Died in 405 Hijri)
2. Abu Noem Ahmad bin Abdullah Isfahani (Died in 430 Hijri)
3. Abu Bakr Ahmad bin Ali bin Sabit, Khateebe Baghdadi (Died in 463 Hijri)
4. Abul Hasan Ali bin Mohammad Maghazeli (Died in 483 Hijri)

**SIXTH CENTURI HIJRI:**

1. Abu Shoja Shirao bin Shaherdar Dailami (Died in 509 Hijri)
2. Abul Moayyad Moaffaq bin Ahmad Makki, Khateebe Khwarazm (Died in 568 Hijri)
3. Abul Qasim Ali bin Hasan bin Asakar Damishqi (Died in 571 Hijri)

**SEVENTH CENTURI HIJRI:**

1. Ali bin Mohammad Aseere Jazari (Died in 630 Hijri)
2. Abul Muzaffar Yusuf bin kezawaghli, Sibt Ibne Jauzi (Died in 653 Hijri)
3. Mohammad bin Yusuf Ganjiye Shafai (Died in 658 Hijri)
4. Ahmad bin Abdullah Tabari (Died in 694 Hijri)

**EIGHTH CENTURI HIJRI:**

Ibrahim bin Mohammad bin Moayyad (Died in 722 Hijri)

**NINTH CENTURI HIJRI:**

Shahabuddin Ahmad bin Ali bin Mohammad Ibne Hajar Asqalani (Died in 852 Hijri)

**TENTH CENTURI HIJRI:**

1. Jalaluddin Abdur Rahman bin Abi Bakr Soyooti (Died in 911 Hijri)
2. Shahabuddin Ahmad bin Mohammad Qastalani (Died in 932 Hijri)
3. Shahabuddin Ahmad bin Mohammad bin Hajar Makki (Died in 973 Hijri)
4. Ali bin Hasamuddin Muttaqi (Died in 975 Hijri)

**CHAPTER TWO**

**TEXT OF HADEESE BABE MADINATUL ILM**

This chapter is catered specially for different text and narrations of Hadeese “ANA MADINATUL ILM”. This Hadees has been narrated in FOUR ways in the book of Abaqatul Anwar from different narrators, narrations of near same text are collected at one place but in the book of Abaqaatul Anwar all One Hundred Fifty –one narrations have been narrated by Hazrate Mir Hamid Hussaine Hindi alaihir rehmah war rizwan. However, narrations by ancient scholars have been repeated by recent scholars, hence narrations by recent scholars only have been narrated.

**FIRST TEXT OF NARRATION :**

In this text of narrations Holy Prophet sallalLaho alaihe wa aalehi wa sallam has introduced Hazrate Ameerul Momeneen alaihissalam as Gate of The City of Knowledge and narrators of tradition have not narrated conditions and situations for saying hadees.

1. **NARRATION BY HAZRAT IMAM RAZA ALAIHISSALAM** :

Hazrate Imame Raza alaihissalam has narrated Hadeese “ANA MADINATUL ILM “ in his own Sahifa from his ancestors from Holy Prophet sallalLaho alaihe wa aalehi wa sallam that Hazrat said:

“Killer of Hazrate Imam Hussain alaihissalam is in the bag of Fire of Hell and half of worlds people chastisement is upon him, his legs and feet were tied up with fire so that they can be put in the hell, smell of them are so severe that people of hell are disturb and are complaining to Allah subhanahu wa taala. Most severe chastisement will be upon them, their flush will be burnt then again they will be given fresh flush and will be chistised. A chastisement, from which not a moment they will be free

 hot water of hell will be served to them, then well is one of the chastisement of Allah “

Then prophet said” I am city of knowledge and Ali is its anyone who wants knowledge should come from this door”

Also from Holy Prophet this is narrated “ when Qiyamat will be there from sky voice will come, son of good doer, father is Ibrahim alaihissalam and brother of good doer , brother is Ali Ibne Abi Talib alaihissalam”

**NARRATION BY ABDUR RAZZAQ:**

He narrates from Janabe Jabir Ibne Abdullah Ansari that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said”I am city of Knowledge and Ali is its Door, anyone wants Knowledge should come from this gate” (Al Mustadrakus Sahihain by Hakim Neeshapuri Vol 3 Page 127)

**NARRATION BY AHMAD IBNE HAMBAL:**

He has narrated this tradition in different ways, Sibt Ibne Jauzi says:” Ahmad in the book of “ALFAZAEL” narrates from Hazrat Ali alaihissalam that Holy Prophet has said I am city of Knowledge and Ali is its door” (Tazkeratul Khawas Ummah Page 47, Jawaherul Aqdain by Samhoodi (manuscript))

**NARRATION BY AASIM:**

He narrates from Ibne Abbas that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said”I am city of Knowledge and Ali is its Door, anyone wants Knowledge should come from this gate” (Al Mustadrakus Sahihain by Hakim Neeshapuri Vol 3 Page 126)

**NARRATION BY ABU BAKR BIN JEAABI:**

Ibne Shahre Ashoob narrates from him that it is consensus among scholars that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said” I am city of Knowledge and Ali is its Door, anyone wants Knowledge should come from this gate” (Manaqibe Aale Abi Talib, by Ibne Shahre Ashoob Vol 2 Page 34)

**NARRATION BY TIBRANI**:

He has narrated from Ibn e Abbas that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said” I am city of Knowledge and Ali is its Door, anyone wants Knowledge should come from this gate” (Al Moajamul Kabir by Tibrani, manuscript)

**NARRATION BY KHATEEBE BAGHDADI:**

He has narrated in two ways with a little difference the narration of ‘MADINATUL ILM”

From Aasim bin Zamraz who narrated from Hazrat Ali Ibne bi Talib alaihissalam that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said “Allah has created me and Ali from the same tree, I am the root and Ali is branches of the tree, Hasan and Hussain are fruits, Shias are its leafs, will from clean or pure except clean or pure will come out?I am city of Knowledge and Ali is its Door, anyone wants Knowledge should come from this gate” (Tareekhe Baghdadi by Khateebe BAGHDADI Vol 11 Page 49)

He has narrated from Ibn e Abbas that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said” I am city of Knowledge and Ali is its Door, anyone wants Knowledge should come from this gate” (Tareekhe Baghdadi by Khateebe BAGHDADI Vol 11 Page 49)

**NARRATION BY GANJIYE SHAFAI:**

From Aasim bin Zamraz who narrated from Hazrat Ali Ibne bi Talib alaihissalam that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said “Allah has created me and Ali from the same tree, I am the root and Ali is branches of the tree, Hasan and Hussain are fruits, Shias are its leafs, will from clean or pure except clean or pure will come out?I am city of Knowledge and Ali is its Door, anyone wants Knowledge should come from this gate” (Kefayatul Talib Fi Manaqibe Ali Ibne Abi Talib by Ganjiye Shafai Page 220)

**SECOND TYPE OF NARRATION:**

In this type of narrations Holy Prophet sallalLaho alaihe wa aalehi wa sallam after praising Hazrat Ali alaihissalam as door of knowledge said:

” anyone who thinks that he may get the way of city without its door or gate said lie”, in fact in this prophet has made clear that it is a mistake to choose anyone else (other than Ali) as your guide on the path of true Sharia.

**NARRATION BY HAZRATE IMAME RAZA ALAIHISSALAM:**

Hazrat narrated from his Holy ancestor’s till from Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:” O Ali I am city of knowledge and you are its door, person is liar who says he can enter the city other than the door” (Manaqibe Ali ibne Abi Talib by Ibn Maghazeli Page 85)

**NARRATION OF IBNE SHAZAN SUKRI HARBI:**

Narrated from Asbagh bin Nobata that Ali alaihissalam narrated from Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:” I am city of knowledge and Ali is its door, O Ali person is liar who says can enter the city without entering from door” (Amali Ibne Shazan Sukri)

**THIRD TYPE OF NARRATION:**

In this type of narrations narrators have discussed the condition of prophet and Situation at the time of saying Hadeese MADINATUL ILM

Common text among all of them is this that prophet was caching hold of shoulder of Hazrat Ali alaihissalam and some even have pointed out that it was Sulhe Hudaibia, (treaty of Hudaibia).

**NARRATION BY IBNE SAFA**:

Ibne Maghazeli has narrated from him that he said “Janabe Jabir Ibne Abdullah has said that prophet caught hold of Ali’s shoulder and said” He is leader of good doers and killer of disbelievers, anyone who helps him as if helped me, and no one can make him helpless, then raised his voice and said “I am city of knowledge and Ali is its door, anyone who wants knowledge should come from the door” (Manaqibe Ali Ibne Abi Talib by Ibne Maghazeli Page 80)

**NARRATIONS BY KHATEEBE BAGHDADI**:

He narrates from Jabir Ibne Abdullah that he said: “on the day of Hudaibia prophet caught hold of Ali’s shoulder and said” He is leader of good doers and killer of bad doers, anyone who helps him is victorious, and one who does not help him his head is broken, then raised his voice and said “I am city of knowledge and Ali is its door, anyone who wants knowledge should come from the door” (Tareekhe Baghdad by Khateebe Baghdadi Vol 2 Page 377)

**NARRATIONS BY IBNE MAGHAZELI**:

He narrated from Janabe Jabir that “Janabe Jabir Ibne Abdullah has said that prophet caught hold of Ali’s shoulder and said” He is leader of good doers and killer of disbelievers, anyone who helps him as if helped me, and anyone who does not help him doesn’t helps me, then raised his voice and said “I am city of knowledge and Ali is its door, anyone who wants knowledge should come from the door” (Manaqibe Ali Ibne Abi Talib by Ibne Maghazeli Page 83)

 **NARRATION BY IBNE ASAKAR**:

 He narrates from Jabir Ibne Abdullah that he said: “on the day of Hudaibia prophet caught hold of Ali’s shoulder and said” He is leader of good doers and killer of bad doers, anyone who helps him is victorious, and one who does not help him his will remain helpless, then raised his voice and said “I am city of knowledge and Ali is its door, anyone who wants knowledge should come from the door” (Kefayatul Talib by Ganjiye Shafai Page 220)

**NARRATION BY GANJIYE SHAFAI**:

He narrates from Jabir Ibne Abdullah that he said: “on the day of Hudaibia prophet caught hold of Ali’s shoulder and said” He is leader of good doers and killer of bad doers, anyone who helps him is victorious, and one who does not help him will remain himself helpless, then raised his voice and said “I am city of knowledge and Ali is its door, anyone who wants knowledge should come from the door” (Kefayatul Talib by Ganjiye Shafai Page 221)

**FOURTH TYPE OF NARRATIONS**:

This type of narrations is repeated narrations by companions who heard from Prophet, even the enemies of Ali alaihissalam have narrated this with other narrations

**NARRATION BY ABU LAISE**:

He narrates like this: “It is narrated from Qaise bin Hazim that he narrated that a person came to Moawiya and asked a question, Moawiya LanatulLah alaih said go and ask Ali because he is more knowledgeable, he said to listen from you gives more happiness to heart then to listen from Ali, Moawiya said you spoke very bad and did unpleasant work, you don’t like a man whom Messenger of Allah excites for knowledge, Prophet said to him O Ali you are near to me like Haroon was near Moosa except after me there will not be prophet, Umar Bin Khattab was also asking from him and was taking his replies as reliable, I my self-witnessed anytime anything difficult was coming to Umar was asking Ali, then Moawiya told that person stand up that Allah will not make you to stand on your feet and will remove your name from His record. It is also narrated that a person came to Aysha and asked the question of doing MASAH of feet on shoes, she said: go and ask this question to Ali Ibne Abi Talib alaihissalam he is most knowledgeable regarding Sunnat and prophet has told about him “ANA MADINATUL ILM WA ALIYUN BABOHA” i.e I am city of knowledge and Ali is its door.

(Al Majalis by Abu Laisse Samarqand manuscript)

**NARRATION BY KHWARAZMI:**

He in the chapter sixteen of his book of Manaqib narrated himself that Hazrate Ameerul Momeneen before going to the battle of siffin, wrote some letters to Moawiya and send to him with person in which he was reminded about situation before Islam and pledge of people of Makkah and Madinah, so that battle should not be there between people of Iraq and Syria, this was at that time when Moawiya made excuse of revenge of blood of Usman. In this way he deceived the people of Syria and Bedouin commanders and brought them to his side those who were after worldly things and especially thirsty of power. Moawiya with consultation to others wrote a letter to Amrao Aas and asked his help to conclude the chapter of Siffin’s battle, but did not mentioned good qualities of Hazrat Ali alaihissalam. Amrao Aas replied his letter saying that:

“But your mentioning of ill relation and jealousy of Abul Hasan who was brother of Holy Propet and his successor with Usman and that you are naming helpers of prophet as covenant breakers and feel that they were involve in killing of Usman is deception, woe to you O Moawiya, do you not know that Ali helped prophet by taking risk of his own self and slept on the bed of Holy prophet? And was first to accept Islam and doing migration, Holy Prophet told about him that “ he (Ali) is from me and I am from Ali, his position in front of me is same as position of Haroon to Moosa except that there is no prophet after me, And Holy Prophet on the day of Ghadeer Khum told about him “ Know that to everyone whose master I am, Ali is his master too, O Allah be friend to the one who loves Ali and be enemy to the one who hates Ali, help those who helps Ali and humiliate those who does not helps him” --- also said :” I am leaving behind among you two weighty things, Holy Book of Allah and my progeny” and said ”I am city of knowledge and Ali is its door” -----(Manaqibe Khwarizmi by Khwarizmi Page 128)

**CHAPTER THREE**

**EVIDENCE AND CONFIRMATION OF HADEESE “MADINATUL ILM”**

In this chapter Hazrate Allama Mir Hamid Hussain Hindi has brought TWENTY- TWO traditions as an evidence and confirmation of Hadeese Madinatul Ilm. Each of these narrations are narrated by scholars of Ahle Sunnat, and all these narrations supports and emphasize Hadeese Madinatul Ilm. Mir Hamid Hussain thus brought these narrations to strengthen Hadeese Madinatul Ilm, for the sake of brevity we are narrating some of these narrations but in actual they are more.

**“ANA DARUL HIKMAH WA ALIYUN BABOHA (I AM HOUSE OF WISDOM AND ALI IS ITS DOOR):”**

Fifty-Nine scholars of Ahle Sunnat have narrated this text of narrations, according to number of ancient narrators this Hadees suffices (Hilyatul Awlia by Abu Noem Isfahani Vol 1 Page 64, Firdausul Akhbar by Daylami manuscript, Tazkeratul Khawas Ummah by Sibt Ibne Jauzi Page 48, Kefayatul Talib by Ganjiye Shafai Page 118-119)

**NARRATION BY AHMAD IBNE HAMBAL**:

He has narrated from Hazrat Ali alaihissalam that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said “I am house of wisdom and Ali is its door” (Tafreehul Ahbab by Ibne Abdul Aliye Qarshi Page 350)

**NARRATION BY TIRMAZI**:

He narrated like this that it is narrated from Hazrat Ali alaihissalam that: “Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said “I am house of wisdom and Ali is its door” (Zakhaerul Oqba narrated by Mohibbud Deane Tabari Page 77)

**“ANA MADINATUL HIKMAH WA ALIYUN BABOHA” (I AM CITY OF WISDOM AND ALI IS ITS DOOR):”**

 **:**

This text of Hadees has been narrated by TWELVE narrators of scholars of Ahle Sunnat, we are narrating hear only two of them, other sources have been narrated in:

1. Taarikhe Baghdadi by Baghdadi Vol 11 Page 204
2. Tauzeehud Dalael by Shahabud Deen Ahmad Shafai manuscript
3. Faizul Qadeer by Manawi Vol 3 Page 46

**NARRATION BY KHATEEBE BAGHDADI**:

He with the authority of Ibne Abbas narrates that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said:” “I am city of wisdom and Ali is its door, anyone who wants to come to the city should come through door” (Hilyatul Awlia by Abu Noem Isfahani Vol 1 Page 61)

**NARRATION BY SOYOOTI**:

He narrates from Janabe Jabir Ibne Abdullah Ansari that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said:” “I am city of wisdom and Ali is its door, anyone who wants to come to the city should come through door” (Al Laaliyel Masnooa Vol 1 Page 335)

**ANA DARUL ILM WA ALIYUN BABOHA (I AM HOUSE OF KNOWLEDGE AND ALI IS ITS DOOR):**

This Text of Hadees is narrated by SIX Scholars of Ahle Sunnat, we are narrating from two of them

**NARRATION BY MOHIBBUD DEENE TABARI:**

He in the book of Zakhaerul Oqba says “It is said that he (Ali) is door of house of knowledge and gate of city of knowledge, it is narrated from Ali alaihissalam thatHoly Prophet sallalLaho alaihe wa aalehi wa sallam has said:” “I am house of knowledge and Ali is its door” (Zakhaerul Oqba narrated by Mohibbud Deane Tabari Page 77)

**NARRATION BY ALI QARI**:

He says that “it is narrated from Ali alaihissalam that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said:” I am house of wisdom and in Hadees it is I am city of knowledge. And in the book of MASABEEH has come I am house of knowledge and Ali is its door and in hadees this is addition that everyone who needs knowledge should come through its gate” (Al Mirqat Fi Sharhe Mishkaat by Ali Qari Vol 5 Page 571)

**“FA HOWA BABO MADINATE ILMI” OR “FA HOWA BABO ILMI” (HE IS GATE OF CITY OF KNOWLEDGE OR HE IS DOOR OF MY KNOWELEDGE)**:

Holy Prophet said this text while narrating Hadeese Meraj, THREE Scholars of Ahle Sunnat have narrated this text we will be narrating from Ibne Maghazeli only.

**NARRATION BY IBNE MAGHAZELI**:

He narrates from Ibne Abbas that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:” Jibraeel brought a velvet carpet, a carpet from heaven for me, so that I should sit on it and when he was taking me near to Allah was speaking to me and whispered and whatever he taught to me has taught to Ali also, hence he (Ali) is gate of city of knowledge of me” then he took him(Ali) near him and said “ O Ali pledge with you is pledge with me, fight with you is fight with me, and then after me in my nation you are the one (in my place)” (Manaqibe Ali ibne Abi Talib by Ibn Maghazeli Page 50)

**“ALIYUM MINNI WA ANA MIN ALI, FA HOWA BABO ILMI WA WASIYYEE” (ALI IS FROM ME AND I AM FROM ALI, THEN HE IS GATE OF MY KNOWLEDGE AND MY SUCCESSOR):**

**NARRATION BY SHAIKH SULAIMAN QUNDOOZI HANAFI BALKHI:**

He with the authority of Akrameh narrated from Ibne Abbas that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said to Abdur Rehman Ibne Auf “O Abdur Rehman you are from among my helpers but Ali Ibne Abi Talib my brother is from me and I am from Ali, he is door of my knowledge and my successor. He, Fatima, Hasan and Hussain (alaihemussalam) are the most respected and noble people on the earth**”** (Yanabeeul Mawaddah BY Shaikh Sulaimane Qundoozi Hanafi Balakhi Page 263)

**“ALIYO BABE ILMI WA MOBAYYENO LE UMMATI MA ORSILTO BEH” (ALI IS DOOR OF MY KNOWLEDHE AND ONE WHO CLARIFIES FOR WHAT I HAVE BEEN SENT:**

THIRTEEN narrators of Ahle Sunnat have narrated this Hadees, we will narrate TWO from them, Other sources of Tradition has also been narrated by:

1. Al Mawadda Fil Qurba by Shairwaih Daylami
2. Al Iktefa fi Manaqebil Kholfa by Wasabi
3. Mera atul momeneen by Ajeeli manuscript

**NARRATION BY SOYOOTI:**

He has narrated from Janabe Abuzar that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said: “Ali is door of my knowledge, then after me clarifies to the nation what I have been sent down, loving him is faith, keeping enmity with him is hypocrisy, looking at him is gentle” (Al Laaliyul Masnooah by Soyooti Vol 1 Page 335)

**NARRATION BY MUTTAQIYE HINDI**:

As per his narration Holy Prophet sallalLaho alaihe wa aalehi wa sallam said: “Ali is knowledge of me, then after me clarifies to the nation what I have been sent down, loving him is faith, keeping enmity with him is hypocrisy, looking at him is gentle” (Kanzul Ummal by Muttaqi Hindi Vol 12 Page 212)

**WA ANTA BABO ILMI (AND YOU ARE DOOR OF MY KNOWLEDGE)**

Actually this is a lengthy narration which Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said regarding superiority of Ali alaihissalam on the day of KHAIBAR. NINE scholars of Ahle Sunnat have narrated this tradition, we are narrating only one hear. Other people who narrated the narration and its other sources are:

1. Kefayatul Talib by Ganjiye Shafai Page 264
2. Tauzeehud Dalael by Shahabud Deen Ahmad Shafai, manuscript
3. Yanabiul Mawaddah by Shaikh Sulaimane Qundoozi Hanafi Page 63

**NARRATION BY KHWARAZMI**:

He with the authority of Zaid bin Ali from his ancestors from Ali alaihissalam narrates that Holy Prophet sallalLaho alaihe wa aalehi wa sallam on the day of Khaibar said:” If the people would have not said something bad as the Christian have said about Hazrate Esa alaihissalam I would have said something about you by hearing which non from the people would have left taking earth below your feet as a blessed full thing and water which falls when you are doing Wazu from parts of your body as a cure for yourself.

But for you it is sufficient that I say that you are from me and I am from you. Inherit me and I inherited from Taurah and your position in front of me is like Haroon’s position is in front of Moosa alaihissalam, except that there is no prophet hood after me, you take care of religion brought by me, fight to safeguarding my traditions , on the day of judgement will be most nearer to me, and on the pool of Kausar you will be my successor, secrets of you is secrets of me and , your opening of things are like my opening of things, keeping secret in the heart of you is like keeping secret of my in my heart and you have got knowledge which I have got ----”(Manaqibe Ameerul Momeneen by Khateebe Khwarazm, manuscript)

**“WA HUM ABWABOL ILM FI UMMATI (AND YOU ARE DOOR OF KNOWLEDGE IN MY NATION”**

This tradition Hazrate Allama Mir Hamid Hussain has narrated alone from Shaikh Sulaiman Qundoozi Hanafi

NARRATION BY SHAIKH SULAIMAN QUNDOOZI:

He with the authority of Janabe Jabir Ibne Abdullah Ansari narrates that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:” Allah subhanahu wa taala honored me, selected me, made me prophet and revealed upon me the leader of books(Quran). I asked Allah O my Allah and my Lord you have send Moosa to FIRAUN and he asked from you that make Haroon his brother as a successor of him so that his shoulders become strengthen and through him my talks will get testified

I also O my Lord ask you that choose successor for me from my progeny so that my shoulders get strengthen through him, make Ali my brother as successor for me, keep brevity in his heart, keep his owe to the enemies because he was the first who believed on me, and the first who believed unity of Allah with me. I have asked from Allah and He gave me,

He (Ali) is leader of successors, to be with him is happiness, death in obeying him is martyrdom, his name is attached to my name in Taurah, his life partner is most truth full daughter of me, his two sons are the leaders of heaven and my son’s

He (Ali) and his son’s and Imam’s from them will be proves of Allah on my nation, they are door of knowledge in my nation, all those who obey them will get salvation, anyone who proceeds under their guidance will be on right path, Allah does not give love of them except He opens the door of heavens for them” (Yanabiul Mawaddah by Shaikh Sulaiman Qundoozi Hanafi Page 62)

**CHAPTER FOUR**

**MEANING OF HADEES “ANA MADEENATUL ILM WA ALIYUN BABOHA”**

**INDICATION OF UNIVERSALITY:**

Hadeese “ANA MADINATUL ILM WA ALIYUN BABOHA” proves universality of Hazrate Ali alaihissalam, in fact necessity for universality and superiority. Without any doubt Ali alaihissalam superiority is an added qualification than others for getting appointed as Imam. This hadees carries universality of Ali alaihissalam because he is door of city of knowledge, because if others would have been more knowledgeable than him than it will be a shortcoming in the Hadees and shortcoming in Hadees will be shortcoming in the city, and this is something which no Muslim can ever think forget about will say-----

Likewise, Hadees emphasizes that Holy Prophet sallalLaho alaihe wa aalehi wa sallam is city of knowledge and Hazrat Ali alaihissalam is its door. Common sense dictates that one cannot be the door of the city of knowledge except to be completely surrounded and acquainted by all its knowledge------ means that Ali alaihissalam is more knowledgeable than every creature not only all companions of Holy Prophet sallalLaho alaihe wa aalehi wa sallam, because Holy Prophet sallalLaho alaihe wa aalehi wa sallam is superior and complete to all prophets, creatures and even the most nearer and dearer angels of Allah subhanahu wa Taala

**HADEES MEANS IMAMAS ARE INTERMEDIRY OF KNOWLEDGE**

 Hadeese MADINATUL ILM means that people should get the knowledge of Holy Prophet sallalLaho alaihe wa aalehi wa sallam through Hazrat Ali alaihissalam only, this is the honour in comparison of which no honour can stand, and superiority that no other superiority can be there, is a position which alone proves superiority of Ali alaihissalam over others forget other proves-------, hear successor ship of Hazrat Ali alaihissalam is proved by any means.

Holy Prophet sallalLaho alaihe wa aalehi wa sallam with this attribute of Ali alaihissalam being door of knowledge gave the heighest position to Ali alaihissalam because everyone who needs knowledge should come through him and ask him, he is door of most honored knowledge i.e knowledge of Holy Prophet sallalLaho alaihe wa aalehi wa sallam, that is also knowledge of the best creature of Allah who is leader of all prophets of Allah, no honour can reach to this honour, passed people and those who are expected will have to bow down in front of him as door of the city of knowledge is made special for him. From him are the pages of history are extracted with perfection and knowledge.

**MEANING OF HADEES IS IMAM IS PROTECTOR OF KNOWLEDGE:**

Hadeese MADINATUL ILM means Hazrate Ali alaihissalam is protector of knowledge of Holy Prophet sallalLaho alaihe wa aalehi wa sallam, this point itself shows superiority of Hazrat Ali alaihissalam over other companions.

Hazrate Mir Hamid Hussain alaihir rehmah war rizwan hear while explaining this hadees argues with the statement of Kamal Uddin Bin Talha who says that: “In this statement of Holy Prophet sallalLaho alaihe wa aalehi wa sallam Hazrat points out position of Ali alaihissalam with respect to knowledge and wisdom is the position of door with respect to the city, and even door with respect to house because doors are inside the city and the houses which guard’s against the aggression of predators, hence meaning of Hadees is this that Holy Prophet sallalLaho alaihe wa aalehi wa sallam was fearing of loss of knowledge and wisdom and for that he has attributed Ali alaihissalam as protector of knowledge and wisdom and this is showing his (Ali) alaihissalam great position of having knowledge and wisdom” (Mataalebus Soul fi Manaqibe Aale Rasool by Naseby Shafai Page 61-62)

**MEANING OF HADEESE MADINATUL ILM MAKES OBLIGATORY FOR PEOPLE TO REFER TO HAZRAT ALI ALAISSALAM**

Hadeese MADINATUL ILM clearly obligates nation of Holy Prophet to refer to Hazrat Ali alaihissalam for getting knowledge in the sentence “ FA MAN ARADAL ILM FAL YATIL BAB” , Then one who needs knowledge should come to the door, also said “MAN ZAMA ANNAHU YASELO ELAL MADINAHILLA MENAL BAB”, One who wants to enter the city should come through door of the city, so many thanks to Allah that this has become other proof for us which we were in need of it.

Allama Ibne Shahre Ashoob after narrating the statements of enemies says that “This hadees demands referring to Hazrat Ali alaihissalam, because Prophet as an allegory said for himself a city and informed that reaching to his knowledge is only through Hazrat Ali alaihissalam only because Ali alaihissalam was considered as door of the city and one cannot enter the city other than the door of city, then made this obligatory by saying that “should come to door”. In this there is a proof of infallibility of Hazrat Ali alaihissalam, because if someone is not infallible can do undesirable actions, and if such thing happens to follow him is bad and it will be concluded as Prophet is giving order to follow bad things which is not permitted.

Similarly, it can be said that he is most knowledgeable person and demands that KHOLFA and nation should refer to him and shows that Prophet was aware of the dispute of the nation and referring of people to someone else other than him and showing themselves need less from him, hence Prophet made people aware of Welayat and Imamat of Hazrat Ali alaihissalam. It is clear that keeping oneself away from his knowledge in the life of him and after the death and narrating traditions is not correct as Allah Subhanahu wa Taala says:

ARABIC OF SURAE BAQARAH AYAT NUMBER 189:

TRANSLATION:

(Manaqibe Aale Abi Talib by Ibne Shahre Ashoob Vol 2 Page 34)

**MEANING OF HADEES ALI ALAIHISSALAM AS ONLY SUCCESSOR OF LAST PROPHET**:

Allama Mir Hamid Hussaine Hindi alaihir rehmah war rizwan puts statement of one of the scholar of Ahle Sunnat in arguing about this fact:

“------- Prophet said I am city of knowledge and Ali is its door and to enter city other than its door is not permitted.” This is exactly according to Quran Surae Baqarah Ayat no 189 “ARABIC------------------- & TRANSLATION-----------“And this is most powerful witness which Hakime Neeshapuri considered while declaring this hadees as correct “ Anyone who wants knowledge should come through door” is the place of declaring Ali alaihissalam is only successor of last prophet, that every guardian after him returns to him and returns from him”