**PREFACE**

There are many traditions of Holy Prophet sallalLaho alaihe wa aalehi wa sallam at different occasions and times specified Welayat and successor ship of Hazrat Ali alaihissalam. These traditions with different Shia and Sunni traditionalist are narrated by both the community’s scholars in their books, in addition to extensive volume of traditions there are many verses of Quran which are on the topic of Welayat of Hazrat Ali alaihissalam and do confirms the traditions of Holy Prophet sallalLaho alaihe wa aalehi wa sallam.

Allama Mir Hamid Hussaine Hindi alaihir rehmah along with other Shia theologians have brought those verses of Quran side by side those traditions which scholars of Shias and Ahle Sunnat have narrated to prove Welayat and successor ship of Ali alaihissalam as Quran is common in between both communities. But with attention that Ayatollah Milani in the preface of related volume of verses of Quran which proves Welayat and successor ship of Hazrat Ali alaihissalam in his summarized work of Abaqatul Anwar by the name of Book of NAFAHATUL AZHAR has mentioned addition since he still did not get the copy of Abaqatul Anwar on the topic of Verses of Quran

This volume of the book NAFAHATUL AZHAR contains seven Ayat regarding Welayat of Hazrate Aimma Masoomeen alaihemussalam and this particular booklet is summary of the book. The way adopted in this book is to say occasion of revelation of each Ayat and those traditions which clarifies these Ayat are quoted, and finally proving with these Ayat Welayat and Imamat of Hazrat Ali alaihissalam

Thing which is said in the preface of the book that this volume of Abaqatul Anwar is written by Ayatullahe Sayed Ali Hussain Milani which is translated by Doctor Mohsin Ehteshami and published from Naba publishers. Hopefully for the intellectuals this will be very helpful while discussing topics of Imamat.

**CHAPTER ONE**

**AYAE WELAYAH**

ARABIC TEXT :SURAE MAEDA AYAT 55-56

TRANSLATION :

OCCASION OF REVEALATION OF AYAT:

Occasion of revelation of Ayat was Hazrate Ali alaihissalam gave his ring while he was doing Roku of Namaz

**DOCUMENT OF HADITH**

So many Ahle Sunnat and Shia narrators have narrated with documents and companions witnessing the occasion, few of them are upended as under:

(A) **COMPANIONS:**

(1) Hazrat Imam Ali alaihissalam

(2) Janabe Miqdad bin Aswad Kundi

(3) Janabe Ammar bin Yasir

(4) Janabe Abdullah bin Abbaz

(5) Janabe Abuzar Ghafari

(6) Janabe Saeed bin Jubair

(7) Janabe Ata

(8) Janabe Muja hid

(9) Janabe Suddi

This occasion of revelation has been narrated by ample of companions and followers of companions and **SIXTY -THREE** of scholars of Ahle Sunnat also have narrated, names of some of them centuries wise (From Third century till Tenth century) are listed as under:

(B) **NARRATORS AND PROTECTORS**

**THIRD CENTURY HIJRI**

1 Abdullah bin Haid Kashshi (Died in 249 Hijri)

2. Ahmad bin Yahiya Belazari (Died in 270 Hijri)

**FOURTH CENTURY HIJRI**

(1) Abu Abdur Rehman Ahmad bin Shoeb Nesai (Died in 303 Hijri)

(2) Mohammad bin Joraire Tabari (Died in 310 Hijri)

(3) Sulaiman bin Ahmad Tibrani (Died in 360 Hijri)

**FIFTH CENTURY HIJRI**

(1) Mohammad bin Abdullah Hakim Neeshapuri (Died in 405 Hijri)

(2) Abu Noem Ahmad bin Abdullah Isfahani (Died in 430 Hijri)

(3) Abu Bakr Ahmad bin Ali bin Sabit, Khateebe Baghdadi (Died in 463 Hijri)

**SIXTH CENTURY HIJRI**

(1) Abul Hasan Razeen Abdur Rai Andalusia (Died in 535 Hijri)

(2) Abul Qasim Jarullah Zamakhshari (Died in 583Hijri)

**SEVENTH CENTURY HIJRI**

Abu’s Sadat Mubarak bin Mohd Ibne Aseere (Died in 606 Hijri)

**EIGHT CENTURY HIJRI**

Abu Haiyan Andalusia (Died in 754 Hijri)

**NINTH CENTURY HIJRI**

Shahabuddin Ibne Hajar Asqalani (Died in 852 Hijri)

**TENTH CENTURY HIJRI**

Jalaluddin Abdur Rehman bin Abi Baker Soyooti (Died in 911 Hijri)

**TEXT OF AYAE WELAYAH**

**NARRATIVE BY IBNE ATHEER**

He with his own authority narrated from Nesai that:

"Abdullah bin Salam said: I came to Holy Prophet sallalLaho alaihe wa aalehi wasallam with number of people from my tribe and told him That our people opposed when we acknowledged Allah and His Messenger and swore not to speak to us, on that very occasions Allah revealed Ayat Welayat. Janabe Bilal said Azan for Namaz Zohr, people stood up for Namaz, some were in Roku, some were in Sajdah mean while a beggar ask something from people, nobody gave him anything except Hazrat Ali alaihissalam who gave him his ring while he was in Roku, that beggar informed Holy Prophet sallalLaho alaihe wa aalehi wasallam about ring given by Hazrat Ali alaihissalam that moment Holy Prophet sallalLaho alaihe wa aalehi wasallam recited this Ayat ARABIC TEXT OF SURAE MAEDA AYAT 55

(Jameul Osool fi Ahadeesur Rasool, by Ibne Atheer Vol 9 Page 478)

**NARRATIVE BY IBNE ABI HATIM**

He in tradition narrated from Salma bin kohel that: "Hazrat Ali alaihissalam gave his ring as poor rate while he was in Roku then this Ayat Welayat revealed (Tafseere Al Quran Al Azeem by Abi Hatim Razi Vol 1 Page 393)

**NARRATIVE BY TABARI**:

Tabari says people who explains Ayat disputed about meaning of this Ayat, some are saying is about Ali Ibne Abi Talib alaihissalam and some are saying it is about every believer but he narrates from Muja hid that Ayat Welayat is revealed about Ali alaihissalam while he gave his ring while he was in Roku (Jameul Bayan by Tabari Vol 6 Page 186)

**NARRATIVE BY ABU NOEM ISFAHANI**

He with his own authority narrated from Janabe Jabir that he said: Abdullah Bin Salam came with He came with someone who complained that people had been away from him since he became Muslims, Hazrat said bring him to me, we entered in the mosque, person went towards prophet, Holy prophet sallalLaho alaihe wa aalehi wasallam asked him, did anybody gave you something,

He said Yes, a person was doing Roku when I passed from him, he gave me his ring, prophet said go and show me that person, I went and saw Hazrat Ali was in standing position, and showed he is that person and same time Ayat Welayat revealed (An Noorul Mush tail min Ketabe M Nazala menal Quran fi Ali by Abu Noem Isfahani page 61)

**MEANING OF AYAT WELAYAH**

The word “WALIYUKUM” in the Ayat conveys obligations upon people to refer in their affairs, and it is proved that that in this Ayat by saying “YA AYUHAL LAZINA AMANOO” by Allah refers to Hazrat Ameerul Momeneen alaihissalam, and with this it is proved that it is an appointment of Imamat for him (AZ Zakhirae Fi Ilmil Kalam by Sayed Murtuza Page 438)

Reason of taking this meaning in this Ayat is this that word “WALIYUKUM” is said about the person who is accomplished by planning and doing the work of the people and obeying him is obligatory on people, it also proves that meaning of “YA AYUHAL LAZINA AMANOO” is Hazrat Ameerul Momeneen Ali alaihissalam only and it is proved that possessor of qualities of this two meaning i.e “authority upon you” and “those who believed” Hazrat Ali alaihissalam is Imam and leader for us” (Talkheesul Shafi by Shaikh Tosi Vol 2 Page 10)

This Ayat proves Imamat of Ali alaihissalam, proves on it requires few premises:

**FIRST PREMISE**: Word “INNAMA” implies exceptional, and logical and quotation AL both proves the same, from mutational point of view scholars of Ahle Sunnat have consensus.

From logical aspect word “INNA” proving and “ma” for negation before combination, and the same after the combination is also true in the sentence, and this continuation of action is for approving and maintaining the action and scholars of Ahle Sunnat have consensus on this.

**SECOND PREMISE**: Word “WALI” indicates priority in possession, proof for it is all lexicon and its usage, like “WALIYE DAM” means inheritor of killed one, ” WALIYE MAYYET” means inheritor of dead one and also like a famous tradition “ any girl who marries without permission of his guardian his marriage is void” THIRD PREMISE: From the word “AL LAZEENA AAMANOO” are not all those who believed because Allah has commended for special feature, and if this is special feature, its combination with ownership has got priority which becomes compulsory.

All though these premises are collected, I (Allama Hilli) says: These Ayat is for Ali alaihissalam because of whatever is concluded from this Ayat is owner of the Ayat is not all beleivers, instead they are chosen one and he is Ali alaihissalam, and if anyone changes this has than he has broken consensus, because as per the consensus of Muslims Ayat is not for all Muslims and those interpreter of Quran are of the consensus that this Ayat is for Ali alaihissalam, and he was the person who gave his ring while he was in Roku and same time Ayat revealed and there is no opposition of this opinion”(Kashful Murad Fi Sharhe Tajreedul Eateqad by Allama HILLI Page 225)

**CHAPTER TWO**

**AYAT TATHEER**

ARABIC TEXT:

TRANSLATION:

CAUSE OF DESCENT OF AYAT:

Holy prophet sallalLaho alaihe wa aalehi wa sallam entered in the house of Janabe Fatima salamulLah alaiha and was carrying a cloth with him in which Hazrat covered first Husnain alaihemussalam then Ali alaihissalam then Zehra salamulLah alaiha, then said:

ARABIC OF AYAT:

 **DOCUMENT OF HADITH**

This tradition with difference in text has been narrated by TWELVE companions of prophet, and this narration of them are in front of companions, other than this EIGHTEEN narrators of Ahle Sunnat have narrated this narration. List of them are as under:

1. COMPANIONS:
2. Janabe Aysha Daughter of Abu Bakr
3. Janabe Umme Salma wife of Prophet
4. Janabe Abdullah Ibne Abbas
5. Saad Bin Abi Waqqas
6. Abud Darda
7. Anas Bin Malik
8. Abu Saeed Khudri
9. Wasela Bin Asqa
10. Janabe Jabir Ibne Abdullah Ansari
11. Janabe Zaid Bin Arqam
12. Umar Ibne Abi Salma
13. Sauban Mawla Rasool Khoda
14. **NARRATORS AND PROTECTORS**

**THIRD CENTURI HIJRI**

1. Ahmad bin Hambal Shaibani (Died in 241 Hijri)
2. Abd bin Homed Kashshi (Died in 249 Hijri)
3. Mohd Bin Esa Tirmazi (Died in 279 Hijri)
4. Abu Bakr Ahmad Bin Umrao Bin Abdul Khaliq (Bazaar) (Died in 292 Hijri)

**FOURTH CENTURI HIJRI**

 (1) Abu Abdur Rehman Ahmad bin Shoeb Nesai (Died in 303 Hijri)

 (2) Mohammad bin Joraire Tabari (Died in 310 Hijri)

 (3) Sulaiman bin Ahmad Tibrani (Died in 360 Hijri)

 **FIFTH CENTURY HIJRI**

(1) Mohammad bin Abdullah Hakim Neeshapuri (Died in 405 Hijri)

(2) Abu Noem Ahmad bin Abdullah Isfahani (Died in 430 Hijri)

(3) Abu Bakr Ahmad bin Ali bin Sabit, Khateebe Baghdadi (Died in 463 Hijri)

**SEVENTH CENTURY HIJRI**

Abu’s Sadat Mubarak bin Mohd Ibne Aseere (Died in 606 Hijri)

**EIGHTH CENTURI HIJRI**

Shamsud deen Mohd bin Ahmad Zahbi (Died in 748 Hijri)

**TENTH CENTURY HIJRI**

Jalaluddin Abdur Rehman bin Abi Baker Soyooti (Died in 911 Hijri)

Whatever has been narrated in the books of traditions may be with different text but of same contents. We will be bringing examples of same in this chapter.

**NARRATIVE OF AHMAD BIN HAMBAL**

He has narrated with his own authority from Ata bin Abi Rabbah and he narrated from Umme Salma (wife of Holy Prophet) that she said: "Holy Prophet sallalLaho alaihe wa aalehi wasallam was in house only that Fatima came near to him While he had a container of clay and there was food in it, and with that container they entered the Prophet. Prophet said to Janabe Fatima salamulLah alaiha call husband and two sons, Umme Salma says soon Ali with Hasan and Hussain came and sat near Prophet and took food from that vessel while prophet was sitting in his room on a table and below that was having a cloth called "PARCHAYE KHAIBARI"

Umme Salma says I was reciting Namaz in my room that Ayat revealed

ARABIC TEXT:

(Musnade Ahmad bin Hambal Vol 6 Page 292)

**NARRATIVE OF MUSLIM BIN HUJJAJ**:

He with his own authority narrated from Safiya daughter of Shaiba that she is narrating saying of Aysha wife of Holy Prophet that she said: "Early morning prophet came out while he was carrying black cloth without hair, Hasan bin Ali came to him and Prophet put that cloth on him and that after Hussain, Fatima and Ali came and prophet covered all of them in that cloth than said" ARABIC text of Ayat"

(Sahiye Muslim by Muslim bin Hajjaj Neeshapuri Vol 7 Page 130)

**NARRATIVE OF RAZEEN**:

Janabe Umme Salma said this Ayat is revealed at my house

"Arabic Text

While I was sitting on the side of door of my room and asked Prophet O prophet weather I am also accounted among Ahlulbayt, prophet replied you are on right path but among wives of prophet

Janabe Umme Salma says Ayat was revealed while in the house except Prophet, Ali, Fatima, Hasan and Hussain nobody was there and prophet was covering them with cloth and was saying: O my Allah they are my progeny, get rid of filth from them, make them pure

Janabe Umme Salma said O prophet weather I am included with them, Prophet replied, you get stand on your ground, you are on right path

(Jameul Osool by Ibne ATHEER Vol 10 Page 100-101)

**NARRATIVE OF HAKIM NEESHAPURI**:

He has narrated with his own authority from Ata bin Abi Rabbah and he narrated from Umme Salma (wife of Holy Prophet) that she said: Ayat "Arabic Text - - - - - -

has been revealed at my house while with Prophet Ali, Fatima, Hasan and Hussain came and Prophet said" O my Allah they are my progeny, Umme Salma said O prophet I am also from your progeny?

Prophet replied You are house hold of me and on right path, but they are my progeny O my God, my family deserves more

(Al Mustadrak as Sahihain by Hakim Neeshapuri)

**MEANING OF HADEES**:

Few points come out from these traditions, like:

1.In Ayat as "AHLE BAIT" Holy prophet, Ali, Fatima, Hasan & Hussain are considered and nobody is having associated with them neither wives of prophets nor other than them

2. Regarding wives of prophet, it is clear that prophet did not allow any of wife to enter the piece of cloth (bed sheet), to prove this Hadeese has been said

3. This Ayat was revealed at special occasion and for specific purpose, this Ayat does not have any relationship with Ayat before and after, one cannot say wives of prophet are also included in this because of two reasons

(i) Bringing pronoun of "Ankum" and "Yotahherakum" and not "Ankunna" and "Yotahherakunna"

Meaning of Ayat by not referring to Ayat before this and Ayat after this Ayat will not change, and by not considering this Ayat in the middle meanings of Ayat before and after also will not change.

(ii) Reply which Holy Prophet gave to Umme Salma that she was willing to be included in Ahle bait, prophet replied you are among wives of prophet and not from Ahle bait, by saying this prophet differentiated there is difference between wives of prophet and Ahlulbayt of prophet.

Also for a very considerable time Prophet was going to the door of house of Janabe Fatima and was addressing with the tittle of Ahlulbayt and was calling for Namaz, although calling by this tittle is exclusive and special and there are plenty of narrations in this regard.

**MEANING OF AYAT PROVES INFALLIBILITY OF AHLULBAYT**:

Scholars of Shia have concluded infallibility of Ahlulbayt from Ayat Tatheer, of course by considering so many traditions among Shia and Ahle Sunnat they take out following points:

1. Word "INNAMA" Limits, why Allah subhanahu wa taala wishes to Get rid of filth from them only

(ii) Word "Eradah" in the Ayat is "Takwini" (act of Allah in which there is no say of His creation) such as the will in this word of the Almighty God

Arabic Text of Surae Yasin Ayat 82

Translation:

And it is not Tashree will (act of Allah in which wish, will and action of human beings are also involved) such as the will in this word of the Almighty God

Arabic of Surae Baqarah Ayat 185

If in Ayat Tatheer wish of Allah would have been Tashree, i.e word "INNAMA" in the beginning of the Ayat would have not been proper. Because it has no special features that the legislation of the rulings is unique to them, It will also contradict successive hadiths because prophet has adapted Ayat only for Ahlulbayt alaihemussalam not for others

Word "RIJS" in the Ayat means "sins" There is a doubt here that needs to be addressed, if will in Ayat is "Eradae Takveeni" is a proof for infallibility, its result will be that Allah will get assured that they don't commit sin and it will reach to "compulsion" and Shia Scholars will not agree for compulsion.

Shia scholars by considering the belief of "Neither compulsion nor free will but it is in between this two" replied to this doubt like this:

Meaning of the Ayat is this that will of Ahlulbayt is permanently as per will of Allah and they always act as per the divine laws only, Because they are always in a great spiritual state  and Allah is also aware about them, hence Allah with His own authority and by His will wishes to Get rid of filth from them, hence they will not commit sins and they choose that thing only which Allah wishes while with other people it is not like that because there spiritual condition is not like that and hence will of Allah has not taken guaranty for others

If in this Ayat this great position of Ahlulbayt would not have been mentioned and proved. Why did their enemies from the Kharijites and Nawasib try to deny an interpretation about them and wanted to attribute this virtue to their grief - that is, to the wives of Prophet even when wives themselves have not claimed that, and that other than those respected people no other person has claimed for himself these virtues?

**CHAPTER THREE**

**AYAT MAWADDAH**

Arabic Text of Surae SHURA Ayat 23

TRANSLATION:

**Determining personalities about whom is this Ayat from traditions**:

In Tafseere (books of interpretation) it is narrated that it was asked from Holy Prophet sallalLaho alaihe wa aalehi wasallam under this Ayat, that who are "AL QURBA", Hazrat replied they are Ali, Fatima, Hasan and Hussain alaihemussalam and introduced them.

**AUTHENTICATION OF NARRATIVE**

Plenty of companions and their follower’s names have been reported by interpreters of Quran, Names of some of them are listed below:

(A) **COMPANIONS**:

     (1) Hazrate Ali alaihissalam

     (2)  Hazrate Imam Hasan alaihissalam

     (3) Hazrate Imam Hussain alaihissalam

     (4)  Janabe Abdullah ibne Abbas

     (5) Janabe Abdullah ibne Masood

'.   (6)  Janabe Jabir ibne Abdullah Ansari

(B) **FOLLOWERS OF COMPANIONS**:

     (1) Hazrate Imame Sajjad alaihissalam

     (2) Hazrate Imame Mohammad Baqar alaihissalam

     (3)  Hazrate Imame Jafer Sadiq alaihissalam

     (4) Janabe Saeed bin Jubair alaihissalam

     (5) Muja hid bin Jabar

     (6) Sudda

 (7) Fuzzal bin Jobair

(C)  NARRATORS AND PROTECTORS

 In addition to companions and followers of companions there are ample of narrators and protectors from Scholars of Ahle Sunnat who have considered Ayat Mawadda only for Ahle Bait alaihemussalam. We are narrating few of their names according to their registered year of death.

**THIRD CENTURY HIJRI**:

1. Ahmad bin Hambal Shaibani (Died in 241 Hijri)
2. Mohammed Bin Ismaeel Bokhari (Died in 256 Hijri)
3. Ibne Maja Qazwini (Died in 273 Hijri)
4. Muslim bin Hajjaj Neeshapuri (Died in 261 Hijri )
5. Abu Bakr Ahmad Bin Amrao bin Abdul Khaliq (Bazzar) (Died in 292 Hijri)

**FOURTH CENTURY HIJRI** :

1. Mohammad bin Joraire Tabari (Died in 310 Hijri)
2. Sulaiman bin Ahmad Tibrani (Died in 360 Hijri)

**FIFTH CENTURY HIJRI** :

 (1) Mohammad bin Abdullah Hakim Neeshapuri (Died in 405 Hijri)

 (2) Abu Noem Ahmad bin Abdullah Isfahani (Died in 430 Hijri)

**SIXTH CENTURY HIJRI** :

1. Abul Qasim Ali Bin Hasan Bin Asakar Damishqi (Died in 571 Hijri)
2. Ali Bin Mohammad Atheer Jazari (Died in 630 Hijri)

**SEVENTH CENTURY HIJRI:**

1. Mohammad Bin Yusuf Al Ganjiye Shafai (Died in 658 Hijri)
2. Mohib Bud Deen Ahmad Bin Abdullah Tabari (Died in 694 Hijri)

**EIGHTH CENTURI HIJRI:**

1. Abul Barakat Nasafi (Died in 710 Hijri)
2. Ibne Katheer Damishqi (Died in 774 Hijri)

**NINTH CENTURY HIJRI:**

 Shahabuddin Ibne Hajar Asqalani (Died in 852 Hijri)

**TENTH CENTURY HIJRI:**

1. Jalaluddin Abdur Rehman bin Abi Baker Soyooti (Died in 911 Hijri)
2. Shahabud Deen Ahmad Bin Mohammad Bin Hajar Makki (Died in 973 Hijri)

**TEXT OF NARRATIONS**

**NARRATIVE OF MOHIBBUDEEN TABARI**

He has narrated from Ibne Abbas that he said: : “when Ayat Mawaddah revealed I asked Prophet O Prophet who are those near one of you who’s obedience is compulsory upon us ? Prophet replied they are Ali, Fatima and two children of them” (Zakhaerul Oqba of Mohibbud Deen Tabari Page 25)

**NARRATIVE OF TIBRANI**

He has narrated from Saeed bin Jubair that Ibne Abbas has narrated that:

“when Ayat Mawaddah revealed I asked Prophet O Prophet who are those people whose obedience is compulsory upon us? Prophet replied they are Ali, Fatima and two children of them” (Moajamul Kabeer by Tibrani Vol 3 Page 47)

**NARRATIVE OF HAKIM NEESHAPURI**

He has narrated from Umar bin Ali who narrated from his father Ali Ibne Hussain alaihemussalam that Hasan bin Ali after the death of his beloved father delivered a sermon in which after glorifying Allah subhanahu wa Taala and thanking him said:

“Today such a person has left this world that neither anybody in past could do good deeds like him nor anybody in future will be able to do it, then he said, O people those who know me well but those who do not know me should know I am Hasan bin Ali, son of Prophet and successor of Prophet, I am son of glad tidier and warner----, I am from those house hold whose obedience Allah has made obligatory upon people and said in His own book that “ O Prophet tell to people I don’t want anything as reward for Messangership except that they should Love near once of me, anyone who does good to them will be good for him too, to get good deeds are in loving my house hold” (Al Mustadrak alas Sahihain by Hakim Neeshapuri Vol 3 Page 172)

**NARRATIVE OF IBNE ASAKAR**

He narrated that Marwan on the order of Moawiya (LanatulLah alaihema wa alehema ajmaeen) gave proposal of marriage with daughter of Abdullah bin Jafer to Yazid, but Abdullah has given affairs of his daughter to Imam Hussain so that he gets her married to Qasim bin Mohammad bin Jafer. Hazrat after glorifying Allah said while people from Bani Umayyad and Bani Hashem were present:

“Indeed Islam abolished below dignity things, removed defects and filth, so there is no blame on the believer except in sins and disobeying Allah. Indeed, Allah has honoured our kinship and ordered that His Messenger does not want anything as a reward except that people should love his house hold” (Taleeqe Allama Mahmoodi on Shawahedud Tanzeel narrated from Al Insaabul Ashraf under the life history of Moawiya Vol 2 Page 144)

**OTHER REASONS AND EVIDENCES FOR THE REVELATION OF THIS VERSE ABOUT AHL-AL-BAYT**

Many of commentators of Quran and scholars of Ahle Sunnat have brought traditions in support of Ayat Welayat in favour Ahle-Bayt alaihemussalam, we here narrate as example two of such narrations.

Zamakhshari has brought tradition of Holy Prophet sallalLaho alaihe wa aalehi wa sallam about occasion of revelation of this Ayat in favour of Ahle Bayt alaihemussalam like this:

“Paradise is haram (prohibited for anyone who does injustice to my Ahle Bayt, and by doing injustice to my progeny made me annoyed, anyone who did good to the progeny of Abdul Muttalib and does not gets its reward tomorrow when he will meet me on the day of Qiyamat I will repay him its reward”

He then at the end narrates another tradition from Holy Prophet sallalLaho alaihe wa aalehi wa sallam:

“Beware anyone who dies while he was loving Ahle –Bayt dies as a martyred. Beware anyone who dies as a lover of Ahle Bayt his sins will be forgiven. Beware anyone who dies as a lover of Ahle Bayt died as a repented one. Beware anyone who dies as a lover of Ahle Bayt died while his faith was complete. Beware anyone who dies as a lover of Ahle Bayt angel of death and questioning in grave i.e NAKEER O MUNKIR will give glad tiding of heaven to him Beware anyone who dies as a lover of Ahle Bayt, paradise will accept him as the bride is accepted in the house of groom. Beware anyone who dies as a lover of Ahle Bayt, two doors of paradise will be open for him. Beware anyone who dies as a lover of Ahle Bayt will die on the sunnat of prophet and as a Muslim. Beware anyone who dies as an enemy of Ahle Bayt will not smell the fragrance of paradise. (Al Kashshaf Fi Tafseeril Quraan by Zamakhshari Vol 4 Page 220-221)

Fakhre Razi has narrated from Ibne Abbas that as soon as Holy Prophet sallalLaho alaihe wa aalehi wa sallam came to Madina faced many tragedies, although was having truth and position but economically was not so sound because of that Ansars (those who accepted Islam and were inhabitant of Madina) said to themselves: Allah has helped you people by guiding through this man and he is nephew and neighbour of you on your land give some of your wealth to him that moment this Ayat was revealed:

ARABIC OF AYAT QURBA

Translation: Means for guiding you to correct faith I do not want any reward except that you should love my near once, prophet has considered that as love and affection of near once

He adds at the end that “I say Ahlal Bayt are those people because of them affairs of all the people get resolves, people are ordered to refer to them that they are most complete and perfect, they are progeny, without any doubt Fatima, Ali, Hasan and Hussain are most nearer and more in contact to prophet and this matter has reached to certainty with proper chain of narrators, hence it is compulsory that they should be progeny of prophet”

(Tafseere Kabeer Fakhre Raazi Vol 27 Page 166)

**AYAT MAWADDAT IS CLEAR PROOF OF IMAMAT AND WELAYAT**

**RELATIVE KINSHIP AND IMAMAT**

If suppose nearness of kinship does not have any role in getting appointed as Khelafat and Imam than also Imamat of Hazrat Ali alaihissalam does not have any doubt because any criteria from any school of thought is considered for Khelafat and Imamat same is available in most perfect and complete form in Hazrat Ali alaihissalam than any other person, in addition –somehow as understood from the words of Sayed Ahmad Ibne Taos this kinship nearness has a great role on appointment of Khalifa and Imam of Hazrat Ali alaihissalam:

Jahiz says “The Ottomans think that nobody gets religious leadership but because of religion”. He on this topic wrote a book and talked in length with more of words and texts, replies of which are as under:

Shias do not consider only kinship as criteria for Imamat So all his rhetoric is invalid but Shias do say that if kinship is also a criteria than Bani Hashim are more worthy for it and among Bani Hashim Hazrat Ali is most fitting candidate because he is son in law of Holy Prophet sallalLaho alaihe wa aalehi wa sallam, if criteria is training, If the right to give birth is from the server of women, Ali has priority, if criteria is migration than Ali slept on the bed of prophet became helping cause for migration, The hostages of this sacrifice was Ali and everyone owes him, if criteria is fighting in the way of Allah Ali is most qualified person, if criteria is memorising Quran Ali is the most suitable candidate, if criteria is explanation of Quran Ali is the most superior than all, if criteria is knowledge Ali is most knowledgeable than all, if criteria is eloquence and oratory Ali is most equivalent and the best orator, if criteria is to be poet Ali is most effective poet

We while rejecting the statement of Jahiz "No one becomes a religious leader except because of religion" say like this: If the owner of the religion renounces goodness and virtue, he will not be worthy of the presidency.

(Benaul Maqalatul FATMIYYA fi Naqzir Resalatil Usmaniya by Sayed Ibne Taos Page 378-391).

The necessity of Love leads to the obligation of obedience

Mawaddah does not mean only love, specifically in the Ayat which is under discussion, which says:

" This is the glad tiding which Allah wants to give to His servants as a reward. My servants those who believed and did good deeds tell them I do not want any reward but this that they should love my household

In this noble verse, if we consider the exception as continuation, then we have considered love as reward of Messenger ship, and it is clear that if there is no equality between the two affairs, the reward and the love with household cannot be equated with each other, and this equality is not true.  Therefore, if we are aware of the greatness of the Muhammadan mission in the sight of God and in the sight of humanity, we will realize the greatness of this reward and love in the relatives of the Prophet and we will be guided by it.

But if we consider exception of the noble Ayat disconnected and refer to the undermentioned narrative, it will guide us to this point that Muslims were willing to give certain wealth to the prophet as reward for Messenger ship so that he gets some sort of release from economical stress. Propet has rejected the same and said actually Messenger ship does not have any reward, Prophet added but you should love my household and this order of him is obligatory on every Muslim to act upon.

Then love of household being obligatory Therefore, in such a position, as it is possible for individuals and they are asked - indicates that this is one of the most important affair near Allah and Prophet.

In this way in this noble verse not only love of household alone is obligatory but that love which includes obedience is made compulsory Allah the mighty the grate says

قل ان كنتم تحبون الله فاتبعوني يحببكم الله(سوره ال عمران ايت ٣١)

    Say (O Prophet) if you love Allah then follow me Allah will love you

Obedience means obedience to Allah's command, as mentioned in this verse:

و ان ربكم الرحمن فاتبعوني واطيعو امري (سوره طه ايت ٩٠)

And surly Lord of you is Beneficent, then you all obey Him and accept my orders

**OBEDIENCE AND COMPLETE SUBMISSION IS THE MEANING OF IMAMATE AND WILAYAH**

The necessity of absolute love of house hold is because of superiority

Hazrat Ali alaihissalam is the one who's love is obligatory and anyone who's love is compulsory like this is most beloved person, beloved one near Allah and His Messenger is most superior one and most superior one should be Imam and this way Ali after prophet is Imam

This topic with following preface will be more clear:

**FIRST PREFACE**: is very clear from the Ayat about love of household

**SECOND PREFACE**: is also clear like previous: in one of the prophetic tradition it is said that "Ali is most beloved near Allah and His Messenger" (Tradition of Bird)

**THIRD PREFACE**: IS also very clear, because so many scholars of Ahle Sunnat have said in support of it:

Mohib bud deen Tabari says "This is my understanding that Imamat cannot be given to less superior in presence of most superior" (AR Reyazun Nazarah by Mohib bud deen Tabari Vol 1 Page 216)

Ibn Taymiyyah, in his book has considered the impermissibility of the Imamate of a less superior person in presence of a most superior person

(Minhajus Sunnah by Ibne Taymiyyah vol 3 Page 277 old print)

The obligation of absolute love (of household) requires infallibility:

The obligation of absolute love of Ahlulbayt necessities their infallibility, once infallibility is proved Imamat is also proved, and this is very clear.

Obligation of love of Ahlulbayt necessities their unconditional obedience which is clear proof of their infallibility. For this quotation of Fakhre Razi under this Ayat is sufficient:

**يا ايها الذين آمنوا اطيعو االله و اطيعوا الرسول و اولي الامر منكم**

"O those who believed obey Allah and obey the Messenger and those who have got authority among you"

Fakhre Razi says about this:

"Allah in this Ayat has ordered obedience of اولي الامر، anyone's obedience has been ordered by Allah should be infallible from doing mistakes, because if he is not protected from committing mistakes he will commit mistakes and mistake because of its mistakes has been prohibited. Then this leads to the community of commanding and forbidding in a single act. Which is not possible, then it is proof that the anyone whose obedience has been made compulsory by Allah should be infallible then it is proved that اولی الامر whose obedience has been made compulsory in this Ayat should be infallible

(Tafseere Kabeer Fakhre Raazi Vol 10 Page 144).

**CHAPTER FOURE**

**AYAE MOBAHELA**

**فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (سوره ال عمران ايت 61)**

Translation: Then one who argues with you after it comes to you its knowledge, say Come let our sons and your sons and our women and your women and ourselves and yourselves, then we pray for the curse of Allah on the liars.

**CAUSE OF REVEALATION OF AYAT**

According to the content of this verse, referring to historical sources, this verse seeks to narrate the story of the request of the Christians of Najran to fight with the Holy Prophet on the twenty-fourth of Dhu al-Hijjah in the tenth year of AH.

Christian's of Najran requested Holy Prophet sallalLaho alaihe wa aalehi wasallam for controversy and it was decided that each group should bring with themselves gent's, ladies and sons. Next day Holy Prophet took Hussain (alaihemussalam) in his arms, caught hand of Hasan, behind them was Janabe Fatima and at the end was Ali alaihissalam with him, Prophet said when I pray you should say Ameen

Bishop of Najran told them: O group of Christians I am seeing (first time) faces of people that if they pray mountains will leave its places, don’t argue with them otherwise till day of judgment not a single Christian will remain on earth.

They told O Abul Qasim we have come to conclusion that not to have dialogue with you, you be on your religion and we will be on our religion

Holy Prophet sallallaho alaihe wa aalehi wasallam told them, if you don't want to have dialogue then accept Islam so that whatever Muslim have you also will have, but they did not agree, Prophet said then I call you for battle.

They said: we don't have strength to fight with Arabs but we request peace treaty with you that don’t fight with us, don’t hate us, let us be on our religion we will pay two thousand HULLE every year as a tax

(Tafseere Kashshaf by Zamakhshari Vol 1 Page 369-370)

**AUTHENTICITY OF NARRATION**

There are plenty of companions, followers of companions, explanators of Quran and so many great scholars of Ahle Sunnat who have narrated the text similar to whatever is narrated just before this:

(A) **COMPANIONS**:

1. Hazrat Ali alaihissalam

2.Janabe Abdullah ibne Abbas

3.Janabe Jabir ibne Abdullah Ansari

4. Saad bin Abi Waqqas

5. Usman bin Affan

6.Saeed bin Zaid

7.Huzaifa bin Yamen

8.Abu Saeed Khudri

9.Janabe Umme Salma wife of prophet

(B) **FOLLOWERS OF COMPANIONS**:

1.Maqatil

2.Kalbi

3.Suddi

4.Qattad

5.Mujahid

**PROTECTORS AND NARRATORS**

**THIRD CENTURY HIJRI**

1.Abu Bakr Abdullah ibne Abi Shaiba (Died in 235 Hijri)

2 Ahmad bin Hamble Shaibani (Died in 241 Hijri)

3. Muslim bin Hajjaj Neeshapuri (Died in 261 Hijri)

4. Mohd bin Isa Tirmazi (Died in 279 Hijri)

**FOURTH CENTURY HIJRI**

1. Mohd bin Jorair Tabari (Died in 310 Hijri)

2. Suleiman bin Ahmad Tabrani (Died in 360 Hijri)

**FIFTH CENTURY HIJRI**

1. Mohd bin Abdullah Hakim Neeshapuri (Died in 405 Hijri)

2. Abu Noem Ahmad bin Abdullah Isfahani (Died in 430 Hijri)

**SIXTH CENTURY HIJRI**

1. Abul Qasim Ali bin Hasan bin Asakar Damishqi (Died in 571 Hijri)

2. Ali bi. Mohd bin Atheer Jazari (Died in 630 Hijri)

3. Mohibbud Deen Ahmad bin Abdullah Tabari (Died in 694 Hijri)

**EIGHTTH CENTURY HIJRI**

1. Abul Barakat Nasafi (Died in 710 Hijri)

2. Ibne Katheer Damishqi (Died in 774 Hijri)

**NINTH CENTURY HIJRI**

Shahabud Deen Ahmad bin Ali bin Mohd Ibne Hajar Asqalani (Died in 852 Hijri)

**TENTH CENTURY HIJRI**

1. Hafiz Jalaluddin Abdur Rehman Soyooti (Died in 911 Hijri)

2. Shahabud Deen Ahmad bin Mohd Bin Hajar Makki (Died in 973 Hijri)

**TEXT OF NARRATION**

Traditions which have come says that Ayat has been revealed regarding Hazrat Ali, Fatima, Hasan and Hussain alaihemussalam are narrated by scholars of Ahle Sunnat in their books, few are upended as under:

**NARRATIVE OF IBNE ASAKAR**

He has narrated with his own authority from Abu Tufail that Hazrate Ali alaihissalam argued with the people of SHURA means for proving his superiority gave them Qasam and said that is their anyone from among you who is nearer to prophet than me? Is there anyone other than me to whom prophet would have said to be self of him, my children were considered as his own children and ladies of me as his own ladies. They said By Allah no one (Tareekhe Damishq by Ibne Asakar Vol 3 Page 90)

NARRATIVE OF AHMAD BIN HAMBAL

He with his own authority narrated from Amir bin Saad who narrated from his father that I have heard Prophet saying, Ali alaihissalam was kept at Madina in one of battle, Ali alaihissalam said are you leaving me side of ladies and children

Prophet said: O Ali are you not happy that your position near to me is that of Haroon to Moosa except there will not be Prophet after me?

Likewise, it was heard on the day of Khaibar that "Tomorrow I will be giving flag to the one who loves Allah and His Messenger and Allah and His Messenger loves him

We for getting this noble position raised our necks but Prophet gave flag in the hand of Ali and we got victory

Also when this Ayat was revealed

ندع ابناءنا و ابناءكم-------

Prophet gathered Ali, Fatima, Hasan and Hussain and said My god they are my progeny

(Musnad Ahmad Bin Hambal Vol 1 Page 185)

NARRATIVE OF IBNE SHUBBAH

He with his own authority narrated from Lais bin Saad and he narrated from one who narrated for him that "Two priest from Najran came to Prophet, and prophet tried to convince them but they sought dispute with prophet, prophet took hands of Ali, Fatima, Hasan and Hussain, one of those two priest said to other, both priest said: we will not dispute with you and agreed to pay tax because they were not ready to accept Islam

(Taarikhe Madinatul Monawwarah by Ibne Shaiba Vol 1 Page 538)

**NARRATIVE OF HAKIM HASKANI**

He narrated from his own authority from Huzaifa bin Yamen who said that "Aqib" and "Sayed" two authorities from Najran came to Prophet and invited Hazrat for sending curse on each other’s, "Aqib" told "Sayed" Prophet if he come with his companions he is not prophet and he comes with his house hold he is Prophet. Holy Prophet sallalLaho alaihe wa aalehi wasallam came out with Ali on the right of him, Hasan on left of him, Hussain on right of Ali and Fatima behind them

"Aqib" told "Sayed" don’t do cursing with them, if they curse we and our children will never see salvation. Holy Prophet sallalLaho alaihe wa aalehi said if with us you do cursing not even fraction of seconds will take people of Najran will perish

(Shawahedud Tanzeel by Hakim Haskani Vol 1 Page 126)

**MEANING OF AYAT**

Scholars of Shias have taken the meaning of Ayat Mobahela as Imamat of Ali alaihissalam from Imame Raza alaihissalam, Shaikh Mufeed alaihir rehmah has narrated a tradition for us. Mamoon once told Hazrate Imam Raza alaihissalam that tell me greatest superiority of Ali alaihissalam from Quran, Hazrat replied that is on the day of Mobahela, Allah Tabarak wa taala said:

**فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (سوره ال عمران ايت 61)**

**Holy Prophet sallalLaho alaihe wa aalehi wa sallam took Hasan and Hussain alaihemassalam as son's Fatima salamullah alaiha as lady and Hazrat Ali alaihissalam as self of him as per Allahs direction,now it is evident that there is no one who is more superior to Holy Prophet sallalLaho alaihe wa aalehi wa sallam,hence it is proved that by becoming self of Prophet Ali alaihissalam became superior most and nobody is better than him**

**Mamoon said but in Ayat**  **is used as plural while prophet took only two son's,also is used for more than two ladies but prophet took only his daughter alone so why is it not permissible for him to call for himself ,and in fact he and no one else is meant, and whatever you said regarding Ameerul Momeneen alaihissalam superiority will no longer exist?**

**Hazrat told him O Khalifa of Muslemeen what you saidis not correct ,invitation around us is an inviter to others,just as the one who commanded and commanded another, and it is not correct that infact some one is his own inviter,just as some one commands himself ,it is clear that the Messenger of Allah is there . He should not call any man except Amirul Momeneen alaihissalam for Mobahela,So with these words, it becomes clear that he is the soul of the Messenger of Allah who wanted to take care of him in his book and has reduced his sentence to it. Mamoon said when the Answer is given question gets dropped.**

**(Al Fosoolul Mukhtara menal oyoon wal Mahasin by Sayed Murtuza Page 38):**

Shaikh Mufeed Alaihirrahmah says: "In the statement of people of Najran there is superiority of Ali alaihissalam in addition to miracle of prophet which proves prophet hood of prophet

Pay attention Christians have confessed prophet hood and prophet after their rejection of Mobahela did not do anything, they knew if they would have done Mobahela  on them chastisement of Allah would have come. Allah the Almighty assured him and his family of victory and that their argument is victorious. Allah has ordered in Ayat Mobahela that Ali alaihissalam is self of prophet and this point is very important for superiority of Ali alaihissalam. Mobahela proves that Ali alaihissalam in perfection and infallibility is same as prophet. And Allah Almighty has made him, his wife, and his two sons a proof of his religion, despite their age difference and made it clear in the words of Quran that Hasan and Husain are his sons, Fatima is lady for doing Mobahela

No one from nation is associated with them in this superiority and no one can be near to them and dares to be equated with them, this is such a superiority of Ali alaihissalam which is proved for him then what we can say about it.

(Al Irshad fi Marefate HujajulLah Alal Ebad by Shaikh Al Mufeed Vol 1 Page 169)

Shaikh Tosi Alaihirrahmah says:

One of the argument which becomes proof for superiority of Ali alaihissalam is what Allah said in Quran

فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ

became proof that it has been revealed for prophet, Ali, Fatima, Hasan and Hussain for going to Mobahela and everyone is united on this from among traditionalist and those explain Ayat of Quran, nobody can reach to this position. Except for the one who is at the end of superiority. In the talk of Allah وَأَنفُسَنَ اوَأَنفُسَكُم It is not permissible for the invited person to be the Prophet in this verse - because he is the caller - he is the inviter and it is not permissible for a person to invite himself, he should invite other than himself, same as person orders himself to do something and prohibits himself not to do something.

Have a look on saying of Allah

وَأَنفُسَنَاوَأَنفُسَكُم

This order is for other than prophet and is for Ali alaihissalam because nobody except him has claimed that he was there in Mobahela

(Talkheesul Shafi by Shaikh Tosi Vol 3 Page 6-7)

**CHAPTER FIVE**

**AYAE INZAR**

إِنَّمَا أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ (سوره رعد ايت7)

O Prophet you are only warner and for e every nation there is a guide

Determining an example in narrations

On the basis of traditions which explains the Ayat, it was questioned from Holy Prophet sallalLaho alaihe wa aalehi wasallam who is referred as "هاد" under this Ayat and prophet replied "Ali" alaihissalam.

**AUTHENTICATION OF AYAT**:

So many companions, scholars and

traditionalist of Ahle Sunnat have

narrated this Ayat

إِنَّمَا أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ (سوره رعد ايت7)

for "Ali" alaihissalam. Some of them are as under

(A) **COMPANIONS:**

1. Hazrat Ali alaihissalam

2. Janabe Abdullah ibne Abbas

3. Janabe Jabir ibne Abdullah Ansari

4. Janabe Abdullah ibne Masood

5. Abu Hurairah

6. Janabe Saad ibne Maaz

(B**) SCHOLARS AND TRADITIONALISTS:**

**THIRD CENTURY HIJRI**

1. Abu Abdallah Hussain Bin Hekam Hibri Kufi (Died in 286 Hijri)

2. Abdullah bin Ahmad bin Hambal Shaibani (Died in 290 Hijri)

**FOURTH CENTURY HIJRI**

1.Mohammad bin Jorair Tabari (Died in 310)

2. Suleiman bin Ahmad Tabrani (Died in 360 Hijri)

**FIFTH CENTURY HIJRI**

1. Mohd bin Abdullah Hakim Neeshapuri (Died in 405 Hijri)

2. Abu Noem Ahmad bin Abdullah Isfahani (Died in 430 Hijri)

**SIXTH CENTURY HIJRI**

1. Abul Qasim Ali bin Hasan bin Asakar Damishqi (Died in 571 Hijri)

2. Shairwaih bin Shaherdar Dailami (Died in 509 Hijri)

**SEVENTH CENTURY HIJRI**

1. Fakhrooddine Mohd bin Umar Razi (Died in 606 Hijri)

2. Abu Abdullah Mohd bin Yusuf Ganjiye Shafai (Died in 658 Hijri)

**EIGHTTH CENTURY HIJRI**

1. Ibrahim bin Mohd Hamuee (Died in 722 Hijri)

2. Ibne Katheer Damishqi (Died in 774 Hijri)

**NINTH CENTURY HIJRI**

Noor Uddin Hisami (Died in 807 Hijri)

**TENTH CENTURY HIJRI**

1. Jalaluddin Abdur Rehman bin Abi Bakr Soyooti (Died in 911 Hijri)

2. Shahabuddin Ahmad bin Mohd bin Hajare Makki (Died in 973 Hijri)

**TEXT OF HADEES**

The narrations that express the example of Ayat Inzar have been narrated in different words, but all tries to enquire who is meant in the Ayat from the word. "منذر و هادي", in reply to thiz prophet has said about himself as ". منذر" and Ali alaihissalam as "هادي". At the end we are narrating some traditions as under:

**NARRATIVE OF TABARI**

He narrated with his own authority from Ibne Abbas that he said: When this Ayat revealed

إِنَّمَا أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ (سوره رعد  7)

Holy Prophet sallalLaho alaihe wa aalehi wasallam put his hand on the chest of Ali alaihissalam and said "I am a warner and for every nation there's a guide and you are O Ali guide and only through you peoplewill get guided after me"

(Tafseere Jameul Bayan fi Tafseerul Quran by Tabari Vol 12 Page 73)

**NARRATIVE OF HAKIM NEESHAPURI**

He narrated with his own authority from Abbad ibne Abdullah Asadi who narrated from Ali alaihissalam under this Ayat

إِنَّمَا أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ (سوره رعد ايت7)

Ali alaihissalam said: "Holy Prophet is warner and I am Guide"

(Mustad Rakes Sahihain by Hakim Neeshapuri Vol 3 Page 129)

**NARRATIVE OF IBNE ASAKAR**

He narrated with his own authority from Ibne Abbas that he said when Ayat

إِنَّمَا أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ (سوره رعد ايت7)

was revealed, Holy Prophet sallalLaho alaihe wa aalehi wasallam said: "I am warner and Ali alaihissalam is guide, O Ali people will get guided by you only"

(Tareekhe Madina Damishq by Ibne Asakar Vol 2 Page 45)

**NARRATIVE OF SOYOOTI**

He narrated with his own authority that when Ayat

إِنَّمَا أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ (سوره رعد ايت7)

revealed, Holy Prophet sallalLaho alaihe wa aalehi wasallam put his hand on his own chest and said "I am a warner and pointed oug with his hand to Ali alaihissalam and said O Ali you are guide, O Ali only through you peoplewill get guided after me"

(Ad Durrul Mansoor by Soyooti Vol 4 Page 45)

**MEANING OF AYAT**

We should analyse the words and sentence of Ayat

إِنَّمَا أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ (سوره رعد ايت7)

Word إِنَّمَا without any doubt is for sure, انذار is giving news with warnings like "تبشير"  is giving news which makes happy

Baizavi in explanation of Ayat

انماأَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ (سوره رعد ايت7)

Says" You are also warner like other prophets and it is not for you except to bring what your prophecy reveals"

(Anwarut Tanzeel wa Asrarut Taweel by Baizavi Vol 3 Page 182)

Ayats revealed on this topic are many, some of them with different wordings but of same concepts are as under:

إِنَّمَا أَنتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (سوره هود ايت12)

"You are only warner, and Allah is steward of everything"

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ

(الحج - 49)

"Say (O Prophet) O the people surely I am an open warner for you all"

In some verses, warning has been considered as the ultimate cause for a prophet with a book and revelation to him, like this Ayat

وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَكُم بِهِ( سوره انعام ایت 19)

This Quran has been revealed to me so that I should warn to you by it"

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا(الفرقان- 56)

"We have not sent you except a glad tider and a warner"

There are plenty of Ayats which proves that work of prophet is nothing other than warning and glad tiding and both of it is in between glad tiding and warner. Responsibility of prophet is just conveying message, this word that is "ابلاغ"  also has come in many Ayats, like this Ayat

فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ (نحل35)

Then is there anything for messenger except conveying messages? "

مَّا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ  (مائده، 99)

What is (duty of) for messenger except to convey message

By paying attention to the above Ayats it is proved that prophet is only warner and for every nation there is a guide to whatever prophet has brought is Ali alaihissalam, one who took care of these teaching, explained, and acted is Ali alaihissalam, hence became a guide from Allah after prophet

There are so many Ayat and Traditions which proves that Allah has made prophet as a warner, and responsibility of Ali alaihissalam is guiding the nation to right path and to the path shown by prophet, hence Imam is guide of the nation in place of prophet and a leader for nation after prophet

**CHAPTER SIX**

**AYAT   وَقِفُوهُمْ ۖ إِنَّهُم مَّسْئُولُو**نَ

وَقِفُوهُمْ ۖ إِنَّهُم مَّسْئُولُونَ (صافات، 24)

"And stop them, they will be questioned "

Determining about whom is the Ayat in narrations

On the basis of traditions which explains the Ayat, it was questioned from Holy Prophet sallalLaho alaihe wa aalehi wasallam about what people will be questioned under this Ayat and prophet replied about Welayat of "Ali" alaihissalam.

AUTHENTICATION OF AYAT:

So many companions, scholars and

traditionalist of Ahle Sunnat have

narrated this Ayat

Some of them are as under:

THIRD CENTURY HIJRI:

Abu Abdillah Hussain bin Hakam Habriye koofi (Died in 286 Hijri)

FOURTH CENTURY HIJRI :

1. Mohd bin Jorair Tabari (Died in 310 Hijri)

2.Sulaiman bin Ahmad Tabrani (Died in 360)

FIFTH CENTURY HIJRI :

1. Abu Noem Ahmad bin Abdullah Isfahani (Died in 430 Hijri)

2.Obaidullah bin Abdullah Hakim Haskani Neeshapuri (Died in 490 Hijri)

SIXTH CENTURY HIJRI

Abul Moayyad Moaffaq bin Ahmad Makki, Khateebe Khwarazmi (Died in 568 Hijri)

SEVENTH CENTURY HIJRI

Abu Abdullah Mohd bin Yusuf Ganji Shafaii (Died in 658 Hijri)

ELEVENTH CENTURY HIJRI

Shahabuddin Ahmad bin Mohd Khafaji (Died in 1069 Hijri)

TEXT OF TRADITION

Traditions under this Ayat regarding welayat of Ahlulbayt alaihemussalam has come in different books oc Scholars oc Ahle Sunnat some with one refrence some with more references and some without any reference. Examples of them are as under:

NARRATIVE OF HABRI

He narrated from Shaabi who narrated from Ibne Abbas that under the above Ayat that people will be questioned about welayat of Ali alaihissalam (Tafseere Habri Page 313)

NARRATIVE OF HAKIM HASKANI

He has brought the tradition with different chain, we will narrats from two out of them:

(1) He narrated from Abu Saeed Khodri, who narrated fram Holy Prophet sallalLaho alaihe wa aalehi wasallam that Hazrat said:

وَقِفُوهُمْ ۖ إِنَّهُم مَّسْئُولُونَ

means people will be questioned about welayat of Ali alaihissalam.

(B) He narrated fromSaeed bin Jobair who narrated from Ibne Abbas that Holy Prophet said: "on the day of judgement I and Ali will be standing on the side of SERAT, noone can pass from us except that we will question him regarding welayat of Ali, one who possess will pass otherwise we will through him to hell and this is what Allah says in Quran

وَقِفُوهُمْ ۖ إِنَّهُم مَّسْئُولُونَ

(Shawahedud Tanzeel by Haskani Vol  2 Page 160-164)

NARRATIVE OF KHEFAJI

His narration is brought without any chain of narrators

"Hafiz Jamaluddin Zarandi after narrating hadees of" من كنت مولاه فعلي مولاه"says

" Imam Wahedi says: this WELAYAH and guardian ship of Ali alaihissalam ordered by Holy Prophet sallalLaho alaihe wa aalehi wasallam is that thing about which will be questioned on the day of judgement " it has been explained in tafaseer under the Ayat

وَقِفُوهُمْ ۖ إِنَّهُم مَّسْئُولُونَ

that about welayat of Ali alaihissalam and his children because Allah has ordered prophet that reward of Messenger ship is not required except love with my Ahlulbayt, meaning of it is this that about them will be questioned and what is expected is people should have been careful about rights of Ahlulbayt and should have not destroyed their rights, in the following traditions this has been explained :

(A) It is reported from Abdullah ibne Anas that Holy Prophet sallalLaho alaihe wa aalehi wasallam said: "On the day of judgement side of hell a bridge will be set, nobody will be able to cross that except he possess the certificate of loving to Ali ibne Abi

Tali  b alaihissalsm with hi.

(B) Holy Prophet sallalLaho alaihe wa aalehi wasallam said:" Qasam to the one on whoes hand is my life, on the day of judgement no feet can pass except will be questioned for four things:

(1) In what way you have lived

(2) How the body was used

(3) How money was earned and used

(4) And lo e of my Ahlulbayt

Umar said: O Prophet what is the sign of loving you

Hazrat while replying put his hand on the head of Ali alaihissalam and said:sign of loving me is having love with tbis man after me

(Tafseere Ayat Mawaddah by Khefaji Page 82,poetry of Durfarus Simtain by Zarandi Page 109)

NARRATIVE OF HAMUEE

He narrated with his own authority from Abu Saeed Khodri that Prophet said about the Ayat وَقِفُوهُمْ ۖ إِنَّهُم مَّسْئُولُونَ that welayat of Ali alaihissalam will be questioned

Wahedi says:Meaning of this tradition is this that they will be questioned weather they have fulfilled the right of loving go Ahle bait alaihemussalam or not whatever Allah has willed to them.

(Faraedus Simtain Hamui Vol 1 Page 78-79)

**CHAPTER SEVEN**

**AYAT SABEQOON**

والسابقون السابقون اولئك المقربون(الواقعة ١٠-١٢)

And those who overtake (in doing good deeds) are those who are near to (Allah).

**DETERMINING ABOUT WHOM IS THE AYAT  IN NARRATION**

On the basis of what is explained in tradition it was asked from ibne Abbas about whom is this Ayat revealed, he said about Hazrat Ali alaihissalam

**AUTHENTICATION OF AYAT**

Some of the scholars and narrators of Ahle Sunnat have narrated the tradition under this Ayat from Ibne Abbas are as under:

**FOURTH CENTURY HIJRI**

1.Mohd bin Hatim Raazi (Died in 327 Hijri)

2.Sulaiman bin Ahmad Tibrani (Died in 360 Hijri)

**FIFTH CENTURY HIJRI**

1.Mohd Bin Abdullah Hakim Neeshapuri (Died in 405 Hijri)

2. Abu Naeem Ahmad Bin Abdullah Isfahani (Died in 430 Hijri)

3.Abu Bakr Ahmad Bin Ali Bin Thabit, Khateebe Baghdadi (Died in 463 Hijri)

4. Abul Hasan Ali Ibne Mohd Maghazeli

**SIXTH CENTURY HIJRI**

1.Abu Shuja Shairwaih Bin Shahardar Daylami (Died in 509 Hijri)

2. Abul Moayyad Mowaffaq Bin Ahmad Makki, Khateebe Khwarazmi (Died in 568 Hijri)

**SEVENTH CENTURY HIJRI**

1. Abul Mozaffar, Yusuf bin Qezawagli, Sibt Ibne Jauzi (Died in 654 Hijri)

2.Mohibbud Deen Ahmad bin Abdullah Tabari (Died in 694 Hijri)

EIGTTH CENTURY HIJRI

Ibrahim Bin Mohd Bin Moayyad (Died in 722 Hijri)

**TENTH CENTURY HIJRI**

1. Jalaluddin Abdur Rehman bin Abi Bakr Soyooti (Died in 911 Hijri)

2. Shahabuddin Ahmad bin Mohammad Bin Hajar Makki (Died in 973 Hijri)

3. Ali bin Hasamuddin Muttaqi (Died in 975 Hijri)

**TEXT OF NARRATION**

The text of Ibn Abbas's narration does not differ in the narration. This text has been narrated in the context of several documents. In order not to repeat the narration, we will suffice to mention two examples (Those who are entrusted in seeing other references may see Kholasae Abaqatul Anwar volume of Ayat Welayat by Ayatullahe Hussain Meelani Page 493-494)

**NARRATIVE OF IBNE KATHEER**

He narrated with his own authority from Mujahid and he narrated from Ibne Abbas under this Ayat

والسابقون السابقون اولئك المقربون

That Yuoosha bin Noon was the first to believe Janabe Moosa alaihissalam, Beleivers of Aale Yassin were first to believe on Janabe Esa alaihissalam and Ali Ibne Abi Talib alaihissalam was first to believe on Holy Prophet sallalLaho alaihe wa aalehi wa sallam

(Tafseere Quran Al Azeem by Ibne Katheer Vol 4 Page 249)

**NARRATIVE OF TABRANI**

He narrated with his own authority from Mujahid and he narrated from Ibne Abbas that those who were first to believe are three. That Yuoosha bin Noon was the first to believe Janabe Moosa alaihissalam, Beleivers of Aale Yasin were first to believe on Janabe Esa alaihissalam and Ali Ibne Abi Talib alaihissalam was first to believe on Holy Prophet sallalLaho alaihe wa aalehi wa sallam

(Al Moajamul Kabeer by Tabrani Vol 11 Page 93)