"One who has me as his master has 'Alī as his master."
Today is 18 Dhul-hijjah, the day when the Prophet (ﷺ) stayed at Ghadīr Khum after his return from Hajjat-ul-wadā’ to Medina, and surrounded by the Companions (ṣ), he declared while raising the hand of ‘Alī al-Murtadā (ṣ):

من كنت مولاه فعلي مولاه.

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

This was the declaration of ‘Ali’s spiritual sovereignty and its unconditional acceptance is binding on the believers till the Day of Judgement. It clearly proves that anyone who denies ‘Ali’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 Imam. 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 (الÎ) as the opener of the spiritual sovereignty and the latter is designed to describe the status of Imām Mahdī (الÎ), 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 (الÎ are proved by the authentic hadith-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 (الÎ) 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 (الÎ):

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 (الÎ).

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 Wālī Allāh (رحمه الله تعالى عليه) has commented on this division of legacy in the following words:

...
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 عنهم), and the people who came later.’ The three forms of legacy owe their origin to the finality of messengership.

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 (ﷺ) was a directly appointed deputy of the Prophet (ﷺ).
- In spiritualism and saintliness ‘Alī al-Murtadhā (ﷺ) was his directly appointed deputy.
- In guidance all of his Companions and Caliphs (ﷺ) 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

1. Shāh Wali Allāh, at-Tafhīmāt-ul-ilāhīyyah (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 (ﷺ), the first man of spiritual legacy was ‘Alī al-Murtadā (ﷺ), and the first men of intellectual and practical legacy were the Companions (ﷺ). 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 (ﷺ) 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 (ﷺ) — 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.
   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 (ﷺ) 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 (ﷺ) 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 (ﷺ); 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 (a) and its blessings gradually trickled to the members of the Prophet’s family and the saints of the Ummah. By means of the declaration — من كنت مولاة فعلي مولاة (one who has me as his master has ‘Alī as his master) — and — (‘Alī is your spiritual leader after me) — the Prophet ( ﷺ) pronounced ‘Alī (a) as the opener of the spiritual kingdom.

Shāh Walī Allāh (رحمه الله تعالى عليه) says:

1. وفاتح أول أئمّ مرجع مهم حضرت حضرت مرتبطة دماغي عليه

In this Ummah the first person to open the door of spiritual dominion is ‘Alī al-Murtadā (kfrm الله تعالى عليه) (ویه).

2. وserir حضرت أمير كرم الله وجهه در أولاد كرام

The secret of spiritual dominion of the leader permeated his progeny.

3. جناككم كسباً أو أولياء أمه نست الاست الخانان

The secret of spiritual dominion of the leader permeated his progeny.

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Therefore, not a single saint is found in the
Ummah who is not directly or indirectly indebted
to the spiritual leadership of ‘Alī () to attain
spiritual leadership).1

4. و آذ أمست آخضرت صلى الله عليه وله وسلم أؤل
كسيك فاتحت باب جذب شده است، و دران جا قدم
فاذ است حضرت أمير المؤمنين على كرم الله وجهه، و
هذا سلاله طرق يدان جانب راجع ميشوند.

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 (). That is why different chains of
spirituality turn to him.2

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

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

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

Shāh Ismā‘īl Dihlawī has clarified this point:

“‘Alī al-Murtadā () has also an edge over
Abū Bakr as-Siddīq () and ‘Umar Fārūq () 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

2. Shāh Wālī Allāh, Hama’āt (p.60).
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 (⋄). 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.”

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

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

وَرَاهِي أَسْتَ كَهْ بِقْرَبِ وَلاَيْتَ تَعَلَّقَ دَارُدٍ; أَقْطَابٌ وَأَوْتَادٌ وَبَدَلَاءٌ وَطَبَاءٌ وَعَامِهُ وَلَيَاءٌ اللَّهُ بِهِ هَمِيمٌ رَاهٌ وَاشْتَلَّ أَنْدَارُهُ سَلْوُكٌ عِبَارَاتٌ اَزُينِ رَاهِ اسْتَ بْلَكَهُ جَذَبِهُ مَتَافَرَأٍ; نِّزَّ دَاخِلٌ هُمِّينَ اسْتَ وَتوْسُعَ وَحِيْلَةٌ دَرِّينِ رَاهٌ كَانْنِ اسْتَ وَبِيْشُواَيَٰ; اَصْلَانِ اَيْنَ رَاهُ وَسَرْغُوهُ مِنْهَا وَمِنْعُ فَيْضٍ اَيْنَ بَرْكُوْارَانُ; حَضْرَتٌ عَلِىّ مَرْتَضِيَ اَسْتَ كَرِمَ اللَّهِ تَعَالَ وَجَهَهُ الَّكُرِيمَ; اَيْنَ نُصْبُ عَظِيمَ اَلْشَّاَنِ بَاَيْشَانُ تَعَلَّقَ دَارُدٍ دَرْنِمْقَامٌ كُونُيَا هَرْ دْوَ قُدْمٍ مِيْارِكَ أَنْسُرَ عَلِيْهِ وَعَلِيْهِ اَلْضَّلْوَةَ وَالسَّلَامَ بَيْنَ فِرْقَ مِيْارِكَ أَوْسُتٍ كَرِمَ اللَّهِ تَعَالَ وَجَهَهُ حَضْرَتٍ فَاطِمَةَ وَحَضْرَاتٍ حَسَنِينَ رَضِيَ اللَّهُ عَنْهُمْ دَرْنِمْقَامٍ بَاَيْشَانُ شَرْيَكَانُ; اَنْكَارُمَ كَهْ حَضْرَتُ اَمِيرُ قِيَلُ اَزْ نَشَاءَهُ

1. Shāh Ismā‘īl Dihlawī, Sirāt Mustaqīm (p.67).
There is another way close to the spiritual sovereignty and this is the way of the saints and the general friends of Allah, 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 'Ali al-Murtada (RAS). And this grand office is reserved for him. On this way, the feet of the Holy Prophet (S.A.W) are on 'Ali's head and Fātimah and Hasan and Husayn (R.A) 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 (RAS), 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.¹

Shaykh Ahmad Sarhandī (رحمه الله تعالى عليه) believes that Imām Mahdī (‰) will be ‘Alī al-Murtadā (‰) 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 (‡‡‡), Allāh (‡) 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 (‡) 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 (‡). 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 (‰), 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 legatee, and he will be the last person to hold these offices. Any one who denies Imām Mahdī (‰) 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 (‡‡‡) in moral

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 Mahdi 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, ‘Isa (pbuh) will offer his prayer behind him and proclaim his leadership to the whole world.

So we should realize that ‘Ali al-Murtada (as) and Mahdi (as) — the father and the son — are both Allâh’s friends and the Prophet’s legatees. It is therefore binding on every believer to acknowledge their exceptional status.

May Allâh (swt) bless the servants of the Prophet’s family with their guidance.

Muhammad Tahir-ul-Qadri
One of the servants of Prophet’s Family
One who has me as his master has ‘Alî as his master.
Hadīth No. 1

Shu'bah relates it from Salmah bin Kuhayl: I heard it from Abū Tufayl that Abū Sarīḥah (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).”

1. Tirmidhī has declared it fair, sound and weak (ḥasan saḥīh gharīb) in al-Jāmiʻus-saḥīh, b. of manāqib (merits) 6:79 (#3713), and Shu'bh, in the manner of Maymūn Abū 'Abdullāh, 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); Malāmahī, Anālī (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, Tahdīb-ul-asmā’ wal-lughāt (p.318); Ibn ‘Asākir, Tārīkh Dimashq al-kabīr (45:163, 164); Ibn Athīr, Asad-ul-ghābāh fi ma’rifat-is-saḥābah (6:132); Ibn Kathīr, al-Bidāyah wan-nihāyah (5:463); 'Asqalānī in Ta’jil-ul-manfa’ah (p.464 # 1222).

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

- Hākim, al-Mustadrak (3:134 # 4652).
- Tabarānī, al-Mu’jam-ul-kabīr (12:78 # 12593).
v. Ibn ʿAsākir, Ṭārīkh Dimashq al-kabīr (45:77, 144).

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

i. Ibn Abī Ṭāsim, Ṣunnah (p.602 # 1355).
ii. Ibn Abī Shībāh, Musannaf (12:59 # 12121).

This tradition has been reproduced from Abū Ayyūb al-Anṣārī (رضى الله عنهما):

i. Ibn Abī Ṭāsim, Ṣunnah (p.601 # 1354).

iii. Tabarānī, al-Muʿjam-ul-awsat (1:299 # 348).

This tradition has been related by Saʿd (رضى الله عنهما) in the following books:

i. Ibn Abī Ṭāsim, Ṣunnah (pp.602,605#1358,1375).


The following narrated it through Buraydah (رضى الله عنهما):

i. ʿAbd-ur-Razzāq, Musannaf (11:225 # 20388).
ii. Tabarānī, al-Muʿjam-ul-saghir (1:71).

iii. Ibn ʿAsākir, Ṭārīkh Dimashq al-kabīr (45:143).

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

i. Ibn Abī Ṭāsim, Ṣunnah (p.602 # 1359).
ii. Hindī, Kanz-ul-ʿummāl (11:608 # 32946).

The following transmitted it through Hubshā bin Junādah (رضى الله عنهما):

i. Ibn Abī Ṭāsim, Ṣunnah (p.602 # 1359).
ii. Hindī, Kanz-ul-ʿummāl (11:608 # 32946).

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


iii. Haythamī, Majmaʿ-uz-zawāʿid (9:106).

Tabarānī related it from Hudhyfah bin Uṣayd al-Ghifārī (رضى الله عنهما) in al-Muʿjam-ul-kabīr (3:179 # 3049).

Ibn ʿAsākir has narrated it through Hasan bin Hasan in Ṭārīkh Dimashq al-kabīr (15:60,61).

Ibn ʿAsākir related it from Abū Hurayrah, ʿUmar bin al-Khattāb, Anas bin Mālik and ʿAbdullāh bin ʿUmar (رضى الله عنهما)
Hadīth No. 2

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

“‘Imrān bin Husayn (ﷺ) 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.”

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

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

Ibn Athīr narrated it through ‘Abdullāh bin Yāmīn in Asad-ul-ghābah fi ma’rifat-is-sahābah (3:412).

Haythamī narrated it through Abū Burdah (رضي الله عنه) in Mawārid-uz-zamān (p.544 # 2204).

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

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

1. Tirmidhī narrated it in al-Jāmi‘-us-sahih, b. of manāqib (merits) 6:78 (#3712); Naṣā‘ī with the sound chains of transmission in Khasā‘is amīr-il-mu minīn ‘Alī bin Abī Ta‘līb (pp.77, 92 # 65, 86), and as-Sunan-ul-kubrā(5:132 # 8484); Ahmad bin Hambal in Fadā‘il-ul-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

It is related by Sa‘d bin Abī Waqās (ﷺ): 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 (ﷺ)): 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 Tayālīsī’s Musnad (p.111#829) also contains these words: The Prophet (ﷺ) said:

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 Tabârî, ar-Riyād-un-nadrah fi 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 (ﷺ) and His Messenger (ﷺ).”

1. Ibn Mājah transmitted this sahīh (sound) hadīth in the preface (al-mugaddimah) to his Sunan (1:90 # 121); Ibn Abī Ţālib, as-Sunnah (p.608 # 1386); Mizzi, Tuhfat-ul-ashrāf bi-ma’rifat-il-ātrāf (3:203 # 3901); and Nasā’ī reproduced it with slightly different words in Khasā’is amīr-il-mu’minīm ‘Alī bin Abī Ţālib (pp. 32,33 #91).
Hadīth No. 4

Bara' bin 'Āzib (r) 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.”

1. Ibn Mājah narrated this sound ḥadīth (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

It is narrated by Barā' bin 'Azib (RadiyALLahu Anhu): We were on a journey with Allāh's Messenger (NabiyyAllahu) (PBUH). (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 (NabiyyAllahu). Then he offered the zuhr (noon) prayer, and, holding 'Alī (RadiyALLahu) 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 (RadiyALLahu) 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 (RadiyALLahu)) met ‘Alī (RadiyALLahu) 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).”

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-‘ugbā fī manāqib dhawī al-qurbā (p.125); ar-Ri’yād-un-nadrah fī manāqib-il-‘ashrah (3:126, 127); Hindī, Kanz-ul-ummāl (13:133, 134 # 36420); Ibn ‘Asākir, Tārīkh Dimashq al-kābir (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 (ﷺ). The Prophet (ﷺ) said:

(‘Ālī’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 (‘Ālī).”

Manāwī has written in Fāyād-ul-qadīr (6:217) that when Abū Bakr (ﷺ) and ‘Umar (ﷺ) had heard the Prophet’s saying — ‘Ali (ﷺ) : O son of Abū Tālib! You have become the master of every male and female believer, morning and evening (for ever).”

Dhahabi has said in Siyar a ‘lām-in-nubalā (2:623, 624) that ‘Umar (ﷺ) uttered the words:

O ‘Alī! Congratulations.
Hadīth No. 6

"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."

1. Ahmad bin Hambal narrated it in al-Musnad (5:361), and Fadā’il-us-sahābah (2:563 # 947); Ibn Abī ‘Asīm, 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

It is narrated by Zayd bin Arqam (ﷺ): 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 ‘Ali’s hand, he said: One who has me as his master has this (‘Ali) as his guardian. O Allāh! Befriend him who befriends him (‘Ali) and be the enemy of one who is his enemy.”

1. Hākim narrated it in al-Mustadrāk (3:109 # 4576); Nasā‘ī, as-Sunan-ul-kubrā (5:45, 130 # 8148, 8464); Tābarānī, 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‘minin ‘Alī bin Abī Tālib (pp.84, 85 # 76).

Abū Mahāsin copied it in al-Mu’tasar min-al-mukhtasar min Mashkal-il-āthār (2:301).
Hadīth No. 8

Ibn Wāthilah is reported to have heard from Zayd bin Arqam (ﷺ) 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.”

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

Zayd bin Arqam (ـ) narrates: We set out with Allāh’s Messenger (ﷺ) until we reached Ghadir 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."

1. Hākim graded it sahih (sound) according to the conditions of Bukhārī and Muslim in al-Mustadrak (3:533 # 6272) and Dāhābī confirmed its soundness. Tabarānī transmitted it in al-Mujjam-ul-
Hadīth No. 10

Sa’d bin Abī Waqās (ﷺ) says that he heard Allāh’s Messenger (ﷺ) describe three qualities of ‘Alī (ﷺ). 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 (ﷺ) and His Messenger (ﷺ), and Allāh (ﷺ) and His Messenger (ﷺ) love him too. And I heard him say: One who has me as his master has ‘Alī as his master.”1

1. Nasā’ī narrated it with sound chain of transmission in Khasā’is amīr-il-mu’mīnīm ‘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 مناقب أربع: لأن يكون لي واحدة منهن أحب إلي من كذا وكذا. ذكر حمر النعم.
قوله صلى الله عليه وسلم: لأعطين الراية. وقوله صلى الله عليه وسلم: يزيد على صدور سنة. وقوله صلى الله عليه وسلم: من كنت مولاه، ونسي سفيان الرابعة.

“Sufyān bin 'Uyaynah (in praise of 'Alī (‏)) relates it from Sa’d bin Abī Waqās (‏) that of the four qualities of 'Alī (‏) 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.”

1. Ibn Abī 'Āsim related it in as-Sunnah (p.607 # 1385); and Diyā’ Maqdisī in al-Ahādith-ul-mukhtārah (3:151 # 948).
   Ahmad bin Hambal related it with a fair (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 Tārikh 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 وسلم يقول في علي رضي الله عنه ثلاث خصال، لأن يكون لي واحدة منهن أحب إلى من الدنيا وما فيها. سمعت رسول الله صلى الله عليه وسلم يقول: من كنت مولاه، وأنت مني بمنزلة هارون من موسي، 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 (鲐 Newtown) and His Messenger (ﷺ) are his friends).”

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

Hadīth No. 13

Rifā‘ah ibn 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 b. ‘Ubaydullāh (ﷺ) 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 (ﷺ) said: Yes. ‘Alī (ﷺ) said: Then why do you battle with me? Talhah (ﷺ) said: I did not remember it. The narrator said: (After this) Talhah (ﷺ) went back."

1. Hākim narrated it in al-Mustadrak (3:371 # 5594), Bayhaqī, al-I’tiqād wal-hidāyah ilā sabīl-ir-rashād ‘alā madhhab-il-salaf wa ashāb-il-hadīth (p.373); Ibn ‘Asikīr, Tārikh 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.
Hadith No. 14

It is narrated by Buraydah (ﷺ): I took part in the Battle of Yemen with ‘Alî (ﷺ) and I had a complaint against him. When I went to see the Prophet (ﷺ) returning from war, I mentioned ‘Alî 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 ‘Alî as his master.”

1. Ahmad bin Hambal related it in al-Musnad (5:347), and Fadā’il-il-us-sahābah (2:584, 585 # 989); Nasā’î, as-Sunan-ul-kabīr (5:130 # 8465), Khasā’is amīr-ul-mu’minin–‘Alî bin Abī Tālib (p. 86 # 78); and Fadā’il-il-us-sahābah (p.14 # 42); Hākim, al-Mustadrak (3:110 # 4578); Ibn Abī Shaybah, al-Musannaf (12:84# 12181); Ibn Abī ‘Āsim, al-Ahād wal-mathāni (4:325, 326); Shāshī, al-Musnad (1:127); Tabarānī, al-Mu’jam-ul-awsat (1:229 # 348); Muhib Tabarî, ar-Riyād-un-naḍrah fi manaqīb-il-‘ashrah (3:128); Abū ‘Ulā, Tuhfat-ul-ahwadh (10:147); Abū Nu‘aym, Hilyat-ul-awliyā’ wa tabaqāt-ul-awsiyā’ (4:23); Ibn ‘Asākir, Tārīkh Dimashq al-kabīr (45:142, 146-8); and Hindī in Kanz-ul-‘umāl (13:134 # 36422).

Ibn Kathīr said in al-Bidāyah wan-nihāyah (4:168; 5:457) that the tradition narrated by Nasā’î has a sound chain of succession (isnādulah jayyid qawī) and all of its narrators are of integrity (rijāluhi thiqah).
Hadīth No. 15

عن ميمون أبى 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، فعلم بالصلاة، فصلاها بهجير.


“Maymūn Abū ‘Abdullāh describes that he heard Zayd bin Arqam (ﷺ) 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.”

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 Hindi in Kāre-ul-‘umāl (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

“...It is narrated by ‘Atiyyah al-‘Awfī. He says: I asked Zayd bin Arqam (ﷺ): I have a son-in-law who relates a hadīth in praise of ‘Alī (ﷺ) based on your narration on the day of Ghadīr Khum. I want to hear it (directly) from you. Zayd bin Arqam (ﷺ) 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.”

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-‘umāl (13:105 # 36343).
Hadīth No. 17

It is narrated by Jābir bin ‘Abdullāh (رضي الله عنهما) that when we were at Ghadir 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.”

Nasā’ī has narrated this tradition through Sa’d in Kasā’s 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 (ت) related this tradition when someone asked him about ‘Alī (ت), and Hindī has reproduced this tradition in Kanz-ul-‘ummāl (13:104, 105 # 36342).

1. Ibn Abī Shaybah related it in al-Musannaf (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 fār (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 Hanafyyah, Abū Ja’fār and I were at Jābir’s house.” Dhahabī says that the text of the tradition is successive.
Hadīth No. 18

"It is narrated by ʿAlī that the Holy Prophet (ﷺ) was standing under a tree at Khum and he was holding ʿAlī’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 (ʿAlī) as his master."

1. Ibn Abī ʿĀsim related it in as-Sunnah (p. 603 # 1360); Ibn ʿAsākir, Tārīkh Dimashq al-kabīr (45:161, 162); and Hindi has said in Kanz-ul-ʿummāl (13:140 # 36441) that Ibn Rāhawayh, Ibn Jarīr, Ibn Abī ʿĀsim and Mahāmilī narrated it in Amālī, and graded it sahīh (sound).
Hadīth No. 19

It is narrated by Hudhayfah bin Usayd al-Ghifārī (may Allah be pleased with him)… He (may Allah be pleased with him) said: O people! I have been told by a highly reliable source that Allāh (may Allah be exalted) 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 (ﷻ) 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 kawthār). 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.”!

1. Tabarānī related it in al-Mu‘jam-ul-kabīr (3:67, 180, 181 # 2683, 3052; 5:166, 167 # 4971); Haythami, 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 Hindi in Kanz-ul-‘ummal (1:188, 189 # 957, 958).
   Ibn ‘Asākir related it from Sa‘d also in Tārīkh Dimashq al-kabīr (45:169).
Hadīth No. 20

“It is narrated by Jarīr (ﷺ) that at the occasion of Hajjat-ul-wadā’ we were with the Messenger of Allāh (ﷺ). We reached a place called Ghader Khum. When the call came for congregational prayer, all the (Makkan) Immigrants and (Medinan) Helpers rallied there. Then the Prophet (ﷺ) 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 (ﷻ). He said: Then what? They said: Surely Muhammad (ﷺ) is His servant and Messenger. Then added: who else is your guardian? They said: Allāh (ﷻ) and His Messenger. Then he made ‘Alī (ﷻ) stand up by holding his hand and, holding (‘Alī’s) both arms said: This (‘Alī) is his master whose master is Allāh (ﷻ) 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).”

1. Tabarānī transmitted it in al-Mu’jam-ul-kabīr (2:357 # 2505); Haythamī, Majma’-uz-zawā‘id (9:106); Ibn ‘Asākir, Tārikh 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 عنهم، قالاً: خطب رسول الله صلى الله عليه وسلم يوم غدير خم، فقال: من كنت مولاه فعلي مولاه اللهم! اوال من والاه وعاد من عاداه وانصر من نصره وأعن من أعانه.

"ُأمَرَ بِن ذِي مَرَّ وَزِيْدَ بِن أَرْقَمَ رَضِيَ الله عَنْهُماً، قَالَا: خَطَّبَ رَسُولُ الله صَلِي الله عَلَيْهِ وَسَلَّمُ يَوْمَ غَدِير خِمَّ، فَقَالَ: مَن كَنْتَ مُوَلِّي مُوَلِّي اللَّهُمَّ! وَال مَن وَالاهَ وَعَادَ مِن عَادِهَ وَانْصَرَ مِن نَصِّرِهَ وَأَعَنَ مِن أَعَانِهِ.

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1. Tabarānī related it in al-Mu‘jam-ul-kabīr (5:192 # 5059); Haythami, Majma‘uz-zawā‘id (9:104, 106); Hindī, Kanz-ul-‘ummāl (11:609 # 32946); and Ibn Kathīr in al-Bidāyah wan-nihāyah (4:170).

Nasā‘ī has reproduced it in Khasā‘is amīr-il-mu‘minīn ‘Alī bin Abī Tālib (pp.100,101 # 96) on the authority of ‘Amr Dhī Mur.
Hadīth No. 22

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

الَّذِى أَكْمَلَ لِكُمْ دِينَكُمْ

*Today, I have perfected your religion for you.*

“Abū Hurayrah (ﷺ) 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 (ﷺ), 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 (ﷺ) 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.”

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1. Qur’ān (al-Mā‘īdah, 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:

يَاذَا الرَّسُولُ بِلَغَ مَا أَنْزَلَ اللَّهُ مِنْ رَبِّكَ.

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

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 (emas) met him (‘Alī (mas))

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


Suyūṭī said in *ad-Durr-ul-manthur* fit-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 Muḥammad bin ‘Alī (ﷺ).”

1. Rāzī related the tradition in at-Tafsīr-ul-kabīr (12:49, 50).
   Ibn Abī Ḥātim Ṭāzī has copied Abū Sa‘īd al-Khudrī’s tradition from ‘Atiyah al-‘Awfī in Tafsīr-ul-Qurʾān-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. Wāḥīdī, Asbāb-un-nuzūl (p. 115).
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 الذِّينَ يَقِيمُونَ الصَّلَاةَ وَيَؤْتُونَ 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)).

It is narrated by 'Ammār bin Yaśir (ﷺ) that a beggar came up to ‘Alī (ﷺ) 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 (ﷺ) 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
The 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.‘


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

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

Khatīb Baghdādī has copied it in Tārīkh Baghdād (12:343) from ‘Abdullāh bin ‘Abbās (ﷺ) along with the words:

‘مَنْ كَانَ مُولَاهُ فَعَلِيَّ مُولَاهُ.’

One who has me as his master has ‘Alī as his master.
Hadīth No. 25

عن عمر بن ياسر رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: أوصي من آمن بي وصدقني بولاية علي بن أبي طالب، من تولاه فقد تولاني ومن تولاني فقد تولى الله عز وجل، ومن أبيه فقد أحبي و من أبيني فقد أحب الله تعالى، ومن أبيضه فقد أبغضني ومن أبيضني فقد أبغض الله عز وجل.

“It is narrated by ‘Ammār bin Yāsir () that the Messenger of Allāh (ﷺ) 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 to wards me and one who bore malice towards me bore malice towards Allāh (ﷻ).”

1. Haythamī has related this tradition from Tabarānī in Majma‘uz-uz-zawā‘id (9:108, 109) and has called its narrators credible (thiqah); and Hindī copied it in Kanz-ul-‘ummāl (11:611 # 32958).
Hadīth No. 26

“It is narrated by ‘Alī (may Allah be pleased with him) himself that the Prophet (peace and blessings of Allah be upon him) said on the day of Ghadīr Khum: One who has me as his master has ‘Alī as his master.”


Haythamī, copying it in *Majma’-uz-zawā’id* (9:107), has commented that its narrators are credible (rijāluhī thiqah).
Hadīth No. 27

سورة القدر

The Ghadir Declaration


1. Hākim related it in al-Mustadrak (2:129, 130 # 2589); Ahmad bin Hambal, al-Musnad (5:350, 358, 361); Nasā’ī, Khasā‘ is amīr-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 Fāyḍ-ul-qadr (6:218).

Hākim is of the view that this tradition is quite compatible with the requirements of Bukhārī and Muslim for a saḥīh (sound) hadīth, and narrated the tradition through another chain of transmission on the authority of Sa’īd b. Ubaydah (ṣ) who has relied on the narration of Abū ‘Awānah. He has also narrated it briefly on the authority of Buraydah al-Aslāmī (ṣ) at another place in al-Mustadrak (3:110 # 4578).

Abū Nu‘aym related it briefly with the words — 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 ‘Asikir 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 (rijlihū saḥīh).

Hindī related it briefly with the words — 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 (ﷺ) on the authority of his father in slightly different words that the Prophet (ﷺ) said:

ما بال أقوم بنتقصون عليا! من ينتقص عليا فقد تنقصني،

ومن فارق عليا فقد فارقني، إن عليا مبني وأنا منه، خلق من طينتي وخلق من طينة إبراهيم، وإنما أفضل من إبراهيم،

ذرية بعضها من بعض والله سميع عليم... وإن وليكم من بعدي. فقلت: يا رسول الله! بالصحة ألا بسطت بذك حتى أبايعك على الإسلام جديدًا؟ قال: فما فارقته 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 (ﷺ) hears and knows all these things... And He is the guardian of all of you after me. (Buraydah (ﷺ) 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.”

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 Maymūn (رضي الله عنهما) has attributed it to Ibn 'Abbās (رضي الله عنهما) that the Messenger of Allāh ﷺ (صلى الله عليه وسلم) said: Surely one who has me as his master has ‘Alī as his master.’”

1. Ahmad bin Hambal narrated it in al-Musnad (1:331); Nasā’ī, Khasā’is amīr-il-mu’minin ‘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 Tabarīin ar-Riayd-ul-nadhra fi manāqib-il-‘ashrah (3:174, 175), and Dhakhā’ir-ul-‘uqbā fi 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:

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

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

Dhahabi graded Hākim’s narrated tradition as sahih (sound).

Haythamī has said that it has been narrated by Ahmad and Tabarānī and its men are those of sahih (sound) hadīth except Abū Balj Farāz while he is thiqah (trustworthy).
Hadīth No. 30

( قال رسول الله صلى الله عليه وآله وسلم:) ألا! إن الله ولبي وآنا 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 ‘Ali as his master.”

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 (ﷺ) and Barā‘ bin al-‘Āzib (ﷺ).

‘Asqalānī also narrated it in al-Isābah fī tamyīz-is-sahābah (4:328).
Hadīth No. 31

Abū Yazīd al-Awdī has related it on the authority of his father that (once) Abū Hurayrah (ﷺ) 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.”

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: نشذ 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 (ﷺ) stood up and bore witness that Allāh’s Messenger (ﷺ) had said: One who has me as his master has ‘Alī as his master.”

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, Ṭarīkh Dimashq al-kabīr (45:160); and Muhīb Tabarī in ar-Riyāḍ-un-nadrah fi manāqīb-il-‘ashrah (3:127).

Nasā‘ī graded it saḥīḥ (sound) in Khasā‘is amīr-il-mu‘minin ‘Alī bin Abī Tālib (p.90 # 83).

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

Haythamī related it in Majma‘-uz-zawā‘id (9:104) and declared that Ahmad’s men are sound (rijāluhhū saḥīḥ).

Ibn Kathīr said in al-Bid‘ayah wan-nihāyah (4:170; 5:462) that its chain of authorities is jayyīd (fine).
Hadīth No. 33

ʿAmīrah bin Saʿd (رضي الله عنهما) has narrated that he heard ʿAlī (رضي الله عنه) make people swear in an open plain and asked them who had heard the Prophet (رضي الله عنه) say that who has him as his master has ʿAlī as him master. At this six persons stood up and bore witness to it."

1. Nasāʾī related it in Khasāʾis amīr-ul-muʾminin ʿAlī bin Abī Tālib (pp.89, 91 # 82, 85); Tabarānī, al-Muḍjam-ul-awsat (3:134 # 2275); Bayhaqī, as-Sunan-ul-kubrā (5:132); and Mizzī in Tahdhib-ul-kamāl (22:397, 398).

Ibn ʿAsākir’s narration in Tārīkh Dimashq al-kabīr (45:159) has eighteen witnesses.

Tabarānī related it in Muʿjam-us-saghir (1:64, 65) and it had twelve witnesses, including Abū Hurayrah, Abū Saʿīd and Anas bin Mālik (رضي الله عنه). Haythamī copied in Majmaʿ-uz-zawāʾid (9:108).
Hadīth No. 34

عن أبي الطفيل، عن زيد بن أقم رضي الله عنه، قال:

نشد على الناس: من سمع رسول الله صلى الله عليه وسلم يقول يوم غدير خم: ألست تعلمون أني أولى بالمؤمنين من أنفسهم؟ قالوا: بلى، قال: فمن كنت مولاه فعلي مولاه، اللهم! وال من والاه. وعاد من عاده، فقام آثنا عشر رجلا فشهدوا بذلك.

“Abū Tufayl narrated it on the authority of Zayd bin Arqam (رض) that ‘Alī (رض) asked people on oath who among them had heard the Messenger of Allāh (صلى الله عليه وسلم) 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 Ali’s conversation,) twelve persons stood up and bore witness to this incident.”

1. Tabarānī related it in al-Mu’jam-ul-awsat (2:576 # 1987); Haythānī, 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).


**Hadith No. 35**

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 (ацию) 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.‘

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Nasā‘ī narrated it with sound (ṣaḥīḥ) chain of authorities in *Khasā‘is amīr-il-mu’mīnīn ‘Ālī 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

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.”

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 (45:165, 157); Ibn
Hadîth No. 37

"Amr bin Dhî Mur, Sa‘îd bin Wahb and Zayd bin Yuthay‘ narrate that we heard ‘Alî say: I want to ask every man on oath who may have heard the Prophet say this on the day of Ghadîr Khum. At this thirteen men stood up and bore witness that the Messenger of Allah said: Am I not nearer than the lives of the...
believers? All of them said: Why not! O Messenger of Allah. The narrator says that he then caught hold of ‘Ali’s hand and said: One who has me as his master has ‘Ali as his master. O Allah! Befriend him who befriends him, and be his enemy who is his (‘Ali’s) enemy, love him who loves him (‘Ali), bear malice towards him who bears malice towards him (‘Ali), help him who helps him (‘Ali) and degrade him who (tries to) degrade him (‘Ali).”

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

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.”

1. Ahmad bin Hambal narrated it in al-Musnad (1:84), and Fadā’il-us-sahābah (2:585 # 991); Ibn Abī-Asim, as-Sunnah (p.604 # 1371); Tabarānī, al-Mujām-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, Sīfat-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


“It is related by 'Abd-ur-Rahmān bin Abī Laylā that 'Alī () addressed (the people) and said: I make the person swear by Allāh () and Islam to come forward who may have heard the Prophet () 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.”

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 Wādī'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

“Askabgh bin Nubatāh has narrated that ‘Alī () made people swear in an open plain and asked anyone who had heard the Prophet () say this to stand up. At this more than thirteen persons stood up including Abū Ayyūb al-Anṣārī, Abū ‘Amrah bin ‘Amr bin Muhsan, Abū Zaynab, Sahl bin Hunayf, Khuzaymah bin Thābit, ‘Abdullāh bin Thābit al-Anṣārī, Hubshā bin Junādah as-Salūlī, ‘Ubayd bin ‘Āzib al-Anṣārī, Nu’mān bin ‘Ajlān al-Anṣārī, Thābit bin Wad‘ah al-Anṣārī, Abū Fadālah al-Anṣārī, and ‘Abdur-Rahmān bin ‘Abd Rab al-Anṣārī (). All of them said: We bear witness that we heard from the Messenger of Allāh (): Beware! Allāh () 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).”

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 Sharīhil 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 () has narrated that ‘Alī (), asking people to bear witness, said: I make you swear if anyone of you heard the Prophet () 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.”

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 Tabarî in ar-Riyād-un-nadrah fi manāqib-il-ashrah (3:127), and Dhakhā’ir-ul-‘uqbā fi 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

Umayr bin Sa'd narrates that he heard ‘Alī 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 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 say this.”

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 (isbnāduhū hasan).
   Ibn ‘Asākir related it from ‘Umayr bin Sa’id in Tārikh 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.
   Hindī copied it in Kanz-ul-‘ummāl (13:154, 155 # 36480) and Shakwānī in Darr-us-sahābah (p.211).
Hadīth No. 43

Abū Tufayl has narrated that ‘Alī () 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 () say something (about me) on the day of Ghadir 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 () 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 () and told him that I had heard ‘Alī () say this. At this Zayd bin Arqam () said: how can you deny
while I have myself heard the Messenger (ﷺ) say this about ‘Alî (幄)?’

1. Ahmad bin Hambal related it with sound chain of authorities in al-
Musnad (4:370), and Fadä’il-us-sahâbah (2:682#1167); Bazzâr, al-Musnad (2:133 # 492); Ibn Abî ʿÁsim, as-Sunnah (p.603#1366); Bayhaqî, as-Sunan-ul-kubrâ (5:134); Ibn ʿAsâkir, Târikh Dimashq al-kabîr (45:156); Muhib Tabârînî, ar-Riyâd-un-
naşrah fî manâqib-il-âshrah (3:127); Haythâmî, Majma‘-uz-
zawâ‘id (9:104); Ibn Kathîr, al-Bidâyah wan-nihâyâh (5:460, 461); and Shawkânî in Darr-us-sahâbah (p.209).

Nasâ‘î, in addition to Abû Tuḥyîl, has also narrated it on the
authority of ʿÂmir bin Wâthilah.

Ibn Hibbân said in his as-Sâhîh (15:376#6931) that its chain
of authorities is sahîh (sound) and its men are thiqah (trustworthy).
Hâkim graded it sahîh according to the conditions of Imâm
Bukhârî and Imâm Muslim in al-Mustadrâk (3:109#4576).
Tabarânî narrated it briefly in al-Mu‘jam-ul-kabîr
(5:195#5071).

Ibn Athîr narrated in Asad-ul-ghâbah fî ma‘rifat-as-sahâbah
(6:246) that seventeen persons witnessed the event.
Ibn Kathîr has written in al-Bidâyah wan-nihâyâh (4:171) that
rahabh means an open place in the mosque of Kufa.
Haytamî has written in as-Sawâ‘iq-ul-muhrigah (p.122) that
thirty Companions (ﷺ) have narrated this tradition and its
numerous chains of authorities come under the category of sahîh
(sound) and hasan (fair).
Abû Mahâsin copied the tradition in al-Mu’tasar min-al-
mukhtasar min Mashkal-il-âthâr (2:301).
Hadīth No. 44

Riyāḥ bin al-Harth has narrated that a delegation met ‘Alī (☞) and said: O our master, May God bless you! ‘Alī (☞) 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 (☞) on the day of Ghadīr Khum: one who has me as his master, surely he has this (‘Alī) as his master. Riyāḥ 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 (☞) is also one of them.”

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

Ibn ‘Askārī narrated it in Tārīkh Dimashq al-kabīr through Ziyād bin al-Hārith (45:161), Hasan bin al-Hārith (45:162), and Riyāḥ bin al-Hārith (45:163).

Ibn Athīarah narrated through Zirr bin Hubaysh in Asad-ul-ghābah fi ma‘rifat-is-sahābah (1:672) that twelve Companions including Qays bin Thābit, Ḥāshim bin ‘Utba and Ḥabīb bin Budayl acknowledged ‘Alī (☞) as their master.
Hadīth No. 45

عن عمر رضي الله عنه: وقد نازعه رجل في مسألة، فقال: بنني وبيبك هذا الجالس، وأشار إلى علي بن أبي طالب رضي الله عنه، فقال الرجل: هذا الأبطن؟ فنهض عمر رضي الله عنه عن مجلسه وأخذ بثوبه حتى شاله من الأرض، ثم قال: أتدرى من صغرت، مولاي ومولا كـ كل مسلم.

“It is narrated by ‘Umar (ﷺ) 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 (ﷺ). That man said: this pot-bellied person (will decide between us)! ‘Umar (ﷺ) 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.”

1. Muhib Tabarī has said in ar-Riyād-un-nadrah fī maqāib-il-'ashrah (3:128) that Ibn Sammān has documented this narration.
Hadīth No. 46

It is narrated by ‘Umar () that two Bedouins came to him disputing with each other. He said to ‘Alī (): 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 () 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."

1. Muhib Tabarī 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-Riyūd-un-nadrāh fī manāqib-il-‘ashrah (3:128).
Hadīth No. 47

"Umar () 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 () differently from other Companions (ﷺ). (At this) ‘Umar () replied: Indeed that (‘Alī) is my master.”

Hadīth No. 48

Yazīd bin ‘Umar bin Muwarriq narrates: At one occasion I was in Syria when ‘Umar bin ‘Abd-ul-‘Azīz (广泛的) 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 (广泛). And then added: I have heard countless people say that they heard it from the Prophet (广泛): 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.¹

Hadīth No. 49

عن الزهري... قال: سمعت أبا جنيدة جندع بن عمورو بن مازن، قال: سمعت النبي صلى الله عليه وسلم يقول: من كذب علي متعمداً فليتبناً مقعده من النار وسمعته وإلا صمتا، يقول: وقد نصرف من حجة الوداع، فلما نزل غدير خم قام في الناس خطيباً وأخذ يزيد علي رضي الله عنه، وقال: من كنت وليه فهذا وليه، اللهم! وآل من والله، وعاد مسن عاداه.

قال عبيد الله: فقلت للزهرى: لا تحدث بهذا بالشام، وأنت تسمع ملاذ أذنيك سب علي رضي الله عنه، فقال: والله! إن عني من فضائل علي رضي الله عنه ما لو تحدثت بها لقلت.

"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.”

1. Related by Ibn Athīr in Asad-ul-ghābah fī ma’rifat-is-sahābah (1:572,573).
Hadīth No. 50

"Amr bin al-'Ās (ﷺ) narrates that someone asked him: O 'Amr! Our elders heard it from the Messenger of Allāh (ﷺ) 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 (ﷺ) deserves to be praised more than 'Alī (ﷺ)."

1. Related by Ibn Qutaybah in al-Imāmah was-siyāsah (1:113).
Hadīth No. 51

It is narrated by 'Aī () himself. He said: on the day of Ghadīr Khum, the Messenger of Allāh () 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 () 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."

Surely the turban differentiates between Muslims and polytheists.

‘Abd-ul-'A’ī bin ‘Aţf has also narrated that the Prophet () called 'Aī bin Abī Tālib () 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 fi ma’rifat-is-sahābah (3:170)


Glossary

dinar: 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 daʿīf (weak).

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

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 ( ).

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 ( ) and approaching an era through reliable narrators without being shādh (odd) or muʿallal (faulty) in between the two cross relaters.

shariʿah: lit. road. It is a legal modality of a people based on the revelation of their prophet/messenger. The last shariʿah is that of Islam that abrogates all previous shariʿahs.

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.

ṣūrah: a chapter of the holy Qur‘ān. There are 114 chapters in the holy Qur‘ān.
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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 20th 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.