**PREFACE**

The incident of Ghadir e Khum is one of those indisputable historical facts that does not tolerate controversy. This incident is one of the very important event of history of Islam. The incident which to many authors, narrators, writers of explanation of Quran, debaters and those are expert in translation every in his own field remembered the event

Holy Prophet after completing his last Hajj on 17th Zilhaj in between Mecca and Medina at a place called Johfa got down with his number of companions whose count except Allah nobody knows. How it is possible that Holy Prophet loses this opportunity without guiding people and does not say anything about his successor which he has done it from the day of his raising till that particular day and did not left any small opportunity which he got it.

It is natural that Holy Prophet sallallaho alaihe wa aalehi wa sallam should not spare this opportunity to advertise and advise people after coming from last Hajj regarding successor ship and even make them to take allegiance of Ali alaihissalam so that they don’t have any excuse in future, also because any time in near future invitation from Allah subhanahu taala comes and he has to accept, he was knowing well that now these people who are near him will not be near him after announcing once again the successor ship of Ali alaihissalam.

The place (Johfa) where Holy Prophet sallallaho alaihe wa aalehi wa sallam halted was the place from where people of Iraq, Egypt also get separated. Holy Prophet sallallaho alaihe wa aalehi wa sallam halted, waited there for those who were behind and called those who have gone ahead, a caller has invited every one for prayers and after Zohr prayers stood up in such a way that all those who were present could see him and could also hear him and delivered a sermon

In between common Muslims, on the topic of great significance and authentic he said “MAN KUNTO MAULAHO FA HAZA ALIYUN MAULAH” which itself is a biggest proof for successor ship of Ali alaihissalam, but still regarding the full text of Hadees e Ghadeer which is available in the books of Ahle Sunnat is that Holy Prophet sallallaho alaihe wa aalehi wa sallam has given a lengthy sermon

**(MUSNADE AHMAD BIN HAMBAL VOL 4 PAGE 372, AL MUSTADRAKUS SAHIHAIN BY HAKIM NISHAPURI VOL 3 PAGE 109)**

Which is more explanatory sermon by Holy Prophet than this sermon of GHADEER? Why words and guidance of Holy Prophet is not narrated, if prophet has made people aware of whatever he was feeling necessary then why the things are hided and not narrated?

Yes, those are same factors which prevented people to give pen and paper to Holy Prophet sallallaho alaihe wa aalehi wa sallam so that he should not write something by which people may not be misguided. This is the motivation that led them to cover up many facts

Aim of that nation was this that to deprive people from guidance and teachings of Holy Prophet sallallaho alaihe wa aalehi wa sallam let alone calling others to it and its publisher because actually they were not believers of those guidance and teachings, and Iman was not there in their hearts, they have thought that if the teachings of Prophet sallallaho alaihe wa aalehi wa sallam reaches to people in its original form then things also will go in their own way and they will not have any place in Islamic society rather than be a president and ruler in the society **(This is by summarizing and adapting from the introduction and summary of volume of Talkhees e Hadeese Ghadeer by Ayatullahe Sayed Ali Hussaini Milani)**

During these days, these efforts were effective in diverting the majority of the Muslims community to find a way of guidance but they could not snatch this valuable inheritance. This sermon Ahle Bait alaihemussalam and their companions transferred by memorizing it to others and at this era with the help of narrators, those who memorize and truthful writers we could have custody of sermon of Ghadeer in our hands

**HADEES E GHADEER IN SHIITE SOURCES:**

Hadees e Ghadeer is the name of sermon of the Holy Prophet sallallaho alaihe wa aalehi wa sallam on the day of Ghadeer in which Holy Prophet sallallaho alaihe wa ale wa sallam has said “MAN KUNTO MAULAHO FA HAZA ALIUN MAULAH” means to whomsoever I am his guardian Ali is also his guardian. This sermon was narrated by 110 companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam, 84 followers of companions with continuous chains of narrators with this characteristics Hadees e Ghadeer is not only frequently narrated Hadees but is over and above frequently narrated tradition (For detail please see the Book of Al Ghadeer by Allama Amini volume 1)

**This tradition from Holy Prophet sallallaho alaihe wa ale hi wa sallam has been narrated by aimmae Masoomeen alaihemus salam like Hazrat Ali alaihissalam, Imam Hasane Mujtaba alaihissalam,Imam Hussain alaihissalam, Imame Mohammade Baqar Alaihissalam, Imame Raza alaihissalam and other aimmas have narrated from their fathers, and after them , many early and later Shiite narrators have narrated the sermon of Ghadir in different words or in full, or part of this sermon which is known as the hadith of Ghadir.From among them Ketab e Sulaim by Sulaim bin Qaise Helali vol 2 page 644, Tafseere Qummi by Ali bin Ibrahim's Qummi vol1 page 174, Basaerud Darakar by Mohammad bin Hasan bin Farookh Saffar e Qummi vol 1 page 77, Tafseere Ayashi by Ayashi Vol 1 Page 4, Almustarshad fil Imamah by Tabari Page 467, Ketabi Usule Kafi by Shaikh Mohammad ibne Yaqoobe Kolaini Vol 1 Page 287, Amaliye Shaikh Sadooq Page 2 first Majlis, Page 89 twenty Majlis,Page 122 twenty six Majlis, Ketabe Khesal by Shaikh Sadooq Vol 1 Page 66,Kamaluddin wa Itmamun Neamah by Shaikh Sadooq Vol 1 Page 78,Tohful Oqool by Ibne Shenae Harrani Page 459, Wasaelush Shia by Shaikh Hurre Aameli Vol 5 Page 58, Isbatul Hoda by Sheikh Hurre Aameli Vol 2 Page 70 ,Hilyatul Abrar fi Ahwale Mohammadi wa aalehil Athar by Sayed Hashime Bahraini Vol 2 Page 324, and for more sources one can refer to At Tibyan fi Tafseeril Quran by Sheikh Tusi Vol 1 Page 113, Al Umrah Oyoone Sehahil Akhbar Page 448 & Beharul Anwar by Allama Majlesi Vol 37**

One of the Shiite scholars of the contemporary period, Allamae Amini, has collected all the documents of Ghadir’s sermon and hadees from Sunni sources and with all the proves to prove the event of Ghadir and mentioned in eleven volumes of book of Al Ghadeer with historical and literature references.

**ARBITRATION AND ARGUMENTATION OF AHLE BAIT ALAIHEMUSSALAM WITH THIS TRADITION:**

Hazrate Imam Ali Ibne Abi Talib alaihissalam has put up this tradition as an argument at many occasions some of them are mentioned as under:

1. Arguing with Talha at the time of Battle of Jamal **(ALMUSTADRAK ALAS SAHIHAIN BY HAKIME NEESHAPURIVOL 3 PAGE 419)**
2. Arguing in the yard of Kufa Mosque **(AL BEDAYA WAN NEHAYA BY IBNE KATHEER VOL 5 PAGE 211)**
3. In some caplets which were sent to Moawiya brought this tradition as argument **(AL EHTEJAJ BY TABARSI VOL 1 PAGE 181)**
4. Arguing at the time of Battle of Siffeen **(BEHARUL ANWAR BY ALLAMA MAJLESI VOL 33 PAGE 41)**

A N D

Janabe Zehra salamulLah alaiha put up this tradition in front of enemies of her while claiming the right of Ali alaihissalam as a rightful caliph after Holy Prophet sallallaho alaihe wa aalehi wa sallam **(AL BEDAYA WAN NEHAYA BY IBNE KATHEER VOL 7 PAGE 304)**

**HADEES E GHADEER IN AHLE SUNNAT SOURCES:**

I have said that **110 companions** of Holy Prophet sallallaho alaihe wa aalehi wa sallam and **84 followers of companions** have narrated the tradition, hence this tradition in the eyes of narrators of superiority of Hazrate Ameerul Momeneen Ali Ibne Abi Talib alaihissalam is authentic and with continuous chain of narrators, more than **one hundred sixty two (162) scholars** and narrators of hadees have narrated this tradition like Ahmad Ibne Hambal,Tirmazi,Tabari,Hakime Neeshapuri,Abu Naeeme Isphahani,Khateebe Baghdadi,Ibne Maghazeli & Ibne Asakar (quotes of them will come)

Mir Hamid Hussain also has brought some of the verses of Quran which have been revealed at the time of event of Ghadeer to strengthen the event. These Ayat or verses will come in chapter three of the book

**DIRECT QUOTES:**

As brought out by Allama Amini following Ahle sunnat scholars have brought with following number of sources

1. Ahmad Ibne Hambal 40 sources
2. Ibne Jorair Tabari 72 sources
3. Jazri Maqri 80 sources
4. Ibne Oqdah 105 sources
5. Abu Saeed Sajastani 120 sources
6. Abu Bakre Jeaabi 125 sources
7. Hafiz Abul Aala Al

Attar Hamadani 250 sources

**(AL GHADEER OF ALLAMA AMINI VOL 1 PAGE 40-158)**

Some of the scholars of historical history of narrators of Ahle Sunnat have found more chain of narrators of this tradition and hence consider this tradition as correct and good (**KETABE FATHUL BAARI BY IBNE HAJAR VOL 7 PAGE 61)**

**INDIRECT QUOTES:**

In addition to those direct quotes following are some people who have heard the Hadeese Ghadeer from number of people and narrated it

1.Abi Tofail 30 people (Musnade Ahmad Ibne Hambal vol 4 Page 370)

2.Amir Bin Laila Al Ghafari 17 people (Al Esabah Fi Tameezes Sahabah By Ibne Hajare Asqalani vol 3 page 484)

3. Omair bin Saad 12 people (Manaqib by Ibne Maghazeli vol 1 page 66)

4.Zaid Bin Arqam 16 people ((Musnade Ahmad Ibne Hambal vol 4 Page 370)

5.Ziyad Bin Abi Ziyad 12 people (Musnade Ahmad Ibne Hambal vol 4 Page 370)

6. Zazan Abi Omar 13 people (Musnade Ahmad Ibne Hambal vol 4 Page 370)

7.Abdur Rehman Ibne Abi Laila 12 people (Musnade Ahmad Ibne Hambal vol 4 Page 370)

**THE AUTHENTICITY OF THE HADEES:**

Some people have tried to bring about this historical important fore’s are such

**CLAIM OF BEING HADEES GHADEER AMONG WEEK HADEES**:

In spite of all those which are narrated proves the authenticity, continuous narration of Hadeese Ghadeer there are some Scholars of Ahle Sunnat who considers Hadeese Ghadeer as narrated without any proper chain and hence not among SAHIH correct traditions **(SHARHUL MAQASID BY TAFTAZANI VOL 5 PAGE 272),** Reasons given by such scholar are this that

1. People like Ismaeel Bokhari and Muslim have not narrated this tradition
2. Some like Abi Dawood and Abi Hatim have considered this Hadees as week.

In replying to them we say that so many scholars of ahle sunnat like

1. Tirmazi (279 Hijri) **(Sunane Tirmazi Vol 5 Page 563)**
2. Tahavi (321 Hijri) (**Bayane Mushkelul Aasar vol 4 page 212)**
3. Hakime Neeshapuri (405 Hijri)**(Mustadrak Alas Saheehain vol 3 Page 18)**
4. Ibne Katheer (774 Hijri) **(Al Bedaya Wan Nehaya vol 5 Page 209)**
5. Ibne Hajar Asqalani (852 Hijri) **(Fathul Bari vol 7 Page 74)**
6. Ibne Hajar Haithami (973 Hijri) **(As Sawaequl Mohreqa vol 1 Page 106)**

Have witnessed on the authenticity of this Hadees. Over and above direct and indirect narrations from companions and followers of companions which are narrated in so many historical and books of Hadees are clear proof of authenticity of this Hadees.

**OBJECTION ON CORRECTNESS OF SERMON:**

Objection which has been raised by enemies of Hazrate Ameerul Momeneen alaihissalam is this that on those days Hazrat Ali alaihissalam was not in Mecca that he would be present at Ghadeer e Khum, rather he was appointed for Yamen **(Sharhul Mawaqife Jarjani Vol 8 Page 361)**

In reply to the objection it is quoted that as per reliable sources of Ahle Sunnat Hazrat Ali Alaihissalam came back from Yemen to Mecca and was present in the Hajj that year **(Seerat e Halabiyah by Halabi vol 3 Page 289)**

Whatever is said it was preface of Hadeese Ghadeer for getting acquainted but for better understanding it is required that one should read different articles with different texts in the book itself, this volume of Hadeese Ghadeer of Abaqatul Anwar is summary of Abaqatul Anwar prepared by Ayatullah Sayed Ali Hussaine Meelani which has been translated by Murtuza Naderi in Persian and published from Naba publication. It is hoped that for the people interested in theological topics, specially the topic of Imamat its contents and teachings will be useful and beneficial to be used in discussion

**DOCUMENTS OF HADEES E GHADEER**

Allama Mir Hamid Hussein in a part of this book which is dedicated to narrators and writers about the hadith of Ghadir mentions the names of ninety-nine companions who are among the narrators and congratulations to Imam Ali. The number of companions of the narrator is such that there is no need to remember The Kurdish narrators have not narrated, but they narrate from one hundred and sixty-two narrators from Haftan, narrators, and Sunni narrators who have quoted this hadith in a special section. Here are the names of some narrators who have more precedence and fame.  We will mention and add the names of some of the followers by referring to Al-Ghadir's book

(A) **Companions:**

1. Hasan bin Ali Bin Abi Talib alaihissalam

2.Hussain Bin Ali Bin Abi Talib alaihissalam

3. Abbas bin Abdul Muttalib

4. Ammar bin Yasir

5. Abdullah bin Masood

6. Abdullah Jafer Bin Abi Talib

7. Abu-Bakr Bin Abi Qahafa

8. Umar Ibne Khattab

9. Usman bin Affan

10. Talha Obaidullah

11. Zobair bin Awwam

12. Abdur Rehman bin Auf

13.Saad bin Maalik (Ibne Abi Waqqas)

14.Abuzar

15. Salman e Farsi

(B) **Followers:**

(please see Al Ghadeer of Allama Amini Vol 1)

1. Abu Sulaiman Muezzin

2. Abu Saleh Samman Zakawan Madani

3 Asbagh bin Nobate Koofi

4. Sulaim bin Qaise Helali

5 Taos bin Kais an

6. Umar ibne Abdul Aziz

7. Abu Rashid e Habrani

8. Abu Laila Kundi

9. Ayas bin Nazeer

10. Habeeb Ibne Abi Sabite Asadi

11.Habeeb Ibne Otaibae Koofi

**MAMORIZERS AND NARRATORS:**

**SECOND CENTURI HIJRI:**

1. Mohammaed Bin Ishaq Died in 151 A.H
2. Maemer Bin Rashid Died in 153 A.H
3. Israeel Bin Yunus Sabiee Died in 160 A.H

4 Waqi Bin Jarrah Died in 196 A.H

**THIRD CENTURI HIJRI:**

1. Abu Bakr Abdur Razzak Bin Hamam Sanaani Died in 211 A.H
2. Fazl Ibne Dakeen koofi Died in 218 A.H
3. Affan Bin Muslim Saffar Died in 219 A,H
4. Usman Bin Mohammed Bin Abi Shaiba Died in 239 A.H
5. Ahmad Bin Hambal Shaibani Died in 241 A.H
6. Ibne Maja Qazvini Died in 273 A.H
7. Mohammad Bin Isa Tirmazi Died in 279 A.H
8. Abu Bakr Ahmad Bin Umrao Bin Abdul Khaliq Died in 292 A.H

**FOURTH CENTURI HIJRI:**

1.Abu Abdur Rehman Ahmed Bin Shoeb Nesai Died in 303 A.H

2.Abu Yaala Ahmed Bin Ali Tamimi Mausali Died in 307 A.H

3.Mohammed Bin Joraire Tabari Died in 310 A.H

4. Sulaiman Bin Ahmad Tabrani Died in 360 A.H

5. Ali Bin Umar Bin Ahmad Baghdad(DARE QUTNI) Died in 385 A.H

**FIFTH CENTURI HIJRI :**

1.Mohammed Bin Abdullah Hakim Neeshapuri Died in 405 A.H

2. Abu Naeem Ahmed Bin Abdullah Isfahani Died in 430 A.H

3. Abu Bakr Ahmed Bin Ali Bin Sabit Khateeb

Baghdadi Died in 463 A.H

4 Abul Hasan Mohammad Maghazeli Died in 483 A.H

**SIXTH CENTURI HIJRI:**

1. Abu Shuja Shirweeh Bin Shaherdar Dailami Died in 509 A.H
2. Abul Qasim Ali Ibne Hasan Bin Asakar

Damishqi Died in 571 A.H

**SEVENTH CENTURI HIJRI:**

1.Ali Ibne Mohammed Bin Atheer Jazri Died in 630 A.H

2. Abul Muzaffer Yusuf Bin Qezawagli

Sibt Ibne Jauzi Died in 654 A.H

1. Mohammed Bin Yusuf Al ganji As Shafaee Died in 658 A.H
2. Mohibbuddin Ahmed Bin Abdullah Tabari Died in 694 A.H

**EIGHTH CENTURI HIJRI:**

1. Ibrahim Bin Mohammed Jowainee Died in 722 A.H
2. Jamaluddin Mizzi Died in 742 A.H

**NINTH CENTURI HIJRI:**

Shahabuddin Ahmed Bin Ali Bin

Mohammad Ibne Hajar Asqalani Died in 852 A.H

**TENTH CETURI HIJRI :**

1. Jalaluddin Abdur Rehman Bin Abi Bakr

Soyooti Died in 911 A.H

1. Shahabuddin Ahmed Bin Mohammed Bin

Hajar Makki Died in 973 A.H

1. Ali Bin Hasamuddin Muttaqi Died in 975 A.H

**CHAPTER TWO**

**NARRATIVE TEXT**

This section is dedicated to different quotations of Hadees Ghadeer, this Hadees has been quoted in four different ways by different narrators in the Book of Abaqatul Anwar, and narrations of similar text are organized in the form of narrations, of course, the narrations quoted in the original Book of Abaqatul Anwar are not limited to this number. Instead Allama Mir Hamid Hussain Hindi has brought narrations from all one hundred sixty-two narrators and in quoting later narrators is repetition and narrating narrations from earlier narrators. Hence we are narrating hear from our predecessors.

**FIRST NARRATION:**

This type of narrations are narrating around the episode of Ghadeer Khum after Hajj in which Holy Prophet sallallaho alaihe wa aalehi wa sallam appointed Hazrat Ameerul Momeneen alaihissalam as successor and guardian for all believers. Among these, some narrations have been reported this incident of Ghadeer Khum in detail.

**NARRATION OF MAEMAR BIN RASHID**:

Ibne Katheer with his own authority narrated from Maemer that he said:

I came out with Holy Prophet sallallaho alaihe wa aalehi wa sallam from Mecca till we reached to Ghadeer Khum. Holy Prophet sallallaho alaihe wa aalehi wa sallam called a caller and said that call and gather every one, when everyone came Hazrat said “ALASTO AWLA BECOME MIN ANFOSEKUM” means “Do I don’t have more authority upon you than yourself “ I asked why this way O holy Prophet, Hazrat again said: “ ALASTO AWLA BECOME MIN ABAEKUM” means: “Do I don’t have more authority upon you than your parents”, again I asked why this way O Holy Prophet, Hazrat increased “Weather it is not like that”, “weather I don’t have more rights”--------- and every time we supported him, then Hazrat said: “MAN KUNTO MAULAHO FAHAZA ALIYON MAULAH, ALLAHUMMA WAALE MAN WALAHO WA AADE MAN AADAH ” means “To whom so ever I am his guardian Ali is also his guardian O my Allah be friend of those who keeps Ali as his guardian and be enemy of those who keeps enmity with Ali”, then Umar Bin Khattab said: “Congratulation O son of Abu Talib that this day you became guardian of every believer”

**(ALKAMIL FIT TARIKH BY IBNE ATHEER VOL 7 PAGE 350)**

**NARRATION OF AFFAN BIN MUSLIM : (He was teacher of Bokhari, Book of Tabakatul Huffaz By Soyooti Page 163)**

He has narrated with his own authority from Zaid Bin Arqam that he said:

“ I came with Holy Prophet sallallaho alaihe wa aalehi wa sallam till Khum, Holy Prophet sallallaho alaihe wa aalehi wa sallam ordered everyone to pray Namaz. Holy Prophet prayed Namaz e Zohr and after that took every one under a tree so that people get shelter of tree against sun rays and in this condition delivered a sermon for us and said: “do you not know or are you not witness that I have got more authority on every believer than he himself?”

People said:” we do knew and we do witness, then Hazrat said “To whom so ever I am his guardian Ali is also his guardian O my Allah be friend of those who keeps Ali as his guardian and be enemy of those who keeps enmity with Ali”

**(MUSNAD E AHMED IBNE HAMBAL VOL 4 PAGE 372)**

**NARRATION OF ABDULLAH BIN ABI SHAIBA:**

He has narrated with his own authority from Jabir Bin Abdullah Ansari that he said:” We were at Johfa side of Ghadeer e Khum that Holy Prophet sallallaho alaihe wa aalehi wa sallam came to us caught the hand of Ali alaihissalam and said: to whomsoever I am his guardian Ali is his guardian too”

**(AL MUSANNAF BY IBNE ABI SHAIBA VOL 12 PAGE 59-60)**

**NARRATION OF ISHAQ BIN RAHWAIH:**

He has narrated in such way that Holy Prophet sallallaho alaihe wa aalehi wa sallam on the day of Ghadeer e Khum caught the hand of Ali alaihissalam and said:” O my Allah to whom so ever I am guardian Ali is his guardian too, even people after this adds O Allah to whomsoever he makes friend ship you too be friend of him and to whoever does enmity with him you too be enemy of him”

**(KANZUL UMMAL BY MUTTAQI HINDI VOL 13 PAGE 168-169)**

**NARRATION OF QUTAIBA BIN SAEED:**

He narrates from Zaid Ibne Arqam says that: Hazrat Rasool e Khoda sallallaho alaihe wa aalehi wa sallam stood up glorified Allah subhanahu wa taala and then said: Do you know that I have got more authorities upon every believer men and women than he himself

People said: Yes we witness that you have got more authorities upon every believer men and women than they upon themselves, then took the hand of Hazrat Ali alaihissalam and said: without any doubt to whomsoever I am his guardian Ali is also his guardian.

**(AL KHESAES BY NESAEE PAGE 95)**

**NARRATION OF IBNE MAAJA E QAZVINI:**

He narrates from Boraa Bin Aazib that:” I was in Hajj with Holy Prophet sallallaho alaihe wa aalehi wa sallam while returning Hazrat stopped and got down from his animal and said:” Lets pray congregational prayer” and after that took hand of Ali alaihissalam and said: “weather I don’t have more authority upon believer men and women than them self” people replied Yes you are having, Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:”Ali is guardian for everyone to whomever I am his guardian, O Allah be friend of those who keep him as friend, and be enemy of those who keep him enemy”

**(SUNANE IBNE MAAJA VOL 1 PAGE 43)**

**NARRATION OF IBNE MAGHAZELI:**

He has brought many places Hadees e Ghadeer in his book, we hear will quote only two narratives of him:

He with his own authority quoted from Zaid Ibne Arqam that Holy Prophet sallallaho alaihe wa aalehi wa sallam while returning from Hajjatul Weda (last Hajj) stoped in between Mecca and Medina at Johfa Ghadeer e Khum, ordered people to be under the tree, clean the place from unwanted harmful things and then a caller called “Hurry up for congregational prayer, we went towards Holy Prophet sallallaho alaihe wa aalehi wa sallam, that day was very hot ,some of us took cloth on our head till we reach to him. Hazrat leaded Namaz e Zohr and we prayed behind him after that Hazrat turned towards us and said:

“I Thank Allah and do praise Him, seek His help, to Him is my faith, do rely on Him from the evil of myself and bad of my deeds, I seek His shelter that nobody gets strayed to whom He guides. I bear witness that there is no God except He and Mohammad is His servant sent by Him

After that O people every prophet leaved in his nation half of prophet before him, Janabe Isa alaihissalam leaved for forty years in his nation and I also completed twenty years, know that it is very near that I may get separated from you, know that I and you all will be questioned whether I have delivered message of Allah to you and what will be your answer, from every corner altogether said: “we bear witness that you are servant of Allah and you have conveyed Allah’s message to us, you have tried best on the way, made orders of Allah clear for us and taught us till one reaches to its death. Allah from our side gives you best of the rewards whatever He gave to other prophets.

Then Holy Prophet sallallaho alaihe wa aalehi wa sallam said:” Do you not witness that there is no God except Allah and He does not have partner and Mohammed sallallaho alaihe wa aalehi wa sallam is servant and sent by Him and that existence of heaven and the hell are actual and you have faith on all true books of Allah?

People said:” Yes we all are witness”

Holy Prophet sallallaho alaihe wa aalehi wa sallam said:” then I also bear witness that I have acknowledged you and you have acknowledged me, know that I am your leader and you are my followers, it is near that you come and meat me near Hauze Kauthar and there it will be questioned from you how you behaved with two precious things after me-----“

Then took the hand of Ali alaihissalam and raised and said

“To every one whom I am his guardian Ali is his guardian too, to whomsoever I am his friend this Ali is his friend too, O my Allah be friend of those who keep Ali as his friend and be enemy of one who keeps enmity with Ali, and said this three times”

**(MANAQIB BY IBNE MAGHAZELI PAGE 16-18)**

Als**o** he narrated from Abu Hurairah that he said:” Anyone who keeps fast on eighteenth of Zilhajjah will get the reward of sixty months fast and that day is Eide Ghadeer e Khum on which Holy Prophet sallallaho alaihe wa aalehi wa sallam took the hand of Ali alaihissalam and said: “weather I don’t have more authority on beleivers than they them self, beleivers replied Yes O messenger Of Allah, then Hazrat said: to whom so ever I am his guardian Ali is his guardian too------ then verse number 3 of Surae Maedah revealed “AL YOUM AKMALTO LAKUM DEENOKUM WA ATMAMTO ALAIKUM NEAMATI”

**(MANAQIB BY IBNE MAGHAZELI PAGE 19)**

**SECOND TYPE OF NARRATIONS**

Hazrat Ameerul Momeneen Ali alaihissalam entered Koofa and made Koofa as his head quarter for his Government after thirty years of the incident of Ghadeer Khum, somebody from that place who was present at Ghadeer Khum passed away and nearly after two generation they took the work, Koofa being far away from Medina, efforts of first three caliph’s in hiding the right of Ali, implementation of lace, prohibition on saying and narrating traditions at the time of second caliph became cause that people forgotten the event of Hadees e Ghadeer, or its effect became very less, in this situation Hazrat Ali alaihissalam with less capacity and education and except few old people almost all others were unaware of the event of Ghadeer e Khum

Evidence of this ignorance is the reaction of the people of Koofa after becoming aware of the sermon of the Holy Prophet sallallaho alaihe wa aalehi wa sallam at Ghadeer e Khum and appointing Hazrat Ali alaihissalam as his successor has started saying Hazrat Ali alaihissalam as liar and the one who is accuses Holy Prophet by saying lie from his side. This accusation became the cause for Ameerul Momeneen alaihissalam that he as soon as gets some opportunity will deliver sermon and some of these sermon Hazrat has brought Ghadeer sermon as his claim of successorship. In this way Hazrat Ali alaihissalam collected people of Koofa at ROHBAH (a big ground in the city of Koofa) and called people who have heard on the day of Ghadeer whatever they have heard from Holy Prophet sallallaho alaihe wa aalehi wa sallam they said for the people of Koofa, this number of companions reaches to Thirteen which they have supported and this hadees became famous as HADEESE MONASHEDE means tradition of Oath taking.

**NARRATION OF ISRAEEL BIN YUNUS SABEEI:**

Ibne Katheer with his own authority narrates from him that he said:” I have heard Ali alaihissalam in ROHBAH at Koofa he was saying, “ Anybody who has heard Holy Prophet sallallaho alaihe wa aalehi wa sallam that to whom so ever I am his guardian this Ali is also his guardian should stand up and give witness, at that time number of companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam stood up and witnessed that they have heard this from Holy Prophet sallallaho alaihe wa aalehi wa sallam.

**(AL KAMIL FIT TAARIKH BY IBNE ATHEER VOL 7 PAGE 348)**

**NARRATION OF MOHAMMAD BIN JAFER GHUNDAR:**

He spoke in this way: Hazrat Ali alaihissalam gave Qasam to the people (at RAHBAH) five or six people got up who were companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam and repeated the sentence of Hazrat that “whom so ever guardian I am Ali is his guardian too”

**(MUSNAD E AHMAD IBNE HAMBAL VOL 5 PAGE 366)**

**NARRATION OF ABDULLAH BIN OMAIR:**

Ahmad Ibne Hambal from his father and he narrated with his own authority narrates that I have heard that Ali at RAHBAH gave Qasam to the people and asked anyone who has heard anything from Holy Prophet sallallaho alaihe wa aalehi wa sallam on the day of Ghadeer e Khum, thirteen companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam stood up and witnessed that they have heard “whom so ever guardian I am Ali is his guardian too”

**(MUSNAD E AHMAD IBNE HAMBAL VOL 1 PAGE 84)**

**NARRATION OF ABU AHMAD HUBBAL, MOHAMMAD BIN ABDULLAH ZOBAIRI:**

He narrated from his own authority that Ziyad Bin Abi Ziyad e Aslama was saying that I have heard that Ali at RAHBAH gave Qasam to the people and asked anyone who has heard anything from Holy Prophet sallallaho alaihe wa aalehi wa sallam on the day of Ghadeer e Khum, twelve companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam participated in Battle of Badr stood up and witnessed that they have heard “whom so ever guardian I am Ali is his guardian too”

**(MUSNAD E AHMAD IBNE HAMBAL VOL 1 PAGE 88)**

**NARRATION OF IBNE ABI SHAIBA:**

He narrated from Zaid Bin Yasee that he said: It has reached to Ali alaihissalam that people are thinking bad about him. Hazrat Ali alaihissalam went on mimbar and said: Companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam I give you Qasam if you heard anything in favour of me from Holy Prophet please stand up and say

, six people from Zaid Bin Yasee side got up and six from the side of Saeed Bin Wahab side got up and said:” we hear by witness that we have heard from Messenger of Allah that whomsoever I am his guardian this Ali is also his guardian O my Allah be friend of those who keep Ali as his friend and be enemy of one who keeps enmity with Ali,”

**(AL MUSANNAF BY IBNE ABI SHAIBA VOL 12 PAGE 67-68)**

**NARRATION OF ABU YAALA MAUSLI:**

He with a chain from Abdur Rehman Bin Abi Laila narrates in this way that he said” I have seen Ali in Koofa at ROHBAH giving Qasam to people and was saying : Anybody who has heard from Holy Prophet sallallaho alaihe wa aalehi wa sallam at Ghadeer e Khum saying “whomsoever I am his guardian this Ali is also his guardian” should stand up and say, Twelve companions of prophet who took part in Badr got up and said: ”we bear witness that we have heard prophet saying on the day of Ghadeer e Khum that “weather I don’t have right upon beleivers more than they themselves, and my wives are not mother of them” people why not then Holy Prophet sallallaho alaihe wa aalehi wa sallam said: that whomsoever I am his guardian this Ali is also his guardian O my Allah be friend of those who keep Ali as his friend and be enemy of one who keeps enmity with Ali,”

**(MUSNAD E AHMAD IBNE HAMBAL VOL 1 PAGE 88)**

**THIRD TYPE OF NARRATION**

This is the same narration which Allama Mir Hamid Hussain has brought Hadees e Welayat on this basis: narrator has seen violence or incompatibility with Ali and tells it to Holy Prophet sallallaho alaihe wa aalehi wa sallam and Hazrat in reply to that said Hadees e Welayat

**NARRATION OF FAZL BIN DAKEEN:**

Ahmad Ibne Hambal narrates from Fazl Bin Dakeen **(He was Teacher of Bokhari author of Sahihe Bokhari, Refer TABAKATUL HUFFAZ BY SOYOOTI PAGE 159)** that he with a chain from Boraida narrates like this: I went with Ali for Battle of Yamen and I saw oppression from him, I came back to Holy Prophet sallallaho alaihe wa aalehi wa sallam and slandered him, I saw that expression of face of Holy Prophet got changed and he told me:” O Boraida weather I don’t have authority on beleivers than they themselves, I said why not O messenger of Allah, then Hazrat said that whomsoever I am his guardian this Ali is also his guardian too” Ahmad Bin Hambal has narrated this tradition from in his book of Manaqib also

**(MUSNAD E AHMAD IBNE HAMBAL VOL 5 PAGE 347)**

**NARRATION OF ABU NAEEM ISPHAHANI:**

He has narrated from Buraidah that he said :”I went with Ali to the Battle at Yamen and I saw oppression from him, I came back to Holy Prophet sallallaho alaihe wa aalehi wa sallam and slandered him, I saw that expression of face of Holy Prophet got changed and he told me:” O Boraida weather I don’t have authority on beleivers than they themselves, I said why not O messenger of Allah, then Hazrat said that whomsoever I am his guardian this Ali is also his guardian too”

**(AL MOSANNAF BY IBNE ABI SHAIBA VOL 3 PAGE 164)**

**NARRATION OF IBNE MAGHAZELI:**

He has narrated from Ibne Boraida that his father has narrated that:” Holy Prophet sallallaho alaihe wa aalehi wa sallam has send me to SIRRIYE (type of battle in which prophet himself has not participated as opposite to GHUZVA in which prophet himself was present) and appointed Ali upon us , when we came back Holy Prophet sallallaho alaihe wa aalehi wa sallam asked us how you found Ali, I do have habbit to put head down and complained about Ali in the way that somebody told me like this, but then when I raised my head found that prophet is very angry and his face has become reddish due to anger and told me :

whomsoever I am his guardian this Ali is also his guardian too”

**(MANAQIB IBNE MAGHAZELI PAGE 11)**

**FOURTH TYPE OF NARRATION**

**NARRATION OF SAAD BIN ABI WAQQAS:**

This type of narrations has been narrated in the topic of hadees e Manzelat also, when Saad bin Abi Waqqas gave reasons for not humiliating Ali from the traditions of Holy Prophet sallallaho alaihe wa aalehi wa sallam narrated superiority of Ali alaihissalam, among these superiority is Hadees e Welayat which has also been repeated in Hadees e Ghadeer

**NARRATION OF ALI BIN MOHAMMED TANAFESI**:

He has narrated from Abdur Rahman bin Sabit like this: Moawiya in one of his hajj went near to Saad bin Abi Waqqas, they remembered Ali and Moawiya said some bad words about Ali, Saad became angry and said: “Are you saying these words about a person about whom I myself have heard from Holy Prophet sallallaho alaihe wa aalehi wa sallam said about him to whom so ever I am guardian Ali is his guardian too, O Ali your position in front of me is same the position of Haroon in front of Moosa except there is no prophet after me , during Battle of Khaibar also prophet has given ALAM to Ali and said today I will give ALAM in the hand of someone whom Allah and His messenger loves”

(SUNANE IBNE MAAJA VOL 1 PAGE 45)

**NARRATION OF HASAN BIN ARAFEH:**

He with the authority narrates from Abdur Rehman bin Saabit:”Saad bin Abi Waqqas says in one of Hajj Moawiya came near him and started discussing Ali with bad things, then Saad said “By Allah as per the sayings of prophet Ali has got three things which even one I would have would have been better for me than this world and what evet is in this world, I have heard that Holy Prophet sallallaho alaihe wa aalehi wa sallam said: to whom so ever I am guardian Ali is his guardian too, during Battle of Khaibar also prophet has given ALAM to Ali and said today I will give ALAM in the hand of someone whom Allah and His messenger loves, and also said O Ali your position in front of me is same the position of Haroon in front of Moosa except there is no prophet after me”

**(AL KAMIL FIT TAARIKH BY IBNE ATHEER VOL 7 PAGE 340)**

**CHAPTER THREE**

**THE MEANING OF HADEES E GHADEER**

Allama Mir Hamid Hussain alaihir rehmah war rizwan in this chapter for proving meaning of Hadees e Ghadeer brought those Ayat which have been revealed on the occasion of Ghadeer, those Ayat which prove Imamat of Ameerul Momeneen alaihissalam and tradition cause of which is to prove Hadees e Ghadeer on Imamat of Ali alaihissalam

1. **REVELATION OF AYAE TABLEEGH :**

Proof of Hadees e Ghadeer on Imamat of Hazrat Ali alaihissalam revelation of Ayae Tableegh on the occasion of Ghadeer e Khum is used as strong support

Twenty scholars of Ahle sunnat without any difference of opinion have narrated the occasion of revelation of this Ayat on Ghadeer e Khum. We will narrate hear some of them

**NARRATION OF IBNE ABI HATIM E RAZI:**

He has mentioned that Ayae

Has been revealed on the occasion of Ghadeer e Khum on Holy Prophet sallallaho alaihe wa aalehi wa sallam

**(AD DURRUL MANSOOR BY HAFIZ JALALUDDIN SOYOOTI VOL 2 PAGE 298)**

**NARRATION OF IBNE MARDVIYEH:**

He has narrated from Ibne Masood that Ayae Tableegh at the time of Holy Prophet sallallaho alaihe wa aalehi wa sallam has been recited in this wordings:

**(AD DURRUL MANSOOR BY HAFIZ JALALUDDIN SOYOOTI VOL 2 PAGE 298)**

**NARRATION OF SAALABI:**

He in his own Tafseer narrated that Ayae Tableegh has been revealed on Ghadeer e Khum also narrated from Hazrat e Imam Mohammad e Baqar Alaihissalam about the meaning of this Ayat that:” Allah subhanahu wa taala has told Holy Prophet sallallaho alaihe wa aalehi wa sallam that whatever has been revealed regarding superiority of Ali Ibne Taalib alaihissalam convey to the people and this Ayat was revealed

Holy Prophet sallallaho alaihe wa aalehi wa sallam took the hand of Ali alaihissalam and said to whom so ever I am his master Ali is his master also

**(AL KASHF WAL BAYAN BY SAALABI VOL 4 PAGE 92)**

**NARRATION OF HASKANI:**

He in his book SHAWAHEDUT TANZEEL narrated that :” Allah subhanahu wa taala has ordered Hazrat e Mohammad sallallaho alaihe wa aalehi wa sallam that appoint Ali as leader of the people and inform people about his authority of Welayat. Holy Prophet started thinking that people may say that Holy Prophet sallallaho alaihe wa aalehi wa sallam has given his own cousin preference upon us and start saying bad about him, it is that particular occasion that this Ayat was revealed after which Holy Prophet on the day of Ghadeer got up and announced authority of Welayat of Ali alaihissalam”

**(SHAWAHEDUT TANZEEL BY HASKANI VOL 1 PAGE 187)**

Allama Mir Hamid Hussain alaihir rehmah war rizwan while concluding discussion on revelation of Ayae Tableegh says that:” revelation of Ayae Tableegh on the occasion of Ghadeer e Khum shows that by revealing this Ayae on Holy Prophet sallallaho alaihe wa aalehi wa sallam Allah has made compulsory on him to announce successor ship of Ali alaihissalam and clarified the meaning of Hadees e Ghadeer and words of Holy Prophet sallallaho alaihe wa aalehi wa sallam with the words of Allah

Shows that whatever Allah has ordered it was important up to the extent that if you have not made this message to reach to people then you have not fulfilled the duty of messenger ship, and whatever arrangements have been made and difficulties have been beard was to convey this announcement of Imamat which is real and important part of USULE DEEN i,e branch of religion and future of this world and hereafter of believers are on this part of foundation of religion

When this Ayat was revealed on Holy Prophet sallallaho alaihe wa aalehi wa sallam Allah ordered to announce this great announcement the chest of Holy Prophet sallallaho alaihe wa aalehi wa sallam became tight because he was fearing that people may falasiphy him is clear proof of absorbing this message by companions were difficult , if the matter which Holy Prophet was going to convey was normal of friend ship and so of Ameerul Momeneen alaihissalam it would have not been difficult for Prophet and he would have not feared from the actions of companions, while this analysis mentioned in of Ayae Tableegh and Hadees e Ghadeer has been narrated at many places

Revelation of Ayae Tableegh on the day of Ghadeer e Khum and the events of this day are clear proof of Imamat and successor ship of Holy Prophet sallallaho alaihe wa aalehi wa sallam after Holy Prophet sallallaho alaihe wa aalehi wa sallam and it conveys that for whatever Holy Prophet sallallaho alaihe wa aalehi wa sallam was commissioned to deliver was not only the love of Hazrat Ameerul Momeneen alaihissalam because Hazrat before the day of Ghadeer again and again some time specifically with the name of Ali alaihissalam and some time with the topic of accepting love of Ahle Bait alaihissalam and they are nearest one of Holy Prophet sallallaho alaihe wa sallam was conveyed without any hesitation even on the days when companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam were near to the ignorance and disbelieve

On the day of Ghadeer something special has happened which had not happened before and that is successor ship of Ali alaihissalam and emphasize on that, taking elegance of Ali alaihissalam near apparent departure of Holy Prophet sallallaho alaihe wa aalehi wa sallam, all these were something which did not happened in the life of Holy Prophet sallallaho alaihe wa aalehi wa sallam

1. **REVELATION OF AYAE IKMAL:**

Ayae

Is famous with Ayae Ikmal (completion of religion), this Ayat has been revealed when Holy Prophet sallallaho alaihe wa aalehi wa sallam completed his task of appointing / announcing the successor ship of Ammerul Momeneen alaihissalam. This Ayat is strong proof and clear evidence that when Holy Prophet sallallaho alaihe wa aalehi wa sallam has said “to whomsoever I am his guardian Ali is his guardian too” means the successor ship of Ali alaihissalam only because except for announcement of Imamat there was nothing other than this which required completion of religion and bounties announcement because successorship of prophet is that great part of principal of religion by which religion gets completed and by it bounties of Allah gets completed

**NARRATION OF IBNE MARDAVAYH:**

He with two chains has narrated the narratives about this Ayat

With the chain of Ibne Abbas has narrated that he said”when this Ayat was revealed Holy Prophet sallallaho alaihe wa aalehi wa sallam took the hand of Ali alaihissalam and said: “To whomsoever I am his guardian Ali is his guardian too, O Allah keep friend one who accepts Ali and be enemy of those who keeps Ali as his enemy”

With the chain of Abu Saeed Khadree narrates that: after the sermon of the Holy Prophet sallallaho alaihe wa aalehi wa sallam Allah has revealed Ayae

And Holy Prophet sallallaho alaihe wa aalehi wa sallam said:” ALLAHO AKBAR means Allah is most great for completion of religion and bounties of Allah and satisfaction of Almighty Allah with the messenger ship of me and successor ship of Ali alaihissalam”

**(MOHAMMED BIN MOATAMID KHAN, BOOK OF MIFTAHUN NAJAH FI MANAQIBE AALE ABA MANUSCRIPT**)

**NARRATION OF ABU NAEEM E ISFAHANI:**

He narrates from Abu Saeed E Khudri that he said ,that: on the day of Ghadeer e Khum Holy Prophet sallallaho alaihe wa aalehi wa sallam called people towards Ali alaihissalam, he ordered people to remove all chips from ground under the tree, this was Thursday, called Ali alaihissalam caught hold of both shoulders of Ali alaihissalam and lifted in such a way that portion under the arms were visible for people, people still not dispersed that Ayat has been revealed

After that Holy Prophet sallallaho alaihe wa aalehi wa sallam said

ALLAHO AKBAR means Allah is most great for completion of religion and bounties of Allah and satisfaction of Almighty Allah with the messenger ship of me and successor ship of Ali alaihissalam”

**(MA NAZALA MENAL QURAN FIL ALI MANUSCRIPT)**

**NARRATION BY NATANZI :**

He with his own authority narrated from Abu Horaira that he said: Anyone who keeps fast on eighteenth Zilhajjah for him will be rewards of sixty months will be written, on that day event of Ghadeer e Khum took place, the day on which Holy Prophet sallallaho alaihe wa aalehi wa sallam caught hold of Ali alaihissalam and said: whether I don’t have authority on believers than they themselves, people said why not, then Hazrat said to whomsoever I am his guardian Ali is his guardian too, on it Umar bin Khattab said: Congratulations to you O son of Abu Talib that you have become guardian of me and every believer men and woman that was the time Allah has revealed the Ayat:

**(AL KHASA E SUL ALAWIYA MANUSCRIPT)**

1. **REVELATION OF BIGINING AYAT OF SURAE MAAREJ**

Soon after Holy Prophet sallallaho alaihe wa aalehi wa sallam said on the day of Ghadeer” to whomsoever I am his guardian Ali is his guardian too” Harith Bin Noaman came to prophet and said “ You have told us from the side of Allah for witnessing about Allah and you we have accepted, you said about Namaz and Roza o zakat we accepted , I am not happy that you have given superiority to your cousin over us, is it the order of Allah or you have said from your own, Hazrat replied to him “ By Allah there is no God except Him this was order of Allah” Harith turned his face from prophet and while coming back said O Allah if it is true and is from you let a stone befalls on me, immediately a stone from sky hits him and he died, for explaining this event Ayat number one and two of this chapter revealed

**NARRATION OF SAALABI :**

He narrated from Sufyan Bin Oyayneh was asked about Ayat number one and two of chapter of Maarej that it was revealed for whom, he replied----- when Holy Prophet sallallaho alaihe wa aalehi wa sallam reached to Ghadeer e Khum called people to Ali alaihissalam and then took hand of Ali alaihissalam raised and said” to whomsoever I am his guardian this Ali is his guardian too”

This news has been spread in the city and reached to Harith Bin Noaman e Fehri, he came to Prophet and said O Prophet you from the side of Allah ordered us to bear witness that there is no God except He and that you are the messenger send by Him we accepted, you ordered to go for Hajj we accepted but then this was not sufficient for you now you have raised both arms of your cousin and made him superior by saying that to whomsoever I am his guardian Ali is his guardian too, weather it is from you or from Allah, Prophet replied him ,By Allah there is no God except Him it is from Him

Harith Bin Noaman turned back and walked towards his horse while he was saying O Allah if whatever Mohammad says is true let a stone from sky befalls on me and I may get horrible punishment. Haris did not reach to his horse that a stone fell down from sky on his head and came out from his anus and he died on the sport and Allah revealed these Ayat

**(AL KASHF WAL BAYAN BY SAALEBI VOL 10 PAGE 35)**

**4. ARGUING OF AMEERUL MOMENEEN ALAIHISSALAM WITH COMPANIONS QUOTING HADEES E GHADEER AS BASE OF ARGUMENT**

Hadees e Ghadeer is one strong proves for Imamat and successor ship of Hazrat e Ameerul Momeneen alaihissalam which Hazrat has put in his argument at several event with companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam. From among those following events are enumerated as under:

FIRST: At the time of Shura in which second Caliph appointed six people for choosing Caliph after him

SECOND: At the time of Usman in Masjid e Nabavi where all heads of tribes were present

**FIRST:** At the time of death second Caliph ordered a comity by the name of SHURA consisting of six people for choosing Caliph of Muslims after him, one of the comity member was Hazrat Ali Alaihissalam, although Hazrat Ali did not recognize such a council as legal but he wanted to pass on some people who narrated some story from messenger of Allah in the early days now in absence of prophet and wanted to remind them about the event of Ghadeer hence attended the Shura comity and one of the place where Hazrat Ali Alaihissalam argued by putting Hadees e Ghadeer is Shura

Hazrat Ali alaihissalam described the atmosphere of the council and express his own dissatisfaction that, regardless of his own virtues like other members of Shura brought much more than them and shown his superiority on all of them

**(KAMALUDDIN WA ITMAMUN NEAMAH BY SHAIKH SADOOQ PAGE 379, SHARHE NAHJUL BALAGH BY IBNE ABIL HADEED VOL 6 PAGE 168)**

Council of Shura went on and on guidelines issued to them selected Usman. Ali alaihissalam took opportunity to talk to members of Shura and delivered a detail sermon elaborating his virtues and even the people who were present have accepted the virtues,Hazrat Ameerul Momeneen alaihissalam after enumerating his superiority on members of Shura comity given them Qasam that if they find his claim as correct they should accept and do help him. This argument of Ali alaihissalam ended with Sermon of Ghadeer which Holy Prophet sallallaho alaihe wa aalehi wa sallam delivered and Hazrat said

“I give you Qasam of Allah to you weather among you is there someone except me who heard Holy Prophet sallallaho alaihe wa aalehi wa sallam on the day of Ghadeer when he was appointing his successor and said

Or no

**Second:** At the time of Khelafat Usman this gathering was in Masjide Nabavi in presence of heads of Mohajereen (Muslims who migrated from Mecca to Medina) and Ansars (inhabitants of Medina) right from early morning till time of noon prayers without presence of Usman, it went in the way that every head of every tribe said the superiority and saying of Holy Prophet sallallaho alaihe wa aalehi wa sallam, Ali alaihissalam s[poke about Shura and the narrations of prophet about successor ship and in between mentioned the event of Ghadeer

**(BOOK OF SULAIM BY SULAIM IBNE QAISE HELALI PAGE 195, KAMALUDDIN WA ITMAMUN NEAMAH PAGE 276, AL EHTEJAJ BY TABARSI VOL 1 PAGE 213-214, FARAEDUSSIMTAIN BY JOWAINI VOL 1 PAGE 315)**

**NARRATION OF ABU BAKR E SHAFAI:**

He with his own authority narrated the argument of Ali Alaihissalam from Zaid Bin Arqam that:” Ali alaihissalam gave Qasam to the people and said anyone of you who heard from Holy Prophet sallallaho alaihe wa aalehi wa sallam saying that whomsoever I am his guardian this Ali is also his guardian O my Allah be friend of those who keep Ali as his friend and be enemy of one who keeps enmity with Ali,” should get up, sixteen people got up and witnessed and I was also one of them”

**(AL FAWAED BY SHAFEI MANUSCRIPT)**

**NARRATION OF IBNE MAGHAZELI:**

“Ali alaihissalam went on pulpit and gave Qasam to the companions of Holy Prophet sallallaho alaihe wa sallam and said: “Anyone who has heard the talks of Holy Prophet sallallaho alaihe wa aalehi wa sallam on the day of Ghadeer should witness, twelve people got up in which Abu Saeed e Khudri, Abu Horaira and Anas bin Malik were also included, they witnessed that on the day of Ghadeer Holy Prophet sallallaho alaihe wa aalehi wa sallam said:” that whomsoever I am his guardian this Ali is also his guardian O my Allah be friend of those who keep Ali as his friend and be enemy of one who keeps enmity with Ali,”

**(MANAQIBE IBNE MAGHAZELI PAGE 27)**

**NARRATION OF KHATEEB E KHWARAZMI:**

He narrated from his own authority that this two have heard at the door of ROHBA at Koofa that Ali alaihissalam said: anyone who heard from Holy Prophet sallallaho alaihe wa aalehi wa sallam saying that that whomsoever I am his guardian this Ali is also his guardian” Qasam to you should stand and give witness, many of companions of prophet got up and gave witness that Yes this we have heard from Holy Prophet sallallaho alaihe wa aalehi wa sallam”

**(MANAQIBE ALI IBNE ABI TALIB PAGE 95, IBNE KATHEER IN THE BOOK OF ASADUL GHABA VOL 2 PAGE 233 HAS NARRATED THIS TRADITION IN DETAIL)**

**ALLAMA MEER HAMID HUSSAIN ALAIHIR REHMAH WAR RIZWAN TAKES OUT CONCLUSIONS FROM THIS ARGUMENTS OF AMEERUL MOMENEEN ALAIHISSALAM**

Imam Ali alaihissalam with full diligence and perseverance gave Qasam to companions every one of them were present at Ghadeer e Khum and saw the event with their own eyes and heard the talk of prophet with their own ears that they should bear witness and with their witness argued and this argument has been narrated by great scholars of Ahle sunnat.

This argument with this environment and in this way clearly shows that the meaning of the words of prophet “whomsoever I am his guardian this Ali is also his guardian” is successor ship only because if “Mawla” means friend or lover than argument is meaningless also this was accepted by the people who were present and non-have denied although they were also friends of each other

Group of companions for the sake of enmity with hazard hided the witness this also is proof that cause of their hiding is because it is for successor ship, if it was not for Imamat never they would have hided

Imam alaihissalam has cursed them and that curse has come upon them if meaning hear would have not been Imamat never Imam would have cursed them

Narrations of argument and hiding of some companions has made Ahle sunnat to wash off their hands from justice of all companions because hiding of facts is from among greater sins and by committing greater sins person does not remain Muslim

Also this type of narrations clearly shows that there were some companions who have hide the fact of successor ship and by hiding fact they committed greater sins

**5.HADEES E GHADEER IN THE WORDS OF**

Hafiz Tibrani has narrated this hadees in this wordings in the book of MIFTAHUN NAJAH, Tibrani in other narration from Zaid Ibne Arqam narrated this tradition in this text also:

Hadees e Ghadeer in this wordings insist on Imamat and successor ship of Ameerul Momeneen alaihissalam, meaning of “MAWLA” in this tradition in this wordings also gets clarified as these traditions explains each other

Conclusion of these narrations in Hadees e Ghadeer clarifies meaning of MAWLA as AWLA only i.e having more authority upon people as Holy Prophet sallallaho alaihe wa aalehi wa sallam was having because traditions explains each other, Sibt Ibne Jauzi has said meaning of MAWLA cannot be taken other than AWLA, he has mentioned that tenth meaning of MAWLA in hadees e Ghadeer is taken as AWLA and that is only correct. Considering this meaning than wordings of Hadees e Ghadeer will be

“To whomsoever I am his guardian Ali is his guardian too and he has got more authority upon themselves”

**(TAZKERAT E KHAWASUL UMMAH PAGE 32)**

**6.CONTEXT OF HADEES E GHADEER IN THE BOOK OF “MUSTADRAK ALAS SAHIHAIN”**

Hakim e Nishapuri has narrated Hadees e Ghadeer in such context and verbal transmission that his words with loudness and clarity insist on Imamat and successor ship of Ali alaihissalam after demise of Holy Prophet sallallaho alaihe wa aalehi wa sallam, from this side proof and from other side authenticity Hakim Nishapuri himself says that hadees e Ghadeer is “SAHIHUL ASNAD” meaning strong chain of narration

Hakime Neeshapuri with the chain of Zaid Bin Arqam narrates that: I came out with Holy Prophet sallallaho alaihe wa aalehi wa sallam from Mecca till we reach to Ghadeer e Khum, Prophet ordered to clean the place and remove all thrones under the big trees. Climate was so hot that before this such hotness was not felt, prophet thanked Allah and praised then said:” O people it is observed that every prophet leaves half of his predecessor in his nation, it is near that a call from Allah comes and I have to accept. I am leaving behind you souvenir that after that you should not be deviated, Book of Allah and then took hand of Ali and said O people is there someone who has got more authority upon you than your selves? People replied Allah and His prophet knows better, prophet said to whomsoever I am his guardian this Ali is his guardian too”

**(MUSTADRAK ALAS SAHIHAIN BY HAKIM NISHAPURI VOL 3 PAGE 533, ALSO WROTE THAT THIS HADEES HAS STRONG CHAIN OF NARRATION BUT BOKHARI AND MUSLIMS HAVE NOT BROUGHT IT)**

This correct tradition proves that meaning of MAWLA is Awla because prophet in that talk in front of so many people and in so hot climate like of which was not experienced, remembered the past to get nearness in present and said with catching hold of Book of Allah you will not be strayed in the condition that he was holding the hand of Ali alaihissalam and after that Hazrat asked people “who is having more authority upon you than me? Can anybody think that in such circumstances meaning of MAWLA will be other than that Awla which is referred in the sentence of

Never -------- this sentence is taken from the Ayat

Surae Ahzab Ayat number 6 gives the meaning of prophet having more authority on people at every time

Ayat

Having more authority of prophet over beleivers in all affairs is established from this ayat because he alone is the authority over beleivers to order and choose the affairs for them in which there is salvation for them because of this having more authority on beleivers has come without any condition and because of this it is obligatory upon people to keep prophet more dearer than themselves and orders of him should be given preference over themselves and their love for him is more complete than their love for themselves

It is narrated that Holy Prophet sallallaho alaihe wa aalehi wa sallam wanted to go for Battle of Tabook and for it ordered people to be with him but some people said we are required to take permission from our mother and father at that time this Ayat revealed

**(Anwar ut tanzeel Page 552)**

**7.HADEES E GHADEER IN THE WORDS OF**

**MEANS “WHO IS YOUR GUARDIAN?----------ONE WHOSE GUARDIAN ALLAH IS THEN HE IS ALSO HIS GUARDIAN”**

Nesai has narrated Hadees e Ghadeer with his own authority in this way:

“I was with Holy Prophet sallallaho alaihe wa aalehi wa sallam on the way to Medina from Mecca, when we reached Ghadeer e Khum looked to the people, those who have gone ahead called back, waited for those who were arriving, as soon as soon people gathered around him said:” Ali people weather I have made the message of Allah’s religion to you, people said Yes. Holy Prophet sallallaho alaihe wa aalehi wa sallam said thrice,” O Allah be witnessed “then again said “O people who is your guardian?” people said “Allah and His messenger knows better” this question and answer repeated thrice. Then Holy Prophet sallallaho alaihe wa aalehi wa sallam took the hand of Hazrat Ali Ibne Abi Talib alaihissalam and said: “Any one whose guardian is Allah, this Ali is his guardian too, O Allah be friend of those who loves Ali and be enemy to those who keeps enmity with Ali”

**(AL KHASAES BY NESAI PAGE 101)**

Allama Mir Hamid Hussain alaihir rehmah under this tradition writes that if the meaning of WALI would have lover, helper or beloved one people would have not replied in this words” Allah and His messenger knows better” but actually meaning of WALI was having more authority over them than they themselves and using that authority because almost all the people replied thrice to the question of Holy Prophet sallallaho alaihe wa aalehi wa sallam Allah and His messenger knows better”

At that movement when people have handed over their ignorance and helplessness to Holy Prophet sallallaho alaihe wa aalehi wa sallam, Hazrat also clarified in his reply by raising the hand of Ali alaihissalam and saying “Any one whose guardian is Allah, this Ali is his guardian too”, means that anyone whose guardian is he Ali is his guardian too. In this way there are narrations which are mostly narrated in the book of MUSTADRAK of Hakime Neeshapuri

**8 BEHAVIOUR AND TALKS OF UMAR BIN**

**KHATTAB:**

From among other proof it is narrated that some people asked Umar Bin Khattab that “you have behaved with Ali in such a way that none of the companions of prophet behaved in that way” he said “because he (Ali) is my Mawla means master”

Khatibe Khwarizmi from his own authority has narrated complete tradition that: it has been told to Umar that I could see that the way you are behaving with Ali is not same with other companions of prophet, Umar said: Yes, because he is my Mawla means Master

**(MANAQIB BY KHWARIZMI PAGE 97)**

Mohibuddine Tabari from his own authority has narrated complete tradition that: it has been told to Umar that I could see that the way you are behaving with Ali is not same with other companions of prophet, Umar said: Yes, because he is my Mawla means Master

**(AR RIYAZUN NAZARAH BY MOHIBBUDDINE TABARI VOL 2 PAGE 224)**

Mir Hamid Hussain alaihir rehmah war Rizwan writes under this tradition that:

This narration clarifies that Ali alaihissalam was Mawla of Umar Bin Khattab and because of it Umar was respecting him and giving preference over all other companions of prophet sallallaho alaihe wa aalehi wa sallam, if he has understood meaning of Mawla as having more authority on themselves desirable is proved and if the meaning is other than that than superiority and preference will reach to other and after that desirable is proved because superiority clarifies successor ship and Imamat of him

**9.CONGRATULATING ABU BAKR AND UMAR TO ALI ALAIHISSALAM BY SAYING “BAKHKHIN BAKHKHIN MEANING CONGRATULATION CONGRATULTION”**

Umar Bin Khattab on the day of Ghadeer after declaration of prophet congratulated very openly because Ali became Master of everyone whose Master was Holy Prophet sallallaho alaihe wa aalehi wa sallam, some of the narrators have narrated that even Abu Bakr was accompanying Umar in expressing happiness and congratulating

Mir Hamid Hussain alaihir Rehmah war Rizwan in proving the narration clarifies like this:

“This congratulation without any doubt shows that on the day of Ghadeer Hazrate Ameerul Momeneen was on great status over and above whatever he was having and prove for it is that Holy Prophet sallallaho alaihe wa aalehi wa sallam has said about the superiority of Ali alaihissalam at many occasions but those have not been congratulated by companions at any point except on the day of Ghadeer even Umar has congratulated Ali alaihissalam”

If WELAYAT on that day was meaning Helper, Lover of loved one of beleivers behaviour of Umar should not have been like this, behaviour of Umar on that day of congratulating Ali alaihissalam shows that it was a greatest superiority of him and because of that narrations of reliable narrators, Imams are also a superiority that shows a great remarkable thing which will be remembered. In this way WELAYAT has got greater meaning and that is Provinces In Capturing.