**PREFACE**

Traditions of virtues are of great significant heritage of Muslim nation, in this bundles of traditions superiority of one person or superiority of group upon other groups has been mentioned in one or more context. Meanwhile the largest part of these traditions are particularly on virtues of Ameerul Momeneen alaihissalam and these virtues and virtues of early decades of Islam can be seen in the dialogue.

Writings of hadees based on the treasures of traditions available with Muslims till date writings of virtues also is considered as one of the small writings in the religious schools. The history of writing in this field is very old i.e from first century of Islamic history. Writing of virtues right from first century of Islamic history has been very popular, distinct and well-known writings along with other styles and types of writings.

Coming out of prophetic tradition regarding virtues and superiority of Ahle Bait alaihemussalam aroused enthusiasm and motivation in the minds of some lovers to write books and treatise in this field even in the ups and down situation of Islamic history and keeping alive the names and remembrance of Ahle bait alaihemussalam and pointing out their virtues has made the hearts of enemies of Ahle bait alaihemussalam more jealous and increased more enmity in the hearts of them, therefore out of anti-right, jealousy and political greed, they decided to prevent their spread some times by forbidding the narration and compilation of such narrations , and sometimes by using the weapon of forgery and status the hadith heritage of Manaqib and virus contaminated, and sometimes by denying these virtues becomes so defective that it invalidated the tradition.

Shiite scholars for many centuries in the field of Manaqib, like other fields of hadith composition preserve and protected the truth, and these Manaqib are till date protected from any small or big change in the content. In narrating the Manaqib types of writing styles also matters, and those are as follow:

1. Those books which are fully written on Manaqib, superiority qualities etc
2. Narrating Manaqib topic vise
3. Narrating forty traditions
4. Explaining Tafseer or Taweel of Ayats in Manaqib of Ahle Bait alaihemussalam

Many of these books in spite of such hardships and political situation has been written by Shiite scholars to protect the Shiite sect, and some of them were written in replying in reply to those books which are written against Shiite sect or against Imamat and successorship of Ali alaihissalam. Among these is the great work of Allama Mir Hamid Hussain alaihir Rehmah war Rizwan with the title of “ABAQATUL ANWAR FI MANAQIBIL AIMMATIL ATHAR” written in reply to the book of “TOHFAE ISNA ASHARIYA” which is fully on the subject

**MOTIVATION TO WRITE THE BOOK ABAQATUL ANWAR :**

In continuation of the same situations of histoty in the first half of thirteen century hijri in India Molvi Shah Abdul Aziz Dahalvi wrote a book in Persian by the name of “TOHFAE ISNA ASHARIYA” and denied the evident proof of Welayat and Imamat in a very harsh, prejudice and narrowness language. It was first published without authors exact name with a pseudo name which excited Muslims to get revolt. After the various supports of the rulers, who were mostly puppets of the colonialism, the defenders of the author took an explicit position book was reprinted with correct name of the author

This Book which was written based on clear deviations from the truth and was aiming solely to insult and weaken the Shiite believes has been publicized and distributed was having twelve chapters in this way :

1. Chapter One: History Of Shiism and its off shoots
2. Chapter Two:
3. Chapter Three: Predecessors of Shias and their books
4. Chapter Four: About Narrators and News of Shias
5. Chapter Five: About Divinity
6. Chapter Six: About Prophethood
7. Chapter Seven: About Imamat
8. Chapter Eight: About Qiyamat
9. Chapter Nine: About Jurisprudence
10. Chapter Ten:
11. Chapter Eleven: About properties of Three Khulfas which is based on illusion and all accusations and slander
12. Chapter Twelve: About Tawalla and Tabarra

Although book of TOHFA was not having anything new but keeping quite would have given the feeling of agreeing to the material he has written, hence Shi’i scholars have written replies to it and as soon as the book was published immediately so many replies have been written, some of them have written replies for the whole book or some have written replies to individual chapters. Other than Hazrat e Allama Meer Hamid Hussain names of some other Scholars who have written replies are as under:

1. **Shaikh Mehdi Khalesi Kazemi** (Died1343 Hijri) wrote **Eight** volumes by the name of **“AL MINHATUL ELAHIYYA FI RADDE MUKHTASAR TARJUMAE AT TOHFATUL ISNA ASHARIYA”**
2. **Jamaluddin Abu Ahmad Mirza Mohammed Akbarabadi Akhbari** (Martyred 1232 AH) wrote **Seven** big volumes in reply to tohfa by the name of **“SAIFULLAHIL MASLOOL ALA MOKHARREBI DEENIR RASOOL”**
3. **Hakeem Mohammed Kamil Kashmiriye Dahalvi** (Martyred 1235 AH) wrote **Twelve** volumes i.e for each chapter of tohfa one volume in reply to it by the name of **”NAZHATUL ISNA ASHARIYA FIR RADDE AT TOHAFATUL ISNA ASHARIYA”** but only volumes of one to five and ninth (except sixth, seventh, eight ,tenth,eleventh & twelth) have been published in India and others are protected hand written in some library
4. **MOLVI HASAN DAHELVI AZEEMA BADI** (Died 1260 Hijri) wrote a book by the name of **“TAJHEEZUL JAISH LE KASARE SANAMAI QURAISH**” a copy of it is available in the library of Hazrate Ayatullah e Maraashi

Some scholars wrote replies to individual chapters of Tohfa isna ashariya among those are:

1. Father of Mir Hamid Hussain **Sayed Mohammad Quli Lucknavi Kintoori** wrote:
2. Book by the name of **KITABEUS SAIFUN NASERI** in reply to the first chapter of Tohfa
3. Book by the name of **TAQLEEBUL MAQED** in reply to second chapter of Tohfa
4. Book of **BURHANUS SAHAFA** in reply to seventh chapter of Thfa
5. Book of **TASHYEEDUL MATAEN** in reply to Tenth chapter of Tohfa
6. Book of **MASAREUL AFHAM** in reply to eleventh chapter of Tohfa
7. **MIRZA MOHAMMED BIN ENAYAT AHMED KHAN KASHMIRI E DAHALVI** wrote **Five** volumes in reply to chapter three of Tohfa by the name of **NEZHATE ISNA ASHARIYA** which was published in the year 1255 AH
8. **Sayed Mohammed Taqi Naqvi son of Sayed Dildar Ali known as Sultanul Ulema**(Died in 1284 AH) wrote a book by the name of **ALBAWAREQUL MOOBEQA** in Persian as a reply to chapter seven of Tohfa which was also published in India with some other book

**BOOK OF ABAQATUL ANWAR**

Because Tohfae Isna Ashariya is written in two parts in Persian language, Abaqatul Anwar also has been written in two parts originally in Persian.

Writer of Tohfa in first part took Six Ayats from among hundreds of Ayats which Shi’I scholars use to prove Imamat of Hazrate Ameerul Momeneen alaihissalam and refuted and said Shi’as have only these Six Ayats to prove Welayat of Hazrate Ali alaihissalam. Hazrate Meer Hamid Hussain in first part took all those six Ayats only and replied in several volumes (which unfortunately could not published till date due to reasons known among scholars and his family members)

In second part of Tohfa writer has brought Twelve traditions from among hundreds of traditions and said only these traditions are there through which Shi’I scholars they prove I,mamat of Ali alaihissalam

Hazrate Meer Hamid Hussain in the same way taken twelve traditions of Tohfa in second part and wrote reply in several volumes for each traditions

1.Hadees e Ghadeer

2. Hadees e Manzelat

3. Hadees e Welayat

4. Hadees e Tayr (Bird)

5. Hadees e Madeenatul Ilm

6. Hadeesul Monasebah

7. Hadeesun Noor

8. Hadeesur Raya

9. Hadeesul Al Aliyul Maal Haqq wal Haqqo Maal Ali

10.Hadeese Qetul Ali Bit Taweel Wat Tanzeel

11. Hadeesus Saqlain

12. Hadeesus Saqlain wa Safinah

**EFFECTS OF THE BOOK OF ABAQATUL ANWAR**

Book of Abaqatul Anwar left too much effects and is accepted researcher in the field of Islamic sciences in the Universities of Muslim countries. Several scholars in very good and high respected words praised the work of Hazrat e Meer Hamid Hussain for his work of writing Abaqatul Anwar and also summarized it, we hear are mentioning few of those publications of summaries with their names of authors:

1. Shaikh Abbas e Qummi wrote a summary of Abaqat by the name of FAIZUL QADEER in one volume which has been published many time
2. Sayed Hashim Hussaini Aamoli (1330-1412 AH): By interpraiting Abaqatul Anwar specially the volumes of Hadees e Ghadeer and some others wrote a book in Arabic
3. Sayed Ali Hussaini e Meelani (Birth 1367 AH) summarized and wrote TWENTY volumes in Arabic by the name of “NAFAHATUL IZHAR FI KHOLASATUE ABAQATUL ANWAR”

Volume of Hadees e Noor of Nafahatul Izhar has been translated in to Persian by Doctor Sayed Iftekhar Zade and printed from Naba Publisher, as it is very bulky and difficult for study of normal readers thought to summarize it and hopefully it will provide an opportunity for the lovers of Imam Alaihissalam to obtain this volume along with other volumes of Abaqat useful and will be benefited from this precious treasure.

Present Book is about Hadees e Noor its authenticity, in the beginning it talks about its sources from Shi’I narrators, then Ahle Sunnat narraters and after that other traditions which are helpful to understand this tradition has been brought and at the end conclusions which are derived from these traditions are mentioned. This structure is little different than the original book so as to acquaint readers batter step by step with this part of the book of Abaqat al Anwar, off course this is little different than the original book.

**HADEES E NOOR IN THE LIGHT OF SHI’I TRADITIONS**

Content in this chapter is dedicated to Shi’i narrations, samples from different ways narrators have narrated the tradition will be narrating in the following paras:

1. Hazrate Imame Jafar Sadiq alaihissalam has said:

“Only Allah was existing and no living being, then He created holy beings and holy places, created lights such that all every light takes light from it and flowed the light of Almighty and this is the same Noor from which Allah created Noor of, Mohammad sallalLaho alaihe wa aalehi wa sallam and Ali alaihissalam, they were the first Noor were always together because there was nothing before them, hence from that time got transferred in pure souls till they reached and got separated in the most pure souls of Abdulla and Abu Talib alaihemussalam”

(Usule Kafi Vol 1 Page 441 by Seqatul Islam Sk Mohammad bin Yaqoobe Kulaini)

1. Jabir Bin Yazid Says, Hazrate Imam Mohammad Baqir Alaihissalam told me:

“ O Jabir very first thing which Allah subhanahu wa taala created was Hazrate Mohammad sallalLaho alaihe wa aalehi wa sallam and his progeny and children who were guided by Allah in the shape of light in front of Allah

I asked what is “ISHBAH” Hazrat replied shadow of light , body of light without sprit which was endorsed and supported by sprit and that was “ROOHUL QODOS”. It was that through which Holy Prophet and his progeny worshiped Allah and because of this Allah has created them honorable, knowledgeable and doer of good, that they worshiped Allah with Namaz, Roza, Sajdah and Tasbeeho tahleel i.e glorification and praising. They prayed Namaz, performed Hajj and kept fast”

(Usule Kafi Vol 1 Pg 442, Beharul Anwar Vol 54 Pg 197)

2. IBNE MAHIYAR:

 Abu Abdillah Mohd Bin Abbas Mahiyar in the book of “ MA NAZALA MINAL QURAAN FI AHLE BAIT” narrated with his own authority that Hazrat Ali alaihissalam in one of his sermon said

“We progeny of Ahle Bait were existing around Arsh, Allah ordered us to glorify Him, with our glorification other angels glorified Allah ,after that we came to earth and we were ordered to glorify Allah and with our glorification creatures on the earth glorified . We are “ SAFFUN” ( ) and we are those who glorified Allah”

(Gayatul Maram wal Hujjatul Khesam by Sayed Hashime Bahrani narrated from Tafseere Ibne Mahiyar)

3.FORAT BIN IBRAHEEM

Forate of Kufa with his own authority narrates from Ibne Abbas that I was in front of Holy Prophet sallaLaho alaihe wa aalehi wa sallam ------that Hazrat said

“Allah created me in the shape of light and kept under the sky fourteen hundred years before creation of Hazrate Adam alaihissalam, when He created Hazrat Adam alaihissalam put this light inside him, this light got transferred from him to others till it got separated in Abdullah and Abi Talib. Allah has created me from that light now there will not be any more prophet after me”

(Tafseere Forate Kufi Vol 1 Pg 107 & 190)

4.SHAIKH SADOOQ ALAIHIRRAHMAH:

Abu Jafar Mohammed Bin Ali Bin Babwayhe Qummi has narrated hadees Noor at many places of his books”

1. In the Book of Al Khesal from his own authority narrated from Holy Prophet sallaLaho alaihe wa Aalehi wa Sallam that Hazrat said:

“I and Ali were one Noor in front of Allah subhanahu wa taala fourteen hundred years before Janabe Adam alaihissalam was created, moment Allah created Janabe Adam alaihissalam transferred that Noor in Janabe Adam alaihissalam and after that Allah shifted this Noor from one to another till it to Abdul Muttalib, from Abdul Muttalib this got distributed to two, one which was mine was put to Abdullah and other which was related to Ali was put to Abu Talib Alaihissalam, hence Ali is from me and I am from Ali, his blood and flush is from me, anyone who loves him Ilove him too because of my love to Ali and anyone who keeps hatrate with him I too hate him.”

(Al Khesal by Shaikh Sadooq alaihir rehmah Pg 640)

1. In the book of “KAMALUDDIN WA ITMAMUN NEAMAH” with his own authority narrated from Hazrate Ali Ibnil Hussain Zainul Abedeen alaihissalam in this way:

“He created Mohammad, Ali and eleven Imams from the light of His greatness in the form of sprits in the light of His lights. We before creation of creatures worshiped Him, Glorified and Praised Him. We are the leaders and guides for the people from progeny of Mohammad sallaLaho alaihe wa aalehi wa sallam”

(KAMALUDDIN WA ITMAMUN NEAMAH Vol 1 Pg 319)

5.SHAIKHE TOOSI ALAIHIR REHMAH:

In his own book of Amali with his own authority narrated from Imame Sadiq Alaihissalam that Hazrat Ali alaihissalam said:

“-----By Allah who send Hazrate Mohammad sallalLaho alaihe wa aalehi wa sallam on the day of Judgement will cover all lights except five of them Mohammad, Ali, Fatima, Hasan & Hussain and light of those children of him who are Imams Alaihemussalam because light of them is from our lights that Allah created our lights Two thousand years before creation of Janabe Adam alaihissalam”

(Amaliye Shaikhe Toosi Pg 702)

We find the same theemes with slight difference or summaries in authentic Sunni sources which will come now.

**DOCUMENTS OF HADEES E NOOR**

Examining the documents of Hadeese Noor in the sources of Ahle Sunnat is for proving its authenticity but for proving its chain of narration, because many of scholars of Ahle sunnat have narrated this tradition in such a way that it gives certainty to the issue that this tradition has been reported by Holy Prophet sallalLaho alaihe wa aalehi wa sallam.

Here when the discussion is about documentation of hadees e Noor is there from the sources of Ahle Sunnat we will proceed in this sequence regarding the narrators of traditions, from companion to follower of companions, then narrators and then scholars of Ahle sunnat.

1. **COMPANIONS OF HOLY PROPHET:**
2. Ameerul Momeneen Hazrat Ali alaihissalam: Narrations of him are narrated by these scholars of Ahle Sunnat:
3. Salehani
4. Kalai
5. Mohammad Bin Jafer
6. Wasabi
7. Waeze Harvi
8. Mohammad Sadre Alam
9. Hazrate Abu Abdillah Hussain Ibne Ali Alaihissalam: Following have narrated from him:
10. Asemi
11. Khwarazmi
12. Matrazi
13. Shahabuddin Ahmad
14. Janabe Salman e Farsi Alaihir Rehmah War Rizwan: Following have narrated from him:
15. Ahmad Bin Hambal
16. Abdullah Ibne Ahmad
17. Ibne Maghazeli
18. Shairvihe Daylami
19. Natanzi
20. Shaherdar e Daylami
21. Khateeb e Khwarazmi
22. Ibne Asakar
23. Hamveeni
24. Talebi
25. Hamadani
26. Ganji
27. Tabari
28. Wasabiy e Haravi
29. Mohammad Sadr e Aalam
30. Jabir Ibne Abdullah e Ansari alaihir rehmah: Ibne Maghazeli has narrated his narration
31. Abu Zar e Ghafari Alaihir rehmah war Rizwan: Ibne Maghazeli has narrated his narration
32. Abdullah Ibne Abbas: Following scholars have narrated his narrations:
33. Ibne Habeebe Baghdadi
34. Natanzi
35. Ganji
36. Hamvini
37. Zarandi
38. Shahabuddin Ahmad
39. Jamal Mohaddis
40. Abu Huraira: Hamvini has narrated his narration
41. Anas Bin Malik: Asemi has narrated his tradition
42. **NAMES OF NARRATORS OF HADEES E NOOR FROM FOLLOWERS OF COMPANIONS:**
43. Hazrat e Imam Ali Ibnil Hussain alaihissalam
44. Zadan , Abu Umar Kandi (Died 97 Hijri
45. Abu Usmane Nahadi
46. Salim Bin Al Joed e Ashjai (was alive in the year 97 Hijri)
47. Abu Zubair, Mohammad Bin Muslim Bin Tadarruse Asadi Makki (Died in 126 Hijri)
48. Akrama Bin Abdullah Bar Bari Maulaye Ibne Abbas (Died in 107 Hijri)
49. Abdur Rehman Bin Yaqoob Johni Madani
50. Abu Obaid Humaid Bin Humaid Taweel e Basari (Died in 24 or 43 Hijri)
51. **NARRATORS OF HADEES E NOOR FROM AMONG SCHOLARS, MAMORIZER’S OR PROTECTORSAND IMAMS OF HADEES:**

**From Third Century Hijri:**

1. Shaibani Ahmad Bin Hambal (Died in 241 Hijri)
2. Abu Hatim Mohammad Bin Idrees e Razi (Died in 277 Hijri)
3. Abdullah Bin Ahmad Bin Hambal (Died in 290 Hijri)
4. Ibne MurudeeyehAbu Bakr Ahmad Bin Moosa Isfahani (Died in 290 Hijri)

**From Fifth Century Hijri:**

1. Abu Naeem Ahmad Bin Abdullah e Isfahani (Died in 430 Hijri)
2. Ibne Abdul Barr Yusuf Bin Abdullah Namriye Qurtabi (Died in 463 Hijri)
3. Ahmad Bin Ali Sabit Khateebe Baghdadi (Died in 463 Hijri)
4. Abul Hasan Ali Ibne Moammar Bin Tayyab Jalabi Ibne Maghazeli (Died in 483Hijri)

**From Sixth Century Hijri:**

1. Abu Shuja Shairavi Bin Shahardar Daylami (Died in 509 Hijri)
2. Abu Mohammad Asemi writer of book of “Zainul Fata Fi Tafseere Surae Hal Ata”
3. Abul Fath Mohammed Bin Ali Natanzi(Died in 550 Hijri)
4. Abu Mansoor Shaherdar Shairaviye Daylami (Died in 558 Hijri)
5. Abul Moayyad Moaffaq Bin Ahmad Makki , Khateeb e Khwarazmi (Died in 568 Hijri)
6. Abul Qasim Ali Ibnil Hasan Damishqi Ibne Asakar (Died in 571 Hijri)
7. Nooruddin Abu Hamid Mahmood Bin Mohammed

**From Seventh Century Hijri:**

1. Abul Fath Nasir Bin Abdus Sayed Matrazi (Died in 610 Hijri)
2. Abu Mohammed Qasim Bin Hussain Khwarazmi(Died in 617 Hijri)
3. Abdul Karime Rafeiye Qazwini (Died in 624 Hijri)
4. Abur Rabi Sulaiman Bin Moosa Balansi , famous as Ibne is Saba (Died in 634 Hijri)
5. Mohammad Bin Yusuf Al Ganji Ash Shafai (Died in 658 Hijri)
6. Abul Abbas Ahmad Bin Abdullah Mohibbe Tabari (Died in 696 Hijri)

**From Eighth Century Hijri:**

1. Abul Moayyed Ibrahim Bin Mohammad Hamvini (Died in 722 Hijri)
2. Sharafuddin Dargazini Talebi Qarshi (Died in 743 Hijri)
3. Mohammad Bin Yusuf Zarandi (Died in 750 Hijri)
4. Sayed Mohammed Bin Jafar Makki
5. Jalal Bokhari (Died in 785 Hijri)

**From Ninth Century Hijri :**

1. Mohammad Bin Yusuf Husaini Chishti Dahlavi Known as Gesu Daraz (Died in 826 Hijri)
2. Shahab Daulatabadi Tittle as Malekul Ulema (Died in 849 Hijri)
3. Shahabuddin Ahmad Bin Ali Bin Mohammad Ibne Hajar e Asqalani(Died in 852 Hijri)
4. Ibrahim Bin Abdullah Yamani Shafaii

**From Tenth Century Hijri:**

1. Ataullah Bin Fazlullah Shirazi Jamaluddin (Died in 1000 Hijri)
2. Shaikh Bin Ali Alavi Jafary
3. Shaikh Mohammad Waiz e Harvi

**EVIDENCES OF HADEES E NOOR**

In this section , some hadith confirming hadees e Noor are brought, which in addition to strengthening this hadees, also completes the argument against the opponents

This hadees indicates that Hazrat Rasool and Ali alaihemussalam were created from the same tree. Great memorizers, protectors and narrators like Hakime Neeshapuri, Ibne Maghazeli Wasti, Dailami, Soyooti, Muttaqie Hindi have narrated these traditions. For the sake of brevity we will hear narrate two of such narrations

**NARRATION OF HAKIM E NEESHAPURI**:

Hakim e Neeshapuri with his own authority narrated from Jabir Ibne Abdullahe Ansari that I have heared Holy Prophet sallalLaho alaihe wa aalehi wasallam saying to Ali alaihissalam

“O Ali people are created with diffrefnt trees but I and you both are created from same tree”

And then recited this Ayat

(Srae Raad Ayat 4)

(Al Mustadrak As Sahihain, Book of Tafseer Vol 2 Page 241 by Hakim e Neeshapuri)

**NARRATION BY IBNE MAGHAZELI:**

He narrated from the chain which reaches to Ibne Abbas that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

“I and Ali are from one tree and people are from different trees”

(Al Manaqin By Ibne Maghazeli Page 400,Firdausul Akhbar Vol 1 Page 77 by Shairwaihe Daylami, Al Qaulul Jalee Fi Fazaele Ali Hadees number 13)

**SECOND TRADITION:**

**NARRATION OF TREE WITH DIFFERENT TEXT:**

In this text Holy Prophet and Ali alaihemussalam are told from same tree in such a way that prophet is root of tree and Ali alaihissalam is its trunk and Husnain alaihemussalam are its branches

Names of some mamorizers and protectors and intelectuals of narrators of tradions are like this: Abdullah Ibne Ahmad Ibne Hambal, Abu Naeeme Isfahani and Ibne Maghazeli Shafaee (for more names please refer to summary of Hadeese Noor of Abaqatul Anwar Page 112-116)

**NARRATION OF ABDULLAH IBNE AHMAD:**

He has narrated this hadees in such a way that chain reaches to Jabir Ibne Abdullah e Ansari

Holy Prophet in the desert of Arafat present in such a way that Ali alaihissalam was standing in front of him pointed out and said:”O Ali come near me” Ali alaihissalam went near to him, Hazrat said “ keep your palm on my palm” and then said:

“O Ali you and I are created from the same tree, I am root of that tree, you are trunk and Hasan o Hussain are its branches, any one who hungs with one branch of it Allah will send him to heaven, O Ali if my nations keeps so much fasts that they become thin and prays so much Namaz that they get bend like Bow but keeps enimity with you Allah will put them in fire of hell”

(Zawaedul Musnad manscript by Abdullah Bin Ahmad)

This traditions summary has also been narrated by Abu Naeeme Isfahani in the book of Mnqebarul Motah hereen manscript.

**NARRATION BY IBNE MAGHAZELI:**

Ibne Maghazeli referring to the saying of prophet that “I and you are from same tree------“ with another chain of narrators, narrates from Jabir Ibne Abdullahe Ansari:

“On the day in the desert of Arafat Ali alaihissalam was standing in front of Holy Prophet sallalLaho alaihe wa aalehi wa sallam, Hazrat told him:

“Come near and keep your palm on my palm, I and you have been created from one tree, I am root and you are Stem of it and Hasan and Hussain are branches of it, whoever holds its branch Allah will send him to Paradise”

(Al Manaqibe Ibne Maghazeli Vol 1 Page 90)

**THIRD NARRATION:**

In this hadees it is said that Allah has created Holy Prophet sallalLaho alaihe wa aalehi wa sallam from his own Noor and created Ali alaihissalam from their Noor.

Khadeeb e Khwarazmi from his own authority narrated from Abdullah Ibne Umar that:

“I heard that Holy Prophet sallalLaho alaihe wa aalehi wa sallam was asked that on Meraj Allah has spoken to you in whose voice, Hazrat replied:

“Allah spoke to me in the voice of Ali Ibne Abi Taalib alaihissalam and inspired me that I asked O Allah whether you are speaking to me or Ali is speaking to me? Allah replied O Mohammad I am thing but not like other things, I cannot be compared with people, neither I can be brought equivalent to weight nor with any stone, I cannot be attributed to anything, I have created you from my own noor and created Ali from your noor and aware of your secrets. I have not found anyone more dear in your heart than Ali, hence speaking in his voice to you so that you feel good”

(Manaqibe Khwarazmi Vol 1 Page 78)

**FOURTH TRADITION:**

This hadees describes creation of Holy Prophet and Ali alahemassalam from Noor of Allah

Hamvini with his own authority narrates from Ibne Abbas that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said to Ali alaihissalam:

“I and you are from noor of Allah”

(Faraedus Simtain Vol 1 Page 40 by Hamvini)

**FIFTH TRADITION**:

In this Hadees Messenger of Allah speaks creation of group of angels from Noor of Ali alaihissalam

Khwarazmi with his own authority narrates from Anas Bin Malik that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

“Allah has created from the Noor of face of Ali Ibne Abi Talib seventy thousand angels who will seek forgiveness’ for him and his lovers till the day of judgement”

(Faraedus Simtain Vol 1 Page 71 by Hamvini)

Hazrate Mir Hamid Hussain alaihir rehmah war rizwan after narrating this in confirmation of Hadees e Noor further says:

“Examples of Hadeeses of Hadeese Noor have been narrated of Sunni scholars and narrators with many different words and phrases and some of the narrations that have been narrated in the virtu of Ahle Bait alaihemussalam which confirms the meaning of Hadees e Noor

This shows that this Hadees is correct, from the aspect of authority it is proven and strong. Hadees is having strong chain of narrators which gives certainty that it is said by Holy Prophet sallalLaho alaihe wa aalehi wa sallam

If the issue of its implications is addad to the certainty of its issuance, this hadees will also be one of the Hadees which proves Imamat of Ali alaihissalam without any gap after the demise of Holy Prophet sallalLaho alaihe wa aalehi wa sallam”

(Summary and translation of Abaqatul Anwar in Arabic by Ayatullahe Meelani Page 118-119)

**MEANING OF HADEES E NOOR**

Some people are of the opinion that this hadees from the aspect of authenticity is not sufficient to prove Welayat and Imamat of Ali alaihissalam. This chapter will deal with the answers of those people with reasoning that this hadees is a prove for Imamat of Ali alaihissalam

1.**SPECIFIFYING TO KHELAFAT OF HAZRAT ALI ALAIHISSALAM**:

Statement of “IN ME IS PROPHETHOOD AND IN ALI IS KHELAFAT”

This statement has come in narration of following intelectuals:

1. Abul Hasan Ibne Maghazeli e Wasti in the book of “MANAQIBE AMEERUL MOMENEEN”
2. Shairwaihe Daylami in “FIRDAUSUL AKHBAR”
3. Sayed Ali Hamadani in “AL MAWADDA FIL QURBA” &”RAWZATUL FIRDAUSE”
4. Sayed Mahmood Gesu Daraz in the book of “ALASMAR”
5. Ahmad Bin Ibraheem in the book of “JAWAHERUN NAFAES”
6. Waez Harvi in the book of “RIYAZUL FAZAEL”

2. **SPECIFYING TO SUCCESSOR SHIP OF HAZRAT ALI ALAIHISSALAM**:

Holy Prophet sallalLaho alaihe wa aalehi wa sallam while appointing Ali alaihissalam as successor in the content specially mentioned which Ibne Maghazeli has narrated:

“THEN I WAS TAKEN OUT AS A PROPHET AND ALI WAS AS A SUCCESSOR”

3.**ANGELS AND OTHER CREATURES HAVE LEARNED GLORIFYING ALLAH FROM THAT NOOR** :

Statement from Hadeese Noor proves that Noor of Holy Prophet sallalLaho alaihe wa aalehi wa sallam and Ali alaihissalam was doing Tasbeeh and Taqdees of Allah and was obedient “ I and Ali was one Noor in front of Allah and was glorifying to Allah”

(Manaqibe Ibne Maghazeli Vol 1 Page 120)

This statement with little difference has been narrated a lot among the narrators of Ahle Sunnat

(Manaqibe Ibne Maghazeli Vol 1 Page 121, Al firdaus by Daylami Vol 3 Page 283)

In this way every glorification right from Hazrate Adam alaihissalam and other prophets, angels, peoples and every creature has followed that Noor of Mohammed Ali alaihemussalam only. Hence Holy Prophet SallalLaho alaihe wa aalehi wa sallam said:

“Anyone who starts a good thing till Qiyamat whatever will be acted upon his reward will be there in it”

(Usule Kafi Vol 5 Page 9-10)

Because of this reason whatever reward believers get for doing glorification of Allah, reward of it reaches to Holy Prophet and Ali alaihemussalam, and this superiority of Mohammad and Ali alaihemussalam is such that which no one can reach to that

All good deads and worship of us and all believers get registered in the register of good deads of Prophet and Ali alaihemussalam plus their own deads.

Hence so much rewards will be there in their register of good deads that except Allah nobody can account of it, intellect will not be able to apprehend the same.

Since Noor of Ali alaihissalam was with Noor of Propet alaihissalam any amount of reward which is proved for prophet will be for Ali alaihissalam also and this that great superiority that five senses of human being cannot grasp

In some of the text of this Hadees it is said that angels learned glorifying Allah from that Noor

Ibne Abbas quotes from Holy Prophet SallalLaho alaihe wa aalehi wa sallam that:

“I was in front of Allah a Noor Two Thousand years before that Allah created Janabe Adam Alaihissalam, that Noor was glorifying Allah and that place angels glorified that glorification, when Allah created Adam alaihissalam put that Noor in him”

(Al Muntaqi Min Seeratil Mustafa Manuscript, Tarikhe Kgamees Vol 1 Page 21)

4.**IF THESE FIVE WOULD HAVE NOT BEEN THERE ALLAH WOULD HAVE NOT CREATED HAZRATE ADAM ALAIHISSALAM:**

In the tradition of Ishbah (shadow) narrated by Hamvini has clarified that Hazrate Adam alaihissalam was created for the sake of these five people, narration is like this:

“These five people are from among your progeny if they would have not been there I would have not created you, for these five people I have taken out five names from my names, if they would have not been there neither I would have created heaven nor hell, neither sky nor earth, neither Jinn’s nor human being. Then I am Mahmood and he is Mohammad, I am Aali and he is Ali,I am Fatir and she is Fatima, I am holder of Ehsan and he is Hasan and I am Mohsin and he is Hussain. I swear by my honour that no one will be there who keeps enmity with them up to weight size of a millet but I will send him to hell and I am not afraid of the act. O Adam they are near and dear once of me, because of them I will get free the people, and because of will perish the people, you any time need to seek from me come through them”

(Tareekhe Khamees By Dyar Bakri Vol 1 Page 210)

5.**ALI ALAIHISSALAM IS SUPERIOR TO JANABE ADAM ALAIHISSALAM:**

The Hadees e Noor speaks of the precedence of the creation of the Noor of Prophet and Ali alaihemussalam over the creation of man

Ibne Batreeq says:

“So much in the traditions narrated by Ibne Hambal, and Maghazeli about the word KHELAFAT, that without any doubt it is explicit, and that with Noor of Prophet and Ali alaihemussalam in front of Allah is that superiority that no one can compete with it or show similarity or share in it.”

(Al Umdah by Ibne Batreeq Page 45)

This creation of Noor of Ali alaihissalam before any creature has got superiority of him over others, in the same that creation of Prophet before anyone is superiority because both were created from the same Noor. Hence whatsoever perfection and superiority is proved for Holy Prophet the same is applicable for Ali alaihissalam

6**----------- PROUD ON EXISTENCE DO OF HOLY PROPHET AND ALI ALAIHISSALAM**:

For proving this proudness writer of Abaqatul Anwar brings Qasaed of HAMZIAE BUSIRI and some explanations of Ibne Hajare Makki

First couplet:

You are the light of every virtue, but radiant lights are emitted except from the ray of your majesty

Ibne Hajare Makki while explaining this couplet adds:

(KUL) (Every) is added with common noun it gives the meaning of inclusive, here it means his other perfections which are linked with rays of Noor sill Noor is more superior and they get benefitted out of it.

“FAMA YASDERO” means because of it whatever is in the whole world gets exposed, it is quality of Noor that with one other gets Enlighted (existence) but your Noor has got specialty that all Noor’s get started from you in which miracles, superiority and extra ordinary things gets included. Although apparent existence of you is at the end of all prophets but creation of Noor of prophet hood is before every creature.

Hazrate Mir Hamid Hussain alaihir rehmah war Rizwan adds in that:

Hazrat Ali alaihissalam also was in this superiority with Holy Prophet sallalLaho alaihe wa aalehi wa sallam and because of that people feel bad of his superiority upon them.

**SECOND COUPLET**:

The Times are proud of the prophet and this superiority is constantly going higher and higher

Ibne Hajar while explaining the couplet says like this:

“The time of your presence expresses its superiority over the time before it, because of your existence in that time, because this has got perfection that was higher than the time before it “

Time of presence of Hazrat is child hood, growth, cleavage of chest, talking secretly to Allah in the cave of HIRA and so on, period of prophet hood, going to MERAJ and all other events during prophet hood, status of prophet because of good deeds performed by him time to time will increase every time till it reaches on the day of judgement on MAQAME MAHMOOD (Praised worthy position), and the position he will have in paradise is beyond calculation which we cannot apprehend.

(Al Minhul Makkiyah Fi Sharhul Qasidatul Hamziyah by Ibne Hajare Makki)

Time, places and people who were leaving in it became respected and reached to proximity

Hazrate Mir Hamid Hussain alaihir rehmah war rizwan adds:

“Because Hazrate Ali alaihissalam was together with prophet, Ages and times which expresses proud to prophet and whatever is proved for prophet is also applicable for Ali alaihissalam.”

7.**EVERY SUPERIORITY WHICH IS FOR HOLY PROPHET IS FOR ALI ALAIHISSALAM ALSO:**

Booseeri who has mentioned some couplets on superiority of prophet so that it should be remembered is also proved and applicable for Hazrat Ali alaihissalam, because Noor of Ali was together with Noor of prophet in creation and precedence in creation at all places both prophet and Ali alaihemussalam are together, hence in superiority of prophet Ali alaihissalam is also included”

**FIRST COUPLET:**

“Every Miracle which previous prophets have shown its connection to the Noor of Holy Prophet sallalLaho alaihe wa aalehi wa sallam is evident”

Esamuddin Ibrahim Bin Mohammad Asfrayeni in explanation of the above couplet says that:

“ Summary of the discussion is this that Effects of Noor of other prophets are from the effect of Noor of Holy prophet sallalLaho alaihe wa aalehi wa sallam. Noor of ARSH,KURSI, NOOR of Sun and the Moon, Noors of all prophets, companions, follower of companions and Noors of all Muslim Men and Women’s are from the Noor of Holy Prophet sallalLaho alaihe wa aalehi wa sallam only”

(Sharhul Barda by Esamuddin Asfrayeni)

Hazrate Mir Hamid Hussain adds:

“All these qualities, praising’s and exceptional things said about Holy Prophet are proved and applicable for Ali alaihissalam also, because Noor of Ali alaihissalam is together with Noor of Holy Prophet alaihissalam in creation and precedence in existence both are together one only”

**SECOND COUPLET:**

“Last of the Prophet is that Sun of superiority that all other prophets in front of him are like Stars. These stars of Noor’s made themselves to reach to people in darkness”

Esamuddin in explanation of this couplet says:

“Summary of the discussion is this that Holy Prophet sallalLaho alaihe wa aalehi wa sallam is like a Sun and all other prophets are like Stars, when their Noor shined universe was at darkness, moment Noor of Prophet shined they all vanished, religion of prophets were beneficial till the religion of Holy Prophet was not announced. When Allah exposed Holy Prophet, his religion has abrogated all other religions and their laws”

(Sharhul Barda by Esamuddin Asfrayeni)

Other couplets of Abu Seeri on this topic has been narrated which proves the superiority of the Holy Prophet in the universe, precedence in creation and ethics, his superiority and the beauty of his existence on all prophets. And at the end it is concluded that in all this perfection Ali alaihissalam is together because both of them were created with a single Noor before thousands of years of creation of Hazrate Adam alaihissalam.

8.**HAZRAT ALI ALAIHISSALAM IS THE BEST CREATURE AFTER THE HOLY PROPHET ALAISSALAM:**

Shaikh Shahabuddin e Qastalani in his book of “ALMAWAHEBUD DANIYYAH” says:

“When Allah subhanahu wa Taala intended to create creatures, fix there sustenance, He exposed the truth of Noor of Holy Prophet sallalLaho alaihe wa aalehi wa sallam at that time everything of universes of sky and earth as thought of with full of wise things brought in the knowledge of Prophet gave him glad tiding of prophet hood and Messenger ship, that was the time when Hazrat e Adam as he him self said was in between sprit and body, that time springs of sprits came out from him, Among the creatures of sky when looked towards him became aware, because of this reason Holy Prophet is of excellent lineage and origin of all beings and human beings”

Hazrate Mir Hamid Hussain after the above quotation said:

“All these superiority is for Ali alaihissalam also, because Noor of Ali and Prophet are one only and each of this shows superiority of Ali alaihissalam on others

9.**THE PERFECTIONS OF THE PROPHETS FROM NOOR IS TAKEN FROM THE NOOR OF ALI ALAIHISSALAM**:

This topic is taken from the book of “FOSULUL HEKAM” OF MOHIUDDEEN E ARABI and this section is specially from the ideology of him and the explainers of his ideology

“It is mentioned in Fosoolul Hekam and its explanation that none of the prophet could get any perfection except by MISHKAT E Holy Prophet sallalLaho alaihe wa aalehi wa sallam, even his own physical existence is after that, because physical existence of him does not have any connection with MISHKAT of him and actual existence of him is much before that, because he is father of the physical existence while Adam is father of shadow”

(Tareekhe Khamees by Dyar Bakri Vol 1 Page 19)

Hazrate Mir Hamid Hussain alaihir rehmah war rizwan after quoting the above text adds:

“With united Noor of Holy Prophet and Ali alaihemussalam it is concluded that all prophets could get solved their problems through Ameerul Momeneen Hazrate Ali alaihissalam”

Qaisari in explanation of this writes that:

“Although apparently TEENAT (a Particle of human being which neither perish nor get destroyed, and is said to be actual of human being) of Holy Prophet is created after all the prophets (being last prophet) but actually he was existing before every prophet in “ALAME ARWAH” (World of sprit or souls) and before he got created in this physical world and declare his prophet hood he was prophet unlike other prophets who actually came before him but they were not prophets before there coming to this physical world and announcement of prophet hood------, Target of creation of worlds is because of his existence, and he was alone with Allah and all others have come in to existence or created after him and due to him”

Ibne Arabi at other place of his book FOSOOSUL HEKAM says:

“The chapter of individual wisdom in the word Mohammadi, this is individual wisdom with the reason that in the world of human being most perfect does exist, therefore starting and end of creation is because of his existence. He was prophet when Hazrate Adam alaihissalam was in between mud and water and afterword with his own existence he was last of prophet and he was first of the three people. Virtues that are more than this priority come from this advantage”

Qaiseri in explanation of this says:

“From that reason of individual wisdom is this that existence of Hazrate Mohammad sallalLaho alaihe wa aalehi wa sallam was the most perfect of all existence. Prophets were perfect people and all were complete signs of Allah----- and with this reason they were perfect people of this kind. Order of existence of soul has started from Holy Prophet and Messenger ship ended with him. Rather he is the first to whom was revealed to be human in the beginning, and he is the one who came as last of prophets”

(Sharhe Fosoosul Hekam by Qaiseri)

10.**PRIORITY IN CREATION IS ONE OF THE REASON FOR SUPERIORITY:**

Some scholars are of the belief that:

“The first MALOOL because of its singleness, rationalizes its essence and origin and for this reason it is called as intellect, similarly it is also called pen because it mediated in the issuance of other beings and motifs of science. Also because of vast benefits of lights of prophet hood and because of perfection of Noor of Holy Prophet sallalLaho alaihe wa aalehi wa sallam and because of Hazrat being the source of life of that it is called as soul-----“

In explanation it is said:” Existence of Hazrate Rasool in the status of souls was single substance to which sometimes it is named as Pen, sometimes Noor and sometimes soul. Difference in text is as per status and grade: at that place Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

“First thing which Allah created was Intellect, first thing which Allah created was Pen, first thing which Allah created was my soul means my NOOR”

(Tareekhe Khamees Vol 1 Page 19 by Dyar Bakri)

Hazrate Mir Hamid Hussain said:” Ali alaihissalam is also like that because Noor of both of them prophet and Ali was same, and because of this reason it is not permitted that someone should go ahead of him”

11. **PROOVES OF TRADITIONS ON SUPERIORITY OF HOLY PROPHET BECAUSE HIS NAME IS WRITTEN ON THE SKY”** :

This is so great and descriptive that Allah subhanahu Wa Taala has put the name of Holy Prophet sallalLaho alaihe wa aalehi wa sallam on the sky is reason of his superiority on all creatures. Hazrate Ameerul Momeneen also has got same status because creation of Ali is creation of Prophet sallalLaho alaihe wa aalehi wa sallam

**FIRST TRADITION:**

Janabe Jabir Ibne Abdullah e Ansari says: “Holy Prophet sallalLaho alaihe wa aalehi wa sallam in replying a question that who is first creature of Allah said:”

“ O Jabir it is your prophets Noor which was created first , then created every good with that, and after that everything was created from that, Allah has put in “Maqame Qurb” in front of Him two thousand years before and after that split in to four parts, Sky as one part,Kursi from other part, those angels who are bearing the load of the sky and Kursi fourth part was kept twelve thousand years in MAQAME HUBB WA DOSTI (place of love and friendship), after that divided in four parts: creatures were from one part, tablets are from second type, heaven is created from other part, fourth type was kept twelve thousand years in MAQAME KHAUF(place of fear) and because of that sky and kursi are from my Noor, Carbion are from my Noor, spiritual people are from angels and angels from my Noor, seven types of angels of skies are from my Noor, all bounties of heaven are from my Noor”

(Tareekhe Khamees Vol 1 Page 19-20 by Dyar Bakri)

**SECOND TRADITION:**

Qastalani in the book of “ALMAWAHEBUD DUNYA” says:

“Moment Allah created Adam alaihissalam , kept that Noor of Mohammad sallalLaho alaihe wa aalehi wa sallam in him, that Noor was shining on his forehead and overpowered other Noors, after that Allah showed his power on the Throne and put on the shoulders of angels and ordered them that to take him to heaven to see shafts of His kingdom”

(ALMAWAHEBUD DUNYA Vol 1 Page 9)

**THIRD TRADTION:**

 Kazrooni Says:

“It is said that doing Tayammum was permitted because before physical creation of Holy Prophet sky was expressing its superiority on earth by saying that Arsh is with me, those who are bearing the weight of the sky and the angels are with me, angels who are glorifying, bowing down and doing sajdah are with me, Sun and the Moon are with me , stars are with me and you don’t have all this. This superiority and greatness sky was saying to earth till Holy Prophet came to this world, that moment earth started showing its superiority on sky by saying that birth and training, getting raised and calling the people is upon me, his laws of Shariyat is on my back and works will be done on me and his death , grave and grave is on me”

From all these traditions and sayings of learneds of Ahle Sunnat superiority of Hazrate Ali alaihissalam is evident because Noor of Ali alaihissalam was with Holy Prophet sallalLaho alaihe wa aalehi wa sallam together

12. . **PROOVES OF TRADITIONS ON SUPERIORITY OF HOLY PROPHET BECAUSE HIS NAME IS WRITTEN ON THE SKY”** :

Some of the traditions shows superiority of Holy Prophet because his name is written on the sky

It has been narrated by Ibne Abbas that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

“When tablets were given to Hazrate Moosa alaihissalam, Janabe Moosa saw it and said, My Lord this dignity which you have given to me did not gave to any one before me . Allah subhanahu wa taala said O Moosa with Messenger ship and my tablets I have honored you over others which I did not before this, then be thankful that means, with strength, effort, self-control and care for the fact that you die and go from this world with the love and friendship of Mohammad sallalLaho alaihe wa aalehi wa sallam .Hazrat e Moosa asked My Lord who is this Mohammad ? Ahmad he is the one whose name I have put on the sky two thousand years before creation of this world, he is prophet, the great and choosen one of me in my creatures and through him all creatures and my angels gets my nearness”

(Al Araees Fi Qesasal Ambia by SaalabiPage 280)

Hazrate Mir Hamid Hussain after narrating this tradition adds:

“This putting of name of Holy Prophet on sky is a proof of superiority of Prophet over all creatures created and also it is the reason of having same status of Ali alaihissalam as the status is same because of their creation from the same substance i.e Noor “

13.**SUPERIORITY OF OUR PROPHET BECAUSE HIS NAME IS WITH THE NAME OF ALLAH:**

Narrators of Ahle Sunnat with the help of some true with authentic chain of narrators believe that Hazrate Adam alaihissalam for seeking forgiveness from Allah recourse the name of Holy Prophet and gave reason to Allah subhanahu wa taala that I am giving reference to Mohammad because his name is written with Your name on the sky

This tradition has been narrated by following great scholars of Ahle Sunnat

1. Tibrani in the book of Moajamul Sagheer
2. Qazi Ayaz in the book of “ASH SHEFA”
3. Soyooti in the book of “AL KHASAES”
4. Baihaqi and others

(Please refer Summary of Translation in Arabic of Abaqatul Anwar Page 215)

Tibrani with his own authority from Zaid Bin Aslam he from his father and he from Ibnul Khattab narrates that Holy Prophet said:

“Moment Hazrate Adam alaihissalam did tarke awla and he was send to earth from heaven, he raised his head towards the sky and said:” I request you for the sake of Mohammad please forgive me. Allah subhanahu wa taala asked who is Mohammad? Hazrate Adam replied My lord his name is very high, when you created me, I Have raised my head towards the sky of you and saw that it was written there “ LA ELAHA ILLALLAH MOHAMMADUR RASOOLULLAH” i.e “There is no God except Allah and Mohammad is messenger of Allah” at that time I understood that no one is more dearer to you except whose name is near to the name of you, Allah subhanahu wa taala revealed to Hazrat Adam alaihissalam, O Adam he is last prophet from your progeny and his nation will be the last nation from your progeny”

(Moajamul Sagheer by Tibrani Vol 2 Page 82)

Sobki in the book of “Shefaul Asqam” in the meaning of asking from messenger says like this:

“Asking from prophet at all times i.e before and after his creation, in life time then after apparent death of Hazrat, in the BARZAKH, Coming of Hazrat on the day of Judgement and in the heaven and every time is supported by traditions”

(Please refer Summary of Translation in Arabic of Abaqatul Anwar Page 219-221)

**IN THE EYES OF ALLAH AFTER HOLY PROPHET NOONE IS MORES DEARER THAN ALI BECAUSE NAME OF ALI IS WITH THOSE TWO**:

Many traditions have come which explains the above concept:

Name of Hazrat Ali alaihissalam is written along with Holy Prophet sallalLaho alaihe wa aalehi wa sallam, this tradition elevates the status of Ali alaihissalam after Prophet. It means that they both were better than all creatures whether they are prophets or non-prophets etc.

**NAME OF HAZRAT ALI IS WRITTEN ON THE SKY:**

Few traditions mention that name of Hazrate Ali alaihissalam is written on the sky after the name of Allah and prophet which elevates the position of Hazrat Ali alaihissalam

(As an example, Al Manaqib by Ibne Maghazeli Page 39, Ar Riyazun Nazarah Fi Manaqebil Asharah Vol 2 Page 227)

Qazi Ayaz narrates from Abul Hamarah that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

“When I was taken to sky I saw on the sky it was written

“LA ELAHA ILLAL LAH, MOHAMMADUN RASOOLALLAH, AYYADTAHU BE ALI”

(Ash Shefa BY Qazi Ayaz Vol 1 Page 340)

**NAME OF ALI WITH NAME OF PROPHET IS WRITTEN AT SOME PLACES:**

Name of Ali alaihissalam is written with the name of Holy Prophet sallalLaho alaihe wa aalehi wa sallam after the KALEMA

It is narrated from Ali alaihissalam that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

“I have seen at four places your name was written with me , hence it attracted my eyes:

1.While I went to Meraj on the sky when I reached to BAITUL MOQADDAS on the mockery it was written

“ “LA ELAHA ILLAL LAH, MOHAMMADUN RASOOLALLAH, AYYADTAHU BE VAZIREH WA NASARTBE VAZIREH”

I asked to Jibraeel who is my vazir he said Ali

2.When I reached to SIDRATUL MUNTAHA, I saw it was written:

“INNI ANAL LAH LA ELAHA ILLA ANA VAHDI WA MOHAMMADUN SAFVATI MIN KHALQI AYYADTAHU BE VAZEEREHI WA NASARTAHU BE VAZEEREH”

I asked to Jibraeel who is my vazir he said Ali

3.When I crossed SIDRATUL MUNTAHA and reached to ARSH of Allah I saw on the pillars of ARSH it was written

“INNI ANAL LAH LA ELAHA ILLA ANA, MOHAMMADUN HABEEBI MIN KHALKI, AYYADTAHU BE VAZEEREHI WA NASARTAHU BE VAZEEREH”

4.When I went to see Heaven, on the gate of heaven it was written

“LA ELAHA ILLA ANA, MOHAMMADUN HABEEBI MIN KHALKI, AYYADTAHU BE VAZEEREHI WA NASARTAHU BE VAZEEREH”

(Al Mawaddato Fil Qurba, by Hamadani)

**NAME OF HAZRAT ALI ALAIHISSALAM IS WRITTEN ON GATE OR GATES OF HEAVEN :**

In the traditions of group of Ahle Sunnat scholars like Khwarizmi, Shahabuddin Ahmad, Safuri it is narrated that name of Hazrat Ali alaihissalam along with prophet with the relationship of brother is written on the gates of heaven

(Tauzeehud Dalael Manuscript by Shahabuddin Ahmad, Nazhatul Majalis by Safuri Vol 2 Page 161)

Khwarizmi with his own authority narrates from Jabir Ibne Abdullah Ansari that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

“On the door of heaven it is written:

“MOHAMMADUN RASOOLUL LLAH, ALI IBNE ABI TALIB AKHU RASOOLULLAH” and this is written two thousand years before the creation of skies and the earth”

(Manaqibe Ameerul Momeneen by Khwarizmi Page 87)

Hazrate Mir Hamid Hussain alaihir rehmah war rizwan has narrated another tradition also to strengthen the argument:

“Text of ALIYAN WALIULLAH is written with gold on the gate of heaven.

 Text of ALIYAN HABIBULLAH is written on the Throne of Allah

 Text of ALIYAN MOQIMUL HUJJAH is written on the wings of Jibraeel

 Text of ALIYAN WALIULLAH is written on two hands of Angel Sarsaeel Text of ALI IBNE ABI TAALIB MOQIMUL HUJJAH is written on the forehead of an angel

Text of ALLAH HAS HELPED AND SUPPORTED MOHAMMAD WITH ALI is written on LEWAUL HAMD

Text of ALIYAN WALIULLAH-------- so many that it will not fit at this place”

(Please refer Summary of Translation in Arabic of Abaqatul Anwar Page 225-230)

14.**GETTING A COVENANT OF PROPHETHOOD OF HAZRATE MOHAMMAD SALLALLAHO ALAIHE WA AALEHI WA SALLAM IS A PROOF OF HIS SUPERIORITY AND THE SAME IS PROOF OF SUPERIORITY OF ALI ALAIHISSALAM:**

It is taken from prophetic precedence of Hazrate Mohammad sallalLaho alaihe wa aalehi wa sallam that all prophets have taken a covenant and promise of the prophet hood of Holy prophet, and this is superiority of him over other prophets

Moreover, from prophetic precedence of Hazrate Mohammad sallalLaho alaihe wa aalehi wa sallam along with Hazrat Ali alaihissalam in creation has been discussed before. This combination of Noor of Ali alaihissalam with prophet alaihissalam points out that Holy Prophet sallalLaho alaihe wa aalehi wa sallam is superior to all prophets and messengers. For example, on this topic following Ayat of Quran is quoted:

Arabic of Surae Nesa Ayat Number 163

Translation of Ayat

Under this Ayat Hazrate Holy Prophet sallalLaho alaihe wa aalehi wa sallam says that “I am first among the prophets and last in raising as prophet”

(Dalael Nabuwwah by Abu Naeem Isfahani Vol 1 Page 42)

Hazrate Ali Ibne Abi Talib alaihissalam says:

“Allah subhanahu wa taala has not raised prophets and messengers except took covenant about Holy Prophet sallalLaho alaihe wa aalehi wa sallam that if they (other prophets and messengers) be alive at the time of coming of Holy Prophet they will not only believe him but also help him, and prophets also took this covenant with their nations.

**TRADITIONS ON WELAYAT OF HAZRAT E ALI ALAIHISSALAM AND COVENENT OF IMAMAT OF HIM**:

From the discussions of Great Sunni scholars and narrators of traditions it is concluded that taking covenant of Holy Prophet from all prophets and messengers is a biggest superiority of Hazrat Ali alaihissalam also proved and hence it is concluded that after Holy Prophet Ali alaihissalam is most superior to every one for becoming Imam and Khalifa of Holy Prophet alaihissalam.

**FIRST: HADEES OF RAISING OF PROPHETS ON WELAYAT OF ALI ALAIHISSALAM:**

There are so many traditions in the traditions narrated by Ahle Sunnat which speaks about taking covenant of Holy Prophets prophet hood and Welayat of Ali alaihissalam from prophets and messengers:

**NARRATION BY HAKIM E NEESHAPURI**: He has narrated with his own authority from Abdullah Ibne Masood that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said:

“An angel came to me and told me ask the prophets about whom covenant was taken from them? I asked them they said on your prophet hood and on Ali’s Welayat”

(Marefate Uloome Hadeesby Hakime Neeshapuri Page 96)

**NARRATION OF GEELANI LAHEECHI**: He in the book of Gulshane Raaz after narrating some traditions on superiority of Hazrate Ali alaihissalam says that Holy Prophet sallalLaho alaihe wa aalehi wa sallam has said:

“Anyone who has believed on me I advise him for Welayat of Ali Ibne Abi Talib alaihissalam, anyone who accepted his Welayat accepted my Welayat, and anyone who accepted my Welayat has accepted Allah’s Welayat”

(Sharhe Gulshan e Raaz by Gilani Laheechi)

**SECOND TYPE OF TRADITIONS: WELAYAT OF ALI IBNE TAALIB WAS PUT INFRONT OF HAZRAT E IBRAHEEM ALAIHISSALAM:**

This tradition Badkheshani from Hafiz Ibne Moroodiye and he narrated from Hazrate Imame Jafare Sadiq alaihissam that under the Ayat

“WAJ AL LI LESANA SIDQIN FIL AAKHEREEN”

Hazrat has said:

“Lesane Sidq is Ali Ibne Abi Talib alaihissalam that his Welayat was presented in front of Janabe Ibrahim alaihissalam, Hazrat asked Allah please keep me in my progeny, Allah did”

(Miftahun Naja Manuscript)

This tradition is speaking such thing about Ali Ibne Abi Talib alaihissalam that which no one is having such superiority

**THIRD TYPE OF TRADITION: TAKING COVENANT OF ALLAH ON OBEDIANCE OF ALI ALAIHISSALAM FROM ANGELS:**

Shairwaih Bin Shaherdar Daylami narrates from Huzaifa that he said:

“If people know that when Ali alaihissalam is given the tittle of Ammerul Momeneen, they will not be able to deny his superiority. Ali alaihissalam was given this tittle when Hazrat e Adam alaihissalam was in between body and soul as said in

Arabic of Surae Araf Ayat number 172

Translation:

Angels have said Yes Allah has said: “I am your Lord, Mohammad is your Prophet and Ali is your Guardian”

(Firdausul Akhbar by Daylami Vol 3 Page 354)

In this way whatever is proved for prophet same is for Ali alaihissalam also, he with prophet is superior to angels, and when he is superior to all prophets, messengers and angels, he is superior to all companions, other than companions and all other creatures.