**PREFACE**

Holy Prophet sallallaho alaihe wa aalehi wa sallam at all time of his prophet hood and at different occasions introduced oral and practical face of superiority of Hazrat Ali alaihissalam so that for Muslims it becomes evident that his successor after him is Hazrat Ali alaihissalam and reason for it is Imamat of him after Holy Prophet sallallaho alaihe wa aalehi wa sallam is the final proof. One of such tradition showing superiority and position of Hazrat Ali alaihissalam in the eyes of Allah subhanahu wa taala and messenger of Allah and also becomes the reason of successor ship and Imamat is Hadees e Tair.

For the content of the hadees of Tair (Mashwi)(roasted chicken), prophet in this speech orally explained the grace and superiority of Ali alaihissalam and also explained practically. Common version of hadees is this that Holy Prophet sallallaho alaihe wa aalehi wa sallam intended to eat meat of a bird and asked Allah to give him this opportunity to eat with best of His creature, and he took with Hazrat Ali alaihissalam. This tradition has come from the sources of Ahle sunnat and from Shia scholars in different text.

**HADEES E TAIR FROM SHIA SOURCES:**

Hadees e Tair has been narrated by many reliable old and recent shia scholars with the difference in text in their own books, from among them we hear mention some of them:

1. Mohammad Bin Jorair Bin Rustam e Tabari in the Book of Al Mustarshad Fil Imamah page 336
2. Ibne Oqda e Koofi in the Book of Fazael e Ameerul Momeneen page 74
3. Shaikh e Sadooq in the Book of Al Khesal vol 2 page 555
4. Fazl Ibne Hasan e Tabarsi in the Book of Ealamul wara vol 1 page 316-317
5. Ahmad Bin Ali Tabarsi in the Book of Al Ehtejaj vol 1 page 124
6. Ibn e Tareeq in the Book of Oyoon e Sehahul Akhbar page 246
7. Allama Hilli in the Book of Kashful Yaqeen page 274
8. Shaikh Hurr e Amol in the Book of Isbatul Huda vol 1 page 35, vol 3 page 79
9. Allama Majlesi alaihir Rehmah in the Book of Beharul Anwar vol 31 page 38 & vol 38 page 349

We have only narrated few names other shia scholars have also narrated the traditions. For detail please refer:

**(Benaul Maqala By Ibne Tao’s page 292, Kashful Ghumma By Arbali vol 1 page 156, & Ad Dur Run Nazeem By Shami page 260)**

**HADEES E TAIR IN THE SOURCESS OF AHLE SUNNAT:**

This hadees has been narrated by NINE companions, NINTY ONE followers of companions and more than NINTY scholars of Ahle Sunnat. From among earlier scholars of Ahle Sunnat are:

1. Ibne Atheer in the Book of Osadul Ghaba fi Marefatil Sahaba vol 4 page 30
2. Sibt Ibne Jauzi in the Book of Tazkeratul Khawas e Ummah page 28
3. Tirmazi in Sonane Tirmazi vol 5 page 595
4. Nesai in the Book of Khasaes e Ameerul Momeneen hadees no 12
5. Abu Yaala in the book of Musnad vol 7 page 105
6. Tibrani in the Book of Al Moajamul Kabir vol 7 page 82
7. Abu Naeem e Isfahan in the book of Hilyatul Awlia vol 4 page 350

Other names of narrators of this hadees will come in the text and chain of Hadees

**RELIABILITY OF HADEES TAIR IN SHIA AND SUNNI:**

Hadees e Tair is not only reliable among Shia Ulema but Ahle sunnat learned scholars also have considered it not only reliable but also considered this hadees as one of those which shows that Hazrate Ali alaihissalam is the best of the creature near Allah after Holy Prophet sallallaho alaihe wa aalehi wa sallam

**(KEFAYATUT TALIB FI MANAQIBE ALI IBNE ABI TALIB BY GANJI SHAFAI PAGE 151)**

Following companions have narrated Hadees e Tair with almost same meanings with little difference in text

1. Safina servant of Holy Prophet sallallaho alaihe wa aalehi wa sallam

**(AL MOJAMUL KABIR BY TIBRANI VOL 7 PAGE 82)**

1. Suddiye Kabeer narrated from Anas Bin Maalik

 **(MUSNADE ABU YALA VOL 7 PAGE 105, KHASAES E AMEERUL MOMENEENBY NESAI VOL 1 PAGE 29 HADEES NO 10)**

1. Yahiya bin Katheer narrated from Anas Bin Maalik

**(AL MOJAMUL AWSAT BY TIBRANI VOL 2 PAGE 207)**

1. Usman Bin Taweel narrated from Anas Bin Maalik

**(AL TARIKHUL KABEER BY BOKHARI VOL 6 PAGE 258)**

1. Abdullah Ibne Anas Ibne Maalik narrated from his father

**(ALBEDAYA WAN NEHAYA BY IBNE KATHEER VOL 7 PAGE 351, AL MATALEBUL AALIYA BE ZAWAEDIL MASAANEEDIS SAMANEYA VOL 16 PAGE 108)**

1. Ali Ibne Abdullah Bin Abbas narrated from his father

**(MIZANUL EATEDAL FI NAQDIR REJAL BY ZAHABI VOL 3 PAGE 232)**

Ibne Katheer has narrated NINTY names of narrators those who have narrated this tradition from Anas Ibne Maalik alone

**(ALBEDAYA WAN NEHAYA BY IBNE KATHEER VOL 7 PAGE 353)**

However, Ibne Katheer considers the authenticity of the narration to be problematic, although he has been quoted by many people

**(ALBEDAYA WAN NEHAYA BY IBNE KATHEER VOL 7 PAGE 354)**

Allama Amini alaihir Rehmah war Rizwan in reply to him says Allah has sealed his heart that after narrating this much proves his rejection does not have any meaning

**(AL GHADEER BY ALLAMA AMINI VOL 3 PAGE 308 -309)**

**HADEES E TAIR A PROOF ON SUPERIORITY AND IMAMAT OF ALI ALAIHISSALAM:**

In this tradition whatever Holy Prophet sallallaho alaihe wa aalehi wa sallam has said is clear proof that he himself and Ali alaihissalam are the best creatures of Allah subhanahu wa taala and this is requirement for successor ship of prophet, this liking (quality) of Ali alaihissalam gives superiority to him over other companions of prophet.

 Great Shia theologist like:

1. Shaikh Mufeed alaihir rehmah war rizwan in the book of AL IFSAH FIL IMAMAH Page 33
2. Sayed Murtuza alaihir rehmah war rizwan in the book of **AL FOSULUL MOKHTAREH Page 96**
3. Allama Majlesi alaihir rehmah war rizwan in the book of BEHARUL ANWAR Vol 38 Page 359

Have considered this tradition to prove superiority of Ali alaihissalam some of their sayings and arguments will be discussed in detail while discussing implications of this tradition in chapter three

Shaikh Mufeed while discussing hadees e Tair proved Ali alaihissalam as the best of the creature of Allah, hence he was superior to every one because his being loved by Allah is truth neither by carnal desire nor by will of nature. And when Ali was considered as best of the creature and most loved by Allah then it is proved that he is Imam because giving preference to better over best on prophet hood and caliphate is not permitted by Allah

 **(AL IFSAH FIL IMAMAH Page 33)**

 Sayed Murtuza also while supporting his respected teacher argument adds that most beloved of one near Allah has got more good rewards than others because without any doubt he would be having more deads and worships than others and this as per Sayed Murtuza is the superiority of Ali alaihissalam over all others except prophet

**(AL FOSULUL MOKHTAREH Page 96)**

Whatever has been said explanation to it will be dealt in detail while discussing implications of hadees with different coats and narrations afterword. This volume is summary of the volume of Abaqatul Anwar dealing with Hadees e Tair which has been summarized by Ayatullahe Meelani and translated in to Persian by Agae Majeed Jafferi and printed by NABA. Hopefully this will be beneficial for the lovers of Aimma, for debaters and scholars

**DOCUMENTS OF HADEES E TAIR**

Hadees e Tair has been narrated by NINE companions, NINTY ONE followers of companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam and more than NINTY traditionalist. Names of them will be narrated in sequence

1. **COMPANIONS:**
2. Ali alaihissalam
3. Abdullah Ibne Abbas
4. Abu Saeed e Khudri
5. Safina (servant of Holy Prophet)
6. Abu Tufail Aamir Bin Wasil
7. Anas Ibne Maalik
8. Saad Ibne Abi Waqqas
9. Abu Marazim Yaala Bin Marr
10. **FOLLOWERS OF COMPANIONS OF PROPHET:**
11. Abu Saad Aban Ibne Taglab e Koofi
12. Abu Ismaeel Aban Ibne Abi Ayyash Koofi
13. Abu Ishaq Ibrahim Ibne Mohajir e Bijli
14. Abu Hadbe Ibrahim Ibne Hadbe
15. Abu Yahiya Ishaq Bin Abdullah Bin Abi Talha Madni Ansari
16. Ismaeel Bin Salman Bin Abi Moghair
17. Ismaeel Bin Sulaiman e Tamimi
18. Ismaeel Bin Abdullah Bin Jafar Bin Abi Talib Hashemi
19. Ismaeel Bin Abdur Rehman Bin Abi Karimae Saddi
20. Ismaeel bin Wardan
21. Boraid Bin Sufyan e Aslami
22. Abul Hasan Bassam Bin Abdullah Sairafi Koofi

And so many other followers of companions of Holy Prophet sallallaho aalehi wa aalehi wa sallam whose names have been narrated in the Book of Abaqatul Anwar

1. **MAMORIZERS OF TRADITIONS AND NARRATORS OF AHLE SUNNAT:**

**SECOND CENTURI HIJRI**

Noaman Bin Sabit Abu Hanifa Died in 150 Hijri

**THIRD CENTURI HIJRI:**

(1) Ahmad Bin Hambal e Shaibani Died in 241 Hijri

(2) Abbad Bin Yaqoobe Died in 250 Hijri

(3) Abu Hatim Mohammad Bin Idrees Raazi Died in 277 Hijri

(4) Mohammad Bin Isa Tirmazi Died in 279 Hijri

**FOURTH CENTURI HIJRI:**

1. Abu Abdur Rehman Shoeb e Nesai Died in 303 Hijri
2. Abu Yaala Ahmad Bin Ali Tamimi Mauseli Died in 307 Hijri
3. Mohammed Bin Joraire Tabari Died in 310 Hijri
4. Mohammad Bin Abi Hatim e Raazi Died in 327 Hijri
5. Sulaiman Bin Ahmad e Tabrani Died in 360 Hijri

 **FIFTH CENTURI HIJRI:**

1. Mohammed Bin Abdullah Hakim Neeshapoori Died in 405 Hijri
2. Abu Naeem Ahmad Bin Abdullah Isfahani Died in 430 Hijri
3. Abu Bakr Ahmad Bin Ali Bin Sabit Died in 463 Hijri
4. Abul Hasan Ali Bin Mohammad Maghazeli Died in 483 Hijri

**SIXTH CENTURI HIJRI:**

1. Razeen Bin Moawiya Abdari Died in 535 Hijri
2. Abul Moayyad Moaffaq Bin Ahmad Makki Died in 568 Hijri
3. Abul Qasim Ali Bin Hasan Bin Askar Damishqi Died in 571 Hijri

**SEVENTH CENTURI HIJRI:**

1. Ali Bin Mohammad Bin Atheer Jazri Died in 630 Hijri
2. Sibt Ibne Jauzi Died in 654 Hijri
3. Mohammed Bin Yusuf Al Ganji Ash Shafai Died in 658 Hijri
4. Mohibbuddin Ahmad Bin Abdullah Tabri Died in 694 Hijri

**EIGHTTH CENTURI HIJRI:**

Abu Abdillah Shamsuddin Zahabi Died in 748 Hijri

**NINTH CENTURI HIJRI:**

Shahabuddin Mohammed Bin ---Hajar e Asqalani Died in 852 Hijri

**TENTH CENTURI HIJRI:**

1. Jalaluddin Abdur Rehman Bin Abi Bakr Soyooti Died in 991 Hijri
2. Shahabud Din Ahmad Bin Mohammed Bin

Hajar e Makki Died in 973 Hijri

1. Ali Bin Hasamuddin Muttaqi Died in 975 Hijri

**CHAPTER TWO**

**NARRATIVE TEXT**

This chapter narrates different text of Hadees e Tair, there are around three different texts which in the book of Abaqatul Anwar has been narrated with different narrators. Narrations of similar texts are narrated at one place but in the book of Abaqatul Anwar these have not been categorized instead Allama Mir Hamid Hussain alaihir rehmah war rizwan brought all NINTY. It is narrated that narration of narrators are repeated in narration of earlier narrators. In this way by narrating the narrations of earlier only has been narrated.

**FIRST TYPE OF TEXT:**

This type of narrations is narrating that a bird was gifted to Holy Prophet sallallaho alaihe wa aalehi wa sallam and Hazrat prayed that Allah send beloved servant. of you to eat with me, his prayer has been accepted and Hazrat Ali alaihissalam came to Holy Prophet to eat together the gifted bird

**NARRATION OF ABU HANIFA:**

He has narrated from Anas Ibne Maalik says that a bird was gifted to Holy Prophet sallallaho alaihe wa aalehi wa sallam, Hazrat said O my Allah send your beloved creature to eat with me. Hazrat Ali alaihissalam came and eaten together

**(OSADUL GHABA FI MAREFATUS SAHABA BY IBNE ATHEER VOL 4 PAGE 30)**

 **NARRATION OF TIBRANI:**

He with one chain narrated from Safina the servant of Holy Prophet that Bird was brought near Holy Prophet sallallaho alaihe wa aalehi wa sallam, Hazrat said O my Allah please send the most beloved one of your creature to me for eating with me this bird, Ali alaihissalam came prophet said come near to me and they both eaten the bird together

**(AL MOJAMUL KABEER BY TABRAANI VOL 7 PAGE 82)**

**SECOND TYPE OF TEXT:**

This type of narration is narrated by many narrators and repeated in some situations, it is narrated that Anas Ibne Maalik was present in the house of Holy Prophet sallallaho alaihe wa aalehi wa sallam and is witness for the prayers of prophet that Hazrat prayed “O my Allah please send the most beloved creature of you to eat this bird with me”

As per his narration prophet prayed three times and every time Hazrat Ali alaihissalam came to the house of prophet and Anas every time with some excuse was present till one of helpers enters the house of prophet

This narration has also been narrated in different ways, among them is prophet was with his wives and prayed like this, Aysha wished that his father Abu Bakr may enter, even Hafsa prayed to Allah that his father Umar may enter in the house of prophet

In another type of narration, it is narrated that whatever Abu Bakr, Umar and Usman tried to come to the house of prophet, he has not permitted them to enter

Yet in other type of narration it is narrated that prophet ordered Anas to go out from the house and then a person entered in the house and prophet eat the bird with him.

In all these four different narrations differences have been narrated, now by narrating these narrations we will see the differences

**THE FIRST TYPE OF THE SECOND NARRATION OF THESE NARRATIONS:**

**NARRATION OF ABBAD BIN YAQOOB:**

HE has written a book on MANAQIBE Ameerul Momeneen alaihissalam and narrated from the chain of Umar Ibne Ali that “Holy Prophet sallallaho alaihe wa aalehi wa sallam was gifted a bird by the name of HOBARI,(a type of bird which is big in size, and neck is bigger than normal chicken) and it was in front of prophet , Anas Bin Maalik covers that mean while Holy Prophet sallallaho alaihe wa aalehi wa sallam raised his hand for prayers and said “O my Allah please send the most beloved creature of you to eat this bird with me”

Anas said: at this time Ali alaihissalam came and sought permission to enter, Anas told to Ali alaihissalam that prophet is busy, Ali alaihissalam returned, again Holy Propet sallallaho alaihe wa aalehi wa sallam prayed and again Ali alaihissalam came, again Anas stoped Ali alaihissalam when third time prophet prayed and Ali alaihissalam came he allowed to enter, Holy Prophet said to Ali alaihissalam to come near me and eat the bird with him and then Ali went out

Anas says: “I told O father of Hasan (this is tittle of Ali alaihissalam) please seek forgiveness for me and you forgive me as I did bad for you by stopping although I had glad tiding about you and I narrated prayer of prophet to him, Hazrat glorified Allah subhanahu wa taala and sought forgiveness for me and became satisfied with me and his glad tiding to me became cause of forgiveness of all sins to me”

**NARRATION OF ABU HATIM RAZI:**

He has narrated from Anas Ibne Maalik that he said: “One day a bird was gifted to Holy Prophet sallallaho alaihe wa aalehi wa sallam and Hazrat prayed “O my Allah please send the most beloved creature of you to eat this bird with me” I prayed O Allah let that person be from Ansar (companions of prophet from inhabitant of Medina),Ali came , I told Ali prophet is busy, Ali alaihissalam went back, again prophet prayed again Ali came and I told him same thing Ali went back , third time prophet prayed and said open the door Ali came, prophet asked why you have not come earlier, Ali said from last three times I attempted but Anas did not allowed me to come and said you are busy, prophet asked me why you did like this I said I heard your prayers and thought that someone from my tribe should have been there, prophet said this man loves people of his tribe”

**(MANAQIBE ALI IBNE ABI TALIB BY ABU HATIM E RAAZI PAGE 64)**

**NARRATION OF ABU BAKR BAZZAZ:**

He narrated from Anas Ibne Maalik that he said: Birds were gifted to prophet, prophet distributed those among his wives, each one of them could get three birds, prophet was with one of his wife Safiya or somebody else, wife brought the bird near to him. Prophet prayed “O my Allah please send the most beloved creature of you to eat this bird with me” I prayed O Allah let that person be from Ansar (companions of prophet from inhabitant of Medina), Ali came, prophet said, Anas check who is behind the door, I checked saw Ali is there told him prophet is busy, and went stood in front of prophet and prophet said again I went and saw Ali is there I told him same like this three time it repeated till Ali entered prophet said what has come in between that you have not come earlier he said it is third time I have come but Anas did not allowed me and said you are busy. Holy Prophet sallallaho alaihe wa aalehi wa sallam asked me O Anas why you did this I told him I heard your prayer and was thinking somebody from Ansar should come, prophet said thrice this man loves his tribe people.

**(KASHFUL ASTAAR AN ZAWAEDUL BAZZAR BY NOORUDDIN HAISAMI VOL 3 PAGE 194)**

**NARRATION OF TIBRANI:**

From him two narrations near to this text has come

He has narrated from Abdul Malik Bin Umair and he narrated from Anas Bin Maalik that he said, bird was gifted to prophet, Hazrat kept the same in front of him and prayed “O my Allah please send the most beloved creature of you to eat this bird with me” I prayed O Allah let that person be from Ansar (companions of prophet from inhabitant of Medina), Ali came, And knocked the door, I asked who is there he said Ali, I told him prophet is busy, he returned, like this three times it happened finally third time he entered, prophet said why you did not come earlier? He said thrice I have come but Anas told me you are busy, prophet said Anas what has made you to say like this? I said I thought person from my tribe should come”

**(ALMOJAMUL KABEER BY TIBRANI VOL 1 PAGE 253)**

He narrates from Anas Bin Maalik that he said : I was near prophet that a bird was gifted to prophet, Hazrat said .“O my Allah please send the most beloved creature of you to eat this bird with me” Ali came I told him prophet is busy, he came again and entered , prophet said come near me, come near me, then he eat bird with him”

**(ALMOJAMUL KABEER BY TIBRANI VOL 7 PAGE 82)**

**NARRATION OF ABIL LAYS SAMARQANDI:**

He in the book of AL MAJALIS narrates from Anas Bin Maalik that he said: A bird was gifted to Holy Prophet sallallaho alaihe wa aalehi wa sallam, he prayed.“O my Allah please send the most beloved creature of you to eat this bird with me” Ali came I told him prophet is busy with the intention that somebody from my tribe may come, he went back and again came I permitted him and he entered , prophet said come and eat bird with me and you are the most beloved creature of Allah because I prayed to Allah to send best creature of Allah to me”

**NARRATION OF ABU BAKR E NAJJAR (CARPENTER):**

Mohibud deen e Tabari says Najjar has narrated this tradition and said that: A bird was gifted to Holy Prophet sallallaho alaihe wa aalehi wa sallam, prophet took the name of Allah and eat a piece from it then said O my Allah please send a beloved one of you and me at that time Ali came and knocked the door I asked who is there? Said Ali I told him prophet is busy at the moment. Again prophet took a piece from it and said same , again Ali knocked the door, I asked who is there? Said Ali I told him prophet is busy at the moment,third time again prophet took a piece and said same this time Ali not only knocked but raised his voice .Holy Prophet sallallaho alaihe wa aalehi wa sallam told O Anas open the door Iopened and Ali entered as soon as prophet saw Ali smiled by looking to him and said Allah has considered you as a most beloved creature of him, I have prayed while eating each piece of the meat of bird that Allah send to me the most beloved of you and me to eat the bird with me and that most beloved one is you. Ali said by Allah who has raised you with truth I came thrice but Anas did not allowed me to come inside. Prophet asked me why you stoped Ali to come in, I said I was thinking it will be good if someone from Ansar (helpers, inhabitants. Medina should have come) Holy Prophet sallallaho alaihe wa aalehi wa sallam smiled and said this man because of love of tribe should not be from among hatred one “

**(AR RIYAZUN NAZARAH BY MOHIB BUD DEEN TABARI VOL 2 PAGE 114-115)**

**NARRATION OF HAKIM E NEESHAPURI:**

He has narrated this tradition from **SIXTY-EIGHT** narrators in his book ALMUSTADRAK AS SAHIHAIN. He has narrated with his own authority from Messenger of Allah that he said O my Allah sent most beloved creature of you in your and my eyes to eat this bird with me, same time someone knocked the door prophet told me Anas just see who has knocked the door I told myself may someone from Ansar would be there, I saw Ali is there I told him prophet is busy in some work. Just came and stood at my place again someone knocked the door, prophet told me just check who is there, I went and again saw that Ali is there, again I told him prophet is busy, as soon as I reached to my place again voice has come Holy Prophet sallallaho alaihe wa aalehi wa sallam said O Anas go and bring that person you are not the one who loves his nation, person came is not from Ansar, I went to door and brought Ali with me. Prophet said O Anas bring that bird, I bought bird near him and they both eat the bird together

**(AL MUSTADRAKUS SAHIHAIN BY HAKIME NEESHAPURI VOL 3 PAGE 130)**

**NARRATION OF IBNE MAGHAZELI:**

He narrates from Anas Ibne Maalik that one day Anas and Mohammad Bin Hajjaj both were talking to each other, Anas narrated a tradition from Ali, Mohammad Bin Hajjaj said you are narrating tradition for Ali to me, leave Abu Turab (a tittle for Ali), he became angry and started saying you are saying about Ali like this, By Allah I have heard from prophet in such condition that there was no one in between us

One-day prophet was gifted a bird and little bread, he eat some from it and some was remaining, next day morning I brought near him remaining one. Prophet prayed O my Allah send the most beloved one of you to me so that he eats this bird with me, at that moment a person came and knocked the door. I wished he may be from Ansar, I saw he is Ali, I told him prophet is busy then he went away, prophet again prayed O my Allah send the most beloved one of you to me so that he eats this bird with me, at that moment a person came and knocked the door, I opened the door, saw Ali and told him you are still hear, he went back. Third time again prophet prayed O my Allah send the most beloved one of you to me so that he eats this bird with me, at that moment a person came and knocked the door, I saw Ali this time prophet heard his voice and told him come and asked him come near me come near me

**(MANAQIBE ALI IBNE TAALIB BY IBNE MAGHAZELI PAGE 156 ALSO BROUGHT SOME OTHER NARRATION WITH DIFFERENCE IN TEXT ON PAGE 156-175)**

**THE SECOND TYPE OF SECOND NARRATION OF THESE NARRATIONS**

 **NARRATION OF ABU YAALA E MAUSALI:**

Abu Yaala with the authority of Anas BIN Maalik narrates that Holy Prophet was gifted with Quebec grilled, he asked Allah that O Allah send the best of your creature to share with me this Quebec in eating, Aysha prayed O Allah send my father, Hafsa also prayed likewise, Anas prayed O Allah send Saad Bin Ebadah, Anas said I heard the voice of knocking the door I opened the door and saw he is Ali entered did salaam I told him prophet is busy , prophet again prayed again voice of knocking door came I saw he is Ali ,did salaam prophet also heard his voice and asked who is there I said Ali prophet told me let him come , Ali entered prophet told him come near to me come near to me

**(MUSNAD E ABU YAALA VOL 7 PAGE 105)**

**NARRATION BY IBNE ASAKAR:**

He with the authority of Abdullah the son of Anas Bin Maalik that a Quebec with bread and a vessel full of water was gifted to prophet. Prophet sallallaho alaihe wa aalehi wa sallam prayed O Allah send the best of your creature to share with me this Quebec in eating, Aysha prayed O Allah send my father, Hafsa also prayed likewise, Anas prayed O Allah send Saad Bin Ebadah, Anas said I heard the voice of knocking the door I opened the door and saw he is Ali entered did salaam I told him prophet is busy , prophet again prayed again voice of knocking door came I saw he is Ali ,did salaam I told him prophet is busy , prophet again prayed again voice of knocking door came I saw he is Ali prophet also heard his voice and asked who is there I said Ali prophet told me let him come , Ali entered prophet told him come near to me come near to me

**(TAREEKHE MADINA WA DAMISHQ BY IBNE ASAKAR)**

**THE THIRD TYPE OF SECOND NARRATION OF THESE NARRATIONS**

**NARRATION BY NESAI:**

He narrated with the authority of Suddi from Anas Ibne Maalik that near Holy Prophet there was a bird and prophet prayed O Allah send a best creature of you to eat with me, Abu Bakr came, prophet denied him, Umar came, prophet denied him than Ali came prophet permitted him

**(KHASAES E AMEERUL MOMENEEN BY NESAI HADEES NUMBER 17)**

**NARRATION OF ABU YAALA:** He narrated with the authority of Anas Ibne Maalik that near Holy Prophet there was a bird and prophet prayed O Allah send a best creature of you to eat with me, Abu Bakr came, prophet denied him, Umar came, prophet denied him even Usman came prophet rejected him

 than Ali came prophet permitted him

**(MUSNAD E ABU YAALA VOL 7 PAGE 105)**

**THE FOURTH TYPE OF SECOND NARRATION OF THESE NARRATIONS**

**NARRATION OF ABU NAEEM E ISFAHANI:**

He in his book by the name of HILYATUL AWLIYA has collected different text of the Hadees e Tair, we are narrating hear two of those texts:

He narrated from Ishaq Bin Abdullah Bin Abi Talha who narrated from Anas Bin Maalik that Umme Sulaim has send through me roasted chicken and pieces of barely bread to Holy Prophet sallallaho alaihe wa aalehi wa sallam, I also went to Hazrat and gave him the things, prophet told me O Anas call a person who should eat with me and same time prayed O Allah send the best of your creature to share with me this roasted bird in eating, Anas said I was thinking may he be from my triband heard the voice of knocking the door I opened the door and saw he is Ali I came back prophet asked me you could not get anybody, I said no again prophet prayed this continued for three times third time I told him Ali is there, prophet told me let him come , Ali entered prophet told him come near to me come near to me

**(HILYATUL AWLIYA BY ABU NAEEM ISFAHANI VOL 4 PAGE 350)**

He narrated from Anas Bin Maalik that Umme Sulaim has send through me roasted chicken and pieces of barely bread to Holy Prophet sallallaho alaihe wa aalehi wa sallam, I also went to Hazrat and gave him the things, prophet told me O Anas call a person who should eat with me and same time prayed O Allah send the best of your creature to share with me this roasted bird in eating, Anas said I was thinking may he be from my triband heard the voice of knocking the door I opened the door and saw he is Ali I came back prophet asked me you could not get anybody, I said no again prophet prayed this continued for three times third time I told him Ali is there, prophet told me let him come , Ali entered prophet told him come near to me come near to me

**(HILYATUL AWLIYA BY ABU NAEEM ISFAHANI VOL 6 PAGE 339)**

**THIRD TYPE OF NARRATIONS**

This narration is dedicated to the narration of this incident by the servant of prophet sallallaho alaihe wa aalehi wa sallam, in this incident a lady from Ansar has gifted the bird to prophet and prophet prayed to Allah that He sends best of His creature to eat with him or he explains that he has cooked some chicken which were gifted to the prophet

**NARRATION BY AHMED IBNE HAMBAL:**

He in the book of MANAQIBE AMEERUL MOMENEEN has narrated this tradition. And Mir Hamid Hussain alaihir rehmah war rizwan has narrated from the book of TAZKERAUL KHAWAS OF Sibt Ibne Jauzi that Ahmad Ibne Hambal has narrated from that

Ahmed Ibne Hambal with his own authority narrates from Safina the servant of the prophet that a lady from Ansar gifted two birds with two piece of bread to prophet, Holy Prophet sallallaho alaihe wa aalehi wa sallam prayed that Allah send the most beloved creature to me and same time from behind the door voice of someone came prophet asked who is he, said Ali, prophet said open the door, door was opened, Ali came inside and they both eat the bird till it got finished

**(TAZKERATUL KHAWASUL UMMAH BY SIBT IBNE JAUZI PAGE 28)**

**NARRATION OF ABU BAKR E BAZZAZ:**

He narrates from Safina servant of the prophet that: Few birds were gifted to prophet, I cooked some from it and brought in the morning to prophet, Hazrat asked this is from where I replied it is same which yesterday it was gifted to you. Hazrat said: Did I not told you do not collect or save food for tomorrow, every day has got its own sustenance and then said O my Allah send the most beloved servant of you to eat with me this bird and same time Ali came

**(KASHFUL ASTAR AN ZAWAEDUL BAZZAR BY NOORUDDIN HAISAMI VOL 3 PAGE 193)**

**NARRATION BY ABUL QASIME BAGHVI:**

He narrated from Safina, the servant of the prophet in this way:

One day a lady from Ansar kept two birds in two piece of bread and gifted to prophet, in the house except me and Anas no one was there, prophet entered and requested for lunch. I said O Holy Prophet sallallaho alaihe wa aalehi wa sallam a lady from Ansar has send two birds as a gift for you and kept in front of him, Hazrat prayed O my Allah send most beloved creature of you to eat this bird with me, same time Ali Ibne Abi Talib alaihissalam came and with relax knocked the door, I asked who is there said Abul Hasan. Again knocked the door and raised his voice I opened the door and he entered and both have eaten the bird together till it gets finished

**(MOAJAMUS SAHABA BY BAGHVI MANUSCRIPT)**

**NARRATION BY IBNE ASAKAR:**

He has narrated from Safina servant of prophet in two ways:

He has narrated through Mateer Bin Abi Khalid Sabit Bijli from Safina servant of prophet that One day a lady from Ansar kept two birds in two piece of bread and gifted to prophet, prophet was in the mosque at that time, in the house except me and Anas no one was there, prophet entered and requested for lunch. I said O Holy Prophet sallallaho alaihe wa aalehi wa sallam a lady from Ansar has send two birds as a gift for you and kept in front of him, Hazrat prayed O my Allah send most beloved creature of you and prophet to eat this bird with me, same time Ali Ibne Abi Talib alaihissalam came and with relax knocked the door, I asked who is there said Abul Hasan. Again knocked the door and raised his voice, prophet asked who is there I said Ali, prophet said open the door for him I opened the door and he entered and both have eaten the two birds together till it gets finished

**(TAREEKH E MADINE DAMISHQ BY IBNE ASAAKAR MANUSCTIPT)**

He has narrated through Boraid Bin Sufyan from Safina servant of prophet that: Few birds were gifted to prophet, Umme Aiman took some from them and in the morning brought in front of prophet Hazrat asked what is this? She replied this is bird which had been gifted to you yesterday, Hazrat said but I have told you don’t save the things for next day each day will come with its sustenance and said to Ali alaihissalam come to me, come to me

**(TAREEKH E MADINE DAMISHQ BY IBNE ASAAKAR MANUSCTIPT)**

**NARRATION BY GANJEE SHAFAEE:**

He has from Safina servant of prophet that: Few birds were gifted to prophet, Umme Aiman took one from them and in the morning cooked and brought in front of prophet Hazrat asked what is this? She replied this is bird which had been gifted to you yesterday, Hazrat said but I have told you don’t save the things for next day each day will come with its sustenance and said O Allah send most beloved creature of you to eat this bird with me, same time Ali alaihissalam came, prophet said come to me

**(KEFAYATUT TALIB FI MANAQIBE ALI IBNE ABI TALIB BY GANJI SHAFAEE CHAPTER 33 HADEES E TAIT)**

  **CHAPTER THREE**

**THE MEANING OF HADEES OF BIRD**

Meer Hamid Hussain Alaihir Rehmah War Rizwan with two reasoning’s proved Imamat and successor ship of Ali alaihissalam with hadees of bird to Holy Prophet and in the second reasoning of hadees e Bird explained in detail and replied all doubts of enemies with regards to this hadees

**CONCLUSION CONCLUDED FRO HADEES E BIRD IS CALIPHATE OF ALI ALAIHISSALAM:**

Ali alaihissalam as per this Hadees is most beloved creature in front of Allah and His messenger, and anyone who is most beloved of Allah and His messenger is superior to all creature and anyone who is most superior in the creature only will be nominated by Allah and His messenger for caliphate. Hence conclusion is this that from Allah and His messenger Ali is selected for caliphate

**MOST BELOVED PERSON IS MOST SUPERIOR PERSON:**

Anyone who is most beloved near Allah and His messenger is most superior than any other creature near Allah and His messenger

Over above conclusion doubt has been created that perhaps in this tradition actually prophet with the word “most beloved “would have meant most beloved in eating. Meer Hamid Hussain alaihir Rehmah war Rizwan has replied with several replies but in this booklet keeping in mind abbreviation of the book of Abaqatul Anwar we will discuss two replies of this doubt that meaning of this hadees is actually superiority of Ali alaihissalam and appointment of him as successor of prophet. Although Meer Hamid Hussain Alaihir Rehmah War Rizwan has taken out very nice points from the statement and prayer of prophet which will come in reply of doubts

**ANSWER TO DOUBT:**

**FIRST REPLY:** If prophet was meaning for eating would have specified as “most beloved in eating”

Ifprophet in Hadees e Tair would have meant most beloved one in eating prophet would have specified in his saying and it was possible for him to say O Allah send someone who is most beloved in eating but he has not said so instead prophet said in totality that O Allah send most beloved near you and your messenger till he eats with me this bird, asking of prophet in detail prayers and leaving in short prayers clearly proves that prophet was meaning most beloved in all aspect and not only in eating otherwise what was the reason of leaving a short sentence and saying a long one?

**SECOND REPLY**: Sentence “OHIBBUL KHALQA ELAIK” rejects the doubt in to to

If prophet was meaning from most beloved in eating, prayer in front of Allah “most beloved creature near you” does not have any meaning because desire of eating is natural desire and to become near Allah because of this natural desire is impossible.

Mir Hamid Hussain alaihir rehmah war rizwan for replying this doubt brings one more similar type of doubt and reply of it which Shaikh Mufeed has given to one of his student Sayed Murtuza (Ali Ibne Hussain e Moosavi is the great scholar of Shias’ of fourth and fifth century, he is well known with the tittle “Sayed Murtuza” and “Ealamul Huda”, he with his brother Sayed Raazi have learned FIQH and KALAM from Shaikh Mufeed, both are on top list of students of Shaikh Mufeed and from them to many books on TAFSEER,KALAM AND USULE FIQH are available)

Doubt is this: Sentence “send most beloved creature to me so that he takes this bird with me”, means that most beloved creature near Allah is for eating this bird and not that most beloved creature means the one whose good deeds are more because for Allah it is permitted that He loves and chooses one less superior than one most superior to eat with prophet that bird because of some expediency.

Shaikh Mufeed alaihir rehmah war rizwan in replying to this doubt says that this objection itself is not correct because love of Allah is not because of human desire and natural but it is because of rewards, similarly Allah’s anger and wrath does not mean excitement and nature of anger but it is its denial, in fact word “AFAL” in the word “Ahab” and “ABGHAZ” are the best replies for it. According to this principle this objection that most beloved creature near Allah is for eating this bird does not have any meaning, taking meaning of loving food and exaggerating it with the word “AFAL” because comparing love of Allah with love of people is in the meaning of desire for Allah is impossible.

**THIRD REPLY:** Wish of Holy Prophet sallallaho alaihe wa aalehi wa sallam that “send to me most beloved creature of you from starting to end ------“

Holy Prophet sallallaho alaihe wa aalehi wa sallam in some narrations had said “send most beloved creature from the beginning of creature till end to me so that he takes this bird with me --------”, weather after this wordings sill there is some possibility of interpreting and restraint. Means still can it be said that by prophet’s word of most beloved creature means most beloved in eating bird with prophet?

With this tradition it is also proved that Hazrat Ali alaihissalam is the most beloved creature of Allah from the beginning of humanity till the end------means he is superior to all other prophets, messengers and most near and dear angels.

**FOURTH REPLY:** If by saying of prophet it was meant having more pleasure in eating food----------

If by saying of prophet of most beloved creature was aiming of getting more pleasure of eating bird with someone it would have been fulfilled by eating with one of his wife

Eating food with life partner is having more fun and pleasure and even it cannot be acquired by taking food with own son , not taking food with most beloved wife in the eyes of Ahle Sunnat Janabe Ayesha and most beloved child of prophet Janabe Zehra salamulLah alaiha is clear proof that the one with whom prophet wanted to take bird was not for worldly pleasure but wanted to show superiority of Ali alaihissalam over others and his nearness and position in front of Allah. Allah has also accepted the prayer of the prophet and send Ali Alaihissalam

**FIFTH REPLY**: Behavior of Anas Bin Maalikinvalidates every interpretations

If intention of prophet with the prayer of most beloved person in eating food would have been their why Anas bin Maalik would have wished that someone from his tribe should have come? Why he has send back Ali alaihissalam so many times?

Every sensible and intelligent person will get this conclusion after reading with his open eyes this hadees as narrated by Anas bin Maalik that eating the bird of Ali alaihissalam with prophet was an event showing the great position of him and even if it is considered that eating the bird with prophet was meant as most beloved in eating it was great position of Ali alaihissalam of being most beloved than any other persons and even companions of prophet and Ansar of him could not get this position, if it is not than why Anas wished that someone from his tribe that is Ansar should have been the one entitled for the prayers of prophet?

**SIXTH REPLY:** Saying of Anas “O Allah let that person should be from my tribe, so that by his reference I become honorable”

In replying previous reply Mir Hamid Hussain alaihir Rehmah War Rizwan has said that Anas said: O Allah let that person should be from my tribe, so that by his reference I become honorable “ this sentence clearly indicates that that event was the event of honor and question of most beloved one in eating food which is neither superiority nor honor for the person, contrary to what opposition thinks . We will complete the discussion with the saying of Sayed Murtuza which he quotes from Shaikh Mufeed alaihir Rehmah war Rizwan:

“Holy Prophet sallallaho alaihe wa aalehi wa sallam sought from Allah subhanahu wa Taala to send most beloved creature of Him if it was not the greatest superiority the wish of Anas that he should be from his tribe which becomes honor for him also does not have any meaning, and if Anas would have not understood properly should have not returned Ali alaihissalam”

**(AL FOSULOOL MUKHTARABY SAYED MURTUZA PAGE 68)**

**SEVENTH REPLY:** Sayings of Ayesha and Hafsa that “O Allah let him be my father”

In the chapter of text of hadees second type of narration from first it was narrated that Aysha and Hafsa heard the prayers of prophet that “O Allah send the most beloved creature of you to me so that he can eat bird with me” and same time both have prayed that O Allah let him be my father, Mir Hamid Hussain repeats this narration and says that if “OHIBB” means most beloved in eating food what reason do Ayesha and Hafsa have to be interested in that person to be their fathers. If prayer of prophet was only for most beloved in taking food never would have wished to be their parents who were in their eyes were having great positions

But here most beloved is in its complete meaning of superiority which was actual reason of their wishes which always Aysha and Hafsa were willing for their fathers and Anas was wishing for Saad bin Ebadah or some other from Ansar

**EIGHTH REPLY**: PRAYING OF PROPHET SEVERAL TIMES

All narrations are do agree that prayers of prophet and asking the most beloved creature in eating the bird has been repeated several times on the event, and in some of narration it is said prophet “prophet sallallaho alaihe wa aalehi wa sallam was searching -------“

And this further clarifies that the person whom prophet wanted was of great status and high position----- then intellect appeals that the personality prophet was expecting by repeating his prayers would be possessor of great qualities and of high profile

**NINTH REPLY:** Anas told Hazrat Ali alaihissalam that glad tiding to you:

In the tradition it has been reported that Anas has stopped twice to Ali alaihissalam to enter the house of prophet and third time Ali alaihissalam entered in the house of prophet and eaten the bird with the prophet and while going Anas asked Ali alaihissalam to forgive him. Narrator says that Anas said ”O Ali pray for my forgiveness because I have done injustice to you, and I give you glad tiding that prophet prayed for you in this sentences and narrated the prayers of prophet. Ali alaihissalam after glorifying Allah prayed for me and got satisfied with me, as I gave glad tiding to him this became cause of forgiveness of my sins”

In this narration of Hadees e Tair Anas gives glad tiding to Ali in the prayers of prophet which also becomes cause of forgiveness of his sins. If “most beloved creature” in eating food would have been there Anas would not have said glad tiding to you O Ali because eating is very simple and not worth mentioning act for which attention, congratulation and glad tiding is given

**ANALYSIS AND SUBTLETEIS OF THE WORDS AND PRAYERS OF THE HOLY PROPHET**

Prayer of Holy Prophet sallallaho alaihe wa aalehi wa sallam in these words that “O Allah send to me most beloved creature of you” is compact, complete and very clear statements. There are many subtleties and high points in it , and the summary of all it indicates the great care of Holy prophet to express the high position of Hazrate Ameerul Momeneen Ali alaihissalam in the story which is narrated in the following:

1. Calling of Prophet to Allah tabarak wa taala with the word of Allah which is most beloved from among names of Allah
2. Using the word “ALLAHUMM” and not “YA ALLAH” because in the first one it indicates bloating and bowing which is not there in the second one. “ALLAHUMMA” is having both in intense form which “YA ALLAH” is not there
3. In most of the narrations word “EATINI BE AHABBE KHALQEQ----“has come, Holy Prophet has given importance to these words on the words like “ARSIL ELAYY” OR “ABAS ELAYY” and the words like that because “ITYAN WAQTI” i.e by which word becomes transitive and appeals complete attention towards that personality who has been send. It seems that the sender is with the person to whom it was sent
4. Prophet said “EATENI” and not “EATE” in order to convey the desired of prophet, the presence of the most beloved people is with him
5. Prophet has given preference to use the word “OHIB” among the other words to show the superiority, because love of Allah to a person is proof that he is unique in all qualities and possessor great personality and indeed position of love is greatest position and most elevated position
6. “OHIB” means most beloved, than Ali alaihissalam was having position of most beloved in front of Allah because popularity is branch of being loving
7. Word “OHIB” is used with “AL KHALQ” which indicates that Ali alaihissalam is most beloved among all creatures, if this was not the intention prophet would have only used word “OHIB” with “ALIF O LAM” in the beginning to make it specific
8. Word “KHALQ” has been used with suffix of addressee and said “KHALQEK” is for this reason to show that Ali alaihissalam is most beloved of all the creatures of Allah by even not taking the name of Allah and it also proves that all other to whom superiority is allotted are pure people
9. Word “KHALQ” is gender and addition in gender shows superiority over all, then scholars specially emphasize that it is superiority and most beloved among all pure people
10. Prophet has used the word “ELA RASOOLEK” OR “ELAYYA” to show that Ali alaihissalam is most beloved creature near Allah, although in the words of prophet “ELAIK” would have been sufficient, because any one who is most beloved near Allah is also most beloved near prophet, to prove this bringing of “ELAYYA” is more strong. Hence Ali alaihissalam is most beloved to prophet with two ways, (one most beloved near Allah and other most beloved near prophet)
11. The Holy Prophet sallalLaho alaihe wa aalehi wa sallam did not mention a specific adjective for the word “love” in order to indicate the generality of the prophetic affection and its inclusion an all types and sects, because the omission of belonging is in the position of expressing the reason for generality.