1. **SUPERIORITY:**

Scholars of Muslim nation have defined Imamat as “Succession of prophet in the General Directorate of Religious and World affairs” Restriction of “General” is kept so that judges and head of the tribes gets excluded from it, because although they have a presidency, their presidency is not general

(An Nuktatul Eataqadiyyah Page 39, Sharhul Mawaqife Vol 5 Page 345)

Qazi Azoddin Eaji and Sharif Jurjani are two great scholars of Ahle Sunnat who have defined as “The successor of the prophet in maintaining religion and protecting its laws, so that following of it is obligatory on the whole nation”

(Sharhul Mawaqife Vol 5 Page 345)

This seems to be better definition than the first one

In any case from both the definitions following can be concluded:

1. Imam is head of nation in the affairs of religion and the world as was the case of prophet that he was head of nation in religious and worldly affairs
2. Imam establishes religion after the demise of the prophet and protects laws of religion of Allah
3. Obedience to Imam is obligatory on every one of the Muslim nation, like following of prophet was obligatory on every one.

In this way it is clear that prophet in knowing religion and acting on it was better than every one of Muslim nation, on other side it can be said that complete obedience of prophet necessitates that in talking and acting he should be infallible from all mistakes and doubts, in other words he is superior in the Muslim nation, hence his successor also should be infallible and in knowledge and acting on it is superior to Muslim nation.

This is actually whatever intellect accepts, and opposite of it is against intellect and rare. Is it reasonable that someone whose knowledge regarding laws of religion, explanation on Ayats and acting on religion is better than others in Muslim nation still someone who is less in all these things to him becomes head of religious and worldly affairs of Muslim nation and occupies the chair of protecting religion in spite of having less in knowledge of religion and in action? Is it logical that a superior person should follow less than him? Will it be sensible that an infallible is kept aside and a no infallible person should be followed, No these are the things which intellect does not testifies.

It is considered bad to put less superior over superior and in the same way in action, that is why Shiias are having belief that superiority should be a condition for Imam, an Imam should be superior most person of nation. Superior most should be Imam

(Talkheesul Mohsal Page 431, Kashful Murad Page 495, Nahjul Imam Page 61-64, Nahjul Haqq Page 168, Al Amaslak Fi Usule Deen Page 205, Sharhe Babe Hadi Ashar Page 85-86, 102)

In between there are some Sunni scholars being with Shias for superiority of Imam (Nafahatul Ahzan Vol 8 Page 361-364)

But some are not of this opinion (Sharhul Mawaqife Vol 5 Page 372-373)

Quran also does not recommend less superior persons preference on superior person

Ayat of Surae Yunus Ayat number 35

Translation:

Quran not only does not recommend but even considering them equal also considers incorrect, In the eyes of Quran Believers and criminals, (Surae Qalam Ayat number 35) good doers and corruptors, (Surae Saad Ayat number 28) those who are careful regarding their duties in front of Allah and sinful people, (Surae Zomar Ayat number 9) intellectuals and foolish, (Surae Sajdah Ayat number 18) believers and debauchee are never equal

1. **HADEES E TASHBEEH:**

Books of Traditions, Tafseer and History shows that Holy Prophet sallalLaho alaihe wa aalehi wa sallam at different locations, in different times and in front of Muslims spoke about superiority of Ameerul Momeneen Ali alaihissalam and one of the tradition for superiority of Ali alaihissalam is Hadees e Tashbeeh. A tradition which is narrated in the books of tradition of Ahle sunnat from

1. Jabir Ibne Abdullahe Ansari
2. Abdullah Ibne Abbas
3. Abu Saeed e Khudri
4. Anas Bin Malik
5. Abu Huraira

All above are companions of Holy Prophet sallalLaho alaihe wa Aalehi wa sallam and Abul Hamra servant of prophet and Haris Hamadani possessor of flag of Ali have narrated

Base of this hadees is all those qualities of prophets which were scattered in prophets were gathered in Ali alaihissalam at one place. Knowledge and dignity of Hazrate Adam alaihissalam, Understanding, wisdom and piousness of Hazrate Nooh alaihissalam, Good morals and forbearance of Hazrate Ibrahim alaihissalam, Oaf of Hazrate Moosa alaihissalam, Piety and worship of Hazrate Esa alaihissalam,

and beauty and perfection of Hazrate Mohammad sallalLaho alaihe wa aalehi wasallam.

Hear is an example of Hadeese Tashbeeh

Arabic of Hadees

Translation: Any, who wishes to see knowledge of Hazrate Adam alaihissalam, understanding of Hazrate Nooh alaihissalam, Being away from this world of Yahiya Bin Zakariah alaihissalam and hardness of Hazrat e Moosa Bin Imran alaihissalam should see Ali Ibne Abi Taalib Alaihissalam

(Summary of Abaqatul Anwar, Hadees e Tashbeeh Page 155 narrated from Manaqibe Khwarazm Page 40)

Hadeese Tashbeeh is also narrated in Shia sources, and narrators of traditions are

1. Hazrate Imam Hussain alaihissalam (Amali Sadooq Page 659)
2. Janabe Abuzar ( Ar Rauza Fi Fazael Ameerul Momemeneen Page 34 and 98)
3. Ibne Abbas (Kamalud Deen Vol 1 Page 25, Amaliye Shaikhe Mufeed Page 14, Amaliye Shakh Toosi Page 416)

As an example from Hazrate Imame Hussain alaihissalam this hadees is narrated:

“Group of companions of Holy Prophet sallalLaho alaihe wa aalehi wa sallam were around prophet, meanwhile Hazrat Ali alaihissalam entered Hazrat saw Ali alaihissalam and said:

Arabic of Hadees

Translation: “Anyone who wants to see beauty of Yusuf, Generosity of Ibrahim, Joy of Sulaimon’s freshness and Dawood’s

 ability should see this man (Ali alaihissalam)”

(Amali ye Sheikh Sadooq Page 659)

Janabe Abuzare Ghafari is also among the narrators of Hadees e Tashbeeh, he says:

“I was near Holy Prophet, all of surden Hazrat stood up did roku and went to Sajdah and then told me :

“O Jundab anyone who wants to see intelligence of Adam alaihissalam, understanding of NOOH alaihissalam, friendship to Allah of Janabe Ibrahim alaihissalam, prayers of Janabe Moosa alaihissalam, keeping away of Janabe Esa alaihissalam, patience of Janabe Ayoob alaihissalam in examination of Allah should see the person who is coming now, is like shining sun and moon, is like the most brave and leader, May Allah curs his enemies .People became excited to see the person and person who entered was Ali Ibne Abi Talib alaihissalam”

(Al Rawzatul Kaafi fi Fazaele Ameerul Momeneen Page 98-99)

**THIS BOOK**:

Hadees e Tashbeeh shows superiority of Hazrate Ameerul Momeneen over all the people, not only all people but also on all prophets except Holy Prophet sallalLaho alaihe wa aalehi wa sallam. And because Hazrate Ameerul Momeneen alaihissalam is superior to all then he is only eligible and most suited candidate for Khelafat and Imamat after Holy Prophet sallalLaho alaihe wa aalehi wa sallam and intellect don’t accept superior most should follow less superior, hence he only should be Khelafat and Imam after prophet.

As will follow Hadees e Tashbeeh has been narrated by forty scholars of Ahle Sunnat and names of companions already has been said in spite of all these Molvi Abdul Aziz Dahlavi says that Hadeese Tashbeeh is not from Ahle Sunnat and books are not having this hadees. In the eyes of Mohaddise Dahlavi this hadees does not prove superiority of Ameerul Momeneen alaihissalam, also he does not consider this hadees as a prove for Imamat, he has put all this talk of him in the seventh chapter of his book Tohfae Ithna Ashariya, a book written on rejection of believes of Shias

(Most of his matter was taken from the book of “AS SWAEQ” of Molvi Nasrallah Kabuli)

After he wrote the book there were many replies given by Shia scholars and wrote many books, among those replies one of them is ABAQATUL ANWAR FI IMAMATIL AIMMATIL ATHAR written by Hazrate Mir Hamid Hussain alaihir rehmah war rizwan (Died in 1306 Hijri), Mir Hamid Hussain wrote thousands of pages in reply to some less than hundred pages of seventh chapter of Tohfa in the best possible full of knowledge and complete in all aspect. For example, as against less than ten pages of Tohfa for Hadeese Tashbeeh Mir Hamid Hussain wrote four hundred pages of Abaqat in reply

Mir Hamid Hussain wrote Abaqatul in two parts , In the first part he has proved Welayat of Ameerul Momeneen from Ayat Quran and the second part through traditions he has proved Welayat of Ali alaihissalam. Research and points brought out by Mir Hamid Hussain in this book is a great treasure for the Shia scholars regarding the meaning, sources and the way of proving Imamat through these traditions.

Contemporary Scholar Janabe Ayatullahe Meelani has summarized the Persian written Abaqatul and translated in to Arabic by the name of NAFAHATUL AZHAR FI KHOLASATE ABAQATUL ANWAR. This booklet is regarding Hadeese Tashbeeh translated in Persian by NABA PRINTERS and published. Hopefully by reading this reader will come to know how deep is the study of sahib Abaqatul Anwar regarding Hadeese Tashbeeh and they will get following conclusions:

1. Hadeese Tashbeeh is available in the books of traditions of Ahle Sunnat also and from third century Hijri till tenth century Hijri forty Sunni scholars have narrated it.
2. From literature and from conscious point of view Hadeese Tashbeeh is clear proof of superiority of Ali alaihissalam over all people, prophets except Holy prophet. Ayats of Quran and traditions narrated by scholars of Ahle Sunnat do support this fact

At the end I thank the publisher for good guidance for a beneficial work and also the respected teacher Abdul Hussaine Taaleii who has guided at all time I thank him. It is the best gift for the readers of this book from the side of the writer which has got beneficial and deep knowledge.

**FAMILIARITY WITH HADEES E TASHBEEH**

**DIFFERENT TEXTS OF HADEES E TASHBEEH :**

Hadees e Tashbeeh has been narrated in different texts by different people from Holy Prophet sallalLaho alaihe wa aalehi wa sallam, different narrations of this hadees proves that prophet at different occasion and different time spoke about this hadees. Here are some of them:

1. **NARRATION BY ABUL HAMRA:**

Abul Hamra who was servant of prophet has narrated as

Arabic Text

Translation: “Any, who wishes to see knowledge of Hazrate Adam alaihissalam, understanding of Hazrate Nooh alaihissalam, being away from this world of Yahiya Bin Zakariah alaihissalam and hardness of Hazrat e Moosa Bin Imran alaihissalam should see Ali Ibne Abi Taalib Alaihissalam”

Hadees e Tashbeeh with this text of Abul Hamra has been narrated by many scholars of Ahle Sunnat, some of them are as follows:

1. Hakime Neeshapuri (Died in 405 Hijri) Kholasae Abaqatul Anwar Page 99
2. Manaqibe Khwarazm by Khateebe Khwarazm (Died in 569 Hijri) Page 40
3. Ahmed Ibne Hussaine Baihaqi (Died in 458 Hijri) Sharhe Nahjul Balagha by Ibne Abil Hadeed Vol 9 Page 148
4. Hakime Haskani (Died in 490 Hijri) Shawahedud Tanzeel Vol 1 Page 100 & 103
5. Ibne Asakar (Died in 571 Hijri) Tareekhe Madeena Damishq Vol 42 Page 313
6. Abul Fat he Natanzi (Died in sixth century Hijri) Kholasae Abaqatul Anwar Page 150, narrated from Khasaes Alawiya
7. Shaherdar e Daylami (Died in 558 Hijri) Kholasae Abaqatul Anwar Page 153 narrated from Musnade Firdausi
8. Hakime Qazwini (Died in 590 Hijri) Kholasae Abaqatul Anwar Page 182 narrated from AR Reyazun Nazarah by Mohibuddine Tabari Vol 3 Page 196 and Zakhaerul Oqba Page 93
9. Fakhreddin Raazi (Died in 606 Hijri), Kholasae Abaqatul Anwar Page 246-247 narrated from Al Arbaeen Fi Usuliddin Page 313
10. Ibne Talha Ash Shafaee (Died in 652 Hijri) Kholasae Abaqatul Anwar Page 203-204 narrated from Mataalebus Soaal Page 61
11. Mohibbud diene Tabari (Died in 694 Hijri) Kholasae Abaqatul Anwar Page 212 narrated from AR Reyazun Nazarah by Mohibuddine Tabari Vol 3 Page 197, Zakhaerul Aqba Page 93
12. Sayed Shahabuddin e Ahmad (Died in ninth Century Hijri), Kholasae Abaqatul Anwar Page 224-226 narrated from Tauzeehud Dalael
13. Ibne Sabbaghe Maleki (Died in 855 Hijri) Kholasae Abaqatul Anwar Page 228 narrated from Fosulul Mohimmah Page 123
14. Kamaluddine Meebadi (Died in 870 Hijri) Kholasae Abaqatul Anwar Page 235 narrated from Al Fawateh
15. Jamalul Mohaddeseen e Shirazi (Died in 1000 Hijri) Kholasae Abaqatul Anwar Page 240 narrated from Al Arbaeen fi Manaqibe Ameerul Momeneen
16. Ibne Katheer e Makki (Died in 1048 Hijri) Kholasae Abaqatul Anwar Page 246-247 narrated from Waseelatul Maal
17. Waliullah e Dahlavi (Died in 1176 Hijri) Kholasae Abaqatul Anwar Page 247 narrated from Qurratul Ainain
18. Ameer Mohammad Sanaani (Died in 1182 Hijri) Kholasae Abaqatul Anwar Page 212 AR Rauzatun Nadeeya
19. Hafiz Shaikh Sulaimane Qundoozi Hanafi(Died in 1294 Hijri) narrated in Yanabiul Mawaddah Vol 2 Page 183

Ibne Talha e Shafaee after narrating Hadees e Tashbeeh writes:

“Prophet with this saying has specified intellect of Hazrate Adam, understanding of Hazrate Nooh, being away from world of Janabe Yahiya and toughness of Janabe Moosa alaihemussalam. In this way Prophet has mentioned the characteristics of prophets in him up to the peak of similarity with the prophets and Messenger of God alaihemussalam”

(Kholasae Abaqatul Anwar Hadees e Tashbeeh Page 204, narrated from Mataalebus Soaal Page 61)

1. **NARRATION OF ABU SAEED E KHUDRI**:

Abu Saeed e Khudri companion of Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

“I was with prophet that Ali alaihissalam came to me , Hazrat saw towards Ali alaihissalam and said:

Arabic Text

Translation:

“Anyone who wants to see Adam in his knowledge, Nooh in his wisdom, Ibrahim in his forbearance then he should see to this man (Ali alaihissalam)”

Hadees e Tashbeeh from Abu Saeed Khudri narrated by Ibne Shaheen (Died in 185 Hijri) Kholasae Abaqatul Anwar, Hadees e Tashbeeh Page 88 narrated from Ketabus Sunnah.

Ibne Shaheen in the eyes of Ahle Sunnah has been attributed with tittles of “Hafiz”,”Mofassir”,”Seqah”,”Ameen” and “Sadooq” Kholasae Abaqatul Anwar Page 88-96

1. **NARRATION OF IBNE ABBAS**:

Ibne Abbas companion of the Holy Prophet sallalLaho alaihe wa aalehi wa sallam says:

“One day prophet was sitting with his companions meanwhile Ali alaihissalam came, as soon as prophet saw Ali alaihissalam Hazrat said:

Arabic Text

Translation:”Any one who wants to see Adam alaihissalam in his knowledge, Nooh in his wisdom and Ibrahim in his forbearance should look to Ali Ibne Abi Talib alaihissalam”

Above narration of Ibne Abbas has been narrated by following three great scholars of Ahle Sunnat

1.Ibne Batta Ukbari (Died in 387 Hijri)( Kholasae Abaqatul Anwar Page 96, narrated from Kefayatut Talib Page 121)

2. Mohammad Bin Yusuf Al Ganji As Shafaii (Died in 658 Hijri) (Kholasae Abaqatul Anwar Page 210, narrated from Kefayatut Talib Page 121)

3. Mallae Irbali (Died in 570 Hijri) (Kholasae Abaqatul Anwar Page 193, narrated from Waseelatul Mota abbedeen Vol 5 Page 168)

All these three scholars were from the aspect of science of men were reliable, authoritative and their books were considered reliable.

(Kholasae Abaqatul Anwar Page 96-99,193-200,210-211)

 Al Ganji as Shafaee after narrating Hadeese Tashbeeh in his book of Kefayatul Taalib Fi Manaqibe Ali Ibne Abi Talib writes:

“Prophet by considering Ali alaihissalam knowledge like that of Adam Alaihissalam, wisdom of Nooh alaihissalam and forbearance of Ibrahim alaihissalam. Hence Ali alaihissalam was having characteristics of prophets and was adorned with great qualities”

(Kholasae Abaqatul Anwar Page 210, narrated from Kefayatul Taalib Fi Manaqibe Ali Ibne Abi Talib Page 121)

1. **NARRATION BY ABU HURAIRAH**:

Abu Huraira has narrated that:

” Holy Prophet while sitting with his companions said:

Arabic Text

Translation: If you want to see Adam alaihissalam in his Knowledge, Nooh alaihissalam in his mettle, Ibrahim alaihissalam in his creation, Moosa alaihissalam in his supplications, Isa alaihissalam Sunna and Mohammad sallalLaho alaihe wa aalehi wa sallam gift and forbearance then you should see the one who is coming”

Than people to see that person raised their necks and the person who came was Ali Ibne Abi Talib alaihissalam.

Hadees Tashbeeh from Abu Huraira was narrated by

1. Yaqoote Hamavi (Died in 543 Hijri) (Moajamul Adibba Vol 5 Page 2342)
2. Ibne Abil Hadeed Moatazeli (Died in 656 Hijri) (Sharhe Nahjul Balaga Vol 9 Page 168)
3. Shaikh Sulaimane Qundoozi Hanafi (Died in 1294 Hijri) (Yanabiul Mawaddah Vol 1 Page 363)

(Kholasae Abaqatul Anwar Page 53-56)

Hamavi has narrated this hadees from Abdur Razzak e Sanaani, from Mamar, from Zohri and from Saeed Ibne Mosayyab with the chain of Abu Hurairah (These four scholars of Ahle Sunnat are considered as great and reliable narrators of traditions) (Kholasae Abaqatul Anwar Page 31-49)

Samar Qandi and Ibne Abil Hadeed have considered this hadees from great Ahle sunnat scholar Ahmad Ibne Hambal (Yanabiul Mawaddah Vol 1 Page 363)

1. **NARRATION BY ANAS IBNE MAALIK:**

Abu Hatim e Raazi with his own authority narrated from Anas Ibne Maalik

“In one of the house of Makkah we were discussing about Hazrat Ali alaihissalam that Holy Prophet sallalLaho alaihe wa aalehi wa sallam came to us and said:

“Arabic Text

Translation: O people anyone who wants to see Knowledge of Hazrat Adam Alaihissalam, understanding of Nooh alaihissalam, forbearance of Ibrahim alaihissalam, hardness of Moosa alaihissalam, being away from materialistic World, beauty of Mohammad, trust worthiness of Jibraeel, brightening of stars, Rising of Sun and Shining of the Moon of the month then he should raise his neck and see this man, and pointed out to Hazrat Ali alaihissalam

(Kholasae Abaqatul Anwar Page 82, narrated from Zainul Fata Be Tafseer e Hal Ata)

Following Ahle Sunnat scholars have narrated this tradition from Anas Ibne Malik

1.Ibne Maghazeli (Died in 483 Hijri) (Kholasae Abaqatul Anwar Page 128, narrated from Manaqibe Ali Ibne Abi Talib Page 212)

2.Asemi (Died in sixth Century Hijri) ((Kholasae Abaqatul Anwar Page146, narrated from Al Fata Be Tafseer e Hal Ata)

3. Ibrahim e Wasabi Yamani (Died in tenth century Hijri) ((Kholasae Abaqatul Anwar Page 237, narrated from Al Iktefa Fi Manaqebil Kholfa)

4. Mirza Mohammad Badkheshani (Died in Eleventh Century Hijri) ((Kholasae Abaqatul Anwar Page 242, narrated from Miftahun Naja Fi Manaqibe Aale Aba)

Asemi writes in the sermon of his book Zainul

 Fata Be Tafseere Surae Hal Ata:

“Then in Ali Ibne Abi Talib alaihissalam similarity with our father Hazrate Adam Alaihissalam and other prophets are included, prophets from among them first Adam then Nooh then Ibrahim Khalil then Yusuf Siddique then Moosa Kalim then Dawood mighty then Sulaiman thankful then Ayyub patient then Yahiya Bin Zakariah and Isa Roohullah and at the end Holy Prophet sallalLaho alaihe wa aalehi wa sallam all these reminds us that Ali has got qualities of prophets and we have tradition----------- narrates Hadees e Tashbeeh”

(Kholasae Abaqatul Anwar Page 146)

6.**NARRATION OF JABIR IBNE ABDULLAH ANSARI**:

Jabir Ibne Abdullah Ansari the great companion of prophet is also one of the narrator of Hadees E Tashbeeh. Sayed Ali Hamadani (Died in 776 Hijri) is leader of Irfan of Ahle Sunnat, Hamadani has been praised in the statements of great scholars of Ahle Sunnat (Kholasae Abaqatul Anwar Page 222-224) has narrated this tradition from Jabir Ibne Abdullah Ansari in this way:

“Arabic Text

Translation: Anyone who wants to see owe of Israfeel position of Mikaeel, greatness of Jibraeel, compromising nature of Adam, goodness of Nooh, Nearness with Allah of Ibrahim, grief of Yaqoobe, Beauty of Yusuf, supplications of Moosa, patience of Ayyub, being away from worldly affairs of Yahiya, methods of Isa, piousness of Yunus and good creation of Mohammad sallalLaho alaihe wa aalehi wa sallam then he should see Ali Ibne Abi Talib alaihissalam because in him are Ninety qualities of prophets, which is gathered only in him and not in anyone else”

Sayed Hamadani has brought all those Ninety qualities in his book JAWAHERUL AKHBAR

7.**NARRATION OF HARITH E HAMADANI**:

Harith e Hamadani flag holder of Hazrat Ali alaihissalam also has narrated Hadees e Tashbeeh, Harith says:

“Prophet in front of his own companions said:

Arabic Text:

Translation: I wish to show you a person who possess Adams knowledge, Noah’s understanding and Ibrahim’s wisdom.

 It was just a time that Ali entered, Abu Bakr said: O prophet are you comparing someone with three of descended prophets? Salute to that person who is he?

 Prophet replied: Do you not know him? Abu Bakr said: Allah and his messenger knows better.

Prophet said that person is Abul Hasan Ali Ibne Abi Talib

Abu Bakr said: Good, Good O Abul Hasan from where these qualities were found?”

Following scholars of Ahle Sunnat have narrated this tradition of Harith Hamadani:

1.Ibne Mardwayhe Isfahani (Died in 410 Hijri) (Manaqibe Ali Ibne Abi Talib by Ibne Mardwayhe Page 147)

2.Khatibe Khwarazm (Died in 569 Hijri) ((Kholasae Abaqatul Anwar Page 109, narrated from Manaqibe Khwarazm page44-45)

3.Shahardar Daylami (Died in 558 Hijri) narrated from Ibne Mardwayhe

4.Abu Hamid Salehani (Died in sixth or seventh Hijri) (Kholasae Abaqatul Anwar Page 200, narrated from Tauzeehud Dalael)

Ibne Mardwayhe and Salehani they both are among the great scholars and narrators of tradition of Ahle Sunnat

**QUOTING HADEES E TASHBEEH IN THE FORM OF “INFALLIBLE SUBMISSION”:**

Although the fame of Hadees e Tashbeeh is so such that narrators have mentioned even without narrating all the chain because narration of it in the eyes of narrators are so reliable that he does not need the chains to be narrated, this type of traditions are called “IRSAL E MUSALLAM”

So many scholars of Ahle Sunnat have narrated Hadees e Tashbeeh in their books as “IRSAL E MUSALLAM”, few among them are as follows:

1.Abu Naeem e Isfahani (Died in 430 Hijri) (Kholasae Abaqatul Anwar Page 114-124)

2.Azzuddin e Eaji (Died in 756 Hijri) (Al Mawaqife

 Vol 3 Page 276)

3.Saadud Deen Taftazani (Died in 792 Hijri) (Sharhul Maqasid Vol 2 Page 300)

All these scholars of Ahle Sunnat are considered as those who have known perfectly the believes of Ahle Sunnat

As for example , Mohammad Sadrul Aalim (Died in tenth or eleventh Hijri) narrates from Abu Naeem Isfahani Hadees e Tashbeeh in the following words in three ways of “IRSALE MUSALLAM” that Holy Prophet sallalLaho alaihe wa aalehi wa sallam said:

Arabic Text:

Translation: Anyone who wants to see Adam in his knowledge, Nooh in his understanding and Ibrahim in his nearness to Allah should see Ali Ibne Abi Talib alaihissalam

(Kholasae Abaqatul Anwar –Hadees e Tashbeeh Page 114, narrated from Maarejul Ula)

**HADEESE TASHBEEH IN THE COUPLET OF POETS**

There are number of poets who have brought Hadees e Tashbeeh in their couplets in Arabic and Persian language, we here are narrating three poets with their couplets

1. **MOFAJJA BASARI** (Died in 327 Hijri)

Mohammad Bin Ahmad Bin Obaidullah, known by MOFAJJA was writer and poet of Basra has placed Hadees e Tashbeeh in his couplets. Yaqoote Hamavi while explaining his life history says:

“Ode of the “essence of similarity” (ZATUL ASHBAH) is from him, and is given this name because poet has used Hadees e Tashbeeh in it, a tradition which has been narrated by Abdur Razzaq from Moammar, from Zohri from Saeed bin Mosayyab from Abu Horaira” (Moajamul Adibba Vol 5 Page 2342)

Some couplets from Qaseedae Mofajja:

Arabic Text:

Translation:

1. O the one who is saying bad to me because of love of Ali, get stand up and proceed to the hell
2. Do you ironically criticize the best of creatures?

And getting away far from right path

1. Who is in the middle age, youth, infancy, suckling and embryonic milk are like prophets
2. In the knowledge he is similar to Adam, he has knowledge of the description of names and nick names
3. He is the same who rescued the ship of Nooh and all those who were in it, and the ship got rescued on top of mountain of Judi

(Moajamul Adibba Vol 5 Page 2342-2343)

1. **ODE GAZNAVI** (Died in 525 Hijri):

A well-known Aarif by the name of Sanaa Ghaznavi has used Hadees e Tashbeeh in his ode of “Hadeeqatul Haqeeqah” while praising Hazrate Ameerul Momeneen alaihissalam in the poem:

1. It was a world like Nooh Estach, it was a world with such a wide soul
2. His hart was world of meanings, words of him were water for leaving

(Ostakh: yagane loghat namae dah khoda)

 3.**ATTARE NEESHAPURI (**Died in 628 Hijri):

 Shaikh Fare dud Deen Attar Neeshapuri while reciting tragedy of sorrow referred the content of Hadeese Tashbeeh in couplets:

1.O the son who is not aware of Ali, learn “Ayn”,” Lam” and “Ye” from Ali.

2. Holy Prophet said, Adams Knowledge is in you, understanding of Nooh and the forbearance of Ibrahim is also in you

3. Piousness of Yahiya and Moose’s nearness, who does not know that braveness in religion is Ali

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 336)

**SCHOLARS WHO NARRATED HADEES E TASHBEEH:**

Great Scholars and writers of Ahle Sunnat in different centuries, in different text and with different chain of narrators have narrated Hadeese Tashbeeh from Holy Prophet sallalLaho alaihe wa aalehi wa sallam, and in their narration they have researched and included in their own poems, following are list of Scholars with their corresponding centuries in which they have leaved:

**THIRD CENTURI HIJRI:**

1. Abdur Razzak Sanaani (Died in 211 Hijri)
2. Ahmad Bin Hambal (Died in 241 Hijri)
3. Abu Hatim Raazi (Died in 277 Hijri)

**FOURTH CENTURI HIJRI:**

1. Ibne Shaheen (Died in 385 Hijri)
2. Ibne Bettye Okbari (Died in 387 Hijri)

**FIFTH CENTURI HIJRI:**

1. Hakime Nishapuri (Died in 405 Hijri)
2. Ibne Mardwayhe Isfahani (Died in 410 Hijri)
3. Abu Naeem Isfahani (Died in 430 Hijri)
4. Abu Bakr Baihaqi (Died in 458 Hijri)
5. Ibne Maghazeli (Died in 483 Hijri)
6. Hakime Hashkani (Died in 490 Hijri)

**SIXTH CENTURI HIJRI:**

1. Shairwaih Daylami (Died in 509 Hijri)
2. Aasmi
3. Abul Fatah e Natanzi
4. Sanai Ghaznavi (Died in 525 Hijri)
5. Ibne Asakar (Died in 571 Hijri)
6. Shaherdar Daylami (Died in 558 Hijri)
7. Khatibe Khwarazm (Died in 569 Hijri)
8. Malla Irbali (Died in 570 Hijri)
9. Abul Khair Hakemi (Died in 590 Hijri)

**SEVENTH CENTURI HIJRI:**

1. Fakhre Raazi (Died in 606 Hijri)
2. Abu Hamid Salehani
3. Ibne Talha Shafaee (Died in 652 Hijri)
4. Ibne Abil Hadeed (Died in 656 Hijri)
5. Ganjiye Shafaee (Died in 658 Hijri)
6. Mohibuddine Tabari (Died in 694 Hijri)

**EIGTH CENTURI HIJRI**:

1.Shaikhul Islam Hamuee (Died in 722 Hijri)

2. Azududdine Eijee (Died in 756 Hijri)

3. Sayed Ali Hamadani (Died in 776 Hijri)

4. Saadud Deen Taffeta zany (Died in 792 Hijri)

5. Noorud Deen Jafar bin Salaar

**NINTH CENTURY HIJRI**:

1. Shahabud Deen Ahmad
2. Male Kul Ulema Hindi (Died in 839 Hijri)
3. Ibne Sabbagh e Maleki (Died in 855 Hijri)
4. Kamalud Deen Maibadi (Died in 870 Hijri)
5. Safooriye Shafaee (Died in 894 Hijri)

**TENTH CETURI HIJRI**:

1. Ibrahim Wasabi
2. Jamalud Deen Shirazi (Died in 1000 Hijri)

**ELEVENTH CENTURY HIJRI:**

1. Ibne Katheer Makki (Died in 1047 Hijri)
2. Mirza Mohammad Badakhshan

**TWELTH CENTURY HIJRI:**

1. Mohammad Sadrul Aalim, Author of Book Maarejul Ela
2. Waliullah Dahlavi (Died in 1176 Hijri)
3. Mohammad Sanaani (Died in 1182 Hijri)

**THIRTEEN CENTURI HIJRI**:

1. Ajeeli Shafaee (Died in 1233 Hijri)
2. Waliullah Lackhnavi
3. Shaikh Sulaiman Qundoozi Hanafi (Died in 1293 Hijri)

**TOTAL 46 SCHOLARS**

 **CONCLUSION:**

Hadees e Tashbeeh in the books of Ahle Sunnat has been narrated from Holy Prophet sallalLaho alaihe wa aalehi wa sallam. This Hadees has not only been narrated by great companions of prophet like

1. Jabir Ibne Abdullah Ansari

2.Abu Saeed Khudri

3.Ibne Abbas

4.Anas Bin Maalik

5.Abu Huraira

6. Abul Hamarah

But also narrated by followers of companions of prophet like:

1. Harith e Hamadani
2. Saeed Bin Mosayyab
3. Ibne Shahab Zohri

And from them Great Sunni Scholars and authors since third century hijri till thirteen century hijri forty six in numbers have narrated hadith Tashbeeh.

**MESSAGE OF HADEES E TASHBEEH**

1. **EQUALITY WITH PROPHETS**:

The combination of words in Hadees e Tashbeeh conveys meaning of Equality

Actual sequence “Anyone who wishes to ------- see” points out that to look at a person is not same as to whom it is not order, this words are like those which is said: Anyone who want to see a best person in the city should see, nobody can deny that in these words there is no similarity, means it cannot be said that the one whom it was ordered to see was not the best person of the city instead he is similar to the best person, in this talk it is not only said about the person that he is the best person but also it means that the person about whom it is said is the best person of the city

Yes, because in this hadees this identity and objectivity is not possible, the closest meaning, i.e equality is meant. Hence meaning of this hadees is this that anyone who wants to see Adam and want to see his knowledge should see Ali Ibne Abi Talib alaihissalam, because Ali in knowledge is equal to Adam and all knowledge’s which were around Adam Ali is equal to him or possessor of it. The other features mentioned in hadees are the same. Hence it is clear that similarity or equality is in only qualities otherwise the prophetic words will fall from the rhetoric it deserves

What comes to mind from similarity is, equality only.

From the sentence “Zaid in knowledge, or in beauty, or in wealth is like Umar” we understand that equality between Zaid and Umar is explained in this sentence and everyone who listen to it understand that qualities between Zaid and Umar are attributed and they are similar in both of them and will not reject the same. Likewise, a situation when similarity does not remain in both of them is when Zaid is not knowledge is not equal to Umar and they cannot be said equal, in other words if Zaid is not equally beautiful to Umar it can be said Zaid is not as beautiful as Umar. Hence with all of this what comes in mind is similarity between them is in qualities.

Scholars in scholarly discussion says: “KAZA FIL AYATIL KARIMAH” means like this is said in this Ayat of Quran or “KAZA FIL HADEESISH SHAREEF” means like this in that hadees. Scholars when they argue with tradition says: Muslim also has reminded like this or Bokhari also has narrated like this and whenever their discussions are about act of Islam they may say Shafaee has said like this or Abu Hanifa also has said like this--------.

It cannot be denied that they in their talks wants to show similarity and equality and what comes in mind of listeners is if complete similarity does not exist speaker would have not brought as a argument of him, hence the similarity with Imam and prophets has come in Hadees e Tashbeeh is of same type and in this hadees proves complete qualities of prophets are compared with Ali alaihissalam

**SIMILARITY BROUGHT IN AYATS OF QURAN:**

We read in Surae Ahqaf (46) Ayat 35 that Allah subhanahu wa taala says:

Arabic Text:

Translation: “Have patience like great messengers had patience”

It is clear that with this patience of our prophet is brought similar to other great messengers not that patience of our prophet was lesser than others

Prove of Equality in Hadeese Tashbeeh is that which explainer of Ayat were brought for patience from this Abu’s Saood Mufassir Ahle Sunnat says: In this Ayat conditional answer is deleted. Whenever the disbelievers end up as mentioned above , then be patient over the hardships that befall them, because messengers are steadfast and have patience because you are among them but of high ranks than them.

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 335, narrated from Irshadul Aqlus Salim Vol 8 Page 90)

1. **SUPERIORITY FROM OTHER PEOPLE OF NATION:**

Other message of Hadees e Tashbeeh is the superiority of Hazrate Ameerul Momeneen alaihissalam over other people of the nation of Holy Prophet sallalLaho alaihe wa aalehi wa sallam. Because as per this Hadees Hazrat Ali alaihissalam knowledge is equal to Hazrate Adam alaihissalam, understanding of him is equal to Nooh alaihissalam, forbearance is equal to that of Ibrahim alaihissalam, toughness is equal to that of Hazrat Moosa alaihissalam, piety is equal to that of Hazrat Esa alaihissalam, patience is equal to that of Hazrat Ayyub alaihissalam. It is clear that a person who possess knowledge of Hazrat Adam alaihissalam, understanding of Hazrat Nooh alaihissalam, forbearance of Hazrat Ibrahim alaihissalam, toughness of Hazrat Moosa alaihissalam, piety of Hazrat Esa alaihissalam, patience of Hazrat Ayyub alaihissalam is superior to those who do not possess these attributes. And this personality possessing all these attributes in the whole nation of Hazrat Mohammad sallalLaho alaihe wa aalehi wasallam is only Hazrat Ali alaihissalam only and no one else.

Ameer Mohammad Sanaani, (Died in 1182 Hijri) well known scholar of Ahle Sunnat after narrating Hadees Tashbeeh from Abul Hamra and Ibne Abbas emphasized that the seal of the prophet Hazrate Mohammad sallalLaho alaihe wa aalehi and writes at the end wa sallam has ascribed these qualities of prophets i.e knowledge of Hazrat Adam alaihissalam, understanding of Hazrat Nooh alaihissalam, forbearance of Hazrat Ibrahim alaihissalam, toughness of Hazrat Moosa alaihissalam, piety of Hazrat Esa alaihissalam, patience of Hazrat Ayyub alaihissalam to Ali alaihissalam , these are most complete status which Ali alaihissalam has got it because knowledge of prophets are without any defect, understanding of them is complete understanding, their piety is of highest degree, their ability is of greatest capability, it is sufficient to understand a person that Allah has showered these many qualities to him and prophet was aware that Allah has completed the personality of Ali alaihissalam with these many qualities and then he said anyone who wants to see the qualities of these many prophets in a single man like in their life he should see Ali Ibne Abi Talib alaihissalam”

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 314-318, narrated from Rauzatun Nadeeya)

**CONFESSION OF SUPERIORITY OF ALI ALAIHISSALAM BY ABU BAKR CONSIDERING HADEES E TASHBEEH :**

In the narration of hadees Tashbeeh by Harith Hamadani it has come:

Prophet sallalLaho alaihe wa aalehi wa sallam himself said while he was with a group of companions

“I want to show you Knowledge of Adam, understanding of Nooh and wisdom of Ibrahim” with in no time Hazrat Ali alaihissalam entered in the gathering, Abu Bakr said:

“O prophet are you comparing one person with three prophets send by Allah?”

Salute to that person O prophet who is that person

Prophet sallalLaho alaihe wa aalehi wa sallam said: Do you not recognize that person?

Abu Bakr said Allah and His prophet know better that who is he?

prophet sallalLaho alaihe wa aalehi wa sallam said: that person is Abul Hasan Ali Ibne Abu Talib alaihissalam

Abu Bakr said: Good, Good O Abul Hasan from where you got these similarities?”

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 319, narrated from Manaqibe Khwarazm Page 44-45)

In this tradition there are two important points:

One is an open acceptance of Hadees Tashbeeh for Imams and prophets by Abu Bakr

Second is confirmation of Abu Bakr for the statements of Holy Prophet and is considered in positive sense that Abu Bakr considered this hadith for equality because he asked prophet you are comparing one person with qualities of three messengers send by Allah, because QIYAS in Persian is used for showing equality with other

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 321, narrated from At Taritatu, Page 78, Sehahe Johari, MA wade Qaise wa Qaise, Al Qamoosul Moheet & Maddaye Qaise)

Over and above that Abu Bakr asked Ali alaihissalam

Persin Text

“from where you got these similarities?” shows that he has considered equality in this tradition because he was thinking it is not existing in the Imam, this itself is again proof of superiority of Hazrat Ali alaihissalam because the words of prophet were testified by Abu Bakr. Hence Similarity of a person with prophets is sign of superiority of him.

**SUPERIORITY OF HOLY PROPHET OVER OTHER PROPHETS IN QURAAN:**

In Quran there are verses that after mentioning the names of a number of prophets and their characteristics, God commands the Holy Prophet

Arabic Text:

Translation: Than follow their guidance (Surae Ana am Ayat number 90)

Great scholars have proved the superiority of Holy Prophet sallalLaho alaihe wa aalehi wa sallam over other prophets with this Ayat of Quran, Fakhre Raazi in explanation of above Ayat writes:

“Scholars have proved superiority of Holy Prophet sallalLaho alaihe wa aalehi wa sallam over other prophets with this Ayat only. Allah subhanahu wa taala has taken name of each one of prophets with their special qualities with this reason that all of these qualities were available in our prophet sallalLaho alaihe wa aalehi wa sallam alone and ordered them to follow Mohammad sallalLaho alaihe wa aalehi wa sallam, and when Allah has ordered like this it is not possible that Hazrat also leave any chance in performing his own duties. Therefore, it is proved that what the prophets were commanded to achieve, he has achieved while such a thing is proved that whatever good qualities in all other prophets were scattered were collected in prophet Mohammed sallalLaho alaihe wa aalehi wa sallam alone and that is why such order was issued by Allah to follow is obligatory and hence he is superior to all other prophets”

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 306-310, narrated from Mafateehul Ghayb Vol 13, Page 69-71, Also in Tafseer Neeshapuri Vol 7, Page 185, As Serajul Muneer Vol 1 Page 435)

Scholars have concluded with this Ayat that our prophet is superior to all other prophets, Hadees Tashbeeh also proves superiority of our master Hazrat Ameerul Momeneen Ali Ibne Abi Talib alaihissalam over prophets, actually proving superiority of Ali alaihissalam over prophets on the basis of Hadees Tashbeeh is easier than proving superiority of Holy Prophet over other prophets, because if following of prophets to Holy is his superiority as has been pointed out earlier than superiority of Ali alaihissalam over other prophets is proved in a better way

Other than this to argue on the basis of this Ayat needs a preface:

First: When the Messenger of Allah finds obedience to the command, it is impossible for him to leave the command to follow.

Second: The guidance of the previous prophets means all the good qualities that belong to each of them.

Third: Following of Holy Prophet of previous prophets does not becomes hurdle in proving superiority of Holy Prophet. However, in the Hadees Tashbeeh does not require any of these preliminaries, and the Hadees itself proves the characteristics of the previous prophets for the IMAM without any preamble

Yes, while arguing with Ayat it has been reminded that Holy prophet is the center of all qualities of previous prophets which were scattered and that was the point in proving his superiority over all other prophets. Hadees Tashbeeh with same reasons proves superiority of Ali alaihissalam over prophets except Holy Prophet and with this Ali alaihissalam is superior most in the nation of Mohammad sallalLaho alaihe wa aalehi wa sallam

**CONFESSION OF IBNE TAYMIYYAH FOR SUPERIORITY OF A PERSON WHO IS SIMILAR TO HOLY PROPHET:**

Ibne Taymiyyah (Died in 728 Hijri) is from the scholars of Ahle Sunnat who is an open enemy of Shia, spoke about the similarity and Khelafat in this way:

“Holy Prophet is seal of good peoples and most similar people are superior to others who are not like this. The Caliphate is the successor of prophecy and not kingship.

In this way anybody who is successor of prophet and sits at the place of him should be very much similar to him. And most similar person to prophet is superior to others, hence anyone who becomes prophet’s successor should be more similar and most similar is superior i.e Khalifa should be the most similar person to prophet”

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 322, narrated from Minhajus Sunnah Vol 8 Page 228)

In this please pay attention to the sentence” most similar person to prophet is superior to others” is concluded rightly and is correct, because there is no doubt that Holy Prophet is superior most of the people, and most similar person to the most superior will br superior to others.

Hadees Tashbeeh is actually a right and true way of choosing caliphate, because Ameerul Momeneen is the most similar to Holy prophet that all other three caliphs and anyone who is most similar will be superior, hence Ali alaihissalam was most superior to other three.

Think about this:

“Anybody who is successor of prophet and sits at the place of him should be very much similar to him. And most similar person to prophet is superior to others”

But those who took in their hand the leader ship of Muslims after the prophet without permission of Allah and without satisfaction of prophet were actually cannot be accounted as successor of prophet, talking their similarity with prophet does not have any meaning. Hadees Tashbeeh points out that most similar person to prophet was Ali alaihissalam and as per saying of Ibne Taymiyyah most similar person to prophet is superior to all other people, then Ali alaihissalam is superior to everyone and he is only rightful candidate of successorship

Similarly, if condition for successorship of prophet works out to be this that similar most of prophet is the correct successor than successor should also be infallible and all three caliphs were not infallible.

1. **INFALLIBLETY:**

**COMPARING NON INFALLIBLE WITH INFALLIBLE IS NOT CORRECT**

Without any doubt, similarity of Ameerul Momeneen alaihissalam with prophets and finding him superior to them proves his infallibility and if it was not like that prophet would have not said these statements Subooki writes about this:

Zahbi says, “Alqama has said Abdullah Ibne Mas’ud resembles the Prophet in his appearance”, but I keep quiet about Ibne Mas’ud because I don’t dare to show anyone similar with Prophet and does not consider anyone’s good deed to compare with Prophet, Finally what I am happy about is to say that Abdullah followed him only in what he had taken from God Almighty and not in everything because Ibne Mas’ud is not based on being like the seal of the Prophet, and neither honest nor even that Allah choose him as his friend”

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 324, narrated from Tabaqat ush Shafeiya Vol 2 Page 296)

Just see Taj Uddin Subki does not consider correct to compare Ibne Mas’ud and Abu Bakr with Prophet, according to this if Hazrat Ameerul Momeneen would have not been infallible Hazrat would have not said about him the qualities of previous prophets because these similarities are not correct without infallibility.

Hence it is clear that the similarity of Ali alaihissalam with previous prophets is clear sign of his being infallible and if at all it would have been possible that similarity of Imam alaihissalam would have been the poetic or virtual similarity then not only Ibne Mas’ud but even First, second and Third Khalifa with all possible harshness and delay would have been made similar to prophet.

**PROHIBITION OF LIKENING SOME NON PROPHET TO PROPHET:**

Considering non- prophet similar to prophet or even comparing conditions of non-prophet to that of prophet in the eyes of scholars of Ahle Sunnat is prohibited.

(Kholasae Hadees e Tashbeeh of Abaqatul Anwar Page 325-331, narrated from Ash Shefa Be Tariff Hoqooqil Mustafa Vol 2 Page 521-529)

As per this if Ameerul Momeneen would have not been infallible like other companions giving similarity with previous prophets to him would have not been correct and would have been wrong.

**CONCLUSION:**

Hadees e Tashbeeh in the eyes of wise people gives clear and evident indication of Ameerul Momeneen qualities are similar to that of prophets mention in the tradition and that which other prophets were possessing individually Hazrat Ali alaihissalam was having collectively, hence Hazrat Ali alaihissalam is superior to all prophets except Holy Prophet sallalLaho alaihe wa aalehi wa sallam. Hazrat Ali Alaihis salam’s superiority over prophets proves his superiority over everyone in the Muslim nation and this is the clear reason that only Ali alaihissalam was entitled to be Khalifa or Imam or successor of Holy Prophet sallalLaho alaihe wa aalehi wa sallam.

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