Imam Ali (A.S.) as Guardian and Successor

The Shias are criticized for saying that the Prophet Muhammad (s) had recommended that the Imamate and the caliphate were for Ali and his sons (a), and that the Prophet's Companions had opposed his testament.

THE ANSWER

Among both Shias and Sunnis it has been established that the Prophet (s) had appointed Ali to be the Caliph and Imam after him. At the Well of Khum (Ghadir Khum), he proclaimed Ali to be his successor in the presence of groups of Muslims coming back from his last Hajj. He made sure that every one heard this in spite of the big crowds on that day. The news had reached everyone and everywhere. The chain of transmission of the news of Ghadir Khum in Sunni books has been uninterrupted and certain.

We have collected 256 sources of the tradition of al Ghadir from the books of our Sunni brothers in our book al-Jami' li Barahin Usulul-I'tiqadaat. We had adequately explained that the tradition clearly meant to appoint Ali as leader and Imam after the Prophet (s). Here we quote it in brief:

Ibn Asaakir said in his book The History of Damascus vol. p.45: Abu Bakr Muhammad bin al-Husayn bin al-Marziqi told us that abul-Husayn Muhammad bin Ali bin al- Muhtadi told us that abul-Hasan Ali bin Umar bin Muhammad bin al-Hasan told us that al-Abbas bin Ahmad told us that Nasr bin Abdur-Rahman abu Sulayman al-Washa' told us that Zayd bin al-Hasan al-Anmati told us that Ma'roof bin Kharbooth al-Makki told us that he had heard from Abut-Tufayl Aamir bin Wathila that Hudhayfa bin Useid said, "When Prophet Muhammad (s) had come back from his last hajj (farewell hajj), he ordered his Companions to stop at some trees which were near each another in the desert. He came and did his prayer under the trees. Then he stood up and said,

'O people, Allah the Most Kind the Omniscient has told me that no apostle lives to more than half the age of him who had preceded him. I think I am about to be called (die) and thus I must respond. I am responsible and you are responsible, then what do you say?' They said, 'We witness that you have informed, advised and striven. May Allah bless you.' He said, 'Do you not bear witness that there is no god but Allah and that Muhammad is His servant and Apostle, and that His Heaven is true, His Hell is true, death is true, the Resurrection after death is true, that there is no doubt that the Day of Judgment will come, and that Allah will resurrect the

dead from their graves?' They said, 'Yes, we bear witness'. He said, 'O Allah, bear witness.' Then he said, 'O people, Allah is my Lord and I am the lord of the believers. I am worthier of believers than themselves. Of whomsoever I had been Gurdian, Ali here is to be his Guardian. O Allah, be a supporter of whoever supports him (Ali) and an enemy of whoever opposes him.' Then he said, 'O people, I will go ahead of you and you will arrive at my Pond (in Heaven) which is wider than the distance between Basra and San'a. It has receptacles as numerous as the stars, and two cups of gold and two of silver. I will ask you about the two weighty things that I have left for you when you come to me to see how you dealt with them. The greater weighty thing is Allah's book-the Holy Qur'an. One end is in Allah's hand and the other is in your hands. Keep it and you will not deviate. That other weighty thing is my family and my descendents. The Most Kind the Omniscient had told me that both of them, would not separate until they come to my Pond."

The aforementioned account has been a summary of the tradition. We will now cite some of its sources along with the names of the Companions who had heard it from the Prophet (s), as quoted from the books of our Sunni brothers. After omitting names that have been repeated the following is what we have gathered from their books:

1) Narrated by Zathan, from thirteen persons, mentioned in (Ahmad's book Musnad) vol. 1 p. 84.

2) Ziyad bin Abu Ziyad, from twelve persons, who had fought in the battle of Badr. (Ahmad's Musnad) vol. 1 p. 88.

3) Sa'id bin Wahhab, from five or six persons (an-Nassa'i's book al-Khasa'is), p. 21 and Ahmad's Musnad vol. 5 p. 366.

4) Sa'id bin Wahhab, from six persons - Al-Khasa'is p. 26 and 40.

5) Sa'id bin Wahhab, from six persons in The History of Damascus, vol. 2 p. 28.

6) Sa'id bin Wahhab, from thirteen persons-Majma'uz-Zawayid, vol. 9.

7) Sa'id bin Wahhab and Zayd bin Yathigh, from twelve persons- Musnad, vol. 1 p. 118.

8) Sa'id bin Wahhab and Zayd bin Yathigh, from some persons- Kifayat at-Talib, p. 18.

9) Zayd bin Yathigh, from six persons- Al-Khasa'is, p. 26. 10) Amr Dhi Mur, Sa'id bin Wahhab and Zayd bin Yathigh, from thirteen persons-The History of Damascus, vol. 2 p. 18.

11) Amr Dhi Mur and Sa'id bin Wahhab, from six or seven persons- The History of Damascus, vol. 2 p. 19.

12) Sa'id bin Wahhab and Abd Khayr, from some persons-The History of Damascus, vol. 2 p. 20.

13) Zayd bin Arqam, from sixteen persons-Musnad, vol. 5 p. 370.

14) Abut-Tufayl, from many persons-Musnad, vol. 4 p. 370

15) Abut-Tufayl, from thirty persons- Musnad, vol. 4 p. 370.

16) Abut-Tufayl, from seventeen persons- Al-Isaaba, vol. 4 p. 156.

17) Abu Zumayla, from some persons- (Ibn abul-Hadid's book, Sharh Nahjul-Balagha).

18) Abdur-Rahman bin Abu Leyla, to twelve people- Musnad, vol. 1 p. 118.

19) Abdur- Rahman bin Abu Leyla-The History of Damascus, vol.2 p. 9.

20) Also Abdur-Rahman bin Abu Leyla-The History of Damascus, vol.2 p. 9.

21) Amr bin Sa'd, from six persons- Al-Khasa'is, p. 21.

22) Umayra bin Sa'd, from twelve persons- Hilyatul-Awliya', vol. 5 p. 26.

23) Umayra, from eighteen persons-The History of Baghdad, vol. 2 p. 13.

24) Umayra, to eight-The History of Baghdad, vol. 2 p. 13.

25) Amr Dhi Mur, to some persons- Al Khasa'is, p. 40.

26) Abu Qulaba, to more than ten people- Al-Kuna wa al-Asma', vol. 2 p. 61.

27) Abu 'Ishaq as-Subay'i, from more than ten people- Mushkil ul-Athar, vol. 2 p. 307.

28) Abu Hurayra, Anas and Abu Sa'id, from nine persons and others besides- Majma'uz-Zawa'id, vol. 9 p. 708.

29) Umar bin Abdul-Aziz, from some persons- Hilyatul-Awliya', vol. 5 p. 364.

30) Abd Khayr, Amr Dhi Mur and Habbatul-Urani, from twelve people- Ibnul-Maghazili's Manaqib p. 20.

31) Al-Asbagh bin Nabata, from some persons- Al-Isaaba, vol. 4 p. 80.

32) Riyah bin al-Harith, from some of the Ansar- Musnad, vol. 5 p. 419.

33) Riyah bin al-Harith, from some people- Musnad, vol. 5 p. 419.

34) Salama, abu at-Tufeil from Hudhayfa bin Useid al-Ghifari- Ahmad's Manaqib.

35) Salama from Hudhayfa bin Usayd, at-Tirmidhi's Sahih, vol. 13 p. 165, The History of Damascus, vol. 2 p. 45.

36) Ma'ruf, from Hudhayfa bin Usayd al-Ghifari.

37) As'ad bin Zurara, from his father- Muwazihul-Awham, vol. 1 p. 91.

38) Isa bin Talha, from Talha bin Abdullah- Al-Kafı ash-Shafı, p. 95.

39) Sa'd bin Abu Waqqas-The History of Damascus, vol. 2 p. 53.

40) Umar bin al-Khattab-The History of Damascus, vol. 2 p. 80.

41) Malik bin al-Huwayrith-The History of Damascus, vol. 2 p. 80.

42) Habashi bin Junada- Al-mu'jam ul- Kabir, p. 127.

43) Amr Dhi Mur- Al-Bidayah wa an-Nihayah, vol. 5 p. 210.

44) Abdullah bin Bamil- al-Isaaba, vol.2 p. 374.

45) Talha- Al-Kafı ash-Shafı, p. 95.

46) Habba bin Juwayn al-Urani- Usdul-Ghaba, vol.1 p. 376.

47) Hamid bin Imara- Majma'uz-Zawa'id, vol.9p. 107.

48) Bishr bin Harb, from Jarir- Al-Mu'jam ul-Kabir of At-Tabarani, p. 127.

49) Hamid at-Tawil, from Anas-Ibnul- Maghazili's Manaqib.

50) Sa'd bin Malik- Mustadrak us-Sahiheyn, vol.3 p. 116.

51) Abul-Hamra'- Arjah ul-Matalib, p. 581.

52) Musa bin Ayyub, from Abu Hurayra-The History of Baghdad, vol.8 p. 290.

53) Al-Bazzar, from Abu Hurayra- Al-Khawarizmi's Manaqib, p. 94.

54) Ibrahim bin al-Husayn, from Abu Hurayra-The History of Damascus, vol.2 p. 72.

55) Abu 'Ishaq al-Khitabi, from Abu Hurayra, Vol.2 p. 74.

56) Mansur bin abul-Aswad, from Abu Hurayra-…. vol.2 p. 74.

57) Abu Ya'la, from Abu Hurayra-The History of Damascus, vol.2p. 74.

58) Abdullah bin Adiy, from Abu Hurayra-The History of Damascus, vol.2 p. 75.

59) Habshun, from Abu Hurayra-The History of Damascus, vol.2p. 75.

60) Ali bin Shu'eib, from Abu Hurayra-The History of Damascus, vol.2 p. 76.

61) Ad-Daqqaq, from Abu Hurayra-The History of Damascus, vol.2 p. 77.

62) Samra bin Jundub-The History of Damascus, vol.2 p. 71.

63) Shuriet bin Anas-The History of Damascus, vol.2 p. 72.

64) Abu Leyla bin Sa'id- Al-Jarh wet-Ta'dil, vol.4 p. 431.

65) Qubaysa, from Jabir bin Abdullah-The History of Damascus, vol.2 p. 65.

66) Qubaysa, from someone else-The History of Damascus, vol.2 p. 63.

67) Muhammad bin al-Munkadir, from Jabir bin Abdullah-The History of Damascus, vol.2 p. 65.

68) Abu Salama, from Muhammad bin al- Munkadir- Ibnul- Maghazili's Manaqib, p. 25.

69) Abdullah bin Muhammad bin Aqil, from Muhammad bin al- Munkadir- Kifayatu at-Talib, p. 14.

70) Abdullah bin Muhammad bin Aqil, from someone else- The History of Damascus, vol.2 p. 62.

71) Abdur-Rahman bin Bahman-The History of Damascus, vol.2 p. 63.

72) Ibn Abbas bin Burayda- Al Khasa'is, p. 21.

73) From another direction to Ibn Abbas from Burayda,- Al Khasa'is, p. 21.

74) Tawus, from Burayda- Al-Mu'jamu s-Saghir, vol.1 p. 71.

75) From another direction, to Tawus, from Burayda- Hilyatul-Awliya', vol.4 p. 23.

76) Sa'id bin Ubayda, from ibn Burayda, from his father, Ahmad's Musnad, vol. 5 p. 358.

77) Sa'id bin Ubayda from another direction- Musnad, vol. 5 p. 358.

78) Sa'id bin Umayr, from ibn Burayda, from his father- Al Khasa'is, p. 21.

79) Al-Mansur, from his father, from his grandfather, from Ibn Abbas-The History of Baghdad, vol.12 p. 343.

80) Umar bin Maymun, from Ibn Abbas- Musnad, vol.1 p. 331.

81) Aamir bin Wathila- Talkhis ul-Mustadrak, vol.3 p. 109.

82) Aamir bin Wathila from another direction- Al Khasa'is, p. 24.

83) Abdur-Rahman bin Abu Leyla-The History of Baghdad, vol.14 p. 236.

84) Abdur-Rahman bin Abu Leyla from another direction- Ibn Kathir's Tafsir, vol 2 p. 14.

85) Abdur- Rahman bin abu Leyla from a third direction- Tafsir, vol.2 p. 14.

86) Jundu' bin Amr bin Mazin- Usdu l-Ghaba, vol.1 p. 308.

87) Tawus, from his father- Ahmad bin Hanbal's Manaqib, (Manuscript).

88) Abu Leyla bin Sa'id, from his father- Al-Jarh wa at-Ta'dil, vol.4 p. 431.

89) Ya'la bin Murra- Usdu l-Ghaba, vol.3 p. 233.

90) Abu Ayyub- Al-mu'jam ul- Kabir, p. 157.

91) Abu Ayyub from another direction- Usdu l-Ghaba, vol. 5 p. 6.

92) Abu Bastam, Usama's freed slave-The History of Damascus, vol.2 p. 86.

93) Alqama, from Abu Sa'id-al-Bukhari's book The History of Bukhari, vol.2 p. 194.

94) Al-Abdi, from Abu Sa'id- Al-Khawarizmi's Manaqib.

95) Bint Ka'b (Ka'b's daughter) from Abu Sa'id- Al-Bidayah wa an-Nihayah, vol. 5 p. 208.

96) Al-Abdi, from Abu Sa'id- Khawarizmi's Manaqib.

97) Ali bin Khadim, from Abu Sa'id-The History of Damascus, vol.2 p. 69.

98) Abu Ubayd, from Ibn Maymun, from Zayd bin Arqam- Musnad, vol.4 p. 372.

99) Auf, from Ibn Maymun, from Zayd bin Arqam- Al Khasa'is, p. 22.

100) Shu'ba, from Ibn Maymun, from Zayd bin Arqam- The History of Islam, vol.2 p. 196.

101) From another direction to Shu'ba, from Zayd bin Arqam- The History of Damascus, vol.2 p. 42.

102) Ibn Wathila, from Zayd bin Arqam- Mustadrakus-Sahiheyn, vol.3 p. 109.

103) Al-Hakam bin Abu Sulayman, from Zayd bin Arqam- Ibnu l-Maghazili's Manaqib, p. 23.

104) Al-Hasan bin Kathir, from Zayd bin Arqam- Faza'ilu as-Sahaba, of As-Sam'ani, (Manuscript).

105) Yahya bin Ja'da, from Zayd bin Arqam-The History of Damascus, vol.2 p. 41.

106) Abdul-Malik, from Zayd bin Arqam- Ahmad's Musnad, vol.4 p. 370.

107) Atiya al-Aufı, from Zayd bin Arqam-The History of Damascus, vol.2 p. 39.

108) From another direction to Atiya- Musnad, vol.4 p. 370.

109) Abu at-Tufayl, from Zayd bin Arqam- Al Khasa'is, p. 21.

110) From another direction to Abu at-Tufayl, from Zayd bin Arqam- Al-Mu'jamu l-Kabir, p. 127 (Manuscript).

111) From another direction to Abu at-Tufayl, from Zayd bin Arqam- Kifayatu at-Talib, p. 13-14.

112) From another direction to Abu at-Tufayl, from Zayd bin Arqam- ibn Kathir's Tafsir, vol.2 p. 14.

113) Abu Maryam or Zayd bin Arqam- Al-Bidayah wa an-Nihayah, vol.7 p. 348.

114) Abu Surayha or Zayd bin Arqam-The History of Damascus, vol.2 p. 36.

115) Hudhayfa bin Usayd or Zayd bin Arqam- Al-Mu'jamu l-Kabir, p. 157 (Manuscript).

116) Abu Abdullah ash-Shami, from Zayd bin Arqam-The History of Damascus, vol.2p. 38.

117) Abuz-Zuha, from Zayd bin Arqam- Ibnul-Maghazili's Manaqib, p. 20.

118) Zayd's wife, from Zayd bin Arqam- Ibnul-Maghazili's Manaqib, p. 16.

119) Habibu l-Iskafı, from Zayd bin Arqam-The History of Damascus, vol.2 p. 41.

120) Abu 'Ishaq, from Zayd bin Arqam-The History of Damascus, vol.2 p. 41.

121) Yazid bin Talha- Al-Bidayah wa an-Nihayah, vol. 5 p. 108.

122) Abu 'Ishaq as-Subay'i, from al-Bara' bin Aazib- Al-Kuna wa al-Asma', vol.1 p. 160.

123) Abd bin Thabit, from al-Bara' bin Aazib- al-Khawarizmi's Manaqib, p. 93.

124) Al-Bara' bin Aazib from another direction- Fara'idus-Samtein, vol.1 p. 64.

125) Al-Bara' bin Aazib from a third direction- Fara'idus-Samtein, vol.1 p. 65.

126) Al-Bara' bin Aazib from a fourth direction- Ibn Maja's Sunan, vol.1 p. 55.

127) Al-Bara' bin Aazib from a fifth direction- Musnad, vol.4 p. 281.

128) Al-Bara' bin Aazib from a sixth direction- Musnad, vol.4 p. 282.

129) Al-Bara' bin Aazib from a seventh direction- Al-Bidayah wa an-Nihayah, vol. 5 p. 208.

130) Al-Bara' bin Aazib from an eighth direction- Al-Bidayah wa an-Nihayah, vol. 5 p. 208.

131) Al Bara' bin Aazib from a ninth direction- Al-Bidayah wa an Nihayah, vol. 5 p. 208.

132) Al-Bara' bin Aazib from a tenth direction-The History of Damascus, vol.2 p. 48.

133) Al-Bara' bin Aazib from an eleventh direction-The History of Damascus, vol.2 p. 50.

134) Al-Bara' bin Aazib, from another direction-The History of Damascus vol.2 p. 50.

135) Abu 'Ishaq, from al-Bara' bin Aazib and Zayd bin Arqam-The History of Damascus vol.2 p. 52.

136) Hudhayfa bin al-Yaman-al-Hasaqani's Du'atul-Hudat.

137) Ammar bin Yasir-Fara'idus-Samtein vol.1 p. 195.

138) Fatima (Prophet's daughter-peace be upon her)-Arjahul-Matalib p. 448 and 571.

139) Abdullah bin Mas'ud-ibnul-Maghazili's Manaqib p. 23.

140) Amr Dhi Mur, from Imam Ali-Mizanul-I'tidal vol.2 p. 303. The History of Damascus vol.2 p. 30.

141) From another direction to Amr Dhi Mur, from Imam Ali-Fara'idus-Samtein vol.1, p. 67.

142) Abu Maryam and one of Imam Ali's Companions-Ahmad's Musnad vol.1, p. 152.

143) Umar bin Ali, from Imam Ali-Al-Bidayah wa an-Nihayah vol. 5, p. 221.

144) Aamir bin Wathila, from Imam Ali-Khawarizmi's Manaqib, vol.1, p. 41.

145) Salman, from Imam Ali-Khawarizmi's Manaqib, vol.1 p. 41.

146) Zayd bin Wahhab and Abd Khayr, from Imam Ali-Ibn Kathir's Tafsir, vol.2, p. 14.

147) Al-Husayn bin Ali, from Imam Ali-The History of Damascus, vol.2, p. 26.

148) Umar bin Ali, from Imam Ali-The History of Damascus, vol.2 p. 28.

149) Abu at-Tufayl, from Imam Ali-The History of Damascus, vol.2, p. 20.

150) Zayd bin Arqam, from Imam Ali-The History of Damascus, vol.2, p. 20.

151) Some persons, from ibn Abu Awfa-Al-Kuna of al-Bukhari, p. 66.

152) Atiyah, from ibn Abu Awfa-ibnul-Maghazili's Manaqib, p. 24.

153) Umayra bin Sa'd-ibn al-Maghazili's Manaqib, p. 26.

154) Amr bin al- Aas-Khawarizmi's Manaqib, p. 125.

155) Abdur-Rahman bin Saabit, from Sa'd bin Abu Waqqas-Ibn Maja's Sunan, vol.1, p. 58.

156) Aamir bin Sa'd, from Sa'd bin Abu Waqqas-History of Islam, of ath-Thahabi, vol.2.

157) Ayman, from Sa'd bin Abu Waqqas-Al Khasa'is, p. 4.

158) 'Aa'isha bint Sa'd, from Sa'd bin Abu Waqqas-Al Khasa'is, 24-25.

159) From another direction to ('Aa'isha bint Sa'd)…. from Sa'd bin abu Waqqas- Al-Bidayah wa an-Nihayah, vol. 5 p. 208.

160) Abu at-Tufeil, from Abu Qudama- Usdul-Ghaba, vol. 5 p. 276

161) Ya'la, from Aamir bin Leyla- Usdul-Ghaba, vol.3 p. 93

162) Ya'la bin Murra, from Yazid or Zayd bin Shuraheel - Usdul-Ghaba, vol.2 p. 233.

163) Hudhayfa bin Usayd and Aamir bin Leyla bin Zamra- Usdul-Ghaba, vol.3 p. 92.

164) Aamir bin Leyla from another direction- Usdul-Ghaba, vol.3 p. 93.

165) Abu Amra, from Amr bin Mahz- Usdul-Ghaba, vol.3 p. 307.

166) Abu Zaynab- Usdul-Ghaba, vol.3 p. 307.

167) Sahl bin Hunayf- Usdul-Ghaba, vol.3 p. 307.

168) Khuzayma bin Thabit- Usdul-Ghaba, vol.3 p. 307.

169) Abdullah bin Thabit al-Ansari- Usdul-Ghaba, vol.3 p. 307.

170) Habashi bin Junada- Usdul-Ghaba, vol.3 p. 307.

171) Ubayd bin Aazib- Usdul-Ghaba, vol.3 p. 307.

172) Nu'Man bin Ajlan- Usdul-Ghaba, vol.3 p. 307.

173) Thabit bin Wadi'a- Usdul-Ghaba, vol.3 p. 307.

174) Abu Fuzala al-Ansari- Usdul-Ghaba, vol.3 p. 307

175) Ibn Umar-The History of Damascus, vol.2 p. 83.

176) Najiya bin Amr al-Khuza'i- Usdul-Ghaba, vol. 5 p. 6.

177) Miqdad bin Amr- Usdul-Ghaba, vol. 5 p. 6.

178) Zurr bin Hubaysh, from Abdullah bin Badil bin Warqa'- Al-Kashshi's men, p.45.

179) Al-Asbagh, from Ubayd bin Aazib al-Ansari- Usdul-Ghaba, vol.3 p. 307 and vol. 5 p. 205

180) Amr bin al-Aas- Khawarizmi's Manaqib, p. 126, Al-Imama wa as-Siyasa , p. 93.

181) Qays bin Sa'd bin Ubada- Al-Kashshi's Rijal, p. 45.

182) Ibn Abbas-Ahmad's Musnad, vol.1 p. 331.

183) Jabir bin Samra- Kanzul-Ummal, vol.6 p. 398 from Ibn abu Sheiba.

184) Sulaym bin Qays, from some persons, one of them was Abu Dharr- Fara'idus-Samtein, vol.1 p. 315.

185) Hasan bin Thabit- Fara'idus-Samtein, vol.1 p. 73.

186) Habib bin Badil bin Warqa'- Usdul-Ghaba, vol.1 p. 368.

187) Qays bin Thabit bin Shamaas - Usdul-Ghaba, vol.1 p. 367.

188) Hashim bin Utba- Usdul-Ghaba, vol.1 p. 368.

OTHER SOURCES OF THE GHADIR TRADITION

This tradition was mentioned in the books of the Sunnis in other ways and by Companions other than those mentioned above. Unfortunately, we could not find the names of all its narrators.

189) Al-Hafiz bin Uqda mentioned it in his book Al-Wilayah, -chap. At-Tara'if, p. 140 and Abu Bakr al-Ju'abi in his book Al-Manaqib, vol.3 p. 25 narrated by Abu Bakr bin Abu Quhafa.

190) Al-Hafiz bin Uqda in his book, -chap. At-Tara'if, p. 142

191) Abu Bakr al-Ju'abi in his book Al-Manaqib, vol.3 p. 26 narrated by Ubei bin Ka'b

192) Ibn Uqda in At-Tara'if, p. 142 by Asma' bint Umays al-Khatha'miya

193) Ibn Uqda- At-Tara'if, p. 142 by Umm Salama (the Prophet's wife)

194) Ibn Uqda-At-Tara'if, p. 142 by Jibila bin Amr al-Ansari.

195) Ibn Uqda, At-Tara'if, p. 141 and Abu Bakr al-Ju'abi in his book Al-Manaqib, vol.3 p. 26 by

Imam Husayn bin Ali (peace be upon them).

196) Abu Bakr al-Ju'abi, Al-Manaqib, vol.3 p. 26 by Khalid bin al-Walid

197) Ibn Uqda in his book Al-Wilayah, -chap. At-Tara'if, p.142 by Sa'id bin Sa'd bin Ubada.

198) Ibn Hajar in his book Al-Isaaba, vol.2 p. 255 narrated by Aamir bin Umayr an-Nimyari.

199) Ibn Uqda, Al-Wilayah -chap. At-Tara'if, p. 142 by 'Aa'isha bint Abu Bakr.

200) Ibn al-Maghazili, Al-Manaqib p. 27 by Abdur-Rahman bin Auf.

201) Ibn Uqda and al- Khawarizmi in his book Maqtal, p. 48 by Abdur-Rahman bin Ya'mur ad-Daylami.

202) Ibn Uqda, Tara'if, p. 141 by Abdullah bin Abu Abdul-Asad al-Makhzumi.

203) Ibn Uqda, Tara'if, p.142 by Abdullah bin Bashir al-Mazini.

204) Ibn Uqda, Tara'if, p. 141 by Abdullah bin Ja'far.

205) Ibn Uqda, Tara'if, p. 141 by Uthman bin Affan.

206) Ibn Uqda, Tara'if, p. 142 by Abu Wasma Wahshi bin Harb.

207) Ibn Uqda, Tara'if, p. 142 by Abu Juhayfa Wahhab bin Abdullah.

208) Mentioned by Abu Hatim, Ibn Asaakir and Muhibbud-Din at-Tabari in book Arjahul-Matalib, p. 339 by Ibn Shurayh.

209) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 24 and Ibn Uqda, Tara'if, p. 141 by Rifa'a bin Abdul-Munthir

210) Ibn Uqda, Tara'if, p. 141 and Ibnul-Maghazili, Manaqib, p. 27 by az-Zubeir bin al-Awwam.

211) Ibn Uqda, Tara'if, p. 142 by Zayd bin Abdullah.

212) Ibn Uqda, Tara'if, p. 142 by Sa'd bin Junada.

213) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Sa'd bin Ubada.

214) Ibn Uqda, Tara'if, p. 141 by Salman al-Farisi.

215) Ibn Uqda, Tara'if, p. 141 by Salama bin Amr bin al-Aqua'

216) Ibn Uqda, Tara'if, p. 142 by Abu Umama as-Sadiy bin Ajlan al-Bahili.

217) Ibn Uqda, Tara'if, p. 142 by Zumayra al- Asadi.

218) Ibnul-Maghazili, Manaqib, p. 27 by al-Fazl bin Muhammad from Sa'id bin Zayd.

219) Ibn Hajar, Isaaba, vol.2 p. 255 by Musa bin Aqtal from Aamir bin Umayr.

220) Ibn Hajar, Isaaba, vol.3 p. 257 by Aamir bin Leyla al- Ghifari.

221) At-Tabarani, Ihya'ul-Mayyit, by Abdullah bin Huntub

222) Khawarizmi, Maqtal, p. 48 by Abdullah bin Rabi'a.

223) Khawarizmi, Maqtal, p. 48 by Amr bin Shurahil.

224) At-Tabarani, Kanzul-Ummal, vol.6 p. 154 and Ahmad bin Hanbal, by Amr bin Murra

225) Ibn Uqda, Tara'if, p. 141 and Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Abul-Haytham

bin at-Tayhan.

226) Ibn Uqda, Tara'if, p. 141 and Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Abu Rafi'

227) Ibn Uqda, Tara'if, p. 142 and Khawarizmi, Maqtal, p. 48 by Abu Thuwayb

228) Ibn Uqda, Tara'if, p. 142 by Umm Hani.

229) Ibn Uqda, Tara'if, p. 142 by Zayd bin Haritha.

230) Ibn Uqda, Tara'if, p. 142 by Abdullah bin Abu Awfa al- Aslami.

231) Ibn Uqda, Tara'if, p. 141 by Abdullah bin Umar bin al-Khattab.

232) Ibn Uqda, Tara'if, vol.3 p. 142 by Abdur-Rahman bin Mudlaj.

233) Abu Na'im, Hilyatul-Awliya', chap. Al-Yanabi' p. 38 by seventeen persons, one of them was Adiy bin Hatim.

234) Abu Na'im, Hilyatul- Awliya', chap. Al-Yanabi' p. 38 by seventeen persons, one of them was Uqba bin Aamir.

235) Ibn Uqda, Tara'if, p. 141 by Umar bin Abu Salama.

236) Ibn Uqda and Khawarizmi in his Maqtal, p. 48 by Imran bin Husayn.

237) Ibn Uqda, Khawarizmi, Maqtal, p. 48 by Amr bin al-Hamq.

238) Ibn Uqda, Tara'if, p. 142 by Fatima bint Hamza.

239) Ibn Uqda, Tara'if, p. 141 by al-Miqdad bin Amr.

240) Ibn Uqda, Tara'if, p. 141 by Abu Barza Fazla bin Utba.

241) Ibn Uqda, Tara'if, p. 142 by Atiya bin Bisr.

242) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Ubada bin as-Samit

243) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Abdullah bin Unays

244) Abu Bakr al Ju'abi, Manaqib, vol.3 p. 26 by Urwa bin Abu al-Ja'd

245) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Amr bin Hurayth

246) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Abdul-A'la bin Adiy

247) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Uthman bin Hunayf

248) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Bashir bin Abdul-Munthir

249) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Qays bin Aasim and by Abu Kahil on the same page

250) Abu …

251) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Abu Rifa'a

252) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Hubab bin Utba

253) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Jundub bin Sufyan

254) Abu Bakr al-Ju'abi, Manaqib, vol.3 p. 26 by Khabbab bin Samra.

QUR'ANIC VERSES CONCERNING THE HOMAGE AT AL-GHADIR

The First Verse: Allah says:

O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people. (5:67) This Qur'anic verse had descended in order to reveal Imam Ali's guardianship. This fact has been mentioned in the books of the Sunnis. The author of Al-Ghadir has quoted this in vol.1 p. 214 -223 from thirty of their books.

The Second Verse: Allah says:

This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion. (5:3) Al-Amini, in his book Al-Ghadir, vol. 1 p. 230, has quoted the narrations that confirm that this verse concerned the divine leadership of Imam Ali from sixteen books of the Sunnis.

The Third Verse: Allah says:

A questioner asked about a chastisement, about to fall for the unbelievers. There is none to avert it from Allah, the Lord of the ways of Ascent. (70:1-3) This verse was revealed because someone, when he heard the Prophet saying, "Of whomsoever I had been guardian, Ali here is to be his guardian,"- said, 'O Allah, if what Muhammad is saying is true, let heaven send stones upon us.'

A little after that Allah sent down a stone on his head and killed him. Then Allah revealed this verse to Prophet Muhammad (s). Al-Amini quoted that in his book Al-Ghadir, vol.1 p. 239 -246 from thirty of the books of the Sunnis.

THE COMPANIONS PAY HOMAGE TO IMAM ALI AND CONGRATULATE HIM

At-Tabari said:

"Then people began to say, 'yes, we have heard and obeyed the order of Allah and his Messenger with our hearts.' The first of those who shook hands with Prophet Muhammad (s) and Imam Ali were Abu Bakr, Umar, Uthman, Talha, az-Zubeir, the rest of the Muhajirs (emigrants), the Ansar (helpers) and the public. They continued this until the Prophet (s) led them in the congregational Zhuhr (noon) Prayer and the Asr (afternoon) Prayer combined. They kept on doing this until he (s) led them in congregational Maghrib (sunset) Prayer and the 'Isha' (evening) Prayer both of them also combined. Thus they carried on paying homage and shaking hands for three days."

The author of Al-Ghadir quoted, in vol. 1 p. 272, the news of Umar bin al-Khattab congratulating Imam Ali from sixty Sunni books.

THE LINGUISTIC MEANING OF MAWLA

The Arabic word (Mawla) means to take charge of something and to achieve it. The author of As-Sihah says: "The ruler is the mawla i.e. he takes charge of the country. A man is mawla i.e. he takes charge of something, for example, selling. One says that someone was the mawla -i.e. took charge- of something, and was given charge of it. For example the commander made someone take charge of something or someone was put in charge of selling something, and he took charge of the job."

The author of An-Nihayah says:

"Wilaya -guardianship- means administration with ability and action. Whoever takes charge of something becomes its Mawla -guardian-… Umar's saying to Ali, 'You have become the mawla (guardian) of every believer,' means taking charge of every believer's affairs." The author of al-Qamus says:

"Wilaya -guardianship- means policy, command, and authority. Being the Mawla i.e. taking charge of something means being responsible for it. To take charge of the orphan means to be responsible for his affairs…"

The author of Lisan ul-Arab says:

"Sibawayh says, "Wilaya stands for the guardianship of someone; taking charge of his affairs and fulfilling his needs. The mawla (guardian) of a woman is he who undertakes the responsibility of contracting marriage on her behalf; she cannot get married without his agreement. Prophet Muhammad (s) says: (For women who got married without the permission of their guardians, their marriage is invalid.)

Thus, the real meaning of this word (mawla) is to take charge of a matter and to carry it out. The various uses of the expression simply express this basic fact, such as saying the word 'man' for Zayd, Amr and Bakr. Allah is called Mawla because He is the ruler of the affairs of Man. The master is addressed as mawla because he is in charge of his slave, and the slave is also called mawla because he is in charge of carrying out his master's affairs. Likewise, neighbors, cousins, allies and sons-in-law are called mawla because they help those who need their help. So, it has a common literal meaning."

So, the meaning of Prophet's saying (Of whomsoever I am guardian, Ali here is to be his

guardian) is that over whomsoever I took charge of his affairs, Ali will take charge of his affairs. This is clear concerning the leadership, imamate and guardianship of the nation. Since the Prophet Muhammad (s) was the leader, guardian and commander of the nation, so also will Ali. This is the real meaning of the word according to the opinions of the linguists. If one rejects this meaning in preference for the other manifold meanings of the word 'mawla', it would be a word that would be common in expression, but having various meanings independent from each other. In this case there would be no doubt that the meaning that agrees with the tradition would be the first one. Some senior scholars have discussed this subject in their books. Abu Ubayda says in his book Ghareebul-Qur'an: "Mawla means worthier." He cited al-Akhtal's poetic verse to Abdul-Malik bin Marwan as his evidence.

Al-Anbari said in his book Tafsirul-Mushkil fil-Qur'an: "Mawla means the worthier." Az-Zajjaj and al-Farra' said, as mentioned in al-Fakhr ar-Razi's book At-Tafsir, vol. 29 p. 227, Egyptian edition that "Mawla means worthier." It was mentioned that Abul-Abbas al- Mubarrid had said that Mawla means worthier and most deserving.

Az-Zamakhshari said in his Tafsir, vol. 4 p. 66, Egyptian edition: "In fact, Mawla means your place, where it would be better for you to be." Al-Halabi, in his book At-Taqrib, said: "Mawla, in fact, means worthier and the other expressions are derived from it. The master is a mawla because he is worthier to manage his slaves' affairs and to bear with their faults. The slave is a mawla because he is worthier to obey his master. So too are the freed slave, the helper who is more worthy of helping whom he helps, the ally to be more worthy of supporting his allies, the neighbor to be more worthy of helping his neighbor and defending him, the son-in-law to be more worthy of his relatives, the imam to be more worthy of whom he leads and the cousin to be more worthy of helping his cousins." Since the word (Mawla) means worthier, there is no excuse to turn it away from its real meaning and seek other ones.

FURTHER EVIDENCE OF THE SIGNIFICANCE OF THE TRADITION OF AL-GHADIR

The First Evidence:

The Prophet Muhammad (s) asked the people before appointing Imam Ali as guardian by saying, "Am I not worthier of your selves than you are?" Then he said: "Of whomsoever I had been guardian, Ali here is to be his guardian."

The Prophet, in getting them to confess that he (s) is worthier of themselves than they are, before he said, 'Of whomsoever I had been guardian, Ali here is to be his guardian,' clarifies one of two things: either (1) to confirm the matter and that they confessed to. In this case the following would therefore become a fact which would be that Mawla, then, means worthier and

nothing else. Thus the Prophet's saying would mean, "am I not worthier of your selves than you are? Whoever's self I had been worthier than, Ali here is to be worthier of his self than he is." Or (2) forcing them not to deny what he (s) wanted after this by appointing Ali a commander and a ruler over them. Therefore, Mawla, here, means authority and leadership and nothing else. In both cases, the hadith means that Imam Ali (a) had the right to dispose of their affairs and that they had to obey him and not to prevent him from this.

Moreover, Many Sunni and Shiite scholars have quoted the Prophet's saying, 'Of whomsoever I had been guardian, Ali here is to be his guardian,' after his saying, 'Am I not worthier of your selves than you are?' with slight differences in wording. Here are the names of some of such scholars:

1. Abu Hatim
2. Abu Musa
3. Abu Na'im
4. Abu Ya'la
5. Abul-Faraj
6. Ad-Darqutni
7. Ahmad bin Hanbal
8. Al-Aasimi
9. Al-Anbari
10. Al-Ayji
11. Al-Badkhashi
12. Al-Bayhaqi
13. Al-Bayzaawi
14. Al-Hakim
15. Al-Halabi
16. Al-Hamawini
17. Al-Hasakani
18. Al-Haythami
19. Al-Jazari
20. Al-Kanji
21. Al-Khal'i
22. Al-Khatib
23. Al-Khawarizmi
24. Al-Maqrizi

25. Al-Maybadi
26. Al-Mulla
27. Al-Qati'i
28. Al-Wassabi
29. An-Nisaa'i
30. Ash-Sharif
31. Ash-Shaybani
32. Ash-Shaykhani
33. As-Saharniwari
34. As-Sajistani
35. As-Sam'ani
36. As-Samhudi
37. As-Suyuti
38. Asilud-Din
39. Ath-Tha'labi
40. Ath-Thahabi
41. At-Tabarani
42. At-Tabari
43. At-Taftazani
44. At-Tahawi
45. At-Tirmidhi
46. Az-Zarandi
47. Gazz Aughli
48. Ibn Asaakir
49. Ibn Batta
50. Ibn Hajar
51. Ibn Hajar al-Makki
52. Ibn Kathir
53. Ibn Maja
54. Ibn Uqda
55. Ibnul-Athir
56. Ibnul-Maghazili
57. Ibnus-Sabbagh
58. Ibnus-Samaan

59. Kamalud-Din

60. Muhibud-Din

61. Shihabud-Din

62. Waliyyud-Din

63. Zia'ud-Din

The Second Evidence:

The second evidence is the Prophet's supplication to Allah for Imam Ali (a) by saying, "O Allah, be a supporter of whoever supports him and an enemy of whoever opposes him, and help whoever helps him and betray whoever betrays him." This is mentioned at the end of the hadith in many forms. It shows that the matter that the Prophet (s) had conveyed concerning Ali (a) needed help and support and that Imam Ali would have enemies and betrayers. In addition, it shows that Imam Ali (a) was infallible for he did not set about doing anything unless it was for the sake of Allah's pleasure.

The Third Evidence:

Various narratives show that the Qur'anic verse (This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion. 5:3) had been revealed for this occasion. That which is a cause for perfecting the religion and completing the Divine favor upon the Muslims must be among the principles of the religion. A principle by which the order of life and religion would be completed and through which the efforts of the Muslims would be accepted.

Some narrations of the hadith mentioned in some books confirm this point. They attest that the Prophet (s), after telling this hadith continued by saying, "Allah is the greatest for the perfection of this religion and the completion of the favor, and for His contentment with my mission and the guardianship of Ali bin Abu Talib." In other narratives, the following form is recorded: "…and the perfection of Allah's religion by Ali's guardianship after me."

The Fourth Evidence:

Many narratives show that the Qur'anic verse (O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people. 5:67,) was revealed for this occasion (Ghadir Khum), too. The verse showed the importance of this matter and it compared leaving this matter (informing of Ali's guardianship) with leaving the Islamic mission as a whole. It also showed that it was a principle of religion, but it was not about Divine Unity, prophecy or resurrection that the Prophet

(s) had informed of at the beginning of his mission. Nothing remained except the imamate of Ali (a), which the Prophet was hesitant to convey because he was afraid of the people. Therefore, Allah says, Allah will protect you from the people. (5:67)

The Fifth Evidence:

Many narratives have been mentioned in the reference books of hadith concerning the Qur'anic verse, "This day have I perfected for you your religion and completed My favour on you," (5:3). They have explained that it had been revealed after the event of al-Ghadir in which the Prophet (s) informed that Ali would be the guardian of Muslims. Likewise, the verse showed that the perfection of the religion and the completion of the Divine favor of Islam were achieved through the conveyance of Ali's guardianship and imamate.

The Sixth Evidence:

The Prophet (s) said in some narrations of this tradition, "Allah had sent me with a mission, which my heart was unable to bear and I thought that the people would not believe me. Then Allah threatened me with Divine torment if I did not convey it."

The Seventh Evidence:

This hadith has confirmed in many ways, that the Prophet (s) uttered this honorable saying after he had gotten the people to confess the Oneness of Allah and the Prophecy of Muhammad (s). This fact shows that this matter was very important for Islam and was considered as one of the fundamentals of faith.

The Eighth Evidence:

Before he had conveyed this important matter, the Prophet (s) had said: "I am about to be called (to die) and I am to respond." This shows that the Prophet (s) was afraid of leaving something very important which he had to reveal before his death. It was nothing but Ali's guardianship.

The Ninth Evidence:

The Prophet (s) said after conveying the news of Ali's guardianship: "Let him who is present inform him who is absent." This shows that he was very concerned that this matter reached all the Muslims.

The Tenth Evidence:

The Prophet (s) said after the conveying the news of Ali's guardianship: "O Allah, You are a witness that I have informed and advised." This shows that he informed of a great and important matter which he had made the Muslims for and had acquitted himself of this great duty. The Eleventh Evidence:

There is the factual evidence that is clear and copious confirming the purpose of this tradition. For example, when the Prophet (s) stopped in the desert in the heat of the midday sun. The narrators of Hadith and historians mention that it was so hot that some people had to put cloths over their heads, some had covered their heads with their saddlebags, some sat in the shade of their camels and others sat in the shade of the rocks. Then the Prophet (s) asked his Companions to erect a high platform of camel saddles and stones in order to see over all Muslims who were about seventy, eighty or one hundred thousand as some historians have said. The Prophet (s) ordered the Muslims who had gone ahead to return and those who had been behind to halt.

Then he (s) took Ali with him up the platform, held his hand, and raised it until the white of the Prophet's armpit appeared to the lookers.

The Twelfth Evidence:

People paid homage to Imam Ali (a); shook hands with him, and congratulated both him and the Prophet. It was mentioned that Umar bin al-Khattab was the first to congratulate him. The hadith of Umar's congratulation of Imam Ali has come down to us in more than sixty different forms. Abu Sa'id an-Neisaburi (died in 407 A.H.) mentioned in his book Sharaful-Mustafa about the event of Ghadir according to a tradition narrated by Ahmad bin Hanbal from al-Bara' bin Aazib and another one narrated by Abu Sa'id al-Khudri, that the Prophet (s) said: "Congratulate me! Congratulate me! For Allah has favored me with Prophecy and favored my family with Imamate." Then Umar bin al-Khattab met Imam Ali and said: "May you be blest, you have become my guardian and the guardian of every believer; men and women."

At-Tabari mentioned in his book al-Wilayah a tradition narrated by Zayd bin Arqam that the Prophet Muhammad (s) had said, "Say that we have given a vow from ourselves and a word from our tongues and a homage with our hands which we pass on to our offspring and to our families. We will never change that..."

The author of Rawzatus-Safa mentioned in vol. 1 p. 173, that Prophet Muhammad (s) sat in a tent and let Imam Ali sit in another. He ordered people to congratulate Imam Ali in his tent. When the men had finished congratulating Imam Ali, the Prophet (s) ordered his wives to go and congratulate Imam Ali. Al-Ghazali said in his book Sirrul-Aalameen, in the Fourth Essay:

((The fact was crystal clear and the public had unanimously agreed on with the content of the Prophet's speech when he said on that Day in Ghadir Khum: "Of whomsover I had been guardian, Ali here is to be his guardian."

Umar then said: "Excellent, O Abul-Hasan (Imam Ali's surname)! You have become my guardian as well as that of every believer; man and woman." Thus there was acceptance, approval and the appointment of his leadership. But later on this right was defeated by the passion for being in charge, for bearing the title of the caliphate, for the waving of ensigns and the snorting of horses in the wars and for conquering countries. All of this made them drink the cup of vanity and go back to the first discord. They threw the right behind their backs and sold it for a little price, and what a bad thing they had bought)

The Thirteenth Evidence:

The incident of al-Harith bin an-Nu'Man al-Fihri is another piece of evidence. It has been mentioned by many historians, one of which was ath-Tha'labi in his Tafsir. The Prophet (s) in Ghadir Khum, called for people to gather, then he took Ali's hand, and said: "Of whomsoever I had been guardian, Ali here is to be his guardian." The news spread everywhere and reached al-Harith bin an-Nu'man al-Fihri. He came on his camel until he reached a place called al-Abtah. He rode off and hobbled his camel.

He came to the Prophet (s) with some of Companions and said: "O Muhammad, you had ordered us, from Allah, to witness that there is no god but Allah and that you are His Messenger and we accepted. And you had ordered us to pray five times a day and we accepted. And you had ordered us to go to Mecca to perform the Hajj and we accepted. All of that did not please you until you raised your cousin's hand to prefer him among us and you said, of whomsoever I had been guardian Ali here is to be his guardian! Is this from you or from Allah?" The Prophet (s) said: "I swear by Allah other than Whom there is no other god, that this is from none other but Allah." Al-Harith went towards his camel saying: "O Allah, if what Muhammad said was true then let the heavens shower us with stones or bring us painful torment." Before he could reach his camel, Allah hurled a stone at him that descended upon the crown of his head and exited out from the other side and killed him.

It was mentioned in many traditions that the Qur'anic verses: One demanding demanded the chastisement, which must befall the unbelievers… (70:1-3), had been revealed for this occasion.

The Fourteenth Evidence:

Hasan bin Thabit asked permission from the Prophet (s) to describe the event in poetry. His poems have been repeatedly narrated and mentioned in both Sunni and Shiite books. Hasan wrote:

Their Apostle called upon them on the Day of Ghadir Khum, what a caller he was, the best.
He said, "Who is your guardian and who is your Apostle?"
They said, and no one refrained
"Your Allah is our Guardian and you are our Apostle,
You will not find anyone of us disobedient."
Then he said "O Ali, rise.
I have chosen you to be Imam and a guide after me.
Of him whose guardian was I, this is to be his guardian.
Be, for him, followers truthful."
Then he prayed "O Allah, help whoever helps him,
And be an enemy for Ali's enemy." Ibnu-al Jawzi and Abu Abdullah al-Kanji ash-Shafi'ee said that the Prophet (s) said after hearing that poem, "O Hasan, you are still aided by Holy Spirit whenever you strive for us with your tongue." Qays bin Ubada al-Ansari said the following poem in the presence of Imam Ali during the battle of Siffin, I said, when the enemy had oppressed us,

'It is enough for us to rely on Allah, our Guardian,
And Ali, our Imam and our standard bearer,'
As it had been revealed in the Holy Qur'an.
When the Prophet said, Of whomsoever I had been guardian,
This is to be his guardian, great and honorable.

The Fifteenth Evidence:

Imam Ali came to the courtyard of Kufa Mosque while the people were gathered there and asked about this tradition in order to refute his dissenters in the matter of caliphate. He said: "I ask anyone to bear witness before Allah if he had heard the Prophet say, on that day in Ghadir Khum,"Of whomsoever I had been guardian, Ali here is to be his guardian." Some people then stood up and testified.

Accounts of Imam Ali's urgent appeal spread so widely that it reached a degree of wide transmission. Al-Hamawini said in his book Fara'id as-Samtein, "Zayd bin Arqam, al-Bara' bin Aazib, Salman and Abu Dharr stood up and said, 'We testify that we remember that the Prophet Muhammad (s) was on the pulpit when he said: "O people, Allah ordered me to appoint your

Imam who is in charge of your affairs after me to be my inheritor and successor. He is to be obeyed by all believers according to Allah's order as in the Qur'an. Allah made obedience to him as same as obedience to me and He ordered you to take him as guardian… etc.

The Sixteenth Evidence:

Some books on hadith have expressed the occurrence of this event as a nomination. The Prophet Muhammad (s) had nominated Imam Ali as guardian. It is clear that such a nomination was not just to show love for some physical object.

WHO IS THE FAMILY OF THE PROPHET?

Some people criticize the Shias for limiting the Prophet's family to Imam Ali, Fatima and their sons Hasan and Husayn (peace be upon them) and excluding the Prophet's wives and uncles.

THE ANSWER

The Prophet's sayings prove that his family members are only those five persons. Such sayings, narrated by some of the Companions are mentioned in many Sunni books. At-Tirmidhi mentioned in his book as-Sahih, vol. 13 p. 200 - Egyptian edition-, a tradition narrated by Umar bin Abu Salama where he said that the Qur'anic verse, "Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification. (33:33)," was revealed in Umm Salama's house. Then the Prophet (s) called for Fatima, Hasan, Husayn and Imam Ali to come behind him. He then covered themselves with a garment and said: "O Allah, these are my family. Keep away uncleanness from them and purify them thoroughly."

Umm Salama said, 'am I with them?' The Prophet answered, 'You have your standing and you will be to a good end.'

The author mentioned other relations that are narrated by Umm Salama, Ma'qil bin Yassar, Abul-Hamra' and Anas bin Malik.

Hereunder, we will mention some sources of the Prophet's saying regarding the above-mentioned Qur'anic verse of Purification concerning Imam Ali, Fatima, Hasan and Husayn, that are recorded in Sunni books quoted from our book Jami' Barahin Usul ul- I'tiqadaat:

1. Narrated by Umar bin Atiyah, from Abu Sa'id al-Khudri from Umm Salama (The History of Baghdad) vol.9 p. 126.
2. Al-Husayn bin al-Hasan from Abu Sa'id al-Khudri from Umm Salama (The Prophet's wife) (The History of Baghdad) vol.9 p. 126

3. Hisham bin Salim, from Wahhab bin Abdullah, from Umm Salama (Al-Mu'jam ul- Kabir) p. 134.

4. Abdul-Malik bin Sulayman from Ata' from Umm Salama (Al-Mu'jam ul- Kabir) p. 134.

5. Sharik bin Namr, Ata', Umm Salama (Ma'alimut-Tanzil) p. 213.

6. Muhammad bin Sawqa from someone from Umm Salama (Akhlaq un-Nabi) p. 116.

7. Abdullah bin Abu Riyah, from someone, from Umm Salama (Ath-Tha'labi's Tafsir) Manuscript.

8. Abdullah bin Abu Riyah, Hakim bin Sa'd, Umm Salama (Ibn Kathir's Tafsir) vol.3 p. 483.

9. Atiyah from his father from Umm Salama (Ibn Kathir's Tafsir) vol.3 p. 483.

10. Atiyah, from Shahr bin Hawshab, from Umm Salama (Ibn Kathir's Tafsir) vol.3 p. 483.

11. Sufyan bin Zayd, Shahr bin Hawshab, Umm Salama (At-Tirmidhi's Sahih) vol.13 p. 248.

12. Zubayd, Shahr bin Hawshab, Umm Salama (Mawzzihul- Awham) vol.2 p. 281.

13. Abdul-Hamid bin Bihram, Shahr bin Hawshab, Umm Salama (Ahmad's Musnad) vol.6 p. 298.

14. Dawud bin Abu Auf, Shahr bin Hawshab, Umm Salama (Al-Qawlul-Fasl) vol.2 p. 177.

15. Ajlah, Shahr bin Hawshab, Umm Salama (Ahmad's Musnad) vol.2 p. 173.

16. Athal, Shahr bin Hawshab, Umm Salama (Al-Bukhari's History) vol.1 p. 70.

17. Shu'eib bin al-Minii', Shahr bin Hawshab, Umm Salama (Al-Bukhari's History) vol.1 p. 70.

18. Ja'far bin Abdur-Rahman, al-Hakam bin Sa'id, Umm Salama (Al-Bukhari's History) vol.1 p. 70.

19. Muhammad bin Shirin, Abu Hurayra, Umm Salama (Tafsir Jami'ul-Bayan) vol.22 p. 7.

20. Awaam bin Hawshab, from his cousin, from 'Aa'isha (Al-Qawlul-Fassl) vol.2 p. 215.

21. Mus'ab bin Sheiba, Safiyyah, 'Aa'isha (as-Sunanul-Kubra) vol.2 p. 149.

22. Awza'i, Abu Ammar, Wathila bin al-Asqa' (Mustadrak) vol.2 p. 152.

23. Abdur-Rahman bin Amr, Shaddad bin Abdullah, Wathila bin al-Asqa' (Siyer A'lamin-Nubala') vol.3 p. 212.

24. Al- A'mash, Atiyah, Abu Sa'id al-Khudri, (Jami'ul-Bayan) vol.22 p. 6.

25. Abul-Hijaf, Atiyah, Abu Sa'id al-Khudri (Al-Mu'jam us Saghir) vol.1 p. 134.

26. Imran bin Muslim, Atiyah, Abu Sa'id al- Khudri (The History of Baghdad) vol.10.

27. Ibn Umar al-Kirmani, Atiyah, Abu Sa'id al-Khudri (Tabaqatul-Muhadditheen) p. 149.

28. Abdur-Rahman bin Abu Bakr, Isma'il, from his father Abdullah bin Ja'far (Al-Qawlul-Fasl) p. 185.

29. Abdur-Rahman bin Abu Bakr, Ibn Abbas (Arjahul-Matalib) p. 54.

30. Hammad bin Salama, Ali bin Zayd, Anas bin Malik (Ahmad's Musnad) vol.3 p. 259.

31. Abdur-Rahman bin Abu Bakr, Hamid, Anas bin Malik (Al-Mustadrak) vol.3 p. 159.

32. Abaad bin Abu Yahya, Abu Dawud (p. 6), Abul-Hamra' (An-Najaari's Kuna) p. 25.

33. Yunus bin Abu 'Ishaq, Abu Dawud, Abul-Hamra' (Muntakhab Theyl al-Mutheyl) p. 83.

34. Mansur bin Abul-Aswad, Abu Dawud, Abul-Hamra' (Al-mu'jam ul- Kabir) p. 134.

35. Abu 'Ishaq as-Subey'i, Abu Dawud, Abul-Hamra' (History of Islam,) vol.2 p. 97.

36. Umayr Abu Arfaja, Atiyah (Usdul-Ghaba) vol.3 p. 413.

37. Al-Aufi, Amr bin Atiyah and al-Husayn bin al-Hasan, from Atiyah (The History of Baghdad) vol.9 p. 126.

38. Bukeyr bin Mismaar, Aamir bin Sa'd, Sa'd (Jami'ul-Bayan) vol.22 p. 8.

39. Abu Balah Amr bin Maymun (Al-Mustadrak) vol.3 p. 132.

40. Yahya bin Ubayd, Attar bin Abu Riyah, Umar bin Abu Salama (At-Tirmidhi's Sahih) vol.13 p. 200.

41. Yahya bin Ubayd, Sahl bin Sa'd (Al-Isti'aab) vol.2 p. 460.

42. Abu Hurayra, Sahl bin Sa'd (Al-Isti'aab) vol.2 p. 56.

43. Bureyda al-Aslami, Sahl bin Sa'd (Al-Isti'aab) vol.2p. 56.

44. Abdullah bin Umar, Sahl bin Sa'd (Al-Isti'aab) vol.2 p. 56.

45. Imran bin al-Husayn, Sahl bin Sa'd (Al-Isti'aab) vol.2 p. 56.

46. Salama bin al-Aqua', Sahl bin Sa'd (Al-Isti'aab) vol.2 p. 56.

47. Ma'qil bin Yasaar (At-Tirmidhi's Sahih) vol.13 p. 248

Finally, the tradition concerning the Qur'anic verse of purification and its being specifically about them (Peace be upon them), in the words of al Haddad al Hadhrami is one of the correct, famous, widespread, and well known traditions upon which all the umma has agreed and seventeen of great Hadithists have confirmed that it was true.