**ssPREFACE**

**HADEES E WELAYAH**

Hadeese WELAYAH is a tradition from Holy Prophet sallalLaho alaihe wa aalehi wasallam to explain the immortality of Islam, also used to prove Imamat of Hazrat Ali alaihissalam. This hadees has been narrated in different sour e books of Ahle Sunnat and Shia, text

"هوا ولي كل مومن بعدي"

  "This Ali is guardian for every believer after me"

Word ولي in this Hadees means "Imam and guardian" of Hazrat Ali alaihissalam, Shaikhain (Janabe Abu-Bakr & Umar), companions, followers and some of scholars of Ahle Sunnat have also considered same meaning, but Ahle Sunnat take meaning of "friend and guide" which is not relevant to Welayat and Imamat of Ali alaihissalam

The context for issuing this hadith from the Holy Prophet, which prevails over other different narrations of this hadith, is as follows:

"Jafer bin Sulaiman narrated from Haseen that Holy Prophet sallalLaho alaihe wa aalehi wasallam sent group for war and made Ali alaihissalam leader of them. They came back with war booty, Ali alaihissalam distributed war booty which they did not liked it, four persons from that went to prophet and told that they didn't like the way Ali alaihissalam did. One among them told prophet O Prophet did you know what Ali did? In reply to him prophet became very angry and said thrice, what you want from Ali? I am from Ali and Ali is from me, and Ali is guardian and Imam of every believer after (Al Musannaf by Ibne Abi Shaiba Vol 8 Page 504, Musnade Abi Dawood Page 111)

Whatever has been said, is most popular understanding, but actually Meer Hamid Hussain Hindi Alaihirrahmah has narrated more than this and brought different occasions when prophet has told this tradition, in coming chapters those occasions and the text will be narrated.

**HADEESE WELAYAH IN SHIA SOURCES:**

This narration with different text has been narrated in Shia sources like

"انت ولي كل مومن بعدي"

"ان عليا وليكم بعدي"

For example

1. Book of Sulaim bin Qaise Helali Vol 2 Page 641-642

2. Al Mustarshad Fil Imamah by Mohammad bin Jorair Tabari Page 641-642

3. Amaliye Shaikh Tosi Majlis 21 Page 562

4. Al Umdah Oyoone Sehahul Akhbar by Ibne Batreeq Page 184

5. Manaqibe Aale Abi Talib by Ibne Shahre Ashoob Vol 2 Page 33.

6. Kashful Ghumma by Arbali Vol 1 Page 178

7. At Tarafo menal Ambaa by Sayed Ibne Taos Page 428

8. Isbatul Hoda by Shaikh Hurre Aameli Vol 3 Page 185.

9. Beharul Anwar by Allama Majlesi Vol 10 Page 140, Vol 29 Page 82, Vol 31 Page 33 Page 183

In all the above references words of ولي، بعدي are those from which Allama has taken benefit and narrated

HADEESE WELAYAH IN THE SOURCES OF AHLE SUNNAT

This narration has been narrated from TWELVE Companions among them are

1.Hazrat Ali alaihissalam

2. Imam Hasan Mujtaba alaihissalam

3. Janabe Abdullah ibne Abbas

4. Janabe Abuzar Ghafari

5. Janabe Bara bin Aazib

6. Imran bin Hasin

7. Boride bin Haseeb

More than SIXTY- EIGHT scholars of Ahle Sunnat have narrated with different text Hadeese WELAYAH, some have narrated a small narration while others have narrated detailed one to clarify the text of narration and its place of narration.

Following are some of text of Hadeese WELAYAH in the sources of Ahle Sunnat

1.علي ولي كل مومن بعدي

Ali is guardian of every believer after me (Al Musannaf by Ibne Abi Shaiba Vol 8 Page 504 Hadees number 58, As Sunanul Kubra by Nesai Vol 5 Page 132, Kanzul Ummal by Muttaqie Hindi Vol 13 Page 142)

٢و هوا ولي كل مومن بعدي

He is guardian of every believer after me

(Musnad Tyalesi Page 111, Musnad Ahmad bin Hambal Vol 4 Page 437, Musnad Abi Yaala Page 293)

3.انت ولي كل مومن بعدي

You are guardian of every believer after me

(Musnad Tyalesi Page 360, Khasaes Nesai Page 98)

4.انت ولي كل مومن بعدي و مو منه

You are guardian of every believer man and women after me

(Fazaelul Sahaba by Ahmad ibne Hambal Vol 2 Page 684, Mustadrak as Sahihain Vol 3 Page 133, Al Ghadeer by Allama Amini Vol 1 Page 51, Kashful Ghumma by Arbali Page 177)

5.انت ولي في كل مومن بعدي

You are guardian of every believer after me

(Musnad Ahmad bin Hambal Vol 1 Page 330)

6.فانه وليكم بعدي

Then surly he is guardian of all of you after me

(Al Esabah fi ma Tameezis Sahana by Ibne Hajar Makki Vol 6 Page 488)

7.ان عليا وليكم بعدي

Surly Ali is guardian of all of you after me

(Al Bedayah wan Nehaya by Ibne Katheer Vol 7 Page 345, Kanzul Ummal by Muttaqi Hindi Vol 11 Page 612, Tareekhe Damishq by Ibne Asakar Vol 42 Page 191)

8.هذاوليكم بعدي

He is your guardian after me

(As Sonanul Kubra Vol 5 Page 133)

9.انك ولي المومنين من بعدي

Surely you are guardian of believer after me

(Tareekhe Baghdadi by Khateebe Baghdadi Vol 4 Page 338)

10.انت خليفتي في كل مومن من بعدي

You are my successor for every believer after me

(As Sunnah by Ibne Abi Aasim Vol 2 Page 550, Al MO Jamil Kabeer by Tabrani Vol 12 Page 550)

11. فهوا اولي الناس بكم بعدي

Then he is most superior person to you after me

(Al MO Jamil Kabeer by Tabrani Vol 22 Page 135)

Text of the narration by time and occasion of its narration has been classified to Five types, fifth type with different occasions which is narrated in this booklet is very selective. Allama Mir Hamid Hussain has narrated from all SIXTY-EIGHT scholars of Ahle Sunnat which of course narrations of ancient became reputation of the recent, hence we will narrate only ancient ones.

Hope that this booklet of Hadeese WELAYAH summarised by Ayatullahe Meelani and translated in to Persian by Mr Mohammed Baqar and published by NABA will be liked and beneficial for those who debate on the topic of Imamat.

**CHAPTER ONE**

**AUTHENTICATION OF HADEESE WELAYAH**

It has been said in preface that Hadeese WELAYAH is narrated by TWELVE Companions and SIXTY-EIGHT scholars of Ahle Sunnat. We hear narrate names of few of them who are well known

1. **COMPANIONS**

(1) Hazrat Ali alaihissalam

(2) Hazrat Imame Hasan alaihissalam grandson of prophet

3) Abdullah ibne Abbas

(4) Janabe Abuzar

(5) Janabe Abu Saeed Khudri

(6) Janabe Bara bin Aazib

(7) Janabe Imran bin Haseen

(8) Abu Laila Ansari

(9) Boraida bin Haseeb

(10) Abdullah ibne Umar

(11) Amrao bin Aas

(12) Wahab bin Hamza

**(B) SCHOLARS OF AHLE SUNNAT**

**THIRD CENTURY HIJRI:**

1. Abu Dawood Tyalesi (Died in 204 Hijri)

2. Abu Bakr Ibne Abi Shaiba (Died in 239 Hijri)

3. Ahmad ibne HAMBAL Shaibani (Died in 241 Hijri)

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

**FOURTH CENTURY HIJRI :**

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

2. Hasan Sufyan Nasooi (Died in 303 Hijri)

3. Abu Yaala Ahmad Bin Ali Tamimi Mauseli (Died in 307 Hijri)

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

5. Khaisama bin Sulaiman Trabelisi (Died in 344 Hijri)

6.Sulaiman bin Ahmad Tabrani (Died in 360 Hijri)

**FIFTH CENTURY HIJRI :**

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

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

3. Abul Qasim Hussain Mohd, Raghib Isfahani (Died in the beginning of fifth century Hijri)

4. Abu Bakr Ahmed bin Ali bin Sabit, Khateebe Baghdadi (Died in 463 Hijri)

5. Abu Umar Yusuf bin Abdullah bin Abdul Barr Qurtabi (Died in 463 Hijri)

6. Abul Hasan Ali bin Mohd Maghazeli (Died in 483 Hijri)

**SIXTH CENTURY HIJRI:**

1. Abu Shoja Shairwaih bin Shaherdar Daylami (Died in 509 Hijri)

2. Abul Fatah Mohammed Ali Natanzi (Died in 550 Hijri)

3. Abu Mansoor Shaherdar Shairwaih Daylami (Died in 558 Hijri)

4. Abul Moayyad Moaffaq Ahmad Makki, Khateebe Khwarizmi (Died in 568 Hijri)

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

**SEVENTH CENTURY HIJRI :**

1. Abdul Kareem bin Mohd Qazwini Rafaee (Died in 624 Hijri)

2. Ali bin Mohammad Atheer Juzri (Died in 630 Hijri)

3. Mohd bin Yusuf Ganjiye Shafai (Died in 658 Hijri)

4. Abu Mohd Qasim Hussain Khwarizmi (Died in 617 Hijri)

**EIGHTTH CENTURY HIJRI :**

Abu Abdillah Shams Uddin Zahbi (Died in 748 Hijri)

**NINTH CENTURY HIJRI :**

Shahabuddin Ahmad bin Ali Mohd ibne Hajar Asqalani (Died in 852 Hijri)

**TENTH CENTURY HIJRI :**

1. Jalaluddin Abdur Rehman bin Abi Bakr Soyooti (Died in 991 Hijri)

2. Shahabuddin Ahmed bin Mohd Qastalani (Died in 932 Hijri)

3. Shahabuddin Ahmed bin Mohd bin Hajar Makki (Died in 973 Hijri)

4. Ali bin Hasamuddin Muttaqi Hindi (Died in 975 Hijri)

**CHAPTER TWO**

**TEXT OF TRADITION**

This chapter is specific regarding different text of traditions. Text of similar content are collected together. Text are divided to five different. And the fifth group of rare cases that pointed to various grounds for the issuance of this narration from the language of the Holy Prophet sallalLaho alaihe wa aalehi wasallam.

**FIRST TYPE OF NARRATIONS**

Are those type of narrations in which according to companions Ali alaihissalam did something which they did not liked and they be same united and complained to Holy Prophet sallalLaho alaihe wa aalehi wasallam.

**NARRATIVE OF IBNE ABI SHAIBAH**

Ibne Abi Shaiba in the book of Al Musannaf narrated the tradition of Welayat from Imran bin Hussain in this way:

"Jafer bin Sulaiman narrated from Haseen that Holy Prophet sallalLaho alaihe wa aalehi wasallam sent group for war and made Ali alaihissalam leader of them. They came back with war booty, Ali alaihissalam distributed war booty which they did not liked it, four persons from that went to prophet and told that they didn't like the way Ali alaihissalam did. One among them told prophet O Prophet did you know what Ali did? In reply to him prophet became very angry and said thrice, what you want from Ali? I am from Ali and Ali iz from me, and Ali is guardian and Imam of every believer after (Al Musannaf by Ibne Abi Shaiba Vol 8 Page 504)

**NARRATIVE OF AHMAD BIN HAMBAL**

This hadees Ahmad bin Hambal narrates in his MUSNAD from Imran bin Haseen that he said like this:

"Holy Prophet sallalLaho alaihe wa aalehi wasallam sent group for war and made Ali alaihissalam leader of them. Ali alaihissalam did something which as per them not correct, four of them decided that will complain regarding this to prophet, Imran says after journey I just met prophet to say salam, they also came, one of them said O Prophet Ali did like this and this you must show your anger to him, likewise each one of them one after said the same.

Holy Prophet sallalLaho alaihe wa aalehi wasallam with anger on his face told to them, nothing doing, leave Ali he is from me and I am from him and he is guardian of every believer after me" (Musnad Ahmad bin Hambal Vol 4 Page 438)

**NARRATIVE OF TIRMAZI**

He has narrated Hadeese WELAYAH in his Sunan as follows:

" Imran bin Haseen says, Holy Prophet sallalLaho alaihe wa aalehi wasallam sent group for war and made Ali alaihissalam leader of them .Ali alaihissalam took a lady slave under his custody, which as per them not correct, four of them decided that will complain regarding this to prophet, Muslims after returning from journey were first meeting prophet saying salam to him and then proceeding to house, group came, one of them said O Prophet Ali did like this and this, prophet turned his face from him,  likewise each one of them one after said the same, and prophet turned his face from them when fourth one came prophet with angry face told him, nothing doing, leave Ali he is from me and I am from him and he is guardian of every believer after me" (Sunane Tirmazi Vol 5 Page 632)

**NARRATIVE OF NESAI**

Nesai with his own authority narrated from Abdullah bin Boraida that he got from his father like this:

Holy Prophet sallalLaho alaihe wa aalehi wasallam send me with Khalid bin Valeed to Yamen, and sent Ali with different group and said if you both get together then Ali is your leader, or otherwise every one of you with their own group. We fought with the tribe of Bani Zobaid of Yamen and Muslims won and took children and ladies as captives, Ali took one lady slave in his custody. Khalid bin Waleed wrote this story to prophet and told me that I should say to prophet bad about Ali, I gave letter to prophet and said bad about Ali. When prophet face became full of anger I said: This is the place where people get salvation and shelter, you have send me with a person whatever he said I did. Holy Prophet sallalLaho alaihe wa aalehi wasallam told me O Boraida never give bad words to Ali, he is from me and I am from him and he is guardian of you after me"

(Khasaes Ali Ibne Abi Talib by Nesai Page 75)

**NARRATIVE OF ABU YAALA MAUSALI :**

He narrated with his own authority from Imran bin Haseen:

"Holy Prophet sallalLaho alaihe wa aalehi wasallam sent group for war and made Ali alaihissalam leader of them, Muslims at that time after returning from journey or war were first meeting with prophet and then going to their own house, went to prophet and made him aware of Ali's action of taking lady slave under his custody. Group reached to prophet and four persons one after other told prophet and prophet turned his face from them, after the fourth one said prophet with angry face said what do you want from Ali? Ali is from me and I am from Ali and he is guardian of every believer after me"(Musnad Abu Yaala Vol 1 Page 293, Hilyatul Awlia by Abu Naeem Isfahani Vol 6 Page 294 narrated narration very near to this)

**NARRATIVE OF IBNE ASAKAR :**

He narrated with his own authority from son of Boraida and he narrated from his father that he said

"Prophet send me with a group under the leadership of Ali, when we returned asked from us, how you found your leader, I or someone complain about him, I raised my head although I am the person who always keeps head down, saw face of prophet became angry and said, to whomsoever I am his guardian Ali is his guardian too"(Tareekh Damishq by ibne Asakar Vol 1 Page 365-385)

**SECOND TYPE OF NARRATIVE:**

In this type of narrative Holy Prophet sallalLaho alaihe wa aalehi wasallam appointed Ali alaihissalam for distribution of Khums and in Khums Hazrat took lady slave in his custody, some companions considered very bad from him, came to prophet and complained about it, prophet in reply to them told Hadeese WELAYAH to them In the following, you will consider narrations with this theme. Of course, in order to observe the summary in the contents, not all of this group of narrations have been narrated, but several Sunni narrators have quoted this narration. (Irshadul Sari fi Sharhul Bokhari Vol 6 Page 421)

**NARRATIVE OF TABRANI :**

He in the book of Moajamul Awsate himself narrated with the chain he has from Boraida like this:

"Holy Prophet sallalLaho alaihe wa aalehi wasallam sent groups under two different leader ship one with Ali Ibne Abi Talib alaihissalam and other with Khalid bin Valeed and said if both together join than Ali is the leader, they went from right and left, Ali alaihissalam was guiding and was far away, they have captured certain people among them was a lady slave which Ali alaihissalam kept in his custody. Boraida says I am very angry on Ali, a person came to Khalid in Valeed and said that Ali kept lady slave as a Khums. He said what is that, another person came and said something about Ali, Khalid called me and asked do you know what Ali did? Take this letter and fast go to prophet, I took letter and reached fast to prophet, prophet took in his right hand but as Allah say neither read nor written, whatever I said I was keeping my head down and said whatever I wanted also I said bad about Ali, and then raised my head I saw angry face of prophet which I never saw before except during battle of QAREEZA and BANI NASEEW, prophet looked to me and said O Boraida keep friend ship with Ali he does that work only which has been ordered (Al Moajamul Awsate by Tabrani Vol 5 Page 425)

**ANOTHER NARRATIVE FROM TABRANI :**

Narrates with other chain from Son of Bordia that his father said

Holy prophet sends Ali alaihissalam to Yamen as a leader and Khalid bin Valeed to JABAL and said if you are closer to each other than Ali is commander, they clashed with each other and took many war booties that they had not found earlier, Ali alaihissalam took in his custody a lady slave as KHUMS. Khalid bin Valeed called Bordia and said inform Prophet regarding this bed co du t of Ali. I came to Madina and entered in Masjide Nabwi while prophet was at his house and companions were waiting him, they asked me how come you are here, I said Muslims won the battle and Ali took a lady slave under his custody I have come to inform prophet. They told him to inform him that this news would throw him out of the sight of the Messenger of Allah, prophet heard the conversation, came out angry and said, what do those who blame Ali think? Anyone who is blaming Ali is blaming me, and anyone who is away from Ali is away from me, Ali is from me and I am from Ali, he has been created from my TEENAT and I am created from TEENAT Ibrahim although I am superior to Janabe Ibrahim and his children and Allah is all hearing and all wise.

O Bordia do you not know that Ali can have more lady slave for himself, he is your guardian after me. I left from prophet and reached to Ali alaihissalam and pledge with him

(Al Moajamul Awsate by Tabrani Vol 7 Page 49)

**NARRATIVE OF BEHAQI :**

Baihaqi narrated with his own authority from Hakim and he has narrated from Boraida who narrated from his father that:

Prophet sallalLaho alaihe wa aalehi wasallam send Ali to Khalid bin Valeed for acquiring about KHUMS, he took a lady slave from there. And he came with a pencil as drops of water fell from his head. Khalid told me could you see what he is doing? I hate Ali. I said this to Prophet, prophet told me O Bordia do you have enmities with Ali, I said yes, prophet said be friend of him and know that his share in Khums is more than that"

(As Sonanul Kubra by Baihaqi Vol 6 Page 342)

**NARRATIVE OF ABU NOEM ISFAHANI :**

He also narrated from son of Abdullah bin Boraida from his father that:

Holy Prophet sallalLaho alaihe wa aalehi wasallam send a person to Khalid bin Valeed so that Khums can be distributed, Ali came there with pencil while water was coming down from his head, Khalid told Boraida can't you see what he is doing? When I reached to prophet I told him about Ali's bad work, I was enemy of Ali, Hazrat said O Boraida do you have enmity with Ali? Isai Yes, Hazrat said, don't be enemy of Ali, be friend of him, his share in Khums is more than that"

(Marefate Sahabah by Aby Noem Isfahani Vol 3 Page 3)

**NARRATIVE OF IBNE ASAKAR :**

He narrated with his own authority from Ibne Boraida that:

My father has passed from a place where Ali alaihissalam was given bad words, he stood beside and said I also have some negative feelings about Ali and even Khalid bin Valid is having such feelings about Ali. Holy Prophet send a group in which Ali as a commander, whatever war booty they got Ali took a lady slave in his custody as a Khums. Khalid bin Valid said did you see what has happened (o Boraida), when I reached to prophet I started saying what has happened and also reported that Ali took a lady slave as a Khums, while I was saying all this my head was down when I raised my head I saw changed face of prophet and said to whomsoever I am guardian Ali is his guardian too

(Tareekhe Damishq by Ibne Asakar Vol 1 Page 365-385)

**SECOND NARRATIVE OF IBNE ASAKAR :**

He narrated with another narrative from son of Boride that

"Holy Prophet sallalLaho alaihe wa aalehi wasallam send Ali ti Khalid bin Valid so that Khums is distributed, In the morning, while Ali was seen dripping water from his head. Khalid told me can't you see what he is doing? When I returned and met prophet I told him about action of Ali in such a way that I was having enmity with Ali. Prophet sallalLaho alaihe wa aalehi wasallam said are you keeping enmity with Ali? I said yes, Hazrat said don’t be enemy of him he has got Khums more than one"

(Tareekhe Damishq by Ibne Asakar Vol 1 Page 365-385)

Ibne Asakar has brought another narration in his book which is little different text than two text referred above. He narrated with his own authority from Ibne Asakar who narrated from his father:

Holy prophet sallalLaho alaihe wa aalehi wasallam send Ali alaihissalam and Khalid bin Valid together and said if war takes place than Ali is commander, before reaching to Yamen got victory, Ali alaihissalam went fast and took a beautiful lady slave in his custody to send to prophet, Khalid bin Valid came and said no I will send her to prophet, he said this and send Boride to prophet. Boride says went to prophet while my head was down and complained about Ali while my eyes were towards earth, Hazrat said, wash your hand from whatever you said, Boraida says I looked to prophet's face it was changed due to anger when I saw this said I seek your shelter from the anger of Allah and His messenger, by God whatever I saw that day with prophet will never have enmity with Ali

Tareekhe Damishq by Ibne Asakar Vol 1 Page 365-385)

**NARRATIVE OF ABU RABI BIN SABE KALAI :**

He has narrated this narration from Boraida bin Haseeb in the book of ASNAUL MATALIB written by Wasabi Yamani like this:

Khalid bin Valid said: O Boraida beware of the news and inform prophet about what Ali did, I came to Madina and entered Mosque of the prophet while prophet was in his house and group of companions were waiting outside, they asked what has happened? I said good Allah has made Muslim's victorious, they said what for you have come here? I said Ali has taken a lady slave under his custody as Khums I have come to inform prophet, companion saw me while prophet heard communication, came out from home with anger and said, where did the work of these people come from that they blame Ali? Anyone who keeps enmity with Ali has kept enmity with me, no doubt anyone who keeps distance with Ali has kept distance with me, Ali is from me and I am from Ali He was created from my nature and I was created from the nature of Ibrahim although I am superior to Ibrahim. We are children who are united, and God is All-Hearing, All-Knowing. O Boraida do you not know that Ali is more valuable than that lady slave which he took in his custody, he got right and is your guardian after me"

(Asnayul Matalib manuscript by Wasabi)

**THIRD TYPE OF NARRATIVE:**

Text of these types of narrative are explaining that narrator saw something bad from Ali went and reported to prophet, prophet in reply said Hadeese WELAYAH

**NARRATIVE OF KHAISAMA BIN SULAIMAN**

He narrated with his own authority in the book of FAZAELUS SAHABA that said:

I travelled with Ali from Madina to Mecca so something unethical, I said to myself if I return and meet Holy Prophet sallalLaho alaihe wa aalehi wasallam definitely give bad words to Ali and I did, prophet said: don't say such thing for Ali, he is your guardian after me

(FAZAELUS SAHABA, manuscript by Khaisma bin Sulaiman)

**NARRATIVE OF ABU NOEM ISFAHANI**

He narrated with his own authority from Ibne Abbas that Boraida said:

I went with Ali for war to Yamen, saw one unethical thing, returned back reached to prophet and said bad things about Ali. I saw angry face of prophet and told me O Boraida whether I have more authority on believers than they themselves, I said Yes O Prophet, Hazrat said then whomever guardian I am Ali is his guardian too

(Marefate SAHABA by Abu Noem Vol 3 Page 3)

**NARRATIVE OF IBNE ASAKAR :**

He narrated with his own authority from Wahab bin Hamza

I travelled with Ali from Madina to Mecca so something unethical, I said to myself if I return and meet Holy Prophet sallalLaho alaihe wa aalehi wasallam definitely give bad words to Ali and I did, prophet said: don't say such thing for Ali, he is your guardian after me

(Tareekhe Damishq by Ibne Asakar Vol 1 Page 365-385)

**FOURTH TYPE OF NARRATIVE**

In this type of narrative prophet sallalLaho alaihe wa aalehi wasallam has sought five things for Ali alaihissalam frim Allah and at the end said Hadeese WELAYAH

**NARRATIVE OF KHATEEBE BAGHDADI:**

He has narrated with his own authority from Isa bin Abdullah bin Umar bin Ali Ibne Abi Talib that he said:

Holy Prophet sallalLaho alaihe wa aalehi wasallam told Ali alaihissalam that I have asked five things for you from Allah subhanahu wa taala, He granted four items and he kept one, I asked him, those which are granted for you is: you will be the first for whom on the day of judgment earth will be amazed and you will be with me, flag of HAMD (PRAISE) will be with you, you will keep in your hand and will give me because you are guardian for the beleivers after me

(Tareekhe Baghdad by KHATEEBE BAGHDADI Vol 4 Page 339)

**NARRATIVE OF MUTTAQIYE HINDI:**

He narrated with his own authority from KHATEEBE BAGHDADI from Ali alaihissalam that prophet sallalLaho alaihe wa aalehi wasallam said to Ali alaihissalam that I have asked five things for you from Allah subhanahu wa taala, He did not grant one but granted four items, I asked Allah to keep my nation around Ali which He did not great, and those which are granted for you is: you will be the first for whom on the day of judgment earth will be amazed and you will be with me, flag of HAMD (PRAISE) will be with you, you will keep in your hand and will give me, you will be ahead than everyone because you are guardian for the beleivers after me

(Kanzul Ummal by MUTTAQIYE Hindi Vol 11 Page 625)

**NARRATIVE OF ABUL QASIM RAFEI:**

He narrated with his own authority from MUTTAQIYE Hindi, from KHATEEBE BAGHDADI from Ali alaihissalam that Holy Prophet sallalLaho alaihe wa aalehi wasallam said to Ali alaihissalam that I have asked five things for you from Allah subhanahu wa taala, He did not grant one but granted four items, I asked Allah to keep my nation around Ali which He did not great, and those which are granted for you is: you will be the first for whom on the day of judgment earth will be amazed and you will be with me, flag of HAMD (PRAISE) will be with you, you will keep in your hand and will give me, you will be ahead than everyone because you are guardian for the beleivers after me

**NARRATIVE OF ZARANDI:**

He narrated with his own authority in his book MANAQIBE AMEERUL MOMENEEN ALAIHISSALAM without any other chain of narrators

that Holy Prophet sallalLaho alaihe wa aalehi wasallam said to Ali alaihissalam that I have asked five things for you from Allah subhanahu wa taala, He did not grant one but granted four items, I asked Allah to keep my nation around Ali which He did not great, and those which are granted for you is: you will be the first for whom on the day of judgment earth will be amazed and you will be with me, flag of HAMD will be on your shoulder and you will be ahead of everyone, and to me is granted that I be your brother in this world and hear after also it is granted for me that in paradise my and your house will be facing each other and you are guardian for beleivers after me

(Poetry of Durarus Simtain fi Manaqebil Mustafa wal Murtuza wal Botool was Sibtain by Mohammed Zarandi Page 119)

**FIFTH TYPE OF NARRATIVE**

This part of the narrations includes narrations such as the hadith of Manzelat, the narration of Yom al-Dar (the day of warning) and the day of Ghadir and Laylat al-Mubayt each of which has been repeated on the occasion of the hadith of Wilayah.  Has also quoted, And Allama Mir Hamid Hussein, following the main narration, has also narrated these narrations

NARRATIVE OF IBNE MARDWAYH

Ibne Mardwayhe in interpretation of Ayat of Surae Shura Ayat number 214

و انذر عشيرتك الاقربين

Narrated from Ali alaihissalam that moment Ayat has been revealed prophet sallalLaho alaihe wa aalehi wasallam called all children of Abdul Muttalib and he prepared food for them (not much) and said start eating from sides Blessings will fall from above, prophet took his hand for first A bite of food, all have taken and became full then prophet asked vessel of cold drink and first took himself and then all of them drank Abu Lahab said: He enchanted you with his research. Prophet said: O children of Abdul Muttalib I have message for you like of it nobody would have brought for you. I have called you so that you all testify by saying

لا اله الا الله

And read the book of Allah. They stood up and dispersed, prophet called them again and repeated the same again Abu Lahab said as previous, and they did like first time but this time prophet raised his hand and said anyone who promises to help me now will be my brother, my friend and will be guardian for you after me. (Ali alaihissalam) I raised my hand and said I pledge with you While I was the smallest people with a big belly that day, he pledged allegiance to me, and I prepared the food.

**NARRATIVE OF RAGHIB ISFAHANI**:

He narrated this tradition in the book of "FAZL O FAZAEL BUZURGANE SAHABA" in the chapter of superiority of Ali alaihissalam without any more: reference which again proves that it is an established superiority and by remembering narrates from Ali alaihissalam in this way:

"From superiority of him is prophet told him are you not satisfied that your position in front of me is that of Haroon to Moosa except that there is no prophet after me? And he said I am satisfied, then prophet also said: Ali is from me and I am from Ali and he will be guardian for every believer after me"

(Mohazeratul Adibba by Raghib Isfahani Vol 2 Page 477)

**NARRATIVE OF KHATEEBE KHWARAZMI**

He narrated with his own authority from Abdur Rehman bin Abi Laila who narrated from his father

"On the day of Khaibar prophet sallalLaho alaihe wa aalehi wasallam gave flag in the hand of Ali alaihissalam and Allah gave victory through him. On the day of Ghadeer raised him and made people aware that he will be guardian for all beleivers after him, prophet said you are from me and I am from you, and he said to Ali alaihissalam that on the basis of explanation fight as I fought on the bases of revelation, and told him your position to me is like Haroon’s position to Moosa

Prophet told I am at peace with the one you make peace with and I am at war with the one you fight with

And told to him you are Urwatul Wusqa (possessor of elevated position), you are the one who will clarify all that people comes under doubt, you are the Imam and guardian of every believer men and women after me, you are the one about whom Allah has revealed

و اذان من الله و رسوله الي الناس يوم الحج الاكبر (سوره توبه ايت ٢)

(Al Manaqib by Khwarizmi Page 61)

**ANOTHER NARRATIVE OF KHATEEBE KHWARAZM**

He has narrated letter of Amroas to Moawiya that it was written in that:

Whatever you have jealousy with Abul Hasan, brother and successor of Holy Prophet sallalLaho alaihe wa aalehi wasallam and blaming him for the harassment of ‘Uthman is not correct and you are considering companions of prophet as transgressors and putting blame on Ali for the murder of Usman is not correct, it is false and an open astray

Woe to you O Moawiya!

Are you not aware that Ali put himself in danger by sleeping on bed of prophet sallalLaho alaihe wa aalehi wasallam on the night of migration

And Holy Prophet sallalLaho alaihe wa aalehi wasallam said about him: He is from me and I am from him and his position to me is same of Haroon’s position to Moosa except that there is no prophet after me - - - - and about him Hazrat said: Ali after me is guardian for you, i. e for me for you and for all Muslims.

(Manaqibe Ali Ibne Ali Talib alaihissalam by KHATEEBE Khwarizmi Page 199)

**NARRATIVE OF NATANZI**:

He brought this Hadeese while narrating event of Ghadeer like this:

"It is narrated from Abu Saeed Khudri that on the day of Ghadeer Holy Prophet sallalLaho alaihe wa aalehi wasallam told people to take out spikes from under tree, that day was Thursday raised Ali's hand up to that hairs under arms of prophet were visible and appointed his successor same time Ayat revealed

اليوم اكملت لكم و اتممت عليكم نعمتي و رضيت لكم الاسلا م دينا

Holy Prophet sallalLaho alaihe wa aalehi wasallam said: Allah is most great for completion of religion, completing bounties and satisfaction of Allah from me as messenger of Him and Ali as guardian of people after me"

من كنت مولاه فعلي مولاه، اللهم وال من والاه و عاد من عاداه والنصر من نصره  والخذل من خذله"

(Al khasaesul Alawiya by Mohammed bin Ali manuscript)

**NARRATIVE OF ABU MANSOOR DAYLAMI:**

The narration that is narrated from him below is a narration narrated by Daylami from a Yemeni Wasabi in Asni al-Muttalib. The following narration is narrated by him.

Narrated from Abuzar Ghafari that he said: Holy Prophet sallalLaho alaihe wa aalehi wasallam said: Ali is from me and I am from Ali and Ali is guardian after me of every believer, friendship with him is Iman(faith), enmity with him is transgression. It is nice to look at him.

**THE HADITH OF THE TEN MANAQIBS (VIRTUES)**

This narration is about the ten Manaqib that the Holy Prophet said about Imam Ali alaihissalam and the same is narrated by ibne Abbas. Around TWENTY- FOUR original sources of Ahle Sunnat from great Sunni scholars have narrated the tradition. Some of them narrated with complete references and some narrated only the text. This narration contains the narrations of Amir al-mu'minin alaihissalam, which is also the hadith Welayat. By narrating these traditions, the aim of Mir Hamid Hussain is this that every virtue of this is proof of Ali alaihissalam Imamat and successor of Holy Prophet sallalLaho alaihe wa aalehi wasallam without any intermediator. Over and above this all these virtues are narrated by Ibne Abbas and like of him other great companions.

Mir Hamid Hussain Alaihirrahmah war rizwan replied following objections brought by Ibne Taymiyyah in his book of Minhajus             Sunnah said:

1. Ali alaihissalam was not having any special qualities

2. Ibne Abbas considers Umar and Abu Bakr superior to Ali

3. Hadeese WELAYAH is not correct

4. Hadeese Ten Virtues is narrated by only Ibne Abbas hence not authentic.

In the following, first the names of the Sunni narrators who have narrated this narration are mentioned, then we will deal with the original narration.

**SECOND CENTURY HIJRI**:

Sheba bin Hajjaj (Died in 160 Hijri)

**THIRD CENTURY HIJRI** :

1.Abu Dawood Tyalesi (Died in 204 Hijri)

2. Mohd bin Saad Kati be Waqedi (Died in 230 Hijri)

3. Ahmad bin Hambal Shaibani (Died in 241 Hijri)

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

5. Abu Bakr bin Abi Aasim (Died in 289 Hijri)

6. Abu Bakr Bazaar (Died in 292 Hijri)

**FOURTH CENTURY HIJRI**:

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

2. Abu Yaala Ahmad bin Ali Tamimi Mauseli (Died in 307 Hijri)

3. Abu Abdillah Mohameli (Died in 330 Hijri)

4. Abul Qasim Tabrani (Died in 360 Hijri)

**FIFTH CENTURY HIJRI:**

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

2. Ibne Abdul Barr Qurtabi (Died in 463 Hijri)

3. Hakim Haskani

**SIXTH CENTURY HIJRI:**

Ibne Asakar Damishqi (Died in 571 Hijri)

**SEVENTH CENTURY HIJRI:**

1. Ibne Atheer Jazari (Died in 630 Hijri)

2. Mohd bin Yusuf Al Ganjiye Ash Shafai (Died in 658 Hijri)

3. Abul Abbas Mohib buddeen Tabari Makki (Died in 694 Hijri)

**EIGHTTH CENTURY HIJRI**:

1. Jamaluddin Mazi (Died in 742 Hijri)

2. Abu Abdullah Shams Uddin Zahbi (Died in 748 Hijri)

3. Ibne Katheer Damishqi (Died in 744 Hijri)

**NINTH CENTURY HIJRI:**

1.Ali ibne Abi Bakr bin Sulaiman Hay Sami (Died in 807 Hijri)

2. Ahmad bin Ali bin Hajar Asqalani (Died in 852 Hijri)

**TEXT OF NARRATIONS:**

Mir Hamid Hussain Alaihirrahmah war rizwan has narrated from Ahmad bin Hambal as the same is most complete compare to others and he is among the ancient scholars.

Ahmad bin Hambal narrated from Amrao bin May moon as follows:

"I was sitting with Ibne Abbas that nine groups came to him and said either you come with us or provide us privacy, Ibne Abbas said I am coming with you He was healthy that day before he became blind - they started talking and I do not know what they said Ibn Abbas came, while he shook his shirt from the ground and said: uf. spit, they insulted a man about whom

1 Prophet sallalLaho alaihe wa aalehi wasallam said on the day of Khaibar "I swear that I am sending a person that Allah will never humiliate him, he keeps Allah and his messenger friend for this everyone got up and tried to be ahead, but Holy Prophet sallalLaho alaihe wa aalehi wasallam asked where is Ali?, people said, he is at home and grinds, prophet said no one from you was there who should have grind

Ai alaihissalam came while he was suffering from eye sour and was not getting cured, prophet made eye sour good and gave him the flag thrice

Other place prophet appointed someone to read Surae Taube in front of disbelievers, but then prophet took back as per the order of Allah and made Ali to recite in front of disbelievers and said he was only eligible candidate for that as he is from me and I am from him

2. Prophet sallalLaho alaihe wa aalehi wasallam told to his near once who is from among you who can help me in the world and here after, while all were sitting quite Ali alaihissalam said I will help you in this world and hear after, prophet said then you are my successor in this world and here after

3. Ali alaihissalam said I will help you in this world and hear after, prophet said then you are my successor in this world and here after.

4. He was the first to believe Holy Prophet sallalLaho alaihe wa aalehi wasallam after Janabe Khadija.

5. Holy Prophet sallalLaho alaihe wa aalehi wasallam took Ali, Fatima, Hasan and Hussain under his own clothes and said “except them there is no one about whom Allah intends to keep filth away and to keep them pure.

6. Ali alaihissalam was the one who sold his life by wearing prophet’s cloth slept on his bed

Polytheists thrown stones on prophet, Abu Bakr came while Ali alaihissalam was sleeping, he thought prophet is sleeping and said O Prophet! Ali alaihissalam said prophet has gone towards well of Maimoon, you go there, Abu Bakr went there and entered with prophet in the cave

They were still throwing stones at Ali, he was twisting himself while he was wrapping his shirt around his head and he would not take it out until morning, then he showed his head, they said, you do not twist and you twist to yourself, we did not like it.

In the battle of Tabook, prophet came out with people from city, Ali asked prophet should I come with you, prophet said no, Ali cried, prophet told him, are you not happy that your position in front of me is same as Haroon’s position in front of Moosa, except that you are not prophet, it is not correct that I may go without appointing you as my successor

Holy Prophet sallalLaho alaihe wa aalehi wasallam told him you are guardian of every believer man and women after me

Also said gate of Masjide Nabwi are closed for everyone except for Ali

And said to whomsoever I am his master Ali is his master too

(Musnad Ahmad bin Hambal)

**CHAPTER FOUR**

**MEANING OF HADEESE WELAYAH**

In this chapter there are replies for the doubts created by Shah Waliullah regarding the meaning of ولی in Hadeese WELAYAH, his aim of taking some other meaning of this word so that Imamat of Ali alaihissalam is not proved, he says some other meaning which before him Fakhre Raazi has taken it. But his explanations in the meaning of the word "Wali" instead of confirming his view, confirm the correct interpretation of the hadith of Welayat. In the following, I will be briefly mentioning some aspects of the implications of this hadith on the immortal Imamate of Amir al-Mu'minin as brought out by Mir Hamid Hussein in Abqat al-Anwar.

1. **VALI IN THE MEANING OF HAVING MORE RIGHTS UPON PEOPLE THAN THEY THEMSELF:**

Shah Waliullah is of the belief that in Hadeese WELAYAH the word ولی is not in the meaning of having more rights upon people than they them self. Allama Mir Hamid Hussain in reply to him has brought his own quotation of the book "EZALATUL KHEFA FI SEERATUL KHOLFA" under the Ayat of Surae Maeda Ayat 55 where he (Shah Waliullah) himself has taken as "having more rights upon people than they them self.", "one who does work and helps" and "authority of affairs". Some of his statements for the first meaning are as follows

The validity of these descriptions has some points: The first point is that the holy souls of the prophets were finally created in purity and exaltation. Therefore, according to the requirements of divine wisdom, with pure transcendent souls, they deserve to receive revelation so that the presidency of the world can be delegated to them. Almighty Allah says in Quran this aspect الله اعلم حيث يجعل رسالته( سوره انعام

Also among the people of nation there are groups whose souls are near to prophets, they are actually same as prophets in natures and creation of prophets among the people, examples of these people are example of mirror in which effects of rays of sun are reflected in it, they are not like mud and stones, this group is respected in the nation they get help from the pure soul of prophet which is not possible for other people. Then special caliphate is openly as a leader of Muslims but actually his grade is very high in purity and nature. Hence open and hidden leadership both are together. These people who rea h to the successor ship of prophets are called Martyrs and Truthful people in the language of Shariat as in the Ayat of

يا ايها الذين آمنوا من يرتد منكم عن دينه

انما وليكم الله و رسوله واالذين امنوا

Are having same meaning i.e guardian of Muslims are the best people of nations.

MEANING OF WORD "ولی" IN HADEESE WELAYAH IS SAME AS IN HADEESE GHADEER THAT IS IMAMAT

Abu Shako or Mohammed Bin Abdu’s Saeed Bin Mohammed Kashi Salemi Hanafi in his book "AT TAMHEED FI BAYANET TAUHEED" has considered meaning of Hadeese WELAYAH in the same way of Hadeese Ghadeer as Imamat, leaderships and Guardian ship of people but after the third caliphs Usman bin Affan’s Khelafat, he writes:

" Rafediez (Shia) they say that Imamat of Ali ibne Abi Talib alaihissalam was appointed by Messenger of Allah himself by saying that he will be my successor after me, also said:(O Ali) are you not satisfied that your  position in front of me is same as Haroon’s position in front of Moosa except that there is no prophet after me, and Ali alaihissalam is like that for him Ayat of Surae Maeda Ayat 55 has been revealed, all this proves that he was most suitable candidate for successor ship after prophet"

After writing all this he said: by all this prophet was meaning his (Ali's) Khelafat after Usman at the time of Moawiya and not before Usman

Although his putting condition of after Usman is baseless, but his considering the meaning of "ولی" in both tradition as Imam is the reply for Mohaddise Dahlavi. Like this Allama Mir Hamid Hussein Alaihirrahmah war rizwan brought many quotes but to avoid being lengthy we are narrating only one for the sake of brevity

(For more details please refer Summary of Abaqatul Anwar for Hadeese WELAYAH Page 400-402)

WORD "بعدی" IN THE HADEESE WELAYAH SHOWS IMAMAT OF ALI ALAIHISSALAM JUST AFTER HOLY PROPHET (WITHOUT ANY GAP) :

Some scholars of Ahle Sunnat when they saw that in Hadeese WELAYAH word بعدي is conveying things in favour of righteous religion they started doing some interpretation of this word by considering one who will carry and not considering time of it. Saying of Rasheed Uddin is like this:

"This hadith is a matter of reflection in terms of the document, but if it is accepted, I will say that Vali in it means loving. And meaning of بعد in the tradition is to be considered in position and not considering tense (time) Moreover, if we accept the meaning of caliphate from the word Welayat, we will have to combine this justification with the Sunni unity on the caliphate of the three caliphs.

In reply to him it can be said that if the meaning with the word بعد is considered as position than hadees will mean that in position /status after Holy Prophet sallalLaho alaihe wa aalehi wasallam Hazrat Ali alaihissalam was the best among all, then it is the duty of nation that they should consider Ali alaihissalam most superior and accordingly should obey him which is nothing but Imamat of Ali alaihissalam after Holy Prophet and do not consider Khelafat of those three people.

**ARGUING WITH THE HELP OF HAZRATE IMAM HASAN MUJTABA ALAIHISSALAM**:

Hazrate Imame Hasan Mujtaba alaihissalam said in his sermon about superiority of Ali alaihissalam in this way:

"My grandfather, messenger of Allah when he judged his cousin Hamza between his brother Jafar and his slave Zaid bin Harith said: O Ali you are from me and I am from you and you are guardian for every believer after me. In this way, my father protected my grandfather with his life

and my grandfather kept my father on front and assigned him in every difficulties because of satisfaction and confidence on him"

(Yanabiul Mawaddah by Shaikh Suleiman Qundoozi Vol 1 Page 42)

This work of prophet sallalLaho alaihe wa aalehi wasallam is clear proof and genuine reason of his superiority to be Imam on others, this is a single sufficient proof that prophet sallalLaho alaihe wa aalehi wasallam has appointed him guardian for beleivers after him, because anyone who is guardian for beleivers has got a big responsibility and should be able to face the difficulties.

**HADITHE MUNASHEDEH (swearing) IN THE MOSQUE OF MADINA:**

"Munashedeh" means giving Qasam (swearing), there are traditions which says that Ali alaihissalam in Masjide Nabwi in front of companions and migrators started saying traditions of hi superiority but before saying traditions he was saying them "I give you Qasam of Allah that", and at the end of each superiority companions and migrators were testifying truthfulness of traditions in favour of Ali alaihissalam In order to strengthen Imamate of Ali alaihissalam after the Prophet Mir Hamid Hussain brought the content of this Hadeese’s Such is the part of this relatively long narration that is more relevant to the subject of the hadith of Wilayah

1.Ali alaihissalam said: I give you Qasam (swear) for the occasions of Following Ayat’s:

(a) **Surae Nesa Ayat 59**

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

(b) **Surae Maeda Ayat 55**

انما وليكم الله و رسوله والذين آمنوا الذين يقيمون الصلاة و يوتون الزكاة و هم راكعون

(c**) Surae Taube Ayat 16**

ولم يتخذوا من دون الله و لا رسوله و لا المومنين وليجة

And Allah has ordered in that people who are responsible should be made aware about the interpretation of Welayat in the same way as it is done for Namaz and Zakat

2. Prophet sallalLaho alaihe wa aalehi wasallam appointed me for the people on the day of Ghadeer and said: O people Allah has send a message to me for which I was fearful that people will falsify me, then Allah He threatened, then said: Do you know that Allah the mighty is my Lord and I am the Lord of the believers and I am more deserving of their lives than them.

They said: O Messenger of Allah: at that moment prophet was holding my hand and said whomsoever I am his guardian this Ali is his guardian too, O my Allah help those who help him and be enemy of one who keeps enmity with him, same time Ayat of Surae Maeda Ayat no 55 revealed

اليوم اكملت لكم دينكم و اتممت عليكم نعمتي و رضيت لكم الاسلام دينا

Prophet sallalLaho alaihe wa aalehi wasallam said: Allah is the greatest for completion of religion, reaching to its peek the bounties and satisfaction of the creator by appointment of me as Messenger and Ali as my successor after me. They said O Prophet these Ayat’s are only for Ali, prophet said for all my successors after me till the day of resurrection, they said introduce them to us

Prophet sallalLaho alaihe wa aalehi wasallam said: Ali my brother, inheritor and successor and guardian for every believer after me, then my son Hasan, then Hussain then Nine from the progeny of Hussain. Quran is with them and they are with Quran. They will not be separated from Quran and Quran will not get separated from them till they reach to me on well of Kausar.

6.**SAYING OF HOLY PROPHET ABOUT ALI ALAIHISSALAM ON THE DAY OF "INZAR" (WHEN NEAR RELATIVES OF PROPHET WERE WARNED BY ORDER OF ALLAH) THAT ALI WILL BE GUARDIAN OF YOU AFTER ME**:

This tradition has been said in chapter two of the book, hence will not repeat only points extracted by Allama Mir Hamid Hussain Hindi in support of Hadeese WELAYAH will be narrated:

Without any doubt in this tradition word ولی means having authority in all worldly any religious affairs, in some other version of hadith it has come like this

وصي و خليفتي عليكم فاسمعوا له و اطيعوا

Addressee in these traditions is nothing but one who is having authority in all affairs and is obligatory to obey him, which has been communicated right from the day of Inzar is this only and the same is in dictionary and Traditions narrated by Bordia, Imran bin Haseen and Ibne Abbas and others.

7.**THE COMMON WORDS MUST BE CARRIED IN ALL ITS MEANINGS - WHERE IT HAS NO SYMMETRY:**

Mir Hamid Hussein uses the words of Shafai, Abu Bakr al-Baqalani, and other Sunni scholars that the common word, when not specific, should carry all its meanings. so if we assume that there is no evidence for our meaning of the hadith of Wilayah This basis of principles in arguing this hadith on the Imamate of Ali is sufficient because there is no doubt its meaning is "having more authority in once self-affairs" which supports meaning I am trying to argue. Other meanings of ولی are at its place and it will not harm. Because carrying a word on some of its meanings, without a mere analogy to use the word in a specific sense, would be a preference is not preferred. Because in this case, the word has the same meaning in another sense

**8.SERMON OF HOLY PROPHET JUST AFTER REVEALATION OF AYAT**

انما وليكم الله و رسوله والذين امنوا---

Mir Hamid Hussain Hindi Alaihirrahmah war Rizwan argues from sermon of Holy Prophet sallalLaho alaihe wa aalehi wasallam which he delivered just after the Ayat

انما وليكم الله و رسوله والذين امنوا---( سوره مائده ايت ٥٥)

Sermon is actually lengthy will narrate that part only which supports Hadeese WELAYAH

" - - - - They are those to whom Allah has kept away from every evil and protected from uncleanness, when they speak, they speak truth, when they are asked they are knowledgeable, when they are given something they save guard it.

Ten qualities have been collected which are only in my progeny, forbearance, knowledge (of unseen), prophet hood, Intelligence, great secretary, courage, truthfulness, purity, chastity and judgment

--------Beware to whom so ever I am his guardian this Ali is also his guardian, O my Allah one who has his guardianship you also be guardian for him, and keep enmity with those who keeps enmity with him, help his helper and do not help those who don’t help him----"

9 **NARRATIVE OF UMAR (ON THE DAY OF GHADEER) THAT ( O ALI) YOU BECAME GUARDIAN OF EVERY BELEIVER** :

Ibne Katheer with his own authority narrated from Baraa bin Aazib that

" I came out with prophet till reached to Ghadeer Khum, caller has been ordered to call everyone, when people gathered prophet asked do I not have more authority than your fathers, everybody said Yes you have

Prophet sallalLaho alaihe wa aalehi wasallam said: To whomsoever I am his Master this Ali is also his Master, O my Allah help those who help Ali, and be enemy of those who keeps enmity with him, Umar bin Khattab said: Congratulations to you O son of Abu Talib that you became guardian of every believer "

Mir Hamid Hussain Hindi Alaihirrahmah war Rizwan says after that as in the saying which is just narrated meaning of ولی is understood as guardian in the same way in Hadeese Welayat ولی means امام i.e leader, guardian.

10. **MEANING OF" علي مني و انا منه"  IN HADEESE WELAYAH :**

In most of the text of Hadeese WELAYAH this sentence of علي مني و انا منه" has come, some of them who have narrated are

Abu Bakr bin Abi Shaiba,

Ahmad bin Hambal

Abu Isa Tirmazi

Abu Abdur Rehman Nesai

Hasan bin Sufyan

Abu Yaala Mauseli

Mohammad bin Jorair Tabari

Abu Hatim bin Habban

Abu’s Sadat bin Atheer Juzri

Shahabuddin ibne Hajare Asqalani

&

Jalaluddin Soyooti

This sentence in the tradition helps and infasisizes.

Mir Hamid Hussain Hindi Alaihirrahmah war Rizwan while explaining the tradition of Holy Prophet sallalLaho alaihe wa aalehi wasallam has brought that Hazrat said:

حسين مني و انا من الحسين، احب الله من احب حسينا، حسين سبط من الاسباط (سنن ترمذي جلد ٥ صفه ٦٥٨)

Hussain is from me and I am from the Hussain, Allah loves one who loves Hussain, Hussein is a Sibt of the tribes

Here will take opportunity to prove what does explanatory say:

It seems that the Prophet knew in the light of revelation what was happening between him and that group, so he specifically mentioned him and explained that both are one truth, in the necessity of loving him and the sanctity of aggression and war.  Then he emphasized it with this clamber

احب الله من احب حسينا

Love of Hussain is love of prophet and love of prophet is love of Allah Sibt is having zer on seen means son of son, means all from my child Hussain, in this way prophet emphasized that he is part of my flush which people should be careful ( Al Kashif by Tabeebi (explanation to book of Mishkaat manuscript)

Mir Hamid Hussain Hindi Alaihirrahmah war Rizwan at the end writes that, in the same way it has come in the sentence

علي مني و انا منه

In this way love of Imam is compulsory and disobedience of him is Haram and in this feature he is similar to the Prophet, movement this matter is proved then infallibility and superiority which is criteria for Imamat and Khelafat is also proved, this sentence is in the same way as

the words     وليكم من بعدي

Here ولی means Imam and Khalifa.