

The Ghadir Declaration
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Preface

Today is 18 Dhul-hijjah, the day when the Prophet (SAW) stayed at Ghadīr Khum after his return from Hajjat-ul-wadā' to Medina, and surrounded by the Companions (RA), he declared while raising the hand of 'Alī al-Murtadā (SAW):

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ 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 Judgment. 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 (SAW) 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 former is designed to clarify the status of 'Alī (AS) as the opener of the spiritual sovereignty and the latter is designed

to describe the status of Imām Mahdī (AS), 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 (AS) 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 (SAW):

- 1- The spiritual legacy of internal (hidden) sovereignty.
- 2- The political legacy of external (manifest) sovereignty.
- 3- 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 (RA).

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:

- 1- The legacy of spiritualism.
- 2- The legacy of dominion.
- 3- 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 بسه قسم منقسم اند، فوارثه الذين أخذوا الحكمة والعصمة 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 (SAW)). 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.

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 (RA) was a directly appointed deputy of the Prophet (SAW).

In spiritualism and saintliness ‘Alī al-Murtadā (RA) was his directly appointed deputy.

In guidance all of his Companions and Caliphs (RA) 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:

- 1- Political legacy
- 2- Spiritual legacy
- 3- Intellectual and practical legacy
- 4- The political legacy of the Prophet (SAW) was known as khilāfah rāshidah (the rightly-guided caliphate).
- 5- The spiritual legacy of the Prophet (SAW) was known as wilāyah (spiritual sovereignty) and imāmah (spiritual leadership).
- 6- The intellectual and practical legacy of the Prophet (SAW) came to be known as guidance and belief.

Therefore, the first man of political legacy was Abū Bakr as-Siddīq (RA), the first man of spiritual legacy was ‘Alī al-Murtadā (AS), and the first men of intellectual and practical legacy were the Companions (RA). 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 (RA) 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 (AS) - required neither anybody’s proposal nor support.
- 6- Caliphate was a democratic act, therefore, the Prophet (SAW) did not declare it. Spiritual leadership was an act of designation; therefore, the Prophet (SAW) declared it in the valley of Ghadīr Khum.
- 7- The Prophet (SAW) 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 (RA) 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 (AS) was announced by the Prophet (SAW) himself and is categorically proved by the evidence of unbroken chain of traditions. The proof of the caliphate is the consensus of the Companions (RA), the proof of spiritual sovereignty (wilāyah) is the declaration of the Prophet (SAW). 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 (AS) 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 فَعَلَيَّْ -

علي وليكم - (one who has me as his master has ‘Alī as his master) - and

علي وليكم (Alī is your spiritual leader after me) - the Prophet (SAW) pronounced ‘Alī (AS) as the opener of the spiritual kingdom.

Shāh Walī Allāh (رحمة الله تعالى عليه) says:

و فاتح أول أزين أمت مرحومه حضرت علي مرتضى است كرم الله تعالى وجهه

In this Ummah the first person to open the door of spiritual dominion is (كرم الله تعالى وجهه) 'Alī al-Murtadā.

و سر حضرت امیر کرم الله وجهه در اولاد کرام ایشان رضی الله عنهم سرایت کرد

The secret of spiritual dominion of the leader permeated his progeny.
چنانکه کسی از اولیاء امت نیست الا بخاندان مرتضی رضی الله عنه مرتبط است بوجهی از وجوه

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

و از امت آنحضرت صلی الله علیه وآله وسلم آول 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 (كرم الله وجهه) 'Alī. That is why different chains of spirituality turn to him.

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

“Now in Ummah anyone who is blessed with spiritual leadership by Allāh's Messenger (SAW) is indebted either to 'Alī al-Murtadā (AS) or to the Chief Helper Jilānī (رحمة الله تعالى علیه). No one can reach the status of wilāyah without this (indebted-ness).”

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

Shāh Ismā'īl Dihlawī has clarified this point:

Alī al-Murtadā (AS) has also an edge over Abū Bakr as-Siddīq (RA) and 'Umar Fārūq (RA) 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 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 (AS). 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 (AS), is shared by Fātimah, Hasan and Husayn (AS) as its direct legatees and then it was filtered down to the twelve Imāms (spiritual leaders), the last leader being Imām Mahdī (AS). Just as 'Alī al-Murtadā (AS) is the opener of spiritual sovereignty, Imām Mahdī (AS) is the seal of spiritual sovereignty.

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

و راهی 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 حیلولت درین راه کانن است و پیشوای، و اصلاان 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 درین مقام گونیا هر دو قدم مبارک آنسرور علیه و علی آله الصلوٰة و السلام بر فرق مبارک اوست کرم الله تعالی وجهه حضرت فاطمه و حضرات حسنین رضی الله عنهم درین مقام با ایشان شریکند، انکارم که حضرت امیر قبل از نشاء عنصری 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 یعد 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 تعالی). And this grand office is reserved for him. On this way, the feet of the Holy Prophet (SAW) are on ‘Alī’s head and Fātimah and Hasan and Husayn (علیهم السلام) 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 تعالی 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.

Shaykh Ahmad Sarhandī (رحمة الله تعالى عليه) believes that Imām Mahdī (AS) will be with ‘Alī al-Murtadā (AS) 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 (SAW), 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 (AS) 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 (AS). 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 (AS), 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 (AS) 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 (SAW) in moral 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 (SAW) 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 (AS) will offer his prayer behind him and proclaim his leadership to the whole world.

So we should realize that ‘Alī al-Murtadā (AS) and Mahdī (AS) - 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 bless the servants of the Prophet’s family with their guidance.

Muhammad Tahir-ul-Qadri

One of the servants of Prophet’s Family

Hadith 01 to 10

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 (RA) - or Zayd bin Arqam (RA) (Shu‘bah has doubts about the narrator) - relates that the Prophet (SAW) 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 (RA) and he has related it from the Holy Prophet (SAW).”[\[1\]](#)

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؟ إن عليا مني وأنا منه، وهو ولي كل مؤمن من بعدي.

“Imrān bin Husayn (RA) has narrated that Allāh’s Messenger (SAW) 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.”[\[2\]](#)

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، وسمعت يقول: أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي، وسمعت يقول: لأعطين الراية اليوم رجلا يحب الله ورسوله.

“It is related by Sa‘d bin Abī Waqās (RA): I heard Allāh’s Messenger (SAW) say: One who has me as his master has ‘Alī as his master. And I heard him say (to ‘Alī (RA)): 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 bestow the flag on the person who loves Allāh (SWT) and His Messenger (SAW).”[\[3\]](#)

Hadīth No. 4

عن البراء بن عازب رضي الله عنه، قال: أقبلنا 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: أأست أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. قال: أأست أولى بكل مؤمن من نفسه؟ قالوا: بلى. قال: فهذا ولي من أنا مولاه، اللهم! وال من والاه، اللهم! عاد من عاداه.

“Barā’ bin ‘Āzib (RA) narrates: We performed *hajj* with Allāh’s Messenger (SAW). 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.”[4]

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: أأستم تعلمون أني أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. قال: أأستم تعلمون أني 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: فلقية عمر رضي الله عنه بعد ذلك، فقال له: هنيئاً يا ابن أبي طالب! أصبحت وأمسيت مولى كل مؤمن ومؤمنة.

“It is narrated by Barā’ bin ‘Āzib (RA): We were on a journey with Allāh’s Messenger (SAW). (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 (SAW). 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 (RA)) met ‘Alī (RA) 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).”[5]

Hadīth No. 6

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

“Ibn Buraydah has attributed it to his father: Allāh’s Messenger (SAW) said: One who has me as his guardian has ‘Alī as his guardian.”[6]

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 خُم، أمر بدوحات فقمْن، فقال: كأني 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 (RA): When Allāh’s Messenger (SAW) 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 (SWT) 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.”^[7]

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 (RA) that the Prophet (SAW) 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 (SWT), gave some advice to the audience and then said whatever Allāh (SWT) 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.”[8]

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، وإني أوشك أن أدعى فأجيب، وإني 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 قال: من كنت أنفسيكم؟ قالوا: الله ورسوله أعلم. ألسنت أولى بكم من أنفسكم؟ قالوا: بلى. مولاه فعلي مولاه.

“Zayd bin Arqam (RA) narrates: We set out with Allāh’s Messenger (SAW) 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 (SWT) and then said: O people, out of the prophets Allāh (SWT) 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 (SWT). 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 (SWT) and His Messenger (SAW) 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.”[9]

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 رجلاً يحب الله ورسوله، ويحبه الله ورسوله، وسمعتة يقول: من كنت مولاه فعلي مولاه.

“Sa’d bin Abī Waqās (RA) says that he heard Allāh’s Messenger (SAW) describe three qualities of ‘Alī (RA). 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 (SWT) and His Messenger (SAW), and Allāh (SWT) and His Messenger (SAW) love him too. And I heard him say: One who has me as his master has ‘Alī as his master.”[10]

References

[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 (RA). Ahmad bin Hambal narrated it in *Fadā’il-us-sahābah* (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, *Tahdhīb-ul-asmā’ wal-lughāt* (p.318); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:163, 164); Ibn Athīr, *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (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:

Hākim, *al-Mustadrak* (3:134 # 4652).

Tabarānī, *al-Mu‘jam-ul-kabīr* (12:78 # 12593).

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

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

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

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:

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

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

This tradition has been reproduced from Abū Ayyūb al-Ansārī (RA):

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

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

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

This tradition has been related by Sa‘d (RA) in the following books:

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

Diya’ Maqdisī, *al-Aḥādīth-ul-mukhtārah* (3:139 # 937).

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

The following narrated it through Buraydah (RA):

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

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

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

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

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

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

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

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

The following transmitted it through Hubshā bin Junādah (RA):

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

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

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

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

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

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

Tabarānī related it from Hudhyfah bin Usayd al-Ghifārī (RA) 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 Mālīk and 'Abdullāh bin 'Umar (RA) in *Tārīkh Dimashq al-kabīr* (45:176, 177, 178, 178) respectively.

Ibn 'Asākir related it from Buraydah (RA) 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 عنهما)) in *Mawārid-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.

[2]. 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.

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 (SAW) 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).

[3]. 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-ashraf bi-ma‘rifat-il-atraf* (3:203 # 3901); and Nasā’ī reproduced it with slightly different words in *Khasā’is amīr-il-mu‘minīn ‘Alī bin Abī Tālib* (pp. 32,33 #91).

[4]. 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).

[5]. 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 (RA). The Prophet (SAW) said:

وعاد من عاداه، وانصر من نصره، وأحب من أحبه.

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 (SAW) 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 (RA) and ‘Umar (RA) had heard the Prophet’s saying - One who has me as his master has ‘Alī as his master - they said to ‘Alī (RA) : 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 (RA) uttered the words:

هنيئا لك يا علي!

O ‘Alī! Congratulations.

[6]. 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).

[7]. Hākim 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’mīnīn ‘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).

[8]. 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).

[9]. Hākim graded it *ṣaḥīḥ* (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-kabīr* (5:171,172 # 4986); and Hindī in *Kanz-ul-‘ummāl* (11:602 # 32904).

[10]. Nasā’ī narrated it with sound chain of transmission in *Khasā’is amīr-il-mu’mīnīn ‘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).

Hadith 10 to 20

HadīthNo. 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 حمير 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 (RA)) relates it from Sa‘d bin Abī Waqās (RA) that of the four qualities of ‘Alī (RA) 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.”^[11]

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 (RA)) relates that Sa‘d (RA) said: I heard Allāh’s Messenger (SAW) 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 (SAW) 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 (SWT) and His Messenger (SAW), and Allāh (SWT) and His Messenger (SAW) are his friends).”^[12]

Hadīth No. 13

عن رفاعه 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 تقاتلني؟ 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 (RA) on the day of the Battle of Jamal. He sent a message for Talhah bin ‘Ubaydullāh (RA) who called on him. He said: I make you swear by Allāh! Have you heard from the Messenger of Allāh (SAW): 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 (RA) said: Yes. ‘Alī (RA) said: Then why do you battle with me? Talhah (RA) said: I did not remember it. The narrator said: (After this) Talhah (RA) went back.”[\[13\]](#)

Hadīth No. 14

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

“It is narrated by Buraydah (RA): I took part in the Battle of Yemen with ‘Alī (RA) and I had a complaint against him. When I went to see the Prophet ((SAW) 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.”[\[14\]](#)

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: أأستم تعلمون أو لستم تشهدون أني أولى بكل مؤمن من نفسه؟ قالوا: بلى. قال: فمن كنت مولاه فإن عليا مولاه، اللهم! عاد من عاداه، ووال من والاه.

“Maymūn Abū ‘Abdullāh describes that he heard Zayd bin Arqam (RA) say: We came down to a valley, named the valley of Khum, with the Messenger of Allāh (SAW). 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 (SAW) 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.”[\[15\]](#)

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 أسمعه 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 أخذ 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-‘Awfī. He says: I asked Zayd bin Arqam (RA): I have a son-in-law who relates a *hadīth* in praise of ‘Alī (RA) based on your narration on the day of Ghadīr Khum. I want to hear it (directly) from you. Zayd bin Arqam (RA) 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 (SAW), 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.”^[16]

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 عنهما ((رضي الله عنهما)) that when we were at Ghadīr Khum in Juhfah, the Messenger of Allāh (SAW) came out, then, holding ‘Alī’s hand, he said: One who has me as his master has ‘Alī as his master.”^[17]

Hadīth No. 18

عن علي أن النبي صلى الله عليه وآله وسلم قام بحفرة الشجرة بخم، وهو أخذ 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 (SAW) 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 (SWT) and His Messenger (SAW) are even nearer than your lives? They said: Why not! (Then he added: Don’t you bear

witness) that Allāh (SWT) 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.”[18]

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 قدحاً من فضة، وإني سائلكم 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 يردا علي الحوض.

“It is narrated by Hudhayfah bin Usayd al-Ghifārī (RA)... He (SAW) said: O people! I have been told by a highly reliable source that Allāh (SWT) 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 (SWT) bless you with a noble reward! He said: Don't you bear witness that there is no god but Allāh (SWT) 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 (SWT) 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 (SWT) 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.”^[19]

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 خُم، فنَادَى: 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 مولياه 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 (RA) that at the occasion of Hajjat-ul-wadā‘ we were with the Messenger of Allāh (SAW). 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 (SAW) 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 (SWT). He said: Then what? They said: Surely Muhammad (SAW) is His servant and Messenger. He said: then who is your guardian? They said: Allāh (SWT) and His Messenger. Then added: who else is your guardian? Then he made ‘Alī (RA) stand up by holding his hand and, holding (‘Alī’s) both arms said: This (‘Alī) is his master whose master is Allāh (SWT) 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).”^[20]

References

[11]. 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 fair (*hasan*) chain of authorities in *Fadā’il-us-sahābah* (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).

[12]. 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).

[13]. 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.

[14]. 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); Hākim, *al-Mustadrak* (3:110 # 4578); Ibn Abī Shaybah, *al-Musannaf* (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 (*rijāluhū thiqah*).

[15]. 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 *Kanz-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*.

[16]. 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).

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 (RA) related this tradition when someone asked him about ‘Alī (RA), and Hindī has reproduced this tradition in *Kanz-ul-‘ummāl* (13:104, 105 # 36342).

[17]. 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 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 Hanafiyyah, Abū Ja‘far and I were at Jābir’s house.” Dhahabī says that the text of the tradition is successive.

[18]. 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 Mahāmīlī narrated it in *Amālī*, and graded it *sahīh* (sound).

[19]. 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).

[20]. 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).

Hadith 21 to 30

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 (RA) and Zayd bin Arqam (RA) have narrated that the Prophet (SAW) 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.”[21]

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.[22]

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 (RA) 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 (SAW), 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 (RA) 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.”[23]

Hadīth No. 23

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

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ.

(O (honoured) Messenger! Whatever has been revealed to you from your Lord, convey (it all to the people).[24]

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. فلقية عمر رضي الله عنه، فقال: هنيئا 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 (SAW) 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 (RA) met him (‘Alī (RA)) 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 (RA).”[25]

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 (SWT)).[26]

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 (RA) that a beggar came up to ‘Alī (RA) 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 (RA) called on the Prophet (SAW) 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 (SWT)). Allāh’s Messenger (SAW) 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.”[27]

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 تولي 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 (RA) that the Messenger of Allāh (SAW) 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 (SWT) as his Guardian, and anyone who loved him (‘Alī), he loved me and one who loved me loved Allāh (SWT), and one who bore malice towards him (‘Alī) bore malice towards me and one who bore malice towards me bore malice towards Allāh (SWT).”[28]

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 ((RA) himself) that the Prophet (SAW) said on the day of Ghadīr Khum: One who has me as his master has ‘Alī as his master.”[29]

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 وليه. وفي رواية عنه: من كنت وليه فعلي وليه.

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

“Another tradition is attributed to him (that the Prophet (SAW) said): ‘Alī is his guardian whose guardian I am.”[30]

Hadīth No. 28

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

ما بال أقوام ينتقصون عليا! من ينتقص عليا فقد تنقصني، ومن فارق عليا فقد فارقني، إن عليا مني وأنا منه، خلق من طينتي وخلقت من طينة إبراهيم، وأنا أفضل من إبراهيم، ذرية بعضها من بعض والله سميع عليم، ... وإنه وليكم من بعدي. فقلت: يا رسول الله! بالصحة ألا بسطت يدك حتى أبايحك 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 (SWT) hears and knows all these things... And He is the guardian of all of you after me. (Buraydah (RA) 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.”[\[31\]](#)

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.

رضي (Amr bin Maymūm رضي الله عنهما)) has attributed it to Ibn ‘Abbās رضي ((الله عنهما)) that the Messenger of Allāh (SAW) said: Surely one who has me as his master has ‘Alī as his master.”[\[32\]](#)

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 (SAW) 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.”[\[33\]](#)

References

[21]. Tabarānī related it in *al-Mu'jam-ul-kabīr* (5:192 # 5059); Haythamī, *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.

[22]. Qur'ān (*al-Mā'idah*, the Table spread) 5:3.

[23]. 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-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)

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

من كنت مولاه فعلي مولاه.

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

[24]. Qur'ān (*al-Mā'idah*, the Table spread) 5:67.

[25]. 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 'Atīyyah 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 (RA).

The following also related the tradition:

- i. Wāhidī, *Asbāb-un-nuzūl* (p. 115).
- ii. Suyūtī, *ad-Durr-ul-manthūr fī-tafsīr bil-ma'thūr* (2:298).
- iii. Ālūsī, *Rūh-ul-ma'ānī* (6:193).
- iv. Shawkānī, *Fath-ul-qadīr* (2:60).

[26]. Qur'ān (*al-Mā'idah*, the Table spread) 5:55.

[27]. 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); Hākim, *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'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 Baghdad* (7:377).

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

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

من كنت مولاه فعلي مولاه.

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

[28]. 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).

[29]. 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 (*rijālulhū thiqah*).

[30]. 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 *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 (RA) who has relied on the narration of Abū ‘Awānah. He has also narrated it briefly on the authority of Buraydah al-Aslamī (RA) at another place in *al-Mustadrak* (3:110 # 4578).

Abū Nu‘aym related it briefly with the words - من كنت مولاه فعلي 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* (*rijālulhū sahīh*)

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).

Hadith 31 to 40

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 (RA) 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 (SAW) 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 (SAW) 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.”[34]

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، فشاهدوا 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 (RA) took oath from the people, at which five or six Companions (RA) stood up and bore witness that Allāh’s Messenger (SAW) had said: One who has me as his master has ‘Alī as his master.”[35]

Hadīth No. 33

عن عميرة بن سعد رضي الله عنهما، أنه سمع عليا 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 فشاهدوا.

“Amīrah bin Sa‘d ((رضي الله عنهما)) has narrated that he heard ‘Alī (RA) make people swear in an open plain and asked them who had heard the Prophet (SAW) say that who has him as his master has ‘Alī as him master. At this six persons stood up and bore witness to it.”[36]

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 رجلا فشهدوا بذلك.

“Abū Tufayl narrated it on the authority of Zayd bin Arqam (RA) that ‘Alī (RA) asked people on oath who among them had heard the Messenger of Allāh (SAW) 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.”^[37]

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 غدیر 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 غدیر 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 (RA) made people swear in an open plain and asked anyone to stand up who had heard the Prophet (SAW) 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 (SAW) say about ‘Alī (RA) 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.”^[38]

Hadīth No. 36

عن عبد الرحمن بن أبي ليلى، قال: شهدت عليا رضي الله عنه في الرحبة ينشد الناس: أنشد الله! من سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدیر خم: من كنت مولاه فعلي مولاه؟ لما قام فشهد. قال عبد الرحمن: فقام اثنا عشر بدريا كأني أنظر إلى أحدهم، فقالوا: نشهد أنا سمعنا رسول الله صلى الله عليه وآله وسلم يقول يوم غدیر خم: أستم تعلمون أني 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 (RA) in a vast plain. At that time he was asking people on oath that anyone who had heard the Messenger of Allāh (SAW) 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^[39] Companions (RA) stood up as I am looking at one of them. Those (Badrī Companions) said: We bear witness that we heard the Messenger of Allāh (SAW) 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.”^[40]

Hadīth No. 37

عن عمرو بن ذي مر، وسعيد بن وهب، وعن زيد بن يثيع، قالوا: سمعنا عليا رضي الله عنه يقول: نشدت الله رجلا سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدیر خم، لما قام، فقام ثلاثة عشر رجلا 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‘(RA) narrate that we heard ‘Alī (RA) say: I want to ask every man on oath who may have heard the Prophet (SAW) say this on the day of Ghadīr Khum. At this thirteen men stood up and bore witness that the Messenger of Allāh (SAW) said: Am I not nearer than the lives of the 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).”^[41]

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 غدیر خم وهو يقول ما قال، فقام ثلاثة عشر رجلا فشهدوا أنهم سمعوا رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه.

“Zādhān bin ‘Umar has narrated: I heard ‘Alī (RA) in a meeting ask people on oath: Who has heard the Messenger of Allāh (SAW) 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 (SAW) say this: One who has me as his master has ‘Alī as his master.”^[42]

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 غدير خم أخذ بيدي، يقول: أأست 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 (RA) addressed (the people) and said: I make the person swear by Allāh (SWT) and Islam to come forward who may have heard the Prophet (SAW) 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.”^[43]

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 غدير خم، ما قال إلا قام، ولا يقوم إلا من سمع رسول الله صلى الله عليه وآله وسلم يقول، فقام بضعة عشر رجلا، فيهم: أبو أيوب الأنصاري، وأبو عمرة بن عمرو بن محسن، وأبو زينب، وسهل بن حنيف، وخزيمة بن ثابت، وعبد الله بن ثابت الأنصاري، وحبشي بن جنادة السلولي، وعبيد بن عازب الأنصاري، والنعمان بن عجلان الأنصاري، وثابت بن وداعة 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 أعانه.

“Asbagh bin Nubātah has narrated that ‘Alī (RA) made people swear in an open plain and asked anyone who had heard the Prophet (SAW) 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 ‘Abd-ur

Rahmān bin ‘Abd Rab al-Ansārī (RA). All of them said: We bear witness that we heard from the Messenger of Allāh (SAW): Beware! Allāh (SWT) 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).”[\[44\]](#)

References

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

[32]. 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).

[33]. 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 (RA) and Barā’ bin al-‘Āzib (RA).

‘Asqalānī also narrated it in *al-Isābah fī tamyīz-is-sahābah* (4:328).

[34]. 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).

[35]. 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 (*rijālūhū sahīh*).

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

[36]. 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 Mālīk (RA). Haythamī copied in *Majma'-uz-zawā'id* (9:108).

[37]. 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).

[38]. 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).

[39]. The Companions (RA) who took part in defensive war fought at the plain of Badr near Medina after the aggression of Makkans on Medinan Muslims.

[40]. 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 Baghdad* (14:236); Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:156, 157); Ibn 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*).