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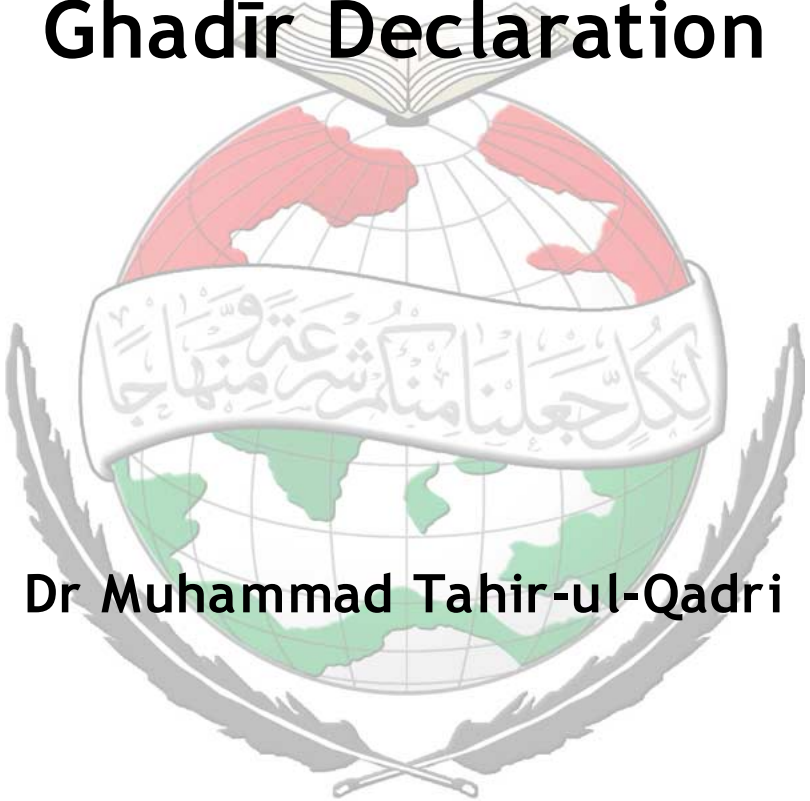
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## The Ghadir Declaration

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# The Ghadir Declaration



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مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ

﴿ One who has me as his master has  
'Alī as his master ﴾

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Preface

Today is 18 Dhul-hijjah,<sup>1</sup> the day when the Prophet (ﷺ) stayed at Ghadīr Khum after his return from Hajjat-ul-wadā'<sup>2</sup> to Medina, and surrounded by the Companions (رضي الله عنهم), he declared while raising the hand of 'Alī al-Murtadā (رضي الله عنه):

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ.

*One who has me as his master has 'Alī as his master.*

This was the declaration of 'Alī's spiritual sovereignty and its unconditional acceptance is binding on the believers till the Day of Judgement. It clearly proves that anyone who denies 'Alī's spiritual leadership in fact denies the Prophet's leadership. This most humble follower of the Prophet (ﷺ) felt that some people deny this reality partly out of ignorance and partly out of prejudice, which is spreading unnecessary tension in the Muslim community. Under the circumstances I thought it necessary to write two pamphlets on the issue of sovereignty and leadership: one titled as *The Ghadīr Declaration* and the other titled *The Awaited Imām*. The

- 
1. the twelfth month in the Islamic calendar, and the month of the pilgrimage to Makkah
  2. the last or farewell pilgrimage of the Prophet Muhammad (ﷺ) the year (10AH/632AD) before he left for his eternal home.

former is designed to clarify the status of ‘Alī (عليه السلام) as the opener of the spiritual sovereignty and the latter is designed to describe the status of Imām Mahdī (عليه السلام), the seal of spiritual sovereignty. The main purpose is to remove the doubts that have gathered around the issue and to make the Muslims aware of the reality. The spiritual sovereignty of ‘Alī and Mahdī (عليهما السلام) are proved by the authentic *hadīth*-books of Ahl-us-Sunnah wal-Jamā‘ah, in the form of continuous traditions, that is, there is uninterrupted evidence to endorse the soundness of the claim. In the first pamphlet I have included 51 traditions which are authentically documented. The reason for this number is that this year I have completed 51 years of my life. Therefore, I have relied on the relationship of figure to make my humble contribution to the glory of ‘Alī al-Murtadā (عليه السلام) and to seek the divine blessing through an expression of my humility.

I propose to establish the point that three forms of legacy are derived from the person of the Prophet (ﷺ):

- i. The spiritual legacy of internal (hidden) sovereignty.
  - ii. The political legacy of external (manifest) sovereignty.
  - iii. The general legacy of religious sovereignty.
- The first form of legacy was given to the members of the Prophet’s family.
  - The second form of legacy was given to the rightly-guided caliphs.
  - The third form of legacy was given to the Companions and the Successors (رضي الله عنهم).

The internal sovereignty is the fountainhead of Prophet Muhammad’s vicegerency which not only safeguarded the spiritual achievements and hidden blessings of the religion of Islam, but also introduced the people to the blessings of Prophet Muhammad’s spiritualism. The fountains of spiritual sovereignty, saintliness and reformation originated from it.

The external sovereignty is the fountainhead of Prophet Muhammad's vicegerency which led to the practical dominance of the religion of Islam as well as its enforcement as a symbol of worldly power. It paved the way for the creation of different Islamic states and introduced the Prophet Muhammad's *sharī'ah* as the world system.

The general legacy is the fountainhead of Prophet Muhammad's vicegerency which promoted the teachings of Islam as well as the righteous deeds in the Muslim community. It not only helped in the preservation of knowledge and piety among the Muslims but also in the evolution and dissemination of Islamic morality. Thus the three legacies may be summed up as:

- i. The legacy of spiritualism.
- ii. The legacy of dominion.
- iii. The legacy of guidance.

Shāh Walī Allāh (رحمة الله تعالى عليه) has commented on this division of legacy in the following words:

پس وارث آنحضرت هم به قسم منقسم  
اند، فوراثه الذين أخذوا الحكمة و العصمة و  
القطبية الباطنية، هم أهل بيته و خاصته، و  
وراثه الذين أخذوا الحفظ و التلقين و القطبية  
الظاهرة الإرشادية، هم أصحابه الكبار  
كالخلفاء الأربعة و سائر العشرة، و وراثه  
الذين أخذوا العناية الجزئية و التقوى و  
العلم، هم أصحابه الذين لحقوا بإحسان كأنس  
و أبي هريرة و غيرهم من المتأخرين، فهذه  
ثلاثة مراتب متفرعة من كمال خاتم الرسل  
صلى الله عليه وآله وسلم.

*People who have received the Prophet's legacy are of three kinds: 'The first kind is of those who received wisdom, virtuousness and inner enlightenment from him. These are the members of his family and dignitaries. The second group is of those who received the legacy of external blessings from him in the form of virtuousness, religious instruction and manifest guidance. These are his Companions, eg the four (rightly-guided) caliphs and the ten (Companions) who received glad tidings (of paradise from the Prophet Muhammad (ﷺ)). The third group is of those who received individual blessings from him in the form of knowledge and piety. These are the people who were steeped in the virtue of selflessness, like Anas and Abū Hurayrah (رضي الله تعالى عنهما), and the people who came later.' The three forms of legacy owe their origin to the finality of messengership.<sup>1</sup>*

It may be noted that this division is based on convenience and distinction as each form of legacy shares the qualities of other legacies:

- ❖ In dominion, Abū Bakr as-Siddīq (رضي الله تعالى عنه) was a directly appointed deputy of the Prophet (ﷺ).
- ❖ In spiritualism and saintliness 'Alī al-Murtadā (رضي الله تعالى عنه) was his directly appointed deputy.
- ❖ In guidance all of his Companions and Caliphs (رضي الله تعالى عنهم) were his directly appointed deputies.

It means that three forms of permanent study were born out of the finality of prophethood for the eternal propagation of Prophet Muhammad's blessings:

- i. Political legacy
- ii. Spiritual legacy

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1. Shāh Walī Allāh, *at-Tafhīmāt-ul-ilāhiyyah* (2:8).

### iii. Intellectual and practical legacy

- The political legacy of the Prophet (ﷺ) was known as *khilāfah rāshidah* (the rightly-guided caliphate).
- The spiritual legacy of the Prophet (ﷺ) was known as *wilāyah* (spiritual sovereignty) and *imāmah* (spiritual leadership).
- The intellectual and practical legacy of the Prophet (ﷺ) came to be known as guidance and belief.

Therefore, the first man of political legacy was Abū Bakr as-Siddīq (رضي الله عنه), the first man of spiritual legacy was ‘Alī al-Murtadā (رضي الله عنه), and the first men of intellectual and practical legacy were the Companions (رضي الله عنهم). So all these legatees were independently appointed within their own orbits of influence and had no clash or contradiction with one another.

The other important point is that these legacies also stand apart in many other matters:

1. The manifest caliphate is the political office of the religion of Islam.

The hidden caliphate is exclusively a spiritual office.

2. The manifest caliphate is an elective and consultative issue.

The hidden caliphate is an inherent and selective act.

3. The manifest caliph is elected by the people.

The hidden caliph is elected by God.

4. The manifest caliph is elected.

The hidden caliph is selected.

5. This is the reason that the first caliph Abū Bakr as-Siddīq (رضي الله عنه) was elected on the basis of ‘Umar Fārūq’s proposal and the support of the majority of public opinion. But the election of the first Imām of spiritual sovereignty — ‘Alī al-Murtadā (رضي الله عنه) — required neither anybody’s proposal nor support.

6. Caliphate was a democratic act, therefore, the Prophet (ﷺ) did not declare it. Spiritual leadership was an act

of designation; therefore, the Prophet (ﷺ) declared it in the valley of Ghadīr Khum.

7. The Prophet (ﷺ) left the election of the caliph to the will of the people, but himself announced his spiritual heir with the divine consent.
8. Caliphate is established for improving the administration of the earth.  
Spiritual leadership is established to beautify it with the heavenly charm and grace.
9. Caliphate makes men just.  
Spiritual leadership makes them perfect.
10. Caliphate is confined to the floor.  
Spiritual leadership extends to the Throne.
11. Caliphate is ineffective without crowning.  
Spiritual leadership is effective even without crowning.
12. This is probably the reason that caliphate is entrusted to the Ummah, and

Spiritual leadership is entrusted to the progeny.

“Thus we can deny neither the *khilāfah* (caliphate; political leadership) nor the *wilāyah* (spiritual leadership). The direct caliphate of Abū Bakr as-Siddīq (رضي الله عنه) was established with the consensus of the people and is categorically proved by the evidence of history. The direct spiritual leadership of ‘Alī al-Murtadā (رضي الله عنه) was announced by the Prophet (ﷺ) himself and is categorically proved by the evidence of unbroken chain of traditions. The proof of the caliphate is the consensus of the Companions (رضي الله عنهم), the proof of spiritual sovereignty (*wilāyah*) is the declaration of the Prophet (ﷺ). One who denies the caliphate in fact denies history and consensus, and one who denies the spiritual leadership (*wilāyah*) denies the Prophet’s declaration. Therefore, both the caliphate

and the spiritual leadership are inescapable realities. What is urgently needed is a clear understanding of the reality of the two institutions in order to present them to the people as unity, and not as division.”

It should be understood that just as the manifest caliphate started with the early caliphs and its blessings percolated down to the righteous and just rulers, similarly the hidden caliphate started with ‘Alī al-Murtadā (عليه السلام) and its blessings gradually trickled to the members of the Prophet’s family and the saints of the Ummah. By means of the declaration — مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ (one who has me as his master has ‘Alī as his master) — and — عَلِيٌّ وَلِيكُمْ مِنْ بَعْدِي (‘Alī is your spiritual leader after me) — the Prophet (صلى الله عليه وسلم) pronounced ‘Alī (عليه السلام) as the opener of the spiritual kingdom.

Shāh Walī Allāh (رحمة الله تعالى عليه) says:

1. و فاتحِ اوّل آزين اُمتِ مرحومه حضرتِ علي مرتضى است كرم الله تعالى وجهه.

*In this Ummah the first person to open the door of spiritual dominion is ‘Alī al-Murtadā (كرم الله تعالى وجهه).*<sup>1</sup>

2. و سير حضرت امير كرم الله وجهه در اولاد كرام ايشان رضي الله عنهم سرايت كرد.

*The secret of spiritual dominion of the leader permeated his progeny.*<sup>2</sup>

3. چنانكه كسى از اولياء امت نيست الا بخاندان مرتضى رضي الله عنه مرتبط است بوجهی از وجوه.

1. Shāh Walī Allāh, *at-Tafhīmāt-ul-ilāhiyyah* (1:103).  
2. Shāh Walī Allāh, *at-Tafhīmāt-ul-ilāhiyyah* (1:103).

Therefore, not a single saint is found in the Ummah who is not directly or indirectly indebted to the spiritual leadership of ‘Alī (عليه السلام) to attain spiritual leadership).<sup>1</sup>

4. و از اُمت آنحضرت صلی الله علیه وآله وسلم اوّل کسیکه فاتح باب جذب شده است, و دران جا قدم نهاده است حضرت امیر المؤمنین علی کرم الله وجهه, و لهذا سلاسل طرق بدان جانب راجع میشوند.

The first person in the Prophet’s Ummah who opened the ecstasy gate of spiritual sovereignty and who stepped (firstly) on to this elevated spot is ‘Alī (کرم الله وجهه). That is why different chains of spirituality turn to him.<sup>2</sup>

5. Shāh Walī Allāh (رحمة الله تعالى عليه) writes:

“Now in Ummah anyone who is blessed with spiritual leadership by Allāh’s Messenger (ﷺ) is indebted either to ‘Alī al-Murtadā (عليه السلام) or to the Chief Helper Jīlānī (رحمة الله تعالى عليه). No one can reach the status of *wilāyah* without this (indebtedness).”<sup>3</sup>

It may be noted that the relationship with Chief Helper is a ray of the lamp that is ‘Alī al-Murtadā (عليه السلام) and therefore indebtedness to him is in fact indebtedness to ‘Alī (عليه السلام).

Shāh Ismā‘īl Dihlawī has clarified this point:

“‘Alī al-Murtadā (عليه السلام) has also an edge over Abū Bakr as-Siddīq (عليه السلام) and ‘Umar Fārūq (عليه السلام) and this edge lies because of the greater number of his followers and all the highest spiritual and saintly activity, from his days to the end of the world, has to be mediated through him, and he has a say in the

1. Shāh Walī Allāh, *at-Tafhīmāt-ul-ilāhiyyah* (1:104).

2. Shāh Walī Allāh, *Hama‘āt* (p.60).

3. Shāh Walī Allāh, *Hama‘āt* (p.62).

kingdom of the kings and the leadership of the leaders and this is not hidden from those who are familiar with the world of sovereignty... Most spiritual chains are directly derived from ‘Alī al-Murtadā (عليه السلام). So, on the Day of Judgement, ‘Alī’s army including followers of high status and great reputation, will outnumber and outshine others to be a source of wonder for all the spectators.”<sup>1</sup>

This spiritual treasure house, whose fountainhead is ‘Alī al-Murtadā (عليه السلام), is shared by Fātimah, Hasan and Husayn (عليه السلام) as its direct legatees and then it was filtered down to the twelve Imāms (spiritual leaders), the last leader being Imām Mahdī (عليه السلام). Just as ‘Alī al-Murtadā (عليه السلام) is the opener of spiritual sovereignty, Imām Mahdī (عليه السلام) is the seal of spiritual sovereignty.

The words of Shaykh Ahmad Sarhandī (رحمة الله تعالى عليه) appropriately highlight the point:

وراهی است که بقرب ولایت تعلق دارد: اقطاب و  
 اوتاد و بدلاء و نجباء و عامه اولیاء الله، به همین راه  
 واصل اند راه سلوک عبارت ازین راه است بلکه جذبه  
 متعارفه، نیز داخل همین است و توسط و حیولت درین  
 راه کانن است و پیشوای، و اصلان این راه و سرگروه  
 اینها و منبع فیض این بزرگواران: حضرت علی مرتضی  
 است کرم الله تعالی وجهه الکریم، و این منصب عظیم  
 الشان بایشان تعلق دارد درینمقام گونیا هر دو قدم  
 مبارک آنسرور علیه و علی آله الصلوة و السلام بر فرق  
 مبارک اوست کرم الله تعالی وجهه حضرت فاطمه و  
 حضرات حسنین رضی الله عنهم درینمقام با ایشان  
 شریکند، انکارم که حضرت امیر قبل از نشاءه

1. Shāh Ismā‘īl Dihlawī, *Sirāt Mustaqīm* (p.67).

عنصر [OBB]ی نیز ملاذ این مقام بوده اند، چنانچه بعد از نشاء عنصری و هر کرا فیض و هدایت ازین راه میرسید بتوسط ایشان میرسید چه ایشان نزد نقطه انتهائی این راه و مرکز این مقام بایشان تعلق دارد، و چون دوره حضرت امیر تمام شد این منصب عظیم القدر بحضرات حسنین ترتیباً مفوض و مسلم گشت، و بعد از ایشان بهریکی از ائمه اثنا عشر علی الترتیب و التفصیل قرار گشت و در اعصار این بزرگواران و همچنین بعد از ارتحال ایشان هر کرا فیض و هدایت میرسید بتوسط این بزرگواران بوده و بحیلولة ایشانان هر چند اقطاب و نجبای وقت بوده باشند، و ملاذ و ملجاء همه ایشان روده اند چه اطراف را غیر از حقوق بمركز چاره نیست.

*And there is another way close to the spiritual sovereignty and this is the way of the saints and the general friends of Allāh, and this way is marked by its characteristic passion and it carries the guarantee of mediation and the leader and chieftain of the saints of this way is 'Alī al-Murtadā (کرم الله تعالى وجهه الکریم). And this grand office is reserved for him. On this way, the feet of the Holy Prophet (ﷺ) are on 'Alī's head and Fātimah and Hasan and Husayn (ﷺ) are included with him. I believe that he enjoyed this position even before his physical birth, as he did after it, and whosoever has received the divine blessing and guidance, has received it through him, because he is closest to the last point on this way and the centre of this spot belongs to him. And when his period ended, the grand office passed on to Hasan and Husayn (رضی الله تعالى عنهما) and then on to each one of the twelve Imāms, individually and*

*elaborately. And whosoever received guidance in their life and after their death, received it through these saints. And the refuge and place of shelter of the saints of high ranks are these saints, (because they are the centre of all spiritual activity) and the sides tend to converge on the centre.<sup>1</sup>*

Shaykh Ahmad Sarhandī (رحمة الله تعالى عليه) believes that Imām Mahdī (عليه السلام) will be with ‘Alī al-Murtadā (عليه السلام) in the caravan of sovereignty or spiritual leadership.

The gist of the discussion is that the Prophet’s declaration at Ghadīr Khum proved forever that ‘Alī’s spiritual sovereignty is in fact the Prophet Muhammad’s spiritual sovereignty. Though the door of prophethood was closed after the Holy Prophet (ﷺ), Allāh (ﷻ) opened new avenues for the continuation of the Prophet’s blessings till the Day of Judgement. Some of these avenues were manifest, while others hidden. The hidden avenue led to spiritual sovereignty and ‘Alī al-Murtadā (عليه السلام) was the first person to hold this office. Then this chain of sovereignty passed down to his progeny and finally to the twelve Imāms. During this period, many leaders appeared on the spiritual horizon but they all, directly or indirectly, expressed their allegiance to ‘Alī al-Murtadā (عليه السلام). No one was disaffiliated from him and this chain will continue up to the Day of Judgement until the appearance of the last Imām (spiritual leader), and he will be Imām Muhammad Mahdī (عليه السلام), the twelfth Imām and the last caliph. In his person, the manifest and the hidden paths which ran parallel to each other will be rejoined, as he will be the spiritual as well as the political legate, and he will be the last person to hold these offices. Any one who denies Imām Mahdī (عليه السلام) will deny both the manifest and hidden forms of religion.

This will be the climax of the Prophet Muhammad’s manifestation. Therefore, he will be named Muhammad and he will also resemble the Holy Prophet (ﷺ) in moral

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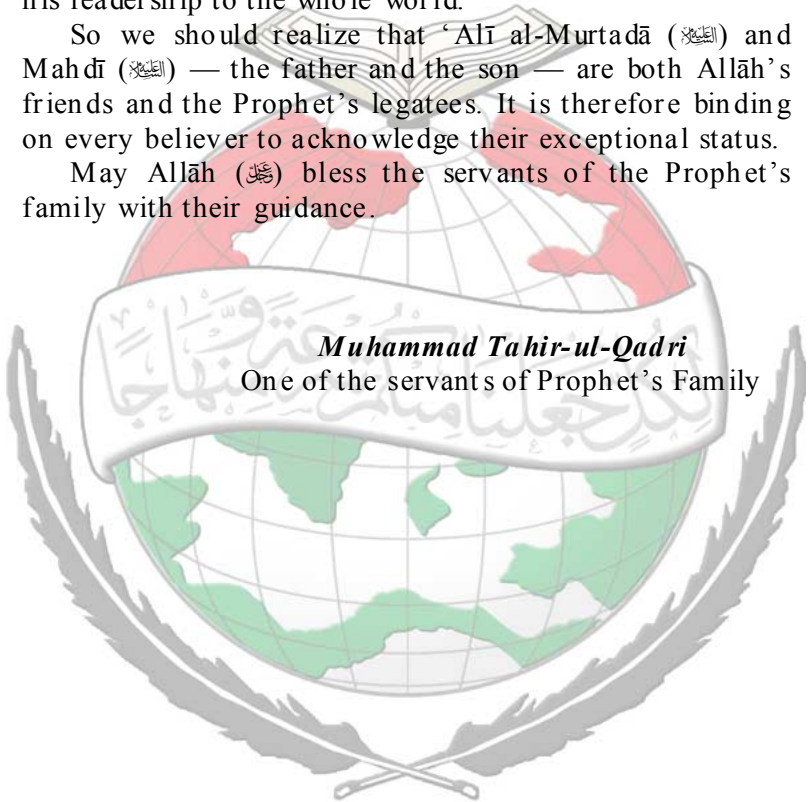
1. Shaykh Ahmad Sarhandī, *Maktūbāt* (9:173#123).

excellence, so that the world should know that he is the trustee of the manifest and hidden legacies of Muhammad’s blessings. That is why the Prophet (ﷺ) said, “Anyone who denies Mahdī will be a disbeliever.”

At that time, he will be the focus of all saints on earth, and, being the leader of Prophet Muhammad’s Ummah, ‘Īsā (ﷺ) will offer his prayer behind him and proclaim his leadership to the whole world.

So we should realize that ‘Alī al-Murtadā (ﷺ) and Mahdī (ﷺ) — the father and the son — are both Allāh’s friends and the Prophet’s legatees. It is therefore binding on every believer to acknowledge their exceptional status.

May Allāh (ﷻ) bless the servants of the Prophet’s family with their guidance.





مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

﴿ One who has me as his master has  
'Alī as his master ﴾

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## Hadīth No. 1

عن شعبة, عن سلمة بن كهيل, قال: سمعت أبا الطفيل يحدث, عن أبي سريحة رضي الله عنه — أو زيد بن أرقم رضي الله عنه (شك شعبة) — عن النبي صلى الله عليه وآله وسلم, قال: من كنت مولاه فعلي مولاه. وقد روى شعبة هذا الحديث, عن ميمون أبي عبد الله, عن زيد بن أرقم رضي الله عنه, عن النبي صلى الله عليه وآله وسلم.

“Shu‘bah relates it from Salmah bin Kuhayl: I heard it from Abū Tufayl that Abū Sarīhah (ﷺ) — or Zayd bin Arqam (ﷺ) (Shu‘bah has doubts about the narrator) — relates that the Prophet (ﷺ) said: One who has me as his master has ‘Alī as his master.

“Shu‘bah has related the tradition from Maymūn Abū ‘Abdullāh, who related it on the authority of Zayd bin Arqam (ﷺ) and he has related it from the Holy Prophet (ﷺ).”<sup>1</sup>

1. Tirmidhī has declared it fair, sound and weak (*hasan saḥīḥ gharīb*) in *al-Jāmi‘us-saḥīḥ*, b. of *manāqib* (merits) 6:79 (#3713), and Shu‘bh, in the manner of Maymūn Abū ‘Abdullah, has also related it on the authority of Zayd bin Arqam (ﷺ). Ahmad bin Hambal narrated it in *Fadā’il-us-saḥābah* (2:569 # 959); Mahāmīlī, *Amālī* (p.85); Tabarānī, *al-Mu‘jam-ul-kabīr* (5:195, 204 # 5071, 5096); Ibn Abī ‘Āsim, *as-Sunnah* (pp.603, 604 # 1361, 1363, 1364, 1367, 1370); Nawawī, *Taḥdhīb-ul-asmā’ wal-lughāt* (p.318); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:163, 164); Ibn Athīr, *Asad-ul-ghābah fī ma‘rifat-is-saḥābah* (6:132); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:463); and ‘Asqalānī in *Ta‘jīl-ul-manfa‘ah* (p.464 # 1222).

It has been related from ‘Abdullāh bin ‘Abbās رضي الله عنهما in the following books:

- i. Hākim, *al-Mustadrak* (3:134 # 4652).
- ii. Tabarānī, *al-Mu‘jam-ul-kabīr* (12:78 # 12593).

iii. Khatīb Baghdādī, *Tārīkh Baghdad* (12:343).

iv. Haythamī, *Majma'uz-zawā'id* (9:108).

v. Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:77, 144).

vi. Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:451).

This tradition has been related on the authority of Jābir bin 'Abdullāh (رضي الله عنهما) in the following books:

i. Ibn Abī 'Āsim, *as-Sunnah* (p.602 # 1355).

ii. Ibn Abī Shaybah, *al-Musannaf* (12:59 # 12121).

This tradition has been reproduced from Abū Ayyūb al-Ansārī (رضي الله عنه):

i. Ibn Abī 'Āsim, *as-Sunnah* (p.602 # 1354).

ii. Tabarānī, *al-Mu'jam-ul-kabīr* (4:173 # 4052).

iii. Tabarānī, *al-Mu'jam-ul-awsat* (1:299 # 348).

This tradition has been related by Sa'd (رضي الله عنه) in the following books:

i. Ibn Abī 'Āsim, *as-Sunnah* (pp.602,605#1358,1375).

ii. Diyā' Maqdisī, *al-Ahādīth-ul-mukhtārah* (3:139 # 937).

iii. Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (20:114).

The following narrated it through Buraydah (رضي الله عنه):

i. 'Abd-ur-Razzāq, *al-Musannaf* (11:225 # 20388).

ii. Tabarānī, *al-Mu'jam-us-saghīr* (1:71).

iii. Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:143).

This tradition has been reproduced from Ibn Buraydah (رضي الله عنهما) in the following books:

i. Ibn Abī 'Āsim, *as-Sunnah* (p.601 # 1353).

ii. Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:146).

iii. Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:457).

iv. Hindī, *Kanz-ul-'ummāl* (11:602 # 32904).

The following transmitted it through Hubshā bin Junādah (رضي الله عنه):

i. Ibn Abī 'Āsim, *as-Sunnah* (p.602 # 1359).

ii. Hindī, *Kanz-ul-'ummāl* (11:608 # 32946).

This tradition has been related from Mālik bin Huwayrith in the following books:

i. Tabarānī, *al-Mu'jam-ul-kabīr* (19:252 # 646).

ii. Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:177).

iii. Haythamī, *Majma'uz-zawā'id* (9:106).

Tabarānī related it from Hudhyfah bin Usayd al-Ghifārī (رضي الله عنه) in *al-Mu'jam-ul-kabīr* (3:179 # 3049).

Ibn 'Asākir has narrated it through Hasan bin Hasan in *Tārīkh Dimashq al-kabīr* (15:60,61).

Ibn 'Asākir related it from Abū Hurayrah, 'Umar bin al-Khattāb, Anas bin Mālik and 'Abdullāh bin 'Umar (رضي الله عنهم) in

**Hadīth No. 2**

عن عمران بن حصين رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: ما تريدون من علي؟ ما تريدون من علي؟ ما تريدون من علي؟ إن عليا مني وأنا منه، وهو ولي كل مؤمن من بعدي.

“Imrān bin Husayn (رضي الله عنه) has narrated that Allāh’s Messenger (ﷺ) said: What do you people want about ‘Alī? What do you people want about ‘Alī? What do you people want about ‘Alī? Then added: Surely ‘Alī is from me and I am from ‘Alī and after me he is the guardian of every believer.”<sup>1</sup>

*Tārīkh Dimashq al-kabīr* (45:176, 177, 178, 178) respectively.

Ibn ‘Asākir related it from Buraydah (رضي الله عنه) with slightly different words in *Tārīkh Dimashq al-kabīr* (45:143).

Ibn Athīr narrated it through ‘Abdullāh bin Yāmīl in *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (3:412).

Haythamī narrated it through Abū Burdah (رضي الله عنه) in *Mawāriḍ-uz-zam‘ān* (p.544 # 2204).

‘Asqalānī said in *Fath-ul-bārī* (7:74): Tirmidhī and Nasā’ī narrated the tradition and it is supported by numerous chains of transmission.

Albānī says in *Silsilat-ul-ahādīth-is-sahīhah* (4:331 # 1750) that its chain of authorities is *sahīh* (sound) according to the conditions of Bukhārī and Muslim.

1. Tirmidhī narrated it in *al-Jāmi‘-us-sahīh*, b. of *manāqib* (merits) 6:78 (#3712); Nasā’ī with the sound chains of transmission in *Khasā’is amīr-il-mu‘minīn ‘Alī bin Abī Tālib* (pp.77, 92 # 65, 86), and *as-Sunan-ul-kubrā* (5:132 # 8484); Ahmad bin Hambal in *Fadā’il-us-sahābah* (2:620 # 1060), and the last words of the tradition narrated in his *Musnad* (4:437, 438) are:

وقد تغير وجهه، فقال: دعوا عليا، دعوا

عليا، إن علي مني وأنا منه، وهو ولي كل

مؤمن بعدي.

### Hadīth No. 3

عن سعد بن أبي وقاص رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه، وسمعته يقول: أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي، وسمعته يقول: لأعطين الراية اليوم رجلا يحب الله ورسوله.

“It is related by Sa‘d bin Abī Waqās (رضي الله عنه): I heard Allāh’s Messenger (ﷺ) say: One who has me as his master has ‘Alī as his master. And I heard him say (to ‘Alī (رضي الله عنه)): You are in my place as Hārūn was in Mūsā’s place, but there is no prophet after me. And I also heard him say (on the occasion of the battle of Khaybar): Today I shall

*And his face flashed. Then he said: give up (opposing) ‘Alī, give up (opposing) ‘Alī. Surely ‘Alī is from me and I am from ‘Alī and after me he is the guardian of every believer.*

Ibn Kathīr also narrated it with these words in *al-Bidāyah wan-nihāyah* (5:458).

Hākim in *al-Mustadrak* (3:110, 111#4579) has declared this tradition sound according to the conditions laid down by Imām Muslim while Dhahabī has kept silent about it.

Abū Ya‘lā has narrated it in *al-Musnad* (1:293 #355) and its narrators are men of integrity while Ibn Hibbān has also called it sound.

The tradition in Tayālisī’s *Musnad* (p.111#829) also contains these words: The Prophet (ﷺ) said:

ما لهم ولعلي؟

*Why are they so concerned about ‘Alī?*

Ibn Hibbān narrated it with a firm (*qawī*) chain of transmission in *as-Sahīh* (15:373, 374 # 6929).

Ibn Abī Shaybah narrated it in *al-Musannaf* (12:80 # 12170); Abū Nu‘aym, *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (6:294); Muhib Tabarī, *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:129); Haythamī, *Mawārid-uz-zam‘ān* (p.543 # 2203); and Hindī in *Kanz-ul-‘ummāl* (13:142 # 36444).

bestow the flag on the person who loves Allāh (ﷻ) and His Messenger (ﷺ).”<sup>1</sup>



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1. Ibn Mājah transmitted this *sahīh* (sound) *hadīth* in the preface (*al-muqaddimah*) to his *Sunan* (1:90 # 121); Ibn Abī ‘Āsim, *as-Sunnah* (p.608 # 1386); Mizzī, *Tuhfat-ul-ashrāf bi-ma‘rifat-il-atrāf* (3:203 # 3901); and Nasā’ī reproduced it with slightly different words in *Khasā’is amīr-il-mu‘minīm ‘Alī bin Abī Tālib* (pp. 32,33 #91).

**Hadīth No. 4**

عن البراء بن عازب رضي الله عنه، قال: أقبنا مع رسول الله صلى الله عليه وآله وسلم في حجة التي حج، فنزل في بعض الطريق، فأمر الصلاة جامعة، فأخذ بيد علي رضي الله عنه، فقال: أأنت أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. قال: أأنت أولى بكل مؤمن من نفسه؟ قالوا: بلى. قال: فهذا ولي من أنا مولاه، اللهم! وال من والاه، اللهم! عاد من عاداه.

“Barā’ bin ‘Āzib (رضي الله عنه) narrates: We performed *hajj* with Allāh’s Messenger (ﷺ). On the way he stayed at a place and commanded us (to establish) the prayer in congregation. After this, he held ‘Alī’s hand, and said: Am I not nearer than the lives of the believers? They replied: Why not! He said: Am I not nearer than the life of every believer? They replied: Why not! He said: One who has me as his master has this (‘Alī) as his guardian. O Allāh! Befriend the one who befriends him and be the enemy of one who is his enemy.”<sup>1</sup>

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1. Ibn Mājah narrated this sound *hadīth* (tradition) in preface (*al-muqaddimah*) to his *Sunan* (1:88 # 116); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (4:168); Hindī, *Kanz-ul-‘ummāl* (11:602 # 32904); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:167, 168); and Ibn ‘Abī ‘Āsim briefly mentioned in *as-Sunnah* (p.603 # 1362).

**Hadīth No. 5**

عن البراء بن عازب رضي الله عنه، قال: كنا مع رسول الله صلى الله عليه وآله وسلم في سفر، فنزلنا بغدير خم، فنودي فينا: الصلاة جامعة، وكسح لرسول الله صلى الله عليه وآله وسلم تحت شجرتين، فصلى الظهر وأخذ بيد علي رضي الله عنه، فقال: أستم تعلمون أنى أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. قال: أستم تعلمون أنى أولى بكل مؤمن من نفسه؟ قالوا: بلى. قال: فأخذ بيد علي رضي الله عنه، فقال: من كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه. قال: فلقى عمر رضي الله عنه بعد ذلك، فقال له: هنيئًا يا ابن أبي طالب! أصبحت وأمسيت مولى كل مؤمن ومؤمنة.

“It is narrated by Barā’ bin ‘Āzib (رضي الله عنه): We were on a journey with Allāh’s Messenger (ﷺ). (On the way) we stayed at Ghadīr Khum. There it was announced that the prayer was about to be offered. The space under two trees was cleaned for Allāh’s Messenger (ﷺ). Then he offered the *zuhr* (noon) prayer, and, holding ‘Alī’s hand, he said: Don’t you know that I am even nearer than the lives of the believers? They said: Why not! He said: Don’t you know that I am even nearer than the life of every believer? They said: Why not! The narrator says that he said while holding ‘Alī’s hand: One who has me as his master has ‘Alī as his master. O Allāh! Befriend the one who befriends him (‘Alī) and be the enemy of one who is his enemy. The narrator says that after this ‘Umar (bin al-Khattāb (رضي الله عنه)) met ‘Alī (رضي الله عنه) and said to him: O Ibn Abī Tālib! Congratulations, you have become the master of

every male and female believer, morning and evening (for ever).”<sup>1</sup>



1. Ahmad bin Hambal related it from Barā' bin 'Āzib through two different chains of transmission in *al-Musnad* (4:281); Ibn Abī Shaybah, *al-Musannaf* (12:78 # 12167); Muhib Tabarī, *Dhakhā'ir-ul-‘uqbā fī manāqib dhawī al-qurbā* (p.125), *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:126, 127); Hindī, *Kanz-ul-‘ummāl* (13:133, 134 # 36420); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (5:167, 168); Ibn Athīr, *Asad-ul-ghābah* (4:103); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:169; 5:464).

Ahmad bin Hambal in his book *Fadā'il-us-sahābah* (2:610 # 1042) has added the following words in the tradition related to 'Umar bin al-Khattāb (رضي الله عنه). The Prophet (ﷺ) said:

وَعَادَ مَنْ عَادَاهُ، وَانصَرَ مَنْ نصره، وَأحبَ مَنْ أحبّه.

قال شعبة: أو قال: و ابغض من أبغضه.

(O Allāh!) Be the enemy of one who is his ('Alī's) enemy, and help him who helps him, and love him who loves him.

Shu'bah says that the Prophet (ﷺ) said in its place, "Bear malice towards him who bears malice towards ('Alī)."

Manāwī has written in *Fayd-ul-qadīr* (6:217) that when Abū Bakr (رضي الله عنه) and 'Umar (رضي الله عنه) had heard the Prophet's saying — One who has me as his master has 'Alī as his master — they said to 'Alī (رضي الله عنه) : O son of Abū Tālib! You have become the master of every male and female believer, morning and evening (for ever).”

Dhahabī has said in *Siyar a'lām-in-nubalā'* (2:623, 624) that 'Umar (رضي الله عنه) uttered the words:

هنيئا لك يا علي!

O 'Alī! Congratulations.

**Hadīth No. 6**

عن ابن بريدة عن أبيه، قال: قال رسول الله صلى الله عليه وآله وسلم: من كنت وليه فعليّ وليه.

“Ibn Buraydah has attributed it to his father: Allāh’s Messenger (ﷺ) said: One who has me as his guardian has ‘Alī as his guardian.”<sup>1</sup>



1. Ahmad bin Hambal narrated it in *al-Musnad* (5:361), and *Fadā'il-us-sahābah* (2:563 # 947); Ibn Abī 'Āsim, *as-Sunnah* (pp.601, 603 # 1351, 1366); Hākim, *al-Mustadrak* (2:131 # 2589); Ibn Abī Shaybah, *al-Musannaf* (12:57 # 12114); Tabarānī, *al-Mu'jam-ul-kabīr* (5:166 # 4968), *al-Mu'jam-ul-awsat* (3:100, 101 # 2204); Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:143); Haythamī, *Majma'uz-zawā'id* (9:108); and Hindī in *Kanz-ul-'ummāl* (11:602 # 32905).

The same tradition has been reproduced by Hindī in *Kanz-ul-'ummāl* (15:168, 169 # 36511), using slightly different words and he says that it has been narrated by Ibn Rāhawayh and Ibn Jarīr.

Ibn 'Asākir narrated it through Fātimah (رضي الله عنها) also in *Tārīkh Dimashq al-kabīr* (45:142).

**Hadīth No. 7**

عن زيد بن أرقم رضي الله عنه، قال: لما رجع رسول الله صلى الله عليه وآله وسلم من حجة الوداع، ونزل غدِير خم، أمر بدوحات فقم، فقال: كأنني قد دعيت فأجبت، إني قد تركت فيكم الثقلين، أحدهما أكبر من الآخر: كتاب الله تعالى، وعترتي، فانظروا كيف تخلفوني فيهما، فإنهما لن يتفرقا حتى يردا علي الحوض. ثم قال: إن الله عز وجل مولاي، وأنا مولى كل مؤمن. ثم أخذ بيد علي رضي الله عنه، فقال: من كنت مولاه فهذا وليه، اللهم! وال من والاه، وعاد من عاداه.

“It is narrated by Zayd bin Arqam (رضي الله عنه): When Allāh’s Messenger (ﷺ) was returning after the Hajjat-ul-wadā‘, he stayed at Ghadīr Khum. He commanded that a canopy should be put up and so it was done. Then he said: It seems as if I am about to breathe my last which I shall accept. Indeed, I am leaving two important things in your midst which exceed each other in importance: One (is) Allāh’s Book and the other (is) my progeny. Now it is to be seen how do you treat both of them after me and they will not be separated from each other, and they will appear before me at the Fountain of *kawthar*. Then added: Surely Allāh (ﷻ) is my Master and I am the master of every believer. Then, holding ‘Alī’s hand, he said: One who has me as his master has this (‘Alī) as his guardian. O Allāh! Befriend him who befriends him (‘Alī) and be the enemy of one who is his enemy.”<sup>1</sup>

1. Hākīm narrated it in *al-Mustadrak* (3:109 # 4576); Nasā’ī, *as-Sunan-ul-kubrā* (5:45, 130 # 8148, 8464); Tabarānī, *al-Mu‘jam-ul-kabīr* (5:166 # 4969); and Ibn Abī ‘Āsim related it briefly in *as-Sunnah* (p.644 # 1555).

Nasā’ī related it with a sound chain of authorities in *Khasā’is amīr-il-mu‘minīn ‘Alī bin Abī Tālib* (pp.84, 85 # 76).

Abū Mahāsīn copied it in *al-Mu‘tasar min-al-mukhtasar min Mashkal-il-āthār* (2:301).

**Hadīth No. 8**

عن ابن واثلة أنه سمع زيد بن أرقم رضي الله عنه، يقول: نزل رسول الله صلى الله عليه وآله وسلم بين مكة والمدينة عند شجرات خمس دوحات عظام، فكنس الناس ما تحت الشجرات، ثم راح رسول الله صلى الله عليه وآله وسلم عشية، فصلى، ثم قام خطيباً، فحمد الله وأثنى عليه، وذكر ووعظ، فقال ما شاء الله أن يقول، ثم قال: أيها الناس! إني تارك فيكم أمرين، لن تضلوا إن اتبعتموهما، وهما كتاب الله، وأهل بيتي عترتي، ثم قال: أتعلمون إني أولى بالمؤمنين من أنفسهم؟ ثلاث مرات، قالوا: نعم. فقال رسول الله صلى الله عليه وآله وسلم: من كنت مولاه فعلي مولاه.

“Ibn Wāthilah is reported to have heard from Zayd bin Arqam (رضي الله عنه) that the Prophet (ﷺ) was camping between Makkah and Medina near five dense trees. The people cleaned the place under the trees and he rested there for some time. He offered the prayer and then stood up to address the people. He praised Allāh (ﷻ), gave some advice to the audience and then said whatever Allāh (ﷻ) wanted him to say. He said: O people! I am leaving two things with you. You will never go astray as long as you follow them and these (two things) are Allāh’s Book and my progeny. He then added: Don’t you know I am nearer than the lives of the believers? He repeated it three times. Everyone said: yes. Then he said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

1. Hākim related it in *al-Mustadrak* (3:109, 110 # 4577); Hindī, *Kanz-ul-‘ummāl* (1:381 # 1657); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:164); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:168).

**Hadīth No. 9**

عن زيد بن أرقم رضي الله عنه، قال: خرجنا مع رسول الله صلى الله عليه وآله وسلم حتى انتهينا إلى غدیر خم، فأمر بروح فكسح في يوم ما أتى علينا يوم كان أشدّ حرّاً منه، فحمد الله وأثنى عليه، وقال: يا أيها الناس! أنه لم يبعث نبي قط إلا ما عاش نصف ما عاش الذي كان قبله، وإنّي أوشك أن أدعى فأجيب، وإنّي تارك فيكم ما لن تضلوا بعده كتاب الله عز وجل. ثم قام فأخذ بيد علي رضي الله عنه، فقال: يا أيها الناس! من أولى بكم من أنفسكم؟ قالوا: الله ورسوله أعلم. أأست أولى بكم من أنفسكم؟ قالوا: بلى. قال: من كنت مولاه فعلي مولاه.

“Zayd bin Arqam (رضي الله عنه) narrates: We set out with Allāh’s Messenger (ﷺ) until we reached Ghadīr Khum. He commanded that a canopy should be put up. He looked tired on that day and it was a very hot day. He praised Allāh (ﷻ) and then said: O people, out of the prophets Allāh (ﷻ) sent, each new prophet had a life span half as much as that of his predecessor, and it seems to me that soon I may be called (to breathe my last) which I shall accept. I am leaving in your midst something that will never let you go astray, and that is the Book of Allāh (ﷻ). Then he stood up, held ‘Alī’s hand and said: O people, who is he who is nearer than your lives? All of them said: Allāh (ﷻ) and His Messenger (ﷺ) know better. (Then added:) Am I not nearer than your lives? They said: Why not! He said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

1. Hākim graded it *sahīh* (sound) according to the conditions of Bukhārī and Muslim in *al-Mustadrak* (3:533 # 6272) and Dhahabī confirmed its soundness. Tabarānī transmitted it in *al-Mu‘jam-ul-*

**Hadīth No. 10**

عن سعد بن أبي وقاص رضي الله عنه، قال: لقد سمعت رسول الله صلى الله عليه وآله وسلم يقول في علي رضي الله عنه ثلاث خصال، لأن يكون لي واحدة منهن أحب إلي من حمر النعم:

سمعتة يقول: إنه بمنزلة هارون من موسى، إلا أنه لا نبي بعدي، وسمعتة يقول: لأعطين الراية غدا رجلا يحب الله ورسوله، ويحبه الله ورسوله، وسمعتة يقول: من كنت مولاه فعلي مولاه.

“Sa‘d bin Abī Waqās (رضي الله عنه) says that he heard Allāh’s Messenger (صلى الله عليه وآله وسلم) describe three qualities of ‘Alī (رضي الله عنه). Had I possessed anyone of them, it would have been dearer to me than red camels.

“I heard him say: Indeed, he (‘Alī) is in my place as Hārūn was in Mūsā’s place, but there is no prophet after me. And I heard him say: Today I shall bestow the flag on the person who loves Allāh (صلى الله عليه وآله وسلم) and His Messenger (صلى الله عليه وآله وسلم), and Allāh (صلى الله عليه وآله وسلم) and His Messenger (صلى الله عليه وآله وسلم) love him too. And I heard him say: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

*kabīr* (5:171,172 # 4986); and Hindī in *Kanz-ul-‘ummāl* (11:602 # 32904).

1. Nasā’ī narrated it with sound chain of transmission in *Khasā’is amīr-il-mu‘minīn ‘Alī bin Abī Tālib* (pp.33, 34, 88 # 10, 80); and Hindī related it in *Kanz-ul-‘ummāl* (15:163 # 36496) through ‘Āmir bin Sa‘d with the addition of a few words.

Shāshī narrated it through ‘Āmir bin Sa‘d bin Abī Waqās in *al-Musnad* (1:165, 166 # 106).

Ibn ‘Asākir narrated it through ‘Āmir bin Sa‘d and Sa‘d bin Abī Waqās in *Tārīkh Dimashq al-kabīr* (45:88).

**Hadīth No. 11**

أخرج سفيان بن عيينة... عن سعد بن أبي وقاص رضي الله عنه (في مناقب علي رضي الله عنه), إن له لمناقب أربع: لأن يكون لي واحدة منهن أحب إلي من كذا وكذا, ذكر حمر النعم.

قوله صلى الله عليه وآله وسلم: لأعطين الراية. وقوله صلى الله عليه وآله وسلم: بمنزلة هارون بن موسى. وقوله صلى الله عليه وآله وسلم: من كنت مولاه, ونسي سفيان الرابعة.

“Sufyān bin ‘Uyaynah (in praise of ‘Alī (ﷺ)) relates it from Sa‘d bin Abī Waqās (رضي الله عنه) that of the four qualities of ‘Alī (ﷺ) if I possessed anyone of them, I would have held it dearer than such and such, even the red camels. (The four qualities were as follows:) (first quality) he was blessed with the flag (on the occasion of the battle of Khaybar; (second quality is) the Prophet’s saying about him (that they are related) as Hārūn and Mūsā (were related); (third quality is) the Prophet’s saying about him that one who has me as his master (has ‘Alī as his master). (The sub-narrator) Sufyān bin ‘Uyaynah did not remember the fourth quality.”<sup>1</sup>

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1. Ibn Abī ‘Āsim related it in *as-Sunnah* (p.607 # 1385); and Diyā’ Maqdisī in *al-Ahādīth-ul-mukhtārah* (3:151 # 948).  
Ahmad bin Hambal related it with a *ḥaṣṣ* (*hasan*) chain of authorities in *Fadā’il-us-sahāhah* (2:643 # 1093).  
Ibn ‘Asākir narrated this tradition through Sa‘d bin Abī Waqās who mentioned the four qualities in detail in *Tārīkh Dimashq al-kabīr* (45: 89-91).

**Hadīth No. 12**

عن عبد الرحمن بن سابط (في مناقب علي رضي الله عنه), قال: قال سعد رضي الله عنه: سمعت رسول الله صلى الله عليه وآله وسلم يقول في علي رضي الله عنه ثلاث خصال, لأن يكون لي واحدة منهن أحب إلي من الدنيا وما فيها, سمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه, وأنت مني بمنزلة هارون من موسى, ولأعطين الراية.

“Abd-ur-Rahmān bin Sābit (in praise of ‘Alī (ﷺ)) relates that Sa’d (ﷺ) said: I heard Allāh’s Messenger (ﷺ) describe three of ‘Alī’s qualities that if I am blessed with anyone of them I would hold it dearer than the world and its contents. I heard Allāh’s Messenger (ﷺ) say: One who has me as his master (has ‘Alī as his master), and you are in my place as Hārūn was in place of Mūsā, and I shall bestow the flag on him (who is a friend of Allāh (ﷻ) and His Messenger (ﷺ)), and Allāh (ﷻ) and His Messenger (ﷺ) are his friends).”<sup>1</sup>

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1. Ibn Abī ‘Āsim related it in *as-Sunnah* (p.608 # 1386); Ibn Abī Shaybah, *al-Musannaf* (12:61 # 12127); and Diyā’ Maqdisī declared its chain of transmission *sahīh* (sound) in *al-Ahādīth-ul-mukhtārah* (3:207 # 1008).

Ibn ‘Asākir narrated it in *Tārīkh Dimashq al-kabīr* (45:88,89).

**Hadīth No. 13**

عن رفاعة بن إياس الضبي، عن أبيه، عن جده، قال: كنا مع علي رضي الله عنه يوم الجمل، فبعث إلى طلحة بن عبيد الله أن القني، فأتاه طلحة رضي الله عنه، فقال: نشدتك الله! هل سمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه، اللهم! وال من ولاه، وعاد من عاداه؟ قال: نعم. قال: فلم تقاؤني؟ قال: لم أذكر. قال: فانصرف طلحة رضي الله عنه.

“Rifā‘ah bin Iyās ad-Dabbī relates on the authority of his father who relates it on the authority of his grandfather. He said: We were with ‘Alī (ﷺ) on the day of the Battle of Jamal. He sent a message for Talhah bin ‘Ubaydullāh (رضي الله عنه) who called on him. He said: I make you swear by Allāh! Have you heard from the Messenger of Allāh (ﷺ): One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him and be his enemy who is his enemy. Talhah (رضي الله عنه) said: Yes. ‘Alī (ﷺ) said: Then why do you battle with me? Talhah (رضي الله عنه) said: I did not remember it. The narrator said: (After this) Talhah (رضي الله عنه) went back.”<sup>1</sup>

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1. Hākim narrated it in *al-Mustadrak* (3:371 # 5594), Bayhaqī, *al-I’tiqād wal-hidāyah ilā sabīl-ir-rishād ‘alā madhhab-is-salaf wa ashāb-il-hadīth* (p.373); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (27:76); Hindī, *Kanz-ul-‘ummāl* (11:332 # 31662); and Haythamī said in *Majma‘-uz-zawā‘id* (9:107) that this tradition has been narrated by Bazzār through Nadhīr.

**Hadīth No. 14**

عن بريدة، قال: غزوتُ مع علي رضي الله عنه اليمن، فرأيت منه جفوة، فلما قدمتُ على رسول الله صلى الله عليه وآله وسلم، ذكرتُ عليا، فتنقصته، فرأيت وجه رسول الله صلى الله عليه وآله وسلم يتغير، فقال: يا بريدة! ألسنتُ أولى بالمؤمنين من أنفسهم؟ قلت: بلى، يا رسول الله! قال: من كنت مولاه فعلي مولاه.

“It is narrated by Buraydah (رضي الله عنه): I took part in the Battle of Yemen with ‘Alī (رضي الله عنه) and I had a complaint against him. When I went to see the Prophet (ﷺ) returning from war), I mentioned ‘Alī in rather improper words. I saw that the Prophet’s face had flushed, and he said: O Buraydah! Am I not nearer than the lives of the believers? I said: why not, O Messenger of Allāh! At this, he said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

1. Ahmad bin Hambal related it in *al-Musnad* (5:347), and *Fadā'il-us-sahābah* (2:584, 585 # 989); Nasā'ī, *as-Sunan-ul-kubrā* (5:130 # 8465), *Khasā'is amīr-il-mu'minīn 'Alī bin Abī Tālib* (p. 86 # 78), and *Fadā'il-us-sahābah* (p.14 # 42); Hākīm, *al-Mustadrak* (3:110 # 4578); Ibn Abī Shaybah, *al-Musannaḥ* (12:84# 12181); Ibn Abī 'Āsim, *al-Āhad wal-mathānī* (4:325, 326); Shāshī, *al-Musnad* (1:127); Tabarānī, *al-Mu'jam-ul-awsat* (1:229 # 348); Muhib Tabarī, *ar-Riyād-un-nadrah fī manāqib-il-'ashrah* (3:128); Abū 'Ulā, *Tuhfat-ul-ahwadhī* (10:147); Abū Nu'aym, *Hilyat-ul-awliyā' wa tabaqāt-ul-asfiyā'* (4:23); Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:142, 146-8); and Hindī in *Kanz-ul-'ummāl* (13:134 # 36422).

Ibn Kathīr said in *al-Bidāyah wan-nihāyah* (4:168; 5:457) that the tradition narrated by Nasā'ī has a sound chain of succession (*isnāduhū jayyid qawī*) and all of its narrators are of integrity (*rijālūhū thiqah*).

**Hadīth No. 15**

عن ميمون أبي عبد الله، قال: قال زيد بن أرقم رضي الله عنه وأنا أسمع: نزلنا مع رسول الله صلى الله عليه وآله وسلم بواد يقال له وادي خم، فأمر بالصلاة، فصلاها بهجير. قال: فخطبنا وظلل لرسول الله صلى الله عليه وآله وسلم بثوب على شجرة سمرة من الشمس، فقال: أستم تعلمون أو لستم تشهدون أني أولى بكل مؤمن من نفسه؟ قالوا: بلى. قال: فمن كنت مولاه فإن علياً مولاه، اللهم! عاد من عاداه، ووال من والاه.

“Maymūn Abū ‘Abdullāh describes that he heard Zayd bin Arqam (رضي الله عنه) say: We came down to a valley, named the valley of Khum, with the Messenger of Allāh (ﷺ). So he commanded the people to gather for the prayer and led the congregation in terrible heat. Then he delivered the sermon, and a shade was improvised by hanging a piece of cloth from the tree to protect the Messenger of Allāh (ﷺ) from the heat of the sun. He said: Don’t you know or bear witness (to it) that I am nearer than the life of every believer? The people said: why not! He said: so one who has me as his master has ‘Alī as his master. O Allāh! Be you his enemy who is his (‘Alī’s) enemy and be you his friend who befriends him.”<sup>1</sup>

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1. Ahmad bin Hambal related it in *al-Musnad* (4:372); Bayhaqī, *as-Sunan-ul-kubrā* (5:131); Haythamī, *Majma‘-uz-zawā‘id* (9:104); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:166); and Hindī in *Karz-ul-‘ummāl* (13:157 # 36485).

Tabarānī transmitted it through another chain of transmission in *al-Mu‘jam-ul-kabīr* (5:195 # 5068).

Ibn Kathīr graded its chain of authorities fine (*jayyid*) in *al-Bidāyah wan-nihāyah* (4:172), and its men are those of *thiqah* (trustworthy) *hadīth*.

**Hadīth No. 16**

عن عطية العوفي, قال: سألت زيد بن أرقم رضي الله عنه, فقلت له: أن ختنا لي حدثني عنك بحديث في شأن علي رضي الله عنه يوم غدیر خم, فانا أحب أن أسمع منك, فقال: إنكم معشر أهل العراق فيكم ما فيكم, فقلت له: ليس عليك مني بأس, فقال: نعم, كنا بالجحفة, فخرج رسول الله صلى الله عليه وآله وسلم إلينا ظهرا وهو آخذ بعضد علي رضي الله عنه, فقال: يا أيها الناس! أستم تعلمون أني أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه. قال: فقلت له: هل قال: اللهم! وال من والاه, وعاد من عاداه؟ قال: إنما أخبرك كما سمعت.

“It is narrated by ‘Atiyyah al-‘Afwī. He says: I asked Zayd bin Arqam (رضي الله عنه): I have a son-in-law who relates a *hadīth* in praise of ‘Alī (رضي الله عنه) based on your narration on the day of Ghadīr Khum. I want to hear it (directly) from you. Zayd bin Arqam (رضي الله عنه) said: you are a native of Iraq. May you persist in your habits! So I said: you will not receive any torture from me. (At this) he said: we were at the spot of Juhfah that at the time of *zuhr* (noon prayer) the Prophet (ﷺ), holding ‘Alī’s hand, came out. He said: O people! Don’t you know that I am even nearer than the lives of the believers? They said: why not! Then he said: one who has me as his master has ‘Alī as his master. ‘Atiyyah said: I inquired further: Did he also say this: O Allāh! Be his friend who befriends him (‘Alī) and be his enemy who is his enemy? Zayd ibn Arqam said: I have told you all that I had heard.”<sup>1</sup>

1. Ahmad bin Hambal related it in *al-Musnad* (4:368), and *Fadā'il-us-sahābah* (2:586 # 992); Tabarānī, *al-Mu'jam-ul-kabīr* (5:195 # 5070); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:165); and Hindī in *Kanz-ul-'ummāl* (13:105 # 36343).

## Hadīth No. 17

عن جابر بن عبد الله رضي الله عنهما, قال: كنا بالجحفة بغدير خم, إذا خرج علينا رسول الله صلى الله عليه وآله وسلم, فأخذ بيد علي رضي الله عنه, فقال: من كنت مولاه فعلي مولاه.

“It is narrated by Jābir bin ‘Abdullāh (رضي الله عنهما) that when we were at Ghadīr Khum in Juhfah, the Messenger of Allāh (ﷺ) came out, then, holding ‘Alī’s hand, he said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

Nasā’ī has narrated this tradition through Sa’d in *Kasā’is amīr-il-mu’minīn ‘Alī bin Abī Tālib* (p.97 # 92) with a slight difference in the use of words.

Haythamī has referred to it in *Majma‘-uz-zawā’id* (9:107) that it has been narrated by Bazzar and its narrators are reliable (*thiqah*).

Maymūn Abū ‘Abdullāh describes that Zayd bin Arqam (رضي الله عنه) related this tradition when someone asked him about ‘Alī (رضي الله عنه), and Hindī has reproduced this tradition in *Kanz-ul-ummāl* (13:104, 105 # 36342).

1. Ibn Abī Shaybah related it in *al-Musannaʿ* (12:59 # 12121); Hindī, *Kanz-ul-ummāl* (13:137 # 32433); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:169, 170, 172); and Ibn Kathīr has written in *al-Bidāyah wan-nihāyah* (4:173) that Dhahabī has graded it *fair* (*hasan*).

Dhahabī narrated it through ‘Abdullāh bin Muhammad bin ‘Aqīl in *Siyar a’lām-in-nubalā’*, (7:570, 571), who said, “‘Alī bin Husayn, Muhammad bin Hanafīyah, Abū Ja’far and I were at Jābir’s house.” Dhahabī says that the text of the tradition is successive.

**Hadīth No. 18**

عن علي أن النبي صلى الله عليه وآله وسلم قام بحفرة الشجرة بخم، وهو آخذ بيد علي رضي الله عنه، فقال: أيها الناس! أستم تشهدون أن الله ربكم؟ قالوا: بلى. قال: أستم تشهدون أن الله ورسوله أولى بكم من أنفسكم؟ قالوا: بلى، وأن الله ورسوله مولاكم؟ قالوا: بلى. قال: فمن كنت مولاه فإن هذا مولاه.

“It is narrated by ‘Alī that the Holy Prophet (ﷺ) was standing under a tree at Khum and he was holding ‘Alī’s hand. He said: O people! Don’t you bear witness that Allāh (ﷻ) and His Messenger (ﷺ) are even nearer than your lives? They said: Why not! (Then he added: Don’t you bear witness) that Allāh (ﷻ) and His Messenger are your masters. They said: Why not! He said: One who has me as his master has this (‘Alī) as his master.”<sup>1</sup>

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1. Ibn Abī ‘Āsim related it in *as-Sunnah* (p. 603 # 1360); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:161, 162); and Hindī has said in *Kanz-ul-‘ummāl* (13:140 # 36441) that Ibn Rāhawayh, Ibn Jarīr, Ibn Abī ‘Āsim and Mahāmilī narrated it in *Amālī*, and graded it *sahīh* (sound).

**Hadīth No. 19**

عن حذيفة بن أسيد الغفاري رضي الله عنه... فقال صلى الله عليه وآله وسلم: يا أيها الناس! إني قد نبأني اللطيف الخبير أنه لم يعمر نبي إلا نصف عمر الذي يليه من قبله، وإني لأظن أني يوشك أن أدعي فأجيب، وإني مسؤول، وإنكم مسؤولون، فماذا أنتم قائلون؟ قالوا: نشهد أنك قد بلغت وجاهدت ونصحت، فجزاك الله خيرا. فقال: أليس تشهدون أن لا إله إلا الله، وأن محمدا عبده ورسوله، وأن جنته حق، وناره حق، وأن الموت حق، وأن البعث بعد الموت حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور؟ قالوا: بلى، نشهد بذلك. قال: اللهم! أشهد. ثم قال: أيها الناس! إن الله مولاي وأنا مولى المؤمنين، وأنا أولى بهم من أنفسهم، فمن كنت مولاه فهذا مولاه — يعني عليا — اللهم! وال من والاه، وعاد من عاداه. ثم قال: يا أيها الناس إني فرطكم وإنكم واردون علي الحوض، حوض أعرض ما بين بصرى وصنعاء، فيه عدد النجوم قدحان من فضة، وإني سألتكم حين تردون علي عن الثقلين، فانظروا كيف تخلفوني فيهما، الثقل الأكبر كتاب الله عز وجل سبب طرفه بيد الله وطرفه بأيديكم، فاستمسكوا به لا تضلوا ولا تبدلوا، وعترتي أهل بيتي، فإنه قد نبأني اللطيف الخبير أنهما لن ينقضيا حتى يرادا علي الحوض.

“It is narrated by Hudhayfah bin Usayd al-Ghifārī (رضي الله عنه)... He (ﷺ) said: O people! I have been told by a highly reliable source that Allāh (ﷻ) gave every prophet half the life span of his predecessor and I apprehend I shall (soon) receive the call and I shall accept it. I shall be

asked (about my responsibilities) and you will (also) be asked (about me). What do you say (about this)? They said: we bear witness that you struggled hard to groom us in the faith and taught us virtuous things. May Allāh (ﷺ) bless you with a noble reward! He said: Don't you bear witness that there is no god but Allāh (ﷻ) and Muhammad is Allāh's servant and His Messenger; Paradise and Hell are a reality and life after death is a reality and there is no doubt about the Day of Judgement and Allāh (ﷻ) will raise us again from the graves? All of them replied: why not! We bear witness to all this. He said: O Allāh! Be you a witness. He said: O people! Surely Allāh is my master and I am the master of all believers and I am nearer than their lives. One who has me as his master has 'Alī as his master. O Allāh! Be his friend who befriends him and be his enemy who is his ('Alī's) enemy. O people! I am to leave before you and you will meet me at the Fountain (of *kawthar*). This fountain is even wider than the distance between Basra and San'ā'. It has silver bowls as big as the stars. When you come to me, I will ask you about two highly important things. It is to be seen how you treat them in my absence. The first important thing is Allāh's Book which is related in one aspect to Allāh (ﷻ) and, in another aspect, to His servants. If you hold on to it firmly, you will neither go astray nor deviate (from truth); and (the second important thing) is my progeny, that is, the members of my family. Hold on to them. The highest authority has told me that surely these two will never deviate from the truth and they will meet me at the Fountain."<sup>1</sup>

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1. Tabarānī related it in *al-Mu'jam-ul-kabīr* (3:67, 180, 181 # 2683, 3052; 5:166, 167 # 4971); Haythamī, *Majma'-uz-zawā'id* (9:164, 165); Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:166, 167); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:463); and Hindī in *Kanz-ul-'ummāl* (1:188, 189 # 957, 958).

Ibn 'Asākir related it from Sa'd also in *Tārīkh Dimashq al-kabīr* (45:169).

**Hadīth No. 20**

عن جرير رضي الله عنه، قال: شهدنا الموسم في حجة مع رسول الله صلى الله عليه وآله وسلم، وهي حجة الوداع، فبلغنا مكانا يقال له غدِير خم، فنأدى: الصلاة جامعة، فاجتمعنا المهاجرون والأنصار، فقام رسول الله صلى الله عليه وآله وسلم وسطنا، فقال: أيها الناس! بم تشهدون؟ قالوا: نشهد أن لا إله إلا الله. قال: ثم مه؟ قالوا: وأن محمدا عبده ورسوله. قال: فمن وليكم؟ قالوا: الله ورسوله مولانا. قال: من وليكم؟ ثم ضرب بيده على عضد علي رضي الله عنه، فأقامه فنزع عضده فأخذ بذراعيه، فقال: من يكن الله ورسوله موليا فإن هذا مولاه، اللهم! وال من والاه، وعاد من عاداه، اللهم! من أحبه من الناس فكن له حبيبا، ومن أبغضه فكن له مبغضا.

“It is narrated by Jarīr (رضي الله عنه) that at the occasion of Hajjat-ul-wadā‘ we were with the Messenger of Allāh (صلى الله عليه وآله وسلم). We reached a place called Ghadīr Khum. When the call came for congregational prayer, all the (Makkan) Immigrants and (Medinan) Helpers rallied there. Then the Prophet (صلى الله عليه وآله وسلم) stood between us and addressed us: O people! What witness do you bear? They said: We bear witness that there is no god but Allāh (صلى الله عليه وآله وسلم). He said: Then what? They said: Surely Muhammad (صلى الله عليه وآله وسلم) is His servant and Messenger. He said: then who is your guardian? They said: Allāh (صلى الله عليه وآله وسلم) and His Messenger. Then added: who else is your guardian? Then he made ‘Alī (رضي الله عنه) stand up by holding his hand and, holding (‘Alī’s) both arms said: This (‘Alī) is his master whose master is Allāh (صلى الله عليه وآله وسلم) and His Messenger. O Allāh! Be his friend who befriends him and be his enemy who is his (‘Alī’s) enemy. O Allāh! Love him who loves him (‘Alī) from among the people

and bear malice towards him who bears malice towards him (‘Alī).”<sup>1</sup>



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1. Tabarānī transmitted it in *al-Mu‘jam-ul-kabīr* (2:357 # 2505); Haythamī, *Majma‘-uz-zawā‘id* (9:106); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:179); and Hindī in *Kanz-ul-‘ummāl* (13:138, 139 # 36437).

**Hadīth No. 21**

عن عمرو بن ذي مر وزيد بن أرقم رضي الله عنهما,  
 قالوا: خطب رسول الله صلى الله عليه وآله وسلم يوم غدیر  
 خم، فقال: من كنت مولاه فعلي مولاه، اللهم! وال من والاه،  
 وعاد من عاداه، وانصر من نصره، وأعن من أعانه.

“Amr bin Dhī Mur (رضي الله عنه) and Zayd bin Arqam (رضي الله عنه) have narrated that the Prophet (ﷺ) delivered an address on the day of Ghadīr Khum. He said: One who has me as his master has ‘Alī as his master. O Allāh! Be his friend who befriends him and be his enemy who is his enemy, and help him who helps him and assist him who assists him.”<sup>1</sup>



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1. Tabarānī related it in *al-Muʿjam-ul-kabīr* (5:192 # 5059); Haythamī, *Majmaʿ-uz-zawāʿid* (9:104, 106); Hindī, *Kanz-ul-ummāl* (11:609 # 32946); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:170).

Nasāʾī has reproduced it in *Khasāʾis amīr-il-muʿminīn ʿAlī bin Abī Tālib* (pp.100,101 # 96) on the authority of ʿAmr Dhī Mur.

## Hadīth No. 22

Exegetes and *hadīth*-scholars have described the following narration in the mode of revelation of the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ.

*Today, I have perfected your religion for you.*<sup>1</sup>

عن أبي هريرة رضي الله عنه، قال: من صام يوم ثمان عشرة من ذي الحجة، كتب له صيام ستين شهرا، وهو يوم غدیر خم لما أخذ النبي صلى الله عليه وآله وسلم بيد علي بن أبي طالب رضي الله عنه، فقال: أأنت ولي المؤمنين؟ قالوا: بلى، يا رسول الله. قال: من كنت مولاه فعلي مولاه. فقال عمر بن الخطاب رضي الله عنه: بخ بخ لك يا ابن أبي طالب! أصبحت مولاي ومولى كل مسلم، فأنزل الله: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾.

“Abū Hurayrah (رضي الله عنه) has narrated that one who fasted on 18 Dhul-hijjah will receive a reward equal to 60 months of fasting. This was the day of Ghadīr Khum when the Prophet (صلى الله عليه وآله وسلم), holding ‘Alī bin Abī Tālib’s hand, said: Am I not the guardian of the believers? They said: why not, O messenger of Allāh! He said: One who has me as his master has ‘Alī as his master. At this ‘Umar bin al-Khattāb (رضي الله عنه) said: congratulations! O Ibn Abī Tālib! You are my master and (the master of) every Muslim. (On this occasion) Allāh revealed this verse: Today, I have perfected your religion for you.”<sup>2</sup>

1. Qur’ān (*al-Mā’idah*, the Table spread) 5:3.
2. Khatīb Baghdādī related it in *Tārīkh Baghdad* (8:290); Wāhidī, *Asbāb-un-nuzūl* (p.108); Rāzī, *at-Tafsīr-ul-kabīr* (11:139); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:176,177); Ibn Kathīr, *al-*

## Hadīth No. 23

Imām Rāzī comments on the mode of revelation of this verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ.

(O (honoured) Messenger! Whatever has been revealed to you from your Lord, convey (it all to the people).<sup>1</sup>)

نزلت الآية في فضل علي بن أبي طالب عليه السلام، ولما نزلت هذه الآية أخذ بيده، وقال: من كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه. فلقبه عمر رضي الله عنه، فقال: هنيئاً لك يا ابن أبي طالب! أصبحت مولاي ومولى كل مؤمن ومؤمنة. وهو قول ابن عباس والبراء بن عازب ومحمد بن علي رضي الله عنهم.

“This verse has been revealed to stress ‘Alī’s excellence, and when the verse was revealed, the Prophet (ﷺ) caught hold of ‘Alī’s hand and said: One who has me as his master has ‘Alī as his master. O Allāh! Be his friend who befriends him, and be his enemy who is his enemy. (Soon) after this, ‘Umar (رضي الله عنه) met him (‘Alī (رضي الله عنه))

*Bidāyah wan-nihāyah* (5:464); and Tabarānī in *al-Mu‘jam-ul-awsat* (3:324#).

Ibn ‘Asākir narrated it through Abū Sa‘īd al-Khudrī in *Tārīkh Dimashq al-kabīr* (45:179)

Suyūṭī said in *ad-Durr-ul-manthūr fī-tafsīr bil-ma‘thūr* (2:259) that the verse (5:3) revealed when the Prophet (ﷺ) said on the day of Ghadīr Khum:

من كنت مولاه فعلي مولاه.

One who has me as his master has ‘Alī as his master.

1. Qur’ān (*al-Mā‘idah*, the Table spread) 5:67.

and said: O Ibn Abī Tālib! I congratulate you, now you are my (master) and the master of every male and female believer.

“It has been narrated by ‘Abdullāh bin ‘Abbās, Barā’ bin ‘Āzib and Muhammad bin ‘Alī (ﷺ).”<sup>1</sup>



1. Rāzī related the tradition in *at-Tafsīr-ul-kabīr* (12:49, 50).

Ibn Abī Hātim Rāzī has copied Abū Sa‘īd al-Khudrī’s tradition from ‘Atiyyah al-‘Awfī in *Tafsīr-ul-Qur‘ān-il-‘azīm* (4:1172 # 6609) to point out that the verse (5:67) was revealed in praise of ‘Alī bin Abī Tālib (ﷺ).

The following also related the tradition:

- i. Wāhidī, *Asbāb-un-nuzūl* (p. 115).
- ii. Suyūṭī, *ad-Durr-ul-manthūr fit-tafsīr bil-ma’t’hūr* (2:298).
- iii. Ālūsī, *Rūh-ul-ma‘ānī* (6:193).
- iv. Shawkānī, *Fath-ul-qadīr* (2:60).

## Hadīth No. 24

Most of the *hadīth*-scholars have described the tradition given below in the mode of revelation of the verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ  
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ  
رَاكِعُونَ ۝

*(Surely your (helping) friend is Allāh and His Messenger and (along with them) are the believers who establish prayers, pay zakāh and bow down (in humility before Allāh (ﷻ)).<sup>1</sup>*

عن عمار بن ياسر رضي الله عنه، يقول: وقف على علي بن أبي طالب رضي الله عنه سائل وهو راكع في تطوع، فنزع خاتمه فأعطاه السائل، فأتى رسول الله صلى الله عليه وآله وسلم، فأعلمه ذلك، فنزلت على النبي صلى الله عليه وآله وسلم هذه الآية: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾ فقرأها رسول الله صلى الله عليه وآله وسلم، ثم قال: من كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه.

“It is narrated by ‘Ammār bin Yāsir (رضي الله عنه) that a beggar came up to ‘Alī (رضي الله عنه) and stood beside him. He was kneeling in prayer. He (the beggar) pulled out his ring and he gave the ring to the beggar. Then ‘Alī (رضي الله عنه) called on the Prophet (ﷺ) and told him the news. At this occasion, this verse was revealed to him: (Surely your (helping) friend is Allāh and His Messenger and (along with them) are the believers who establish prayers, pay *zakāh* and bow down (in humility before Allāh (ﷻ)). Allāh’s

1. Qur’ān (*al-Mā'idah*, the Table spread) 5:55.

Messenger (ﷺ) read out the verse and said: One who has me as his master has ‘Alī as his master. O Allāh! Be his friend who befriends him (‘Alī) and be his enemy who is his enemy.”<sup>1</sup>



1. Tabarānī related it in *al-Mu'jam-ul-awsat* (7:129, 130 # 6228), *al-Mu'jam-ul-kabīr* (4:174 # 4053; 5:195, 203, 204 # 5068, 5069, 5092, 5097), and in *al-Mu'jam-us-saghīr* (1:65).

Ahmad bin Hambal narrated it in *al-Musnad* (1:119; 4:372); Hākīm, *al-Mustadrak* (3:119, 371 # 4576, 5594); Diyā' Maqdisī, *al-Ahādīth-ul-mukhtārah* (2:106, 174 # 480, 553); Haythamī, *Majma'uz-zawā'id* (7:17), *Mawārid-uz-zam'ān* (p.544 # 2205); Ibn Athīr, *Asad-ul-ghābah fī ma'rīfat-is-sahābah* (2:362; 3:487); Hindī, *Kanz-ul-'ummāl* (11:332, 333 # 31662; 13:104, 169 # 36340, 36511); and Khatīb Baghdādī in *Tārīkh Baghdad* (7:377).

Hindī has written in *Kanz-ul-'ummāl* (11:609 # 32950): Tabarānī related this tradition from Abū Hurayrah (رضي الله عنه) and twelve Companions (رضي الله عنهم), and Imām Ahmad bin Hambal has related it from Abū Ayyūb al-Ansārī (رضي الله عنه) and a larger number of Companions (رضي الله عنهم). Hākīm has narrated it from ‘Alī (رضي الله عنه) and Talhah (رضي الله عنه) in *al-Mustadrak*. Imām Ahmad bin Hambal and Tabarānī have related this tradition from ‘Alī, Zayd bin Arqam and thirty Companions (رضي الله عنهم). Abū Nu‘aym has copied it from Sa‘d in *Fadāil-us-sahābah* and Khatīb Baghdādī has copied it from Anas (رضي الله عنه).

Khatīb Baghdādī has copied it in *Tārīkh Baghdad* (12:343) from ‘Abdullāh bin ‘Abbās (رضي الله عنه) along with the words:

من كنت مولاه فعلي مولاه.

*One who has me as his master has ‘Alī as his master.*

**Hadīth No. 25**

عن عمار بن ياسر رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: أوصي من آمن بي وصدقني بولاية علي بن أبي طالب، من تولاه فقد تولاني ومن تولاني فقد تولى الله عز وجل، ومن أحبه فقد أحبني ومن أحبني فقد أحب الله تعالى، ومن أبغضه فقد أبغضني ومن أبغضني فقد أبغض الله عز وجل.

“It is narrated by ‘Ammār bin Yāsir (رضي الله عنه) that the Messenger of Allāh (صلى الله عليه وآله وسلم) said: whoso believed me and endorsed me, I shall pass on to him the legacy of ‘Alī’s spiritual leadership. Anyone who regarded him as his guardian, he regarded me as his guardian, and anyone who regarded me as his guardian, he regarded Allāh (ﷻ) as his Guardian, and anyone who loved him (‘Alī), he loved me and one who loved me loved Allāh (ﷻ), and one who bore malice towards him (‘Alī) bore malice towards me and one who bore malice towards me bore malice towards Allāh (ﷻ).”<sup>1</sup>

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1. Haythamī has related this tradition from Tabarānī in *Majma‘-uz-zawā‘id* (9:108, 109) and has called its narrators credible (*thiqah*); and Hindī copied it in *Kanz-ul-‘ummāl* (11:611 # 32958).

Ibn ‘Asākir narrated it in *Tārīkh Dimashq al-kabīr* (45:181, 182).

**Hadīth No. 26**

عن علي رضي الله عنه، أن النبي صلى الله عليه وآله وسلم قال يوم غدیر خم: من كنت مولاه فعلي مولاه.

“It is narrated by ‘Alī ((ﷺ)) himself) that the Prophet (ﷺ) said on the day of Ghadīr Khum: One who has me as his master has ‘Alī as his master.”<sup>1</sup>



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1. Ahmad bin Hambal related it with a sound chain of authorities in *al-Musnad* (1:152), and *Fadā'il-us-sahābah* (2:705 # 1206); Ibn Abī 'Āsim, *as-Sunnah* (p.604 # 1369); Tabarānī, *al-Mu'jam-ul-awsat* (7:448 # 6878); Hindī, *Kanz-ul-'ummāl* (13:77, 168 # 32950, 36511); Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:161, 162, 163); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:171).

Haythamī, copying it in *Majma'uz-zawā'id* (9:107), has commented that its narrators are credible (*rijālūhū thiqah*).

## Hadīth No. 27

عن عبد الله بن بريدة الأسلمي رضي الله عنهما, قال:  
قال النبي صلى الله عليه وآله وسلم: من كنت وليه فإن عليا  
وليّه.

وفي رواية عنه: من كنت وليه فعلي وليّه.

“(Abdullāh bin Buraydah al-Aslamī رضي الله عنهما) relates that the Prophet (ﷺ) said: ‘Alī is indeed his guardian whose guardian I am.

“Another tradition is attributed to him (that the Prophet (ﷺ) said): ‘Alī is his guardian whose guardian I am.’”<sup>1</sup>

1. Hākim related it in *al-Mustadrak* (2:129, 130 # 2589); Ahmad bin Hambal, *al-Musnad* (5:350, 358, 361); Nasā'ī, *Khasā'is amūr-il-mu'minīn 'Alī bin Abī Tālib* (pp. 85, 86 # 77); ‘Abd-ur-Razzāq, *al-Musannaf* (11:225 # 20388); Ibn Abī Shaybah, *al-Musannaf* (12:84 # 12181); and Manāwī in *Fayd-ul-qadīr* (6:218).

Hākim is of the view that this tradition is quite compatible with the requirements of Bukhārī and Muslim for a *sahīh* (sound) *hadīth*, and narrated the tradition through another chain of transmission on the authority of Sa‘d bin ‘Ubaydah (رضي الله عنه) who has relied on the narration of Abū ‘Awānah. He has also narrated it briefly on the authority of Buraydah al-Aslamī (رضي الله عنه) at another place in *al-Mustadrak* (3:110 # 4578).

Abū Nu‘aym related it briefly with the words — من كنت مولاه — من كنت مولاه (one who has me as his master has ‘Alī as his master — in *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (4:23).

Ibn ‘Asākir related it in *Tārīkh Dimashq al-kabīr* (45:76).

Haythamī copied it in *Majma‘-uz-zawā‘id* (9:108) and said: Bazzar narrated it and its men are those of sound *hadīth* (*rijluluhū sahīh*)

Hindī related it briefly with the words — من كنت مولاه فعلي مولاه — من كنت مولاه فعلي مولاه (one who has me as his master has ‘Alī as his master) — in *Kanz-ul-‘ummāl* (11:602 # 32905).

**Hadīth No. 28**

The same tradition is narrated by Ibn Buraydah (رضي الله عنه) on the authority of his father in slightly different words that the Prophet (ﷺ) said:

ما بال أقوام ينتقصون عليا! من ينتقص عليا فقد تنقصني،  
ومن فارق عليا فقد فارقني، إن عليا مني وأنا منه، خلق من  
طينتي وخلق من طينة إبراهيم، وأنا أفضل من إبراهيم،  
نرية بعضها من بعض والله سميع عليم... وإنه وليكم من  
بعدي. فقلت: يا رسول الله! بالصحة ألا بسطت يدك حتى  
أبايعك على الإسلام جديدا؟ قال: فما فارقتك حتى بايعته على  
الإسلام.

“What will happen to the people who show rudeness to ‘Alī! (Beware) that anyone who is rude to ‘Alī is rude to me, and anyone who parted from ‘Alī parted from me. Surely ‘Alī is from me and I am from ‘Alī. He has been created from my clay and I have been created from Ibrāhīm’s clay and I have an edge over Ibrāhīm. Some of us are the children of others and Allāh (ﷻ) hears and knows all these things... And He is the guardian of all of you after me. (Buraydah (رضي الله عنه) describes that) I said: O Messenger of Allāh! Spare some of your time and extend your hand. I want to take the oath of reaffirming Islam at your hand. And I did not part from him, so much so that I reaffirmed my faith in Islam.”<sup>1</sup>

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1. Tabarānī narrated it in *al-Mu’jam-ul-awsat* (7:49, 50 # 6081); and Haythamī in *Majma’-uz-zawā’id* (9:128).

## Hadīth No. 29

عن عمرو بن ميمون رضي الله عنهما, قال ابن عباس رضي الله عنهما: قال (رسول الله صلى الله عليه وآله وسلم): من كنت مولاه فإن مولاه علي.

“Amr bin Maymūm (رضي الله عنهما) has attributed it to Ibn ‘Abbās (رضي الله عنهما) that the Messenger of Allāh (ﷺ) said: Surely one who has me as his master has ‘Alī as his master.”<sup>1</sup>

1. Ahmad bin Hambal narrated it in *al-Musnad* (1:331); Nasā’ī, *Khasā’is amīr-il-mu’minīn ‘Alī bin Abī Tālib* (pp. 44, 46 # 23); Hākim, *al-Musadrak* (3:132-134 # 4652); Tabarānī, *al-Mu’jam-ul-kabīr* (12:77, 78 # 12593); Haythamī, *Majma‘-uz-zawā’id* (9:119, 120); and Muhib Tabarī in *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:174, 175), and *Dhakhā’ir-ul-‘uqbā fī manāqib dhaw-il-qurbā* (pp.156-158).

The words of this tradition as recorded in *as-Sunnah* (pp.600,601 # 1351) by Ibn Abī ‘Āsim are as follows:

من كنت وليه فعلي وليه.

*Who has me as his guardian has ‘Alī as his guardian.*

The tradition narrated by Nasā’ī has a sound chain of succession.

Dhahabī graded Hākim’s narrated tradition as *sahīh* (sound).

Haythamī has said that it has been narrated by Ahmad and Tabarānī and its men are those of *sahīh* (sound) *hadīth* except Abū Balj Farāzī while he is *thiqah* (trustworthy).

**Hadīth No. 30**

(قال رسول الله صلى الله عليه وآله وسلم: ألا! إن الله وليي وأنا ولي كل مؤمن, من كنت مولاه فعلي مولاه.

“(The Prophet (ﷺ) said): Beware! Surely Allāh is my guardian and I am the guardian of every believer, (and) one who has me as his master has ‘Alī as his master.”<sup>1</sup>



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1. Hindī, while relating it in *Kanz-ul-'ummāl* (11:608 # 32945), has commented that this tradition has been narrated by Abū Nu'aym in *Fadā'il-us-sahābah* on the authority of Zayd bin Arqam (رضي الله عنه) and Barā' bin al-'Āzib (رضي الله عنه).

<sup>1</sup>Asqalānī also narrated it in *al-Isābah fī tamyīz-is-sahābah* (4:328).

**Hadīth No. 31**

عن أبي يزيد الأودي عن أبيه، قال: دخل أبو هريرة رضي الله عنه المسجد، فاجتمع إليه الناس، فقام إليه شاب، فقال: أنشدك بالله! أسمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه؟ قال: فقال: أشهد أني سمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه.

“Abū Yazīd al-Awdī has related it on the authority of his father that (once) Abū Hurayrah (رضي الله عنه) entered the mosque. The people gathered round him. One young man (from among them) stood up and said: I make you swear by Allāh and ask you: Have you heard the Messenger of Allāh (ﷺ) say that one who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī), and be his enemy who is his enemy. At this he said: I bear witness that I have heard the Messenger of Allāh (ﷺ) say this: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him and be his enemy who is his enemy.”<sup>1</sup>

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1. Abū Ya‘lā narrated it in *al-Musnad* (11:307 # 6423); Ibn Abī Shaybah, *al-Musannaf* (12:68 # 12141); Haythamī, *Majma‘-uz-zawā‘id* (9:105, 106); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:175); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:174).

**Hadīth No. 32**

عن أبي إسحاق, قال: سمعت سعيد بن وهب رضي الله عنه, قال: نشد علي الناس, فقام خمسة أو ستة من أصحاب النبي صلى الله عليه وآله وسلم, فشهدوا أن رسول الله صلى الله عليه وآله وسلم قال: من كنت مولاه فعلي مولاه.

“Abū Ishāq narrated that he heard Sa’īd bin Wahb say: ‘Alī (ﷺ) took oath from the people, at which five or six Companions (رضي الله عنهم) stood up and bore witness that Allāh’s Messenger (ﷺ) had said: One who has me as his master has ‘Alī as his master.’”<sup>1</sup>

1. Ahmad bin Hambal related it in *al-Musnad* (5:366), and *Fadā'il-us-sahābah* (2:598, 599 # 1021); Bayhaqī, *as-Sunan-ul-kubrā* (5:131); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:160); and Muhib Tabarī in *ar-Riyād-un-nadrah fī manāqib-il-'ashrah* (3:127).

Nasā'ī graded it *sahīh* (sound) in *Khasā'is amīr-il-mu'minīn 'Alī bin Abī Tālib* (p.90 # 83).

Diyā' Maqdisī narrated it with a sound chain of authorities in *al-Ahādīth-ul-mukhtārah* (2:105 # 479).

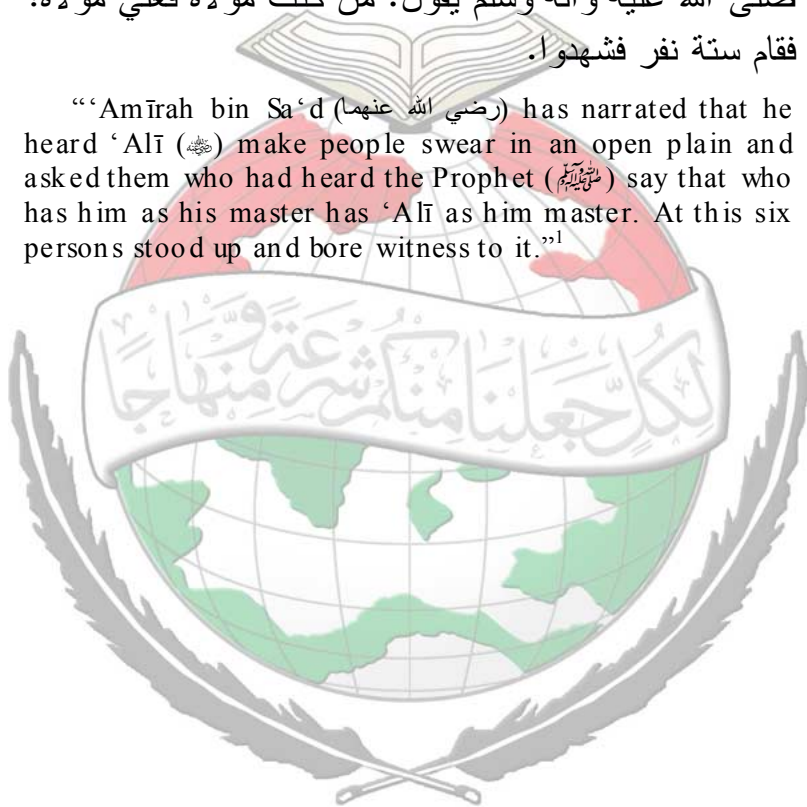
Haythamī related it in *Majma'-uz-zawā'id* (9:104) and declared that Ahmad's men are sound (*rijāluhū sahīh*).

Ibn Kathīr said in *al-Bidāyah wan-nihāyah* (4:170; 5:462) that its chain of authorities is *jayyid* (fine).

### Hadīth No. 33

عن عميرة بن سعد رضي الله عنهما، أنه سمع علياً رضي الله عنه وهو ينشد في الرحبة: من سمع رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه؟ فقام ستة نفر فشهدوا.

“Amīrah bin Sa‘d (رضي الله عنهما) has narrated that he heard ‘Alī (ﷺ) make people swear in an open plain and asked them who had heard the Prophet (ﷺ) say that who has him as his master has ‘Alī as his master. At this six persons stood up and bore witness to it.”<sup>1</sup>



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1. Nasā'ī related it in *Khasā'is amīr-il-mu'minīn 'Alī bin Abī Tālib* (pp.89, 91 # 82, 85); Tabarānī, *al-Mu'jam-ul-awsat* (3:134 # 2275); Bayhaqī, *as-Sunan-ul-kubrā* (5:132); and Mizzī in *Tahdhīb-ul-kamāl* (22:397, 398).

Ibn 'Asākir's narration in *Tārīkh Dimashq al-kabīr* (45:159) has eighteen witnesses.

Tabarānī related it in *Mu'jam-us-saghīr* (1:64, 65) and it had twelve witnesses, including Abū Hurayrah, Abū Sa'īd and Anas bin Mālik (رضي الله عنه). Haythamī copied in *Majma'-uz-zawā'id* (9:108).

**Hadīth No. 34**

عن أبي الطفيل، عن زيد بن أرقم رضي الله عنه، قال: نشد علي الناس: من سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدیر خم: أستم تعلمون أني أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه؟ فقام اثنا عشر رجلاً فشهدوا بذلك.

“Abū Tufayl narrated it on the authority of Zayd bin Arqam (رضي الله عنه) that ‘Alī (رضي الله عنه) asked people on oath who among them had heard the Messenger of Allāh (ﷺ) say on the day of Ghadīr Khum: Don’t you know that I am nearer than the lives of the believers? They said: Why not! He said: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy. (At Alī’s conversation,) twelve persons stood up and bore witness to this incident.”<sup>1</sup>

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1. Tabarānī related it in *al-Mu’jam-ul-awsat* (2:576 # 1987); Haythamī, *Majma’-uz-zawā’id* (9:106); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:157, 158); Muhib Tabarī, *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:127); Hindī, *Kanz-ul-‘ummāl* (13:157 # 36485); and Shawkānī in *Darr-us-sahābah* (p.211).

**Hadīth No. 35**

عن سعيد بن وهب وعن زيد بن يثيع رضي الله عنهما، قالوا: نشد علي رضي الله عنه الناس في الرحبة من سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدير خم إلا قام. قال: فقام من قبل سعيد ستة ومن قبل زيد ستة، فشهدوا أنهم سمعوا رسول الله صلى الله عليه وآله وسلم يقول لعلي رضي الله عنه يوم غدير خم: أليس الله أولى بالمؤمنين؟ قالوا: بلى. قال: اللهم! من كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه.

‘Sa‘īd bin Wahb and Zayd bin Yuthay‘ (رضي الله عنهما) narrate that ‘Alī (ﷺ) made people swear in an open plain and asked anyone to stand up who had heard the Prophet (ﷺ) say something on the day of Ghadīr Khum. The narrator says: Six (men) from Sa‘īd’s side and six from Zayd’s side stood up and bore witness that they had heard the Prophet (ﷺ) say about ‘Alī (ﷺ) on the day of Ghadīr Khum: Is Allāh not nearer than the lives of the believers? The people said: Why not! Then he said: O Allāh! One who has me as his master has ‘Alī as his master. O Allāh! Be you his friend who befriends him (‘Alī), and be his enemy who is his (‘Alī’s) enemy.”<sup>1</sup>

1. Ahmd bin Hambal related it in *al-Musnad* (1:118); Ibn Abī Shaybah, *al-Musannaf* (12:67 # 12140); Tabarānī, *al-Mu‘jam-ul-awsat* (3:69, 134 # 2130, 2275), *al-Mu‘jam-us-saghīr* (1:65); Diyā‘ Maqdisī, *al-Ahādīth-ul-mukhtārah* (2:105, 106 # 480); Abū Nu‘aym, *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (5:26); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:160); and Hindī in *Kanz-ul-ummāl* (13:157 # 36485).

Nasā’ī narrated it with sound (*sahīh*) chain of authorities in *Khasā’is amīr-il-mu’minīn ‘Alī bin Abī Tālib* (pp.90, 100 # 84, 95).

Haythamī said in *Majma‘-uz-zawā’id* (9:107,108) that Tabarānī’s chain of authorities is *hasan* (fair).

**Hadīth No. 36**

عن عبد الرحمن بن أبي ليلى، قال: شهدت علياً رضي الله عنه في الرحبة ينشد الناس: أنشد الله! من سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدِير خم: من كنت مولاه فعلي مولاه؟ لما قام فشهد. قال عبد الرحمن: فقام اثنا عشر بدرياً كأنني أنظر إلي أحدهم، فقالوا: نشهد أنا سمعنا رسول الله صلى الله عليه وآله وسلم يقول يوم غدِير خم: ألسنت أولى بالمؤمنين من أنفسهم، وأزواجي أمهاتهم؟ فقلنا: بلى، يا رسول الله! قال: فمن كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه.

“Abd-ur-Rahmān bin Abī Laylā narrates that I saw ‘Alī (ﷺ) in a vast plain. At that time he was asking people on oath that anyone who had heard the Messenger of Allāh (ﷺ) say on the day of Ghadīr Khum — one who has me as his master has ‘Alī as his master — should stand up and bear witness. ‘Abd-ur-Rahmān said: At this twelve Badrī Companions (ﷺ) stood up as I am looking at one of them. Those (Badrī Companions) said: We bear witness that we heard the Messenger of Allāh (ﷺ) say on the day of Ghadīr Khum: Am I not nearer than the lives of the believers and are not my wives their mothers? All of them said: Why not, O Messenger of Allāh! At this he said: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy.”<sup>2</sup>

1. The Companions (ﷺ) who took part in defensive war fought at the plain of Badr near Medina after the aggression of Makkans on Medinan Muslims.
2. Ahmad bin Hambal narrated it in *al-Musnad* (1:119); Tahāwī, *Mashkal-ul-āthār* (2:308); Diyā’ Maqdisī, *al-Ahādīth-ul-mukhtārah* (2:80, 81 # 458); Khatīb Baghdādī, *Tārīkh Baghdād* (14:236); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:156, 157); Ibn

### Hadīth No. 37

عن عمرو بن ذي مر، وسعيد بن وهب، وعن زيد بن يثيع، قالوا: سمعنا علياً رضي الله عنه يقول: نشدت الله رجلاً سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدِير خم، لما قام، فقام ثلاثة عشر رجلاً فشهدوا أن رسول الله صلى الله عليه وآله وسلم قال: أأست أولى بالمؤمنين من أنفسهم؟ قالوا: بلى، يا رسول الله! قال: فأخذ بيد علي، فقال: من كنت مولاه فهذا مولاه، اللهم! وال من والاه، وعاد من عاداه، وأحب من أحبه، وأبغض من يبغضه، وانصر من نصره، واخذل من خذله.

“Amr bin Dhī Mur, Sa‘īd bin Wahb and Zayd bin Yuthay‘ (رضي الله عنه) narrate that we heard ‘Alī (رضي الله عنه) say: I want to ask every man on oath who may have heard the Prophet (ﷺ) say this on the day of Ghadīr Khum. At this thirteen men stood up and bore witness that the Messenger of Allāh (ﷺ) said: Am I not nearer than the lives of the

Athīr, *Asad-ul-ghābah* (4:102, 103); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (4:170; 5:461, 462); and Shawkānī in *Darr-us-sahābah* (p.209).

Ibn ‘Asākir related it from Ziyād bin Abī Ziyād too in *Tārīkh Dimashq al-kabīr* (45:161).

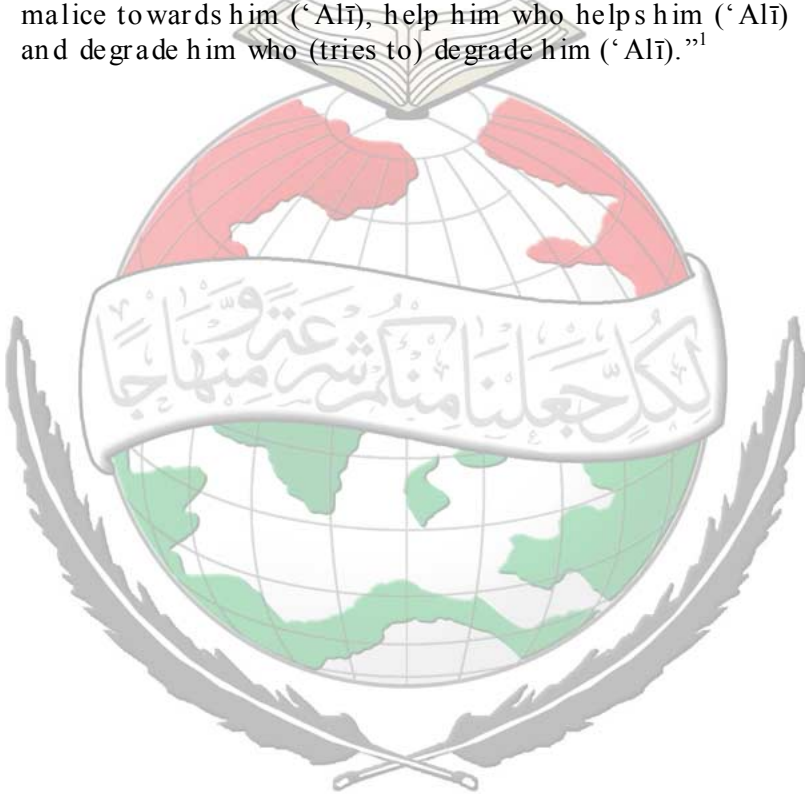
Muhib Tabarī related it from Ziyād bin Abī Ziyād in *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:128).

Haythamī says in *Majma‘-uz-zawā‘id* (9:105, 106) that it has been narrated by Abū Ya‘lā in *al-Musnad* (1:257 # 563) and its men are *thiqah* (trustworthy).

Hindī says in *Kanz-ul-‘ummāl* (13:170 # 36515) that this tradition has also been narrated by Ibn Jarīr, Sa‘īd bin Mansūr and Ibn Athīr Jazarī.

Ahmad bin Hambal has related the tradition from Ziyād bin Abī Ziyād also in *al-Musnad* (1:88); and Haythamī has copied it in *Majma‘-uz-zawā‘id* (9:106) and declared its men trustworthy (*rijālulhū thiqah*).

believers? All of them said: Why not! O Messenger of Allāh. The narrator says that he then caught hold of ‘Alī’s hand and said: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him, and be his enemy who is his (‘Alī’s) enemy, love him who loves him (‘Alī), bear malice towards him who bears malice towards him (‘Alī), help him who helps him (‘Alī) and degrade him who (tries to) degrade him (‘Alī).”<sup>1</sup>



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1. Haythamī said in *Majma‘-uz-zawā‘id* (9:104, 105) that Bazzār related it in *al-Musnad* (3:35 # 786) and called its men *sahīh* (sound) except Fitr bin Khalīfah while he is *thiqah* (trustworthy).

Tahāwī related it in *Mashkal-ul-āthār* (2:308); Hindī, *Kanz-ul-‘ummāl* (13:158 # 36487); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:159, 160); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:169; 5:462).

## Hadīth No. 38

عن زاذان بن عمر , قال : سمعت عليا رضي الله عنه في الرحبة , وهو ينشد الناس من شهد رسول الله صلى الله عليه وآله وسلم يوم غدير خم وهو يقول ما قال , فقام ثلاثة عشر رجلا فشهدوا أنهم سمعوا رسول الله صلى الله عليه وآله وسلم وهو يقول : من كنت مولاه فعلي مولاه .

“Zādhān bin ‘Umar has narrated: I heard ‘Alī (ﷺ) in a meeting ask people on oath: Who has heard the Messenger of Allāh (ﷺ) say something on the day of Gadhīr Khum? At this, thirteen men stood up and they confirmed that they had heard the Messenger of Allāh (ﷺ) say this: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

1. Ahmad bin Hambal narrated it in *al-Musnad* (1:84), and *Fadā'il-us-sahābah* (2:585 # 991); Ibn Abī ‘Āsim, *as-Sunnah* (p.604 # 1371); Tabarānī, *al-Mu'jam-ul-awsat* (3:69 # 2131); Bayhaqī, *as-Sunan-ul-kubrā* (5:131); Abū Nu‘aym, *Hilyat-ul-awliyā' wa tabaqāt-ul-asfiyā'* (5:26); Ibn Jawzī, *Sifat-us-safwah* (1:313); Haythamī, *Majma'uz-zawā'id* (9:107); Hindī, *Kanz-ul-'ummāl* (13:158 # 36487); and Shawkānī in *Darr-us-sahābah* (p.211).

Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:169) has copied the tradition on the authority of Zādhān Abū ‘Umar and has put the number of witnesses at twelve.

Ibn Kathīr has put the number of witnesses at thirteen in the tradition narrated through Zādhān who narrated it on the authority of Ibn ‘Umar in *al-Bidāyah wan-nihāyah* (5:462).

**Hadīth No. 39**

عن عبد الرحمن بن أبي ليلى، قال: خطب علي رضي الله عنه، فقال: أنشد الله امرأ نشدة الإسلام سمع رسول الله صلى الله عليه وآله وسلم يوم غدیر خم أخذ بيدي، يقول: ألسنت أولى بكم يا معشر المسلمين من أنفسكم؟ قالوا: بلى، يا رسول الله! قال: من كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه، وانصر من نصره، واخذل من خذله. إلا قام فشهد، فقام بضعة عشر رجلا فشهدوا، وكنتم قوم، فما فنوا من الدنيا إلا عموا وبرصوا.

“It is related by ‘Abd-ur-Rahmān bin Abī Laylā that ‘Alī (عليه السلام) addressed (the people) and said: I make the person swear by Allāh (الله) and Islam to come forward who may have heard the Prophet (صلى الله عليه وآله وسلم) say on the day of Ghadīr Khum while holding my hand: O Muslims! Am I not nearer than your lives? All of them said: Why not! O Messenger of Allāh. He said: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him and be his enemy who is his (‘Alī’s) enemy, assist him who assists him, help him who helps him and disgrace him who (wishes to) disgrace him (‘Alī). At this, more than thirteen persons stood up and bore witness and those who concealed these facts turned blind or died of leprosy.”<sup>1</sup>

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1. Related by Hindī in *Kanz-ul-‘ummāl* (13:131 # 36417).

Ibn Athīr narrated it in *Asad-ul-ghābah* (3:487) through Abū Ishāq who had said: Yazīd bin Wadī‘ah and ‘Abd-ur-Rahmān bin Mudlij suffered because they concealed the facts.

Ibn ‘Asākir related it in *Tārīkh Dimashq al-kabīr* (45:158).

**Hadīth No. 40**

عن الأصبغ بن نباتة، قال: نشد علي رضي الله عنه الناس في الرحبة: من سمع النبي صلى الله عليه وآله وسلم يوم غدیر خم، ما قال إلا قام، ولا يقوم إلا من سمع رسول الله صلى الله عليه وآله وسلم يقول، فقام بضعة عشر رجلاً، فيهم: أبو أيوب الأنصاري، وأبو عمرة بن عمرو بن محسن، وأبو زينب، وسهل بن حنيف، وخزيمة بن ثابت، وعبد الله بن ثابت الأنصاري، وحبشى بن جنادة السلولي، وعبيد بن عازب الأنصاري، والنعمان بن عجلان الأنصاري، وثابت بن وديعة الأنصاري، وأبو فضالة الأنصاري، وعبد الرحمان بن عبد رب الأنصاري رضي الله عنهم، فقالوا: نشهد أنا سمعنا رسول الله صلى الله عليه وآله وسلم يقول: ألا! إن الله عز وجل وليي وأنا ولي المؤمنين، ألا! فمن كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه، وأحب من أحبه، وأبغض من أبغضه، وأعن من أعانته.

“Asbāgh bin Nubātah has narrated that ‘Alī (ﷺ) made people swear in an open plain and asked anyone who had heard the Prophet (ﷺ) say this to stand up. At this more than thirteen persons stood up including Abū Ayyūb al-Ansārī, Abū ‘Amrah bin ‘Amr bin Muhsan, Abū Zaynab, Sahl bin Hunayf, Khuzaymah bin Thābit, ‘Abdullāh bin Thābit al-Ansārī, Hubshā bin Junādah as-Salūlī, ‘Ubayd bin ‘Āzib al-Ansārī, Nu‘mān bin ‘Ajlan al-Ansārī, Thābit bin Wadī‘ah al-Ansārī, Abū Fadālah al-Ansārī and ‘Abdur-Rahmān bin ‘Abd Rab al-Ansārī (ﷺ). All of them said: We bear witness that we heard from the Messenger of Allāh (ﷺ): Beware! Allāh (ﷻ) is my Guardian and I am the guardian of the believers. I warn you! One who has me

as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy, love him who loves him (‘Alī), bear malice towards him who bears malice towards him and help him who helps him (‘Alī).”<sup>1</sup>



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1. Ibn Athīr narrated it in *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (3:465); and Tahāwī in *Mashkal-ul-āthār* (2:308).

Ibn Athīr narrated it through Ya‘lā bin Murrah in *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (2:362) and mentioned Yazīd or Zayd bin Sharāhīl among the witnesses. Najiyah bin ‘Amr was also mentioned among the witnesses at another place (5:282). ‘Āmir bin Laylā has been mentioned in another tradition through Ya‘lā bin Murrah (3:137).

**Hadīth No. 41**

عن زيد بن أرقم رضي الله عنه، قال: استشهد علي الناس، فقال: أنشد الله رجلا سمع النبي صلى الله عليه وآله وسلم يقول: اللهم! من كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه. قال: فقام ستة عشر رجلا، فشهدوا.

“Zayd bin Arqam (رضي الله عنه) has narrated that ‘Alī (رضي الله عنه), asking people to bear witness, said: I make you swear if anyone of you heard the Prophet (صلى الله عليه وآله وسلم) say: O Allāh! One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy. So on this occasion sixteen men stood up and bore witness.”<sup>1</sup>

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1. Ahmad bin Hambal narrated it in *al-Musnad* (5:370); Tabarānī, *al-Mu‘jam-ul-kabīr* (5:171 # 4985); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:461); and Muhib Tabarī in *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:127), and *Dhakhā‘ir-ul-‘uqbā fī manāqib dhaw-il-qurbā* (pp.125, 126).

Haythamī has said in *Majma‘uz-zawā‘id* (9:106) that those who concealed the facts lost their eyesight.

**Hadīth No. 42**

عن عمير بن سعد أن عليا رضي الله عنه جمع الناس في الرحبة وأنا شاهد، فقال: أنشد الله رجلا سمع رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه. فقام ثمانية عشر رجلا، فشهدوا أنهم سمعوا النبي صلى الله عليه وآله وسلم يقول ذلك.

“‘Umayr bin Sa‘d narrates that he heard ‘Alī (ﷺ) gathered people in an open plain and I bear witness to it. So he said: I ask on oath if anyone had heard the Prophet (ﷺ) say: One who has me as his master has ‘Alī as his master. Eighteen persons stood up and bore witness that they heard the Prophet (ﷺ) say this.”<sup>1</sup>

1. Haythamī, relating this tradition in *Majm‘-uz-zawā‘id* (9:108), has said that it has been narrated by Tabarānī and its chain of authorities is fair (*isnāduhū hasan*).

Ibn ‘Asākir related it from ‘Umayr bin Sa‘īd in *Tārīkh Dimashq al-kabīr* (45:158), and through ‘Umayr bin Sa‘d too. The latter has twelve witnesses.

Ibn Kathīr has related it from ‘Umayr bin Sa‘d in *al-Bidāyah wan-nihāyah* (4:171; 5:461) and it has twelve witnesses, including Abū Hurayrah, Abū Sa‘īd and Anas bin Mālik (رضي الله عنه).

Hindī copied it in *Kanz-ul-‘ummāl* (13:154, 155 # 36480); and Shawkānī in *Darr-us-sahābah* (p.211).

**Hadīth No. 43**

عن أبي الطفيل، قال: جمع علي رضي الله عنه الناس في الرحبة، ثم قال لهم: أنشد الله كل امرئ مسلم سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدیر خم، ما سمع لما قام، فقام ثلاثون من الناس — وقال أبو نعیم: فقام ناس كثير — فشهدوا حين أخذه بيده، فقال للناس: أتعلمون أنى أولى بالمؤمنين من أنفسهم؟ قالوا: نعم، يا رسول الله! قال: من كنت مولاه فهذا مولاه، اللهم! وال من والاه، وعاد من عاداه. قال: فخرجت وكأن في نفسي شيئاً فلقيت زيد بن أرقم، فقلت له: إنى سمعت علياً رضي الله عنه يقول كذا وكذا. قال: فما تتكر قد سمعت رسول الله صلى الله عليه وآله وسلم يقول ذلك له.

“Abū Tufayl has narrated that ‘Alī (ﷺ) gathered the people in an open place and said to them: I make every Muslim swear and ask him if he has heard the Prophet (ﷺ) say something (about me) on the day of Ghadīr Khum, he should stand up. At this, thirty persons stood up — while Abū Nu‘aym said that a larger number of people stood up — and they bore witness that (we remember that time) when the Messenger of Allāh (ﷺ) said to the people while holding your hand: Do you know that I am nearer than the lives of the believers? All of them said: yes, O Messenger of Allāh! Then he said: one who has me as his master has this (‘Alī) as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy. The narrator says that when I came out I had some doubt. In the meantime, I met Zayd bin Arqam (ﷺ) and told him that I had heard ‘Alī (ﷺ) say this. At this Zayd bin Arqam (ﷺ) said: how can you deny

while I have myself heard the Messenger (ﷺ) say this about ‘Alī (ؓ)?”<sup>1</sup>



1. Ahmad bin Hambal related it with sound chain of authorities in *al-Musnad* (4:370), and *Fadā'il-us-sahābah* (2:682#1167); Bazzār, *al-Musnad* (2:133 # 492); Ibn Abī 'Āsim, *as-Sunnah* (p.603#1366); Bayhaqī, *as-Sunan-ul-kubrā* (5:134); Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:156); Muhib Tabarī, *ar-Riyād-un-nadrah fī manāqib-il-'ashrah* (3:127); Haythamī, *Majma'uz-zawā'id* (9:104); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:460, 461); and Shawkānī in *Darr-us-sahābah* (p.209).

Nasā'ī, in addition to Abū Tufāyl, has also narrated it on the authority of 'Āmir bin Wāthilah.

Ibn Hibbān said in his *as-Sahīh* (15:376#6931) that its chain of authorities is *sahīh* (sound) and its men are *thiqah* (trustworthy).

Hākīm graded it *sahīh* according to the conditions of Imām Bukhārī and Imām Muslim in *al-Mustadrak* (3:109#4576).

Tabarānī narrated it briefly in *al-Mu'jam-ul-kabīr* (5:195#5071).

Ibn Athīr narrated in *Asad-ul-ghābah fī ma'rifat-is-sahābah* (6:246) that seventeen persons witnessed the event.

Ibn Kathīr has written in *al-Bidāyah wan-nihāyah* (4:171) that *rahbah* means an open place in the mosque of Kufā.

Haytamī has written in *as-Sawā'iq-ul-muhriqah* (p.122) that thirty Companions (ؓ) have narrated this tradition and its numerous chains of authorities come under the category of *sahīh* (sound) and *hasan* (fair).

Abū Mahāsīn copied the tradition in *al-Mu'tasar min-al-mukhtasar min Mashkal-il-āthār* (2:301).

**Hadīth No. 44**

عن رياح بن الحرث, قال: جاء رهط إلى علي رضي الله عنه بالرحبة, فقالوا: السلام عليك يا مولانا! قال: كيف أكون مولاكم وأنتم قوم عرب؟ قالوا: سمعنا رسول الله صلى الله عليه وآله وسلم يوم غدير خم يقول: من كنت مولاه فإن هذا مولاه. قال رياح: فلما مضوا تبعتهم, فسألت: من هؤلاء؟ قالوا: نفر من الأنصار, فيهم أبو أيوب الأنصاري رضي الله عنه.

“Riyāh bin al-Harth has narrated that a delegation met ‘Alī (ﷺ) and said: O our master, May God bless you! ‘Alī (ﷺ) asked: how am I your master as you are Arabs (and they do not readily acknowledge someone as their leader)? They said: we have heard it from the Messenger of Allāh (ﷺ) on the day of Ghadīr Khum: one who has me as his master, surely he has this (‘Alī) as his master. Riyāh said: when those people left, I asked him: who are these people? He said: it is a delegation of (Medinan) Helpers and Abū Ayyūb al-Ansārī (ﷺ) is also one of them.”<sup>1</sup>

1. Ahmad bin Hambal related it in *al-Musnad* (5:419), and *Fadā'il-us-sahābah* (2:572#967); Ibn Abī Shaybah, *al-Musannaf* (12:60 # 12122); Tabarānī, *al-Mu'jam-ul-kabīr* (4:173, 174 # 4052, 4053); Muhib Tabarī, *ar-Riyād-un-nadrah fī manāqib-il-'ashrah* (2:169; 3:126); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:172; 5:462).

Haythamī has declared the narrators of this tradition trustworthy (*thiqah*) in *Majma'uz-zawā'id* (9:103,104).

Ibn 'Asākīr narrated it in *Tārīkh Dimashq al-kabīr* through Ziyād bin al-Hārith (45:161), Hasan bin al-Hārith (45:162), and Riyāh bin al-Hārith (45: 163).

Ibn Athīr narrated through Zirr bin Hubaysh in *Asad-ul-ghābah fī ma'rifat-is-sahābah* (1:672) that twelve Companions including Qays bin Thābit, Hāshim bin 'Utbah and Habīb bin Budayl acknowledged 'Alī (ﷺ) as their master.

**Hadīth No. 45**

عن عمر رضي الله عنه: وقد نازعه رجل في مسألة, فقال: بيني وبينك هذا الجالس, وأشار إلى علي بن أبي طالب رضي الله عنه, فقال الرجل: هذا الأبطن؟ فنهض عمر رضي الله عنه عن مجلسه وأخذ بتأبيه حتى شاله من الأرض, ثم قال: أنتري من صغرت, مولاي ومولا كل مسلم.

“It is narrated by ‘Umar (رضي الله عنه) that once a person had an argument with him. He said: the man sitting here will decide between you and me, and he pointed towards ‘Alī (رضي الله عنه). That man said: this pot-bellied person (will decide between us)! ‘Umar (رضي الله عنه) rose from his seat, caught him by the collar and lifted him from the ground. Then he said: Do you know that the person you consider worthless is my master as well as the master of every Muslim.”<sup>1</sup>

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1. Muhib Tabarī has said in *ar-Riyād-un-nadrah fī manaqib-il-‘ashrah* (3:128) that Ibn Sammān has documented this narration.

**Hadīth No. 46**

وعن عمر رضي الله عنه وقد جاءه أعرابيان يختصمان، فقال لعلي رضي الله عنه: إقض بينهما يا أبا الحسن! فقضى علي رضي الله عنه، فقال أحدهما: هذا يقضي بيننا؟ فوثب إليه عمر رضي الله عنه وأخذ بتلابيبه، وقال: ويحك! ما تدري من هذا؟ هذا مولاي ومولى كل مؤمن، ومن لم يكن مولاه فليس بمؤمن.

“It is narrated by ‘Umar (رضي الله عنه) that two Bedouins came to him disputing with each other. He said to ‘Alī (رضي الله عنه): O Abū Hasan: decide between these two. So he decided between them (and settled their dispute). One of them said: Is he the only one left to decide between us? (At this) ‘Umar (رضي الله عنه) moved towards him and caught him by his collar and said: May you be dead! Do you know who he is? He is my master and the master of every believer (and) one who does not acknowledge him as his master is not a believer.”<sup>1</sup>

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1. Muhib Tabāfi has narrated this tradition in *Dhakhā'ir-ul-'uqbā fī manāqib dhaw-il-qurbā* (p.126), and says that Ibn Sammān has mentioned it in his book *al-Muwafaqah*. He also narrated it in *ar-Riyād-un-nadrah fī manāqib-il-'ashrah* (3:128).

**Hadīth No. 47**

عن عمر رضي الله عنه، أنه قال: علي مولى من كان رسول الله صلى الله عليه وآله وسلم مولاه.  
 عن سالم قيل لعمر رضي الله عنه: إنك تصنع بعلي رضي الله عنه شيئاً ما تصنعه بأحد من أصحاب رسول الله صلى الله عليه وآله وسلم، قال: إنه مولاي.

“‘Umar (رضي الله عنه) said: one who has Allāh’s Messenger (ﷺ) as his master has ‘Alī as his master.

“Sālim narrates: ‘Umar was asked why he always treated ‘Alī (رضي الله عنه) differently from other Companions (رضي الله عنهم). (At this) ‘Umar (رضي الله عنه) replied: Indeed that (‘Alī) is my master.”<sup>1</sup>

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1. Related by Muhib Tabarī in *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:128).

Ibn ‘Asākir narrated it in *Tārīkh Dimashq al-kabīr* (45:178).

**Hadīth No. 48**

عن يزيد بن عمر بن مورك, قال: كنت بالشام وعمر بن عبد العزيز رضي الله عنه يعطي الناس, فتقدمت إليه, فقال لي: ممن أنت؟ قلت: من قريش. قال: من أي قريش؟ قلت: من بني هاشم. قال: من أي بني هاشم؟ قال: فسكت. فقال: من أي بني هاشم؟ قلت: مولى علي. قال: من علي؟ فسكت. قال: فوضع يده على صدري, وقال: وأنا والله مولى علي بن أبي طالب كرم الله وجهه, ثم قال: حدثني عدة أنهم سمعوا النبي صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه. ثم قال: يا مزاحم! كم تعطى أمثاله؟ قال مائة أو مائتي درهم. قال: أعطه خمسين ديناراً — وقال ابن أبي داود: ستين ديناراً — لولايته علي بن أبي طالب رضي الله عنه, ثم قال: ألحق ببلدك فسيأتيك مثل ما يأتي نظراءك.

“Yazīd bin ‘Umar bin Muwarriq narrates: At one occasion I was in Syria when ‘Umar bin ‘Abd-ul-‘Azīz (ﷺ) was ladling out his blessings to the people. So I went to him, he asked me which tribe did I belong to? I said: to Quraysh. He asked: which (branch) of the Quraysh? I said: Banī Hāshim. He asked: which (family) of Banī Hāshim. The narrator says: I kept silent. He asked (again): which family of Banī Hāshim? I said: (the family) of master (*mawlā*) ‘Alī. He asked me: who is ‘Alī? I kept quiet. The narrator says he placed his hand on my chest and said: By God! I am a slave of ‘Alī bin Abī Tālib (ﷺ). And then added: I have heard countless people say that they heard it from the Prophet (ﷺ): one who has me as his master has ‘Alī as his master. Then he asked Muzāhim: How much are you giving to the people of this category? He replied: hundred or two hundred dirhams. At this he said: give him fifty dinār on account of his nearness to ‘Alī bin Abī Tālib

(ﷺ) — and (according to the tradition) narrated by Ibn Abī Dāwūd (he directed that he should be paid) sixty dinār — and (facing him) he said: you go back to your city and you will get your share equal to that of your tribesmen.<sup>1</sup>



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1. Abū Nu‘aym related it in *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (5:364); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (48:233; 69:127); and Ibn Athīr in *Asad-ul-ghābah fī ma’rifat-is-sahābah* (6:427,428).

**Hadīth No. 49**

عن الزهري... قال: سمعت أبا جنيدة جندع بن عمرو بن مازن, قال: سمعت النبي صلى الله عليه وآله وسلم يقول: من كذب علي متعمدا فليتبوأ مقعده من النار, وسمعته وإلا صمتا, يقول: وقد انصرف من حجة الوداع, فلما نزل غدير خم قام في الناس خطيبا وأخذ بيد علي رضي الله عنه, وقال: من كنت وليه فهذا وليه, اللهم! وال من والاه, وعاد من عاداه.

قال عبید الله: فقلت للزهري: لا تحدث بهذا بالشام, وأنت تسمع ملء أذنيك سب علي رضي الله عنه, فقال: والله! إن عندي من فضائل علي رضي الله عنه ما لو تحدثت بها لقتلت.

“It is narrated by Zuhrī that Abū Junaydah Junda‘ bin ‘Amr bin Māzin said: I heard the Prophet (ﷺ) said: whoso deliberately lied about me will go to hell straightaway. I have heard it myself or I may grow deaf in both ears. The Prophet (ﷺ) returned from Hajjat-ul-wadā‘ and arrived at Ghadīr Khum, and addressed the people. He said while holding ‘Alī’s hand: one who has me as his guardian has this (‘Alī) as his guardian. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy.

“‘Ubaydullāh said: I said to Zuhrī: Don’t say these things in Syria, otherwise, you will hear so much against ‘Alī (ﷺ) that your ears will get sore. (In reply to it) Zuhrī said: By God! There are so many qualities of ‘Alī (ﷺ) safe and secure with me that if I narrate them I may be murdered.”<sup>1</sup>

1. Related by Ibn Athīr in *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (1:572,573).

**Hadīth No. 50**

عن عمرو بن العاص رضي الله عنه, قال: سئل رجل عن علي رضي الله عنه, فقال له: يا عمرو! إن أشياخنا سمعوا رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه, فحق ذلك أم باطل؟ فقال عمرو: حق وأنا أزيدك: إنه ليس أحد من صحابة رسول الله صلى الله عليه وآله وسلم له مناقب مثل مناقب علي رضي الله عنه.

“Amr bin al-‘Ās (رضي الله عنه) narrates that someone asked him: O ‘Amr! Our elders heard it from the Messenger of Allāh (صلى الله عليه وآله وسلم) about ‘Alī: one who has me as his master has ‘Alī as his master. Is it correct or not? ‘Amr said: it is correct, and may I add that no one among the Companions (رضي الله عنهم) deserves to be praised more than ‘Alī (رضي الله عنه).”<sup>1</sup>

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1. Related by Ibn Qutaybah in *al-Imāmah was-siyāsah* (1:113).

## Hadīth No. 51

عن علي رضي الله عنه، قال: عممني رسول الله صلى الله عليه وآله وسلم يوم غدیر خم بعمامة سد لها خلفي، ثم قال: إن الله عز وجل أمدني يوم بدر وحنين بملائكة يعتمون هذه العمة، فقال: إن العمامة حائزة بين الكفر والإيمان.

It is narrated by ‘Alī ((ﷺ)) himself). He said: on the day of Ghadīr Khum, the Messenger of Allāh (ﷺ) had a turban tied round my head (as a symbol of honour) and let the loose end hang down at the back. Then he said: The angels whom Allāh (ﷻ) had sent to help me at Badr and Hunayn were wearing turbans of the same kind. He then added: surely the turban differentiates between belief and disbelief.”<sup>1</sup>

1. Tayālīsī related it in *al-Musnad* (p.23#154); and Bayhaqī in *as-Sunan-ul-kubrā* (10:14).

Hindī says in *Kanz-ul-‘ummāl* (15:306,482#41141,41909) that, besides Tayālīsī, this tradition has also been narrated by Bayhaqī, Tabarānī, Ibn Abī Shaybah and Ibn Munī‘. Hindī has added the following words:

إن العمامة حائزة بين المسلمين والمشركين.

*Surely the turban differentiates between Muslims and polytheists.*

‘Abd-ul-A‘lā bin ‘Adī has also narrated that the Prophet (ﷺ) called ‘Alī bin Abī Tālib (ﷺ) on the day of Ghadīr Khum, tied a turban round his head (as a sign of honour) and let the loose end hang down at the back.

This tradition is recorded in the following books:

- i. Ibn Athīr, *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (3:170)
- ii. Muhib Tabarī, *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:194).
- iii. Zurqānī, *Sharh-ul-mawāhib-il-laduniyyah* (6:272).

## Glossary



**dīnār:** an ancient gold coin.

**gharīb:** a *hadīth* or version reported by one reliable or unreliable narrator which differs in context with another *hadīth* or version reported by a group of reliable narrators. A *gharīb hadīth* can be *sahīh* (sound) or *da'īf* (weak).

**hadīth:** pl. *hadīths* or *ahādīth*. The sayings, practice and approved traditions of the Prophet Muhammad (ﷺ).

**hasan:** a *hadīth*, narrated by a reliable chain of transmission though not approaching the grade of *sahīh* (sound) *hadīth*, but records a complete chain of narrators up to the Prophet (ﷺ).

**Imām:** one who leads people in prayers; an eminent Islamic scholar.

**kawthar:** lit. abundance. A pond in Paradise.

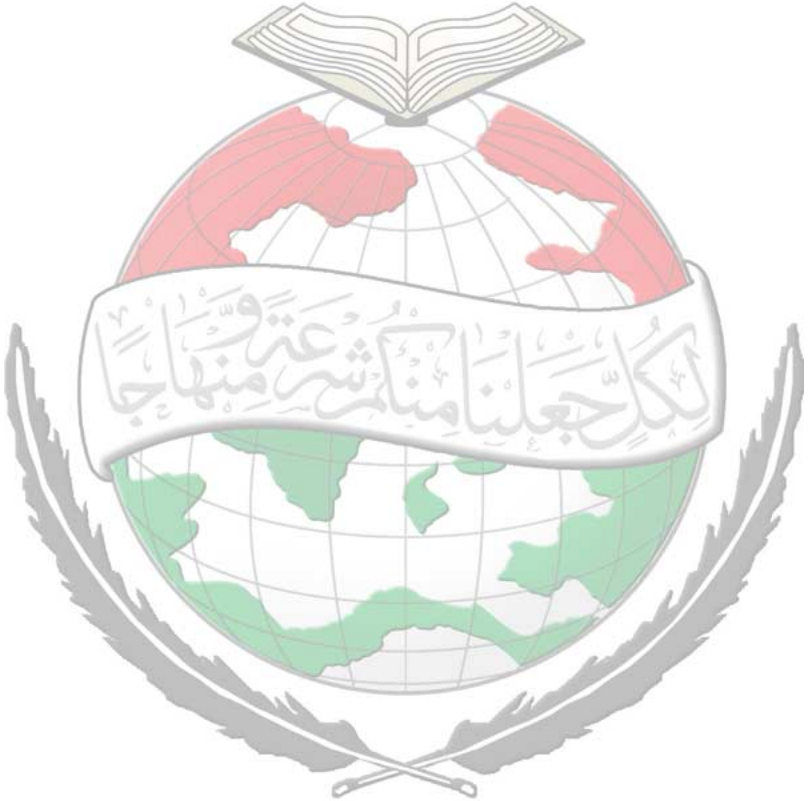
**sahīh:** sound. A *hadīth* with an unbroken chain of narrators ranging from the Prophet Muhammad (ﷺ) and approaching an era through reliable narrators without being *shādh* (odd) or *mu'allal* (faulty) in between the two cross relaters.

**sharī'ah:** lit. road. It is a legal modality of a people based on the revelation of their prophet/messenger. The last *sharī'ah* is that of Islam that abrogates all previous *sharī'ahs*.

**sunnah:** pl. *sunnahs*. lit. the path, way or a form, the customary practice of a person or a group of people. It has come to refer almost exclusively to the legal way or ways,

orders, statements and acts of worship, etc., of the Prophet Muhammad (ﷺ) which have become the models to be followed by the Muslims.

**sūrah:** a chapter of the holy Qur'ān. There are 114 chapters in the holy Qur'ān.



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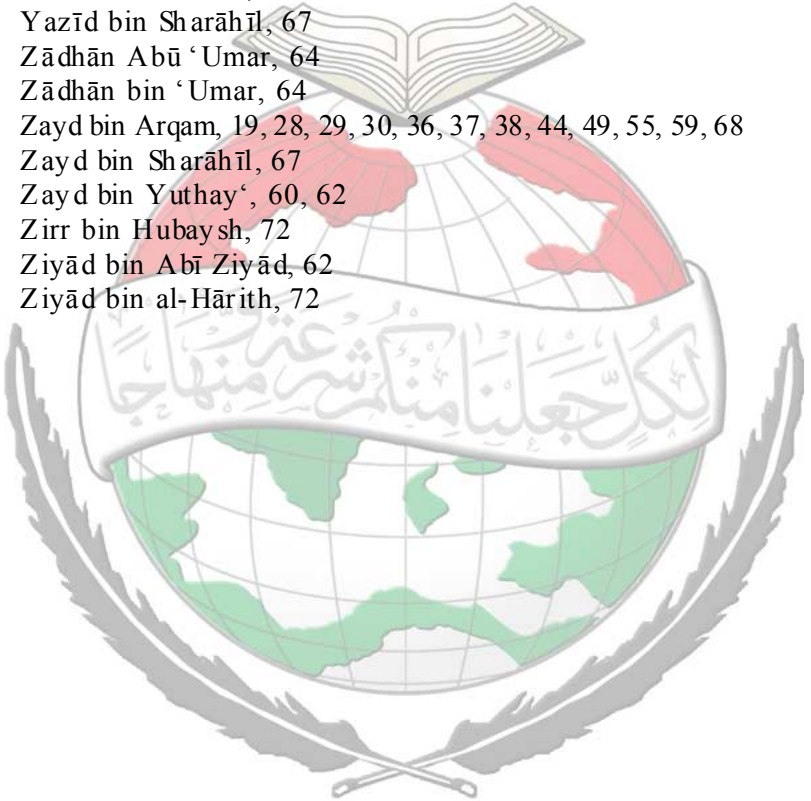
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- 5 *al-Jarīmah fil-fiqh-il-Islāmī*
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- 19 *Islam and Christianity*
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## The Author

Great contemporary Islamic thinker, exegete, scholar and statesman, Professor Dr Muhammad Tahir-ul-Qadri was born in the city of Jhang in 1951, four years after the creation of Pakistan. He graduated in arts and law with distinction from the Punjab University. He was awarded PhD by the Punjab University in 1986 on the thesis "Punishments in Islam, their classification and philosophy." He took allegiance at the hand of Sayyidina Tahir Ala'-ud-Din al-Qadri al-Gilani who groomed him in the mystic way of life and who is his spiritual benefactor. Among his teachers are included his father Dr Farid-ul-Din Qadri, Mawlana Zia-ud-Din Madani, Mawlana Ahmad Saeed Kazmi, Dr Burhan Ahmad Farooqi, Dr Muhammad bin Alawi, all men of high intellectual calibre and scholarly stature. He has delivered thousands of lectures spanning diverse facets of Islam, its religious, spiritual, historical, moral, legal, political, economic, social and scientific aspects and its comparison with other religions. He also delivers lectures at foreign universities on various intellectual and contemporary issues. He has written numerous books in Urdu, English and Arabic to date. Many of his books have been translated into different languages. His lectures are also broadcast from different TV channels in the Western and Arabian world.

Tahreek-e-Minhaj-ul-Quran launched by him is thriving now in more than 80 countries of the world. He also laid the

foundation of mass education programme (MEP) in Pakistan, which is the greatest educational plan at the unofficial level. His political party, Pakistan Awami Tehreek (PAT), is playing a vital role in national politics by promoting the tradition of tolerance, principle observance and progressiveness in national political culture. He is a unifying symbol of Muslim world and known as an ambassador of peace and human welfare. His intellectual and social contributions to human progress are internationally acknowledged. American Biographical Institute has pronounced him outstanding man of the 20<sup>th</sup> century and his name has been included in the Millennium Biographical Dictionary as a distinguished intellectual and thinker of the world. Moreover, he is also included among the 500 most effective leaders at the end of the second millennium as recognition of his original research and services to humanity. He was declared 1998-99 personality by the International Biographical Centre, Cambridge as an acknowledgement of his educational and social contributions. In the recent past it is hard to find an individual who has rendered such unprecedented services in such a short span of time for the improvement of the Islamic community through his intellectual and practical struggle.

Dr Qadri is, therefore, not an individual but a tradition. He is not only a sensitive interpreter of Islamic values but also a harbinger of the resplendent future of Islam.