

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

**HAVE THE VERSES OF ANNOUNCEMENT AND
PERFECTION BEEN REVEALED IN QADIR KHOM
AND PERTAINING TO IMAMATE OF HIS HOLINESS
ALI (PEACE BE UPON HIM)?**

The board of Imam Ali (peace be upon him)

The explanation of the question

The above-mentioned religious doubt which has been presented by Ibn Taymayh intends to set forth this issue that the verse of the announcement and perfection has not been revealed in the Qadir Khom rather than the verse of perfection revealed in the 9 of Ze Hajjah and in the land of Arafat and the verse of announcement has already revealed prior to Haj Al-Veda.

And if the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) intended to introduce the commander of the faithful (peace be upon him) as the next qaliph after himself then he could undertake this action in the presence of the more people and in places like the city of Mecca or in the desert of Arafat. As a result what was happened in Qadir Khom is not something that Shiites claim.

THE TEXT OF THE RELIGIOUS DOUBT OF IBN TAYMYAH

The text of the religious doubt of Ibn Taymyah is as follow;

قال الرافضي: الخبر المتواتر عن النبي (ص): أنه لما نزل قوله تعالى: (يا أيها الرسول بلغ ما أنزل إليك من ربك). المائدة: 67. خطب الناس في غدِير خُم ...
والجواب: أن هذا الجواب كذب، وأن قوله: (بلغ ما أنزل إليك من ربك)، المائدة: 67. ربك نزل قبل حجة (الوداع) بمدة طويلة ...
ومما يبين ذلك أن آخر المائدة نزولاً قوله تعالى: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي). المائدة: 3. وهذه الآية نزلت بعرفة تاسع ذي الحجة في حجة الوداع، والنبي (ص) واقف بعرفة، ...
فمن قال: إن المائدة نزل فيها شيء بغدير خم فهو كاذب مفتر باتفاق أهل العلم.
وهذا مما يبين أن الذي جرى يوم الغدير لم يكن ما أمر بتبليغه، كالذي بلغه في حجة الوداع؛ فإن كثيراً من الذين حجوا معه - أو أكثرهم - لم يرجعوا معه إلى المدينة، بل رجع أهل مكة إلى مكة، وأهل الطائف إلى الطائف، وأهل اليمن إلى اليمن، وأهل البوادي القريبة من ذلك إلى بواديهم. وإنما رجع [معه] أهل المدينة ومن كان قريباً منها ...

Rafezi (Allamah Halei) says that; there is a successive narration from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that when this verse revealed (the verse of announcement) the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) delivered a discourse for the people in Qadir Khom...

This is the answer to his claim that this is nothing except a lie and this verse of announcement has been revealed some time prior to Haj Al-Veda

And with respects to the proofs which determine this issue that the verse of perfection revealed in 9 of Ze Hajjah in the Haj Al-Veda and when the holy prophet of GOD was staying in Arafat and whoever says that a verse of the chapter Maedah (The Food) has been revealed in Qadir Khom then he is a liar and this is an accusation

And the other cases mentioned by him is that what has happened in Qadir Khom was not something that the holy prophet of GOD had to announce it since most of the people who have accompanied the holy prophet of GOD in the Haj ceremony have not return to Medina but some people who were from Mecca stayed there and some other who were from Taeif went directly to that city and those who were from Yemen came back to Yemen (and none of them crossed from Qadir Khum to

witness the announcement of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny).

Therefore if the holy prophet of GOD intended to announce the Imamate of Ali in the day of Qadir he had to declare that in Haj Al-Veda. Since His Holiness did not do that and never stated any comment pertaining to the Imamate of Ali and no one has narrated any sound or even weak saying about this case and His Holiness has not referred to the name of Ali in his discourse while there was a great gathering of pilgrims there then it will be obvious that there was no obligation for His Holiness to announce the Imamate of Ali.

-Menhaj Al-Sonat Al-Nabaviye, v 7 p 315- 317

THREE RELIGIOUS DOUBTS OF IBN TAYMYAH'S COMMENTS

With respect to the above-mentioned points three religious doubts of Ibn Taymayh statements can be concluded

1, the verse 3 of the chapter Maidah (The Food), (This day have I perfected for you your religion and completed my favor on you and chosen for you Islam as a religion) namely; the verse of perfection has not been revealed in Qadir Khom rather than it revealed in the day of Arafah and it does not deal with the Imamate of the commander of the faithful (peace be upon him)

2, the verse 67 of the chapter Maidah (deliver what has been revealed to you from your Lord; an if you do it not, then you have not delivered His message, and Allah will protect you from the people)

Namely; the verse of announcement has not been revealed in Qadir Khom as well rather that this verse revealed long ago prior to Haj Al-Veda and the early days of revelation and after the end of the war Ohod in Medina and thus it cannot be referred as the reasoning and proof of Imamate

3, Ibn Taymayh with respect to the above-mentioned critique concludes that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has delivered what has not related to Qadir and if it was concerned with Qadir then His Holiness had to announce the Imamate and caliphate of the commander of the faithful (peace be upon him) in Mecca or Arafat where the whole people of Mecca, Yemen and the residents of surrounding of Mecca were present

THE FIRST PROBLEM

Has the verse of perfection been revealed in the day of Arafah?

In fact the first doubt of Ibn Taymayh was due to the narration of Omar Ibn Khatab which has been mentioned in Sahaih Bokhari that regards the position of revelation of the verse perfection which is the last verse reveled to the holy prophet of GOD in Haj Al-Veda and in Arafah and when the holy prophet was remained in that place and as well as it considers the revelation of the verse announcement to long ago.

The religious doubt of Ibn Kathir is as the same of Ibn Taymay's doubt

Ibn Kathir who died in 774 Hejrah and Ibn Taymyah died in 728 Hejra and both were contemporaries presented a religious doubt based on the narration of Omar Ibn Khatab pertaining to the revelation of the verse perfection in Arafah which is similar to the religious doubt which has been mentioned by Ibn Taymayh and with respect to the similarities of these religious doubts we are going to present the remark of Ibn Kathir and through addressing the problem of Ibn Kathir which seems more difficult indeed these two doubts will be addressed .

This religious doubt is originated from the narration that Bokhari has mentioned in his own Sahih from Omar ibn Khatab and the same text of that narration has been mentioned by Ibn Khathir in his interpretation book.

THE NARRATION OF OMAR IBN KHATAB PERATINING TO THE VERSE

PERFECTION

45 - أَنْ رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَعُوهَا لَوْ عَلَيْنَا مَعَشَرَ الْيَهُودِ نَزَلَتْ لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَى آيَةٍ قَالَ (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا). قَالَ عَمْرٌ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

A Jewish man said to Omar that; O, the commander of the faithful, there is a verse in your Moslem holy Qur'an and you recite it and if we as Jews had this verse then we declare that day as the celebration day. Omar said; which verse? He said;

Omar said; I know the time and the place of this verse revelation and this verse has been revealed when the holy prophet of GOD was in Arafat and on Friday.

-Sahih Bokhari, v 1 p 16 hadith 45, Kitab Al-Iman, Sahih Moslem, v 8 p 239

Thus Ibn Kathir and Ibn Taymayh with referral to this narration believe that the verse of perfection has not been revealed in Qadir Khom rather than it revealed in Arafat and on Friday and this is the comment of Ibn Kathir that;

وقال ابن جرير: وقد قيل ليس ذلك بيوم معلوم عند الناس، ثم روى من طريق العوفي عن ابن عباس في قوله: «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ» يقول: ليس بيوم معلوم عند الناس، قال: وقد قيل: إنها نزلت على رسول الله صلى الله عليه وسلم في مسيره إلى حجة الوداع، ثم رواه من طريق أبي جعفر الرازي عن الربيع بن أنس .قلت: وقد روى ابن مردويه من طريق أبي هارون العبدى عن أبي سعيد الخدري أنها نزلت على رسول الله صلى الله عليه وسلم يوم غدير خم حين قال لعلي: من كنت مولاه فعلي مولاه، ثم رواه عن أبي هريرة، وفيه أنه اليوم الثامن عشر من ذي الحجة يعني مرجعه عليه السلام من حجة الوداع. ولا يصح لا هذا ولا هذا، بل الصواب الذي لا شك فيه ولا مرية أنها أنزلت يوم عرفة وكان يوم الجمعة.

Ibn Jorayr has said that; the revelation of this verse was not in the day that most of the people think and narrates a saying from Ibn Abbass pertaining to the verse “ today... ” and he says that; this day is not the day which is prevalent among most of the people... rather than even with no doubt or uncertainty the adequate and sound saying is that the verse perfection has been revealed on 8 of Ze Al-Hajjah in the land of Arafat on a Friday.

-Tafsir Ibn Kathir, v 2 p 15, Researched by: Yusef Abd Al-Rahman Marashli, Published by: Dar Al-Marefat Leltabaat Al-Nashr Valtozi, Beirut, 1412 hejira

He also has mentioned his book Syrah and history that

فأما الحديث الذي رواه ضمرة، عن ابن شوذب، عن مطر الوراق، عن شهر بن حوشب، عن أبي هريرة، قال: لما أخذ رسول الله صلى الله عليه وسلم بيد علي قال: من كنت مولاه فعلي مولاه، فأنزل الله عز وجل: «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي» قال أبو هريرة: وهو يوم غدير خم، من صام يوم ثمان عشرة من ذي الحجة كتب له صيام ستين شهراً . فإنه حديث منكر جداً، بل كذب؛ لمخالفته لما ثبت في الصحيحين عن أمير

المؤمنين عمر بن الخطاب أن هذه الآية نزلت في يوم الجمعة يوم عرفة، ورسول الله صلى الله عليه وسلم واقف بها.

The narration that Zamarah has quoted from Ibn Shozab, from Mtar Al-Varaq, from Shahr Ibn Hushab, from Abu Horayrah says that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) took the hand of Ali and stated that; whoever I am his Molla then Ali is his Molla and after that this verse has been reveled that; ‘’This day have I perfected for you your religion and completed my favor on you’’ and Abu Horyrah has said that this verse has been reveled in the day of Qadir Khom and whoever observes a fast in the 18 of Ze Al-Hajjah then the reward of 60 months of fasting will be granted to him. In fact, this narration is a lie and a false saying since it is in contrast to the narration mentioned in Sahhieh Moslem And Bokhari from Omar Ibn Khatab because it has been said in that narration that this verse reveled in the desert of Arafat on Friday when the holy prophet of GOD stayed there.

-Al-Sirat Al-Nabaviye, Ibn Kathir, v 4 p 425, Researched by: Mostafa abd Al-Vahed, Published by: Dar Al-Marefat, Beirut, 1395 Hejira- Al-Badaye Al-Nahaye, v 5 p 232, Researched by: Ali Shiri, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut,First Edition, 1408 Hejira

Thus indeed, this religious doubt of Ibn Kathir is the description of the same religious doubt of Ibn Taymayh. Therefore, the religious doubt of Ibn Taymyah will be enhanced and this likelihood will be presented that the verse perfection has not been reveled in Qadir Khom in order to claim that the narration of ‘’ whoever I am his Molla then Ali is his Molla’’ is an accurate saying

RESPONSE TO THE FIRST PROBLEM

Response to the first religious doubt of Ibn Kathir and Ibn Taymayh

In response to this section of the religious doubts of Ibn Taymayh and Ibn Kathir who say that the verse of perfection has been reveled in Arafat we say;

1, the various revelations of the verses in different occasion and circumstances

Supposedly, if we take the revelation of the holy verse in Arafah as accurate then there is no contrast between the revelation of that verse in Qadir Khom since many verses have been reveled for several times in different occasions

The Sunnite scholars and commentators have emphasized that some of the verses and chapters have been revealed for different occasions and reasons such as the magnitude of that event or the frequency of the reasons of the revelation. For instance, Zarkoshi says in his book Borhan that

وقد ينزل الشيء مرتين تعظيماً لشأنه، وتذكيراً به عند حدوث سببه، خوف نسيانه؛ وهذا كما قيل في الفاتحة نزلت مرتين، مرة بمكة وأخرى بالمدينة.

Sometimes a verse due to its importance and or when there is a fear to be forgotten then it will be repeated several times such as the chapter Fatehah (The Opening) which has been revealed twice, once in Mecca and another time in Medina

-Al-Borhan Fi Olum Al-Quran, Zarkeshi, v 1 p 30-32, Researched by: Muhammad Abu Al-Fazl Ebrahim, Published by: Dar Ehya Al-Kotob Al-Arabiye, Beirut, First Edition, 1376 Hejira

Then Zarkoshi has presented some examples in order to prove his own claim that

ومثله ما في الصحيحين، عن ابن مسعود في قوله تعالى : «وَيَسْأَلُونَكَ عَنِ الرُّوحِ» أنها نزلت لما سأله اليهود عن الروح، وهو في المدينة، ومعلوم أن هذه في سورة «سبحان» (الاسراء) وهي مكية بالاتفاق، فإن المشركين لما سألوه عن ذي القرنين وعن أهل الكهف، قيل ذلك بمكة، وأن اليهود أمرهم أن يسألوه عن ذلك، فأنزل الله الجواب، كما قد بسط في موضعه. وكذلك ما ورد في «قُلْ هُوَ اللَّهُ أَحَدٌ» أنها جواب للمشركين بمكة، وأنها جواب لأهل الكتاب بالمدينة والحكمة في هذا كله: إنه قد يحدث سبب من سؤال أو حادثة تقتضي نزول آية، وقد نزل قبل ذلك ما يتضمنها، فتوَدَى تلك الآية بعينها إلى النبي (صلى الله عليه وسلم) تذكيراً لهم بها، وبأنها تتضمن هذه... وما يذكره المفسرون من أسباب متعددة لنزول الآية قد يكون من هذا الباب، لا سيما وقد عرف من عادة الصحابة والتابعين أن أحدهم إذا قال نزلت هذه الآية في كذا، فإنه يريد بذلك أن هذه الآية تتضمن هذا الحكم، لا أن هذا كان السبب في نزولها.

And just like what has been mentioned in Sahih Moslem and Bokhari from Ibn Masud pertaining to the holy verse of (they ask you about soul) and this verse has been revealed in response to the question of Jews pertaining to soul in Medina while according to the majority of the commentators this verse Asra (The Israelites) has been revealed in Mecca...or what has been revealed pertaining to the chapter ‘‘Say; He, Allah is one’’ in response to the unbelievers of Mecca again has been revealed in response to the Christians and Jews of Medina and the reason of these various revelations is that; sometimes the reason of the revelation of verse or chapter was an event or a question which requires a verse to be revealed while the

same verse has been revealed for another occasion before and this is the cause of revealing the verse with the same concept for another time

- Al-Borhan Fi Olum Al-Quran, Zarkeshi, v 1 p 30-32, Researched by: Muhammad Abu Al-Fazl Ebrahim, Published by: Dar Ehya Al-Kotob Al-Arabiye, Beirut, First Edition, 1376 Hejira

Bokhari and Moslem have mentioned various occasions for the revelation of a verse.

Bokhari and Moslem in their own Sahah have mentioned different and various reasons, times and places for the revelation of a verse, for instance;

In the description of the statement of Allah the almighty that;

Two different reasons in terms of time, place and cases of the revelation of this holly verse have been mentioned.

1, the first reason; what has been mentioned by Ashath Ibn Qays pertaining to the reason of the revelation of the verse and he says that

فِي أَنْزَلْتِ، كَانَتْ لِي بِنْرٍ فِي أَرْضِ ابْنِ عَمِّ لِي ...

This verse has been revealed pertaining to a will in my cousin's field

- Sahih Bokhari, v 3 p 75, Dar Al-Fekr Leltabaat Al-Nashr Al-Tozi, 1401 hejira

The second reason; what has been mentioned by Abd Al-Rahman Ibn Abi Ofei that

أَنَّ رَجُلًا أَقَامَ سَلْعَةً فِي السُّوقِ، فَحَلَفَ فِيهَا لَقَدْ أُعْطِيَ بِهَا مَا لَمْ يُعْطِهِ، لِيُوقِعَ فِيهَا رَجُلًا مِنَ الْمُسْلِمِينَ،
فَنَزَلَتْ: «إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا».

A man put a merchandise for sale in the market and then he sworn that a price has to be paid for it that no one has not paid that price before that and his real intent was that one of Moslem may be encouraged to buy that and in such a circumstances this verse has been revealed” indeed those who sell the promise of GOD and their own swears to a low price”

- Sahih Bokhari, v 5 p 167

And also numerous cases of disagreement of the companions pertaining to the reason of the revelation of a verse have been mentioned by Bkhari in his own Sahih

مررت بالربذة، فإذا أنا بأبي ذر (رضي الله عنه) فقلت له: ما أنزلك منزلك هذا؟ قال: كنت بالشام، فاختلفت أنا ومعاوية في الذين يكتزون الذهب والفضة ولا ينفقونها في سبيل الله، قال معاوية: نزلت في أهل الكتاب، فقلت: نزلت فينا وفيهم، فكان بيني وبينه في ذلك ...

I met Abu Zar in Rabazah and said to him; what reasons caused you to stay here? Abu Zar said that; I was in Sham and I disagreed with Moaviah pertaining to the verse “ those who gather gold and silver and do not spend it for the sake of GOD” then Moaviah said that; this verse has been revealed pertaining to Christians and Jews but I said; it deals with us as well as them

- Sahih Bokhari, v 2 p 111, Kitab Al-Zakat , Published by: Dar Al-Fekr, Beirut, 1401 hejira

And also in the book Haj in Sahaih Bokhari the dispute of Ayesah and Abu Bakr Ibn Abd Al-Rahman pertaining to the reason of the holy verse revelation “ has been mentioned

- Sahih Bokhari, v 2 p 169-170, Kitab Al-Haj, Sahih Moslem, v 4 p 69, Kitab Al-Haj, chapter Bayan Al-Sai Bein Al-Safa Al-Marveh

With this regard maybe the verse perfection has been revealed twice. Once in the day of Arafah and another time in Qadir Khom thus it is apparent that Jewish who said that sentence in the meeting of Omar Ibn Khatab intended to refer to revelation of the verse in the day of Qadir Khom but Omar has responded him with respect to revelation of the verse in the day of Arafah

And it is not a surprise that Omar Ivbn Khatab has responded in this manner since if he wants to regard 18 of Ze Al-Hajjah and Qadir Khom as the day of the revelation of the verse then in fact he has acknowledged to the caliphate and Imamate of the commander of the faithful (peace be upon him)

As a result; the difference between some of the narrations of Sahih Bokhari and Moslem in determination of the reasons of the verse revelation do not necessarily reject the other narrations but it will be the reason of the variety and different numbers of reasons, time and places of the verse revelation and different points have been mentioned in Sahih Moslem and Bokhari indicate this fact

2, the contrast between the narration of Omar and the other Sahih narrations

The narration of Omar Ibn Khatab which has been recently mentioned who regards the revelation of the verse perfection in Arafat and on Friday is in contrast to the other narrations which have been mentioned for the same case and we are going to refer to some of them

A, the revelation of the verse on Monday

It has been mentioned in the narration of Omar Ibn Khatab that the verse of perfection has been revealed on Friday while it is in contrast to what has been quoted from Ibn Abbass through sound proof that the verse perfection has been revealed on Monday. Tabarani has narrated via his own proof from Ibn Lahyah, from Khaled Ibn Abi Omran, from Hanash Ibn Abd Allah Ibn Sanani from Ibn Abbass that

ولد نبيكم (صلى الله عليه وسلم) يوم الاثنين، ويوم الإثنين خرج من مكة، ودخل المدينة يوم الاثنين، وفتح بداراً يوم الاثنين، ونزلت سورة المائدة يوم الاثنين «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ» ورفع الركن يوم الاثنين.

Your holy prophet was born on Monday and migrated from Mecca on Monday and arrived at Medina on Monday and gained victory in the battle of Badr on Monday and this verse of the chapter Maidah has been revealed to him on Monday “ This day have I perfected for you your religion”

And he moved Rokn from its place of Monday as well

-Al-Moajem Al-Kabir, Tabarani, v 12 p 183, Ketab Al-Iman, Researched by: Hamdi Abd Al-Majid Al-Salafi, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Second Edition

Thus this narration that indicate the verse perfection has been revealed on Monday is in contrast to the narration of Omar Ibn Khatab mentioned in Sahaih Bokhari which emphasize that this verse has been revealed on Friday

B, the revelation of the verse in the night of Jame (the night of Mazdolfah)

What has been quoted from Omar Ibn Khatab by Bokhari and Moslem in their own Sahaih that the verse of perfection has been revealed on Friday and when the holy prophet of GOD resided in Arafat

عن قيس ابن مسلم، عن طارق بن شهاب، قال: قالت اليهود لعمر: لو علينا معشر يهود نزلت هذه الآية «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا» نعلم اليوم الذي أنزلت فيه، لاتخذنا ذلك اليوم عيداً، قال: فقال عمر: فقد علمت اليوم الذي أنزلت فيه، والساعة، وأين رسول الله صلى الله عليه وسلم حين نزلت، نزلت ليلة جمع ونحن مع رسول الله صلى الله عليه وسلم بعرفات.

Is in contrast to another Moslem's narration in his own Sahih from Omar ibn Khatab that the verse perfection has been revealed in the night Jame namely; it has been revealed in the residing night in Mazdolfah, it means the same celebration night when Moslem move to Mena after the end of their residence in Afafat

A Jewish man said to Omar that; if this verse has been revealed to us the Jews “ This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion” then we would declare the day in which this verse has been revealed as the celebration day. Omar said that; I know the day, the time and the place of the verse revelation this verse revealed in the night of Jame (the night of residence in Mazdolfah) when we were present along with the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) in Arafat

-Sahih Moslem , v 4 p 239

C, the revelation of the verse in the night of Friday

And also there is a contrast between the narration mentioned from Omar Ibn Khatab by Bokari and Moslem in their own Sahih and the narration quotes by Nasaie in his own Sonan through authentic proof that the verse perfection has been revealed in the night of Friday

عن قيس ابن مسلم، عن طارق بن شهاب قال: قال يهودي لعمر: لو علينا نزلت هذه الآية لا اتخذناه عيداً «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ» قال عمر: قد علمت اليوم الذي أنزلت فيه، واللييلة التي أنزلت، ليلة الجمعة، ونحن مع رسول الله صلى الله عليه وسلم بعرفات.

A Jewish man said to Omar that; if this verse has been revealed to us then we would declare that day as the celebration day “This day have I perfected for you your religion” Omar said; I know the day and the night of the verse revelation and this verse revealed in the night of Friday when we were along with the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) in Arafat

-Sonan Nesai, v 5 p 251, Researched by: Abd Al-Ghafar Soleiman Al-Bendari, Seyed Kasravi, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1411 hejira

Albani has regarded this narration from the authentic narration of Nasaei's Sonan and has said pertaining to that; "authentic"

-Al-Albani, Sahih Sonan Al-Nesai, v 2 p 342

Thus in addition to respond to Omar remarks based on multiplicity of revelation occasions then there is a contrast between the narration of the revelation of the verse in the night of Friday of Arafah and the other authentic sayings mentioned in Sahih Moslem, Sonan Nosaei and Al-Mojam Tabarani which regarded the revelation of the verse perfection in some other occasions in contrary to what was mentioned by Omar of Friday

d, the uncertainty of Sofyan Thuri pertaining to the revelation of the verse of Friday

Bokhari has said in his own Sahih that; Soyam Thuri expressed his uncertainty regarding the revelation of this verse and this is in contrast with the narration of Omar.

4606 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ قَيْسٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَتْ الْيَهُودُ لِعُمَرَ إِنَّكُمْ تَقْرءُونَ آيَةً لَوْ نَزَلَتْ فِيْنَا لَاتَّخَذْنَاهَا عِيدًا. فَقَالَ عُمَرُ إِنِّي لَأَعْلَمُ حَيْثُ أَنْزَلْتُمْ، وَأَيْنَ أَنْزَلْتُمْ، وَأَيْنَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حِينَ أَنْزَلْتُمْ يَوْمَ عَرَفَةَ، وَإِنَّا وَاللَّهِ بِعَرَفَةَ - قَالَ سُفْيَانُ وَأَشْكُ كَانَ يَوْمَ الْجُمُعَةِ أَمْ لَا - (اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ).

...Sofyan has said that; I am not sure this verse has been revealed on Friday

-Sahih Bokhari, v 5 p 186, Kitab Al-Tafsir, Published by: Dar Al-Fekr, Beirut, 1401 hejira

Thus the narration of Sofyan Thuri which has been also mentioned in Sahih Bokari is inconsistent with the narration of Omar which regards the revelation of the verse perfection on Friday and in Arafat

3, the accusation of Abu Horayrah for false claim and lie

And this is so strange that according to the remarks of Ibn Taymyah and Ibn Kathir whoever claims that the revelation of the verse perfection has been happened in Qadir Khom then he is a liar and false claimer

Abu Horayrah narrates in such a manner that

ضمرة ابن ربيعة القرشي عن ابن شوذب عن مطر الوراق عن شهر بن حوشب عن أبي هريرة . قال : من صام يوم ثمان عشرة من ذي الحجة كتب له صيام ستين شهرا، وهو يوم غدیر خم، لما أخذ النبي صلى الله عليه وسلم بيد علي بن أبي طالب فقال : ألسنت ولي المؤمنين؟ قالوا : بلى يا رسول الله ! قال : «من كنت مولاه فعلي مولاه» فقال عمر بن الخطاب : بخ بخ لك يا بن أبي طالب أصبحت مولاي ومولى كل مسلم، فأنزل الله : «اليوم أكملت لكم دينكم»

-Tarikh Baghdad, Khatib Baghdadi, v 8 p 284, Tarikh Medina Damascus, Ibn Asaker, v 42 p 233

Now Ibn Taymayh says pertaining to this narration that

من قال: إن المائدة نزل فيها شيء بغدير خم فهو كاذب مفتر

Whoever says that any verse of the chapter Maidah has been revealed in Qadir Khom he is a false claimer and unbeliever

-Menhaj Al-Sonat Al-nabaviye, v 7 p 315- 317

And also Ibn Kathir has regarded this narration of Abu Horayrah nothing but a lie and says like that

فأما الحديث الذي رواه ... عن أبي هريرة فإنه حديث منكر جداً، بل كذب

The narration of Abu Horayrah is a false saying

- Al-Sirat Al-Nabaviye, Ibn Kathir, v 4 p 425, Researched by: Mostafa abd Al-Vahed, Published by: Dar Al-Marefat, Beirut, 1395 Hejira- Al-Badaye Al-Nahaye, v 5 p 232, Researched by: Ali Shiri, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, First Edition, 1408 Hejira

Thus Ibn Kathir as well as Ibn Taymyah regard Abu Horayrah as a liar and false claimer

4, the accuracy of the narration of the verse revelation in Qadir

In order to prove the accuracy of the narration of the perfection verse narration in Qadir Khom, for instance, we are going to mention one of the narrations and then probe its document and refer to the remainder of the narration as the proof

the survey of the narrators of the perfection verse revelation's proofs in Qadir Khom

Khatib Baqdadi has mentioned the revelation of the verse perfection in Qadir Khom via his own proof in this respect

أنبأنا عبد الله بن علي بن محمد بن بشران، أنبأنا علي بن عمر الحافظ، حدثنا أبو نصر حبشون بن موسى بن أيوب الخلال، حدثنا علي بن سعيد الرملي، حدثنا ضمرة بن ربيعة القرشي، عن ابن شوذب، عن مطر الوراق، عن شهر بن حوشب، عن أبي هريرة، قال: من صام يوم ثمان عشرة من ذي الحجة كتب له صيام ستين شهراً، وهو يوم غدیر خم، لما أخذ النبي (صلى الله عليه وسلم) بيد علي بن أبي طالب، فقال: ألسنت ولي المؤمنين، قالوا: بلى يا رسول الله، قال: من كنت مولاه فعلي مولاه، فقال عمر بن الخطاب: بخ بخ لك يا بن أبي طالب، أصبحت مولاي ومولى كل مسلم، فأنزل الله: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ} ومن صام يوم سبعة وعشرين من رجب كتب له صيام ستين شهراً، وهو أول يوم نزل جبرئيل × على محمد (صلى الله عليه وسلم) بالرسالة».

Khatib Baqdadi says after mentioning of this narration that

اشتهر هذا الحديث من رواية حبشون، وكان يقال: إنه تفرد به، وقد تابعه عليه أحمد بن عبد الله بن النيري، فرواه عن علي بن سعيد، أخبرني الأزهرى، حدثنا محمد بن عبد الله بن أخي ميمي، حدثنا أحمد بن عبد الله بن أحمد بن العباس بن سالم بن مهراة المعروف بابن النيري إماماً، حدثنا علي بن سعيد الشامي، حدثنا ضمرة بن ربيعة، عن ابن شوذب، عن مطر، عن شهر بن حوشب، عن أبي هريرة، قال: من صام يوم ثمانية عشرة من ذي الحجة، وذكر مثل ما تقدم أو نحوه.

This narration has become prevalent from the narration of Habashun and it has been said that he individually has narrated this saying; and Ahmad Ibn Abd Allah Ibn Nayeri has followed him and he has narrated from from Ali Ibn Saeed that Azhari has informed him and he narrated from Mohammad Ibn Abd Allah Ibn Akhi Maymi, from Ahmad ibn Abd Allah Ibn Ahmad Ibn Abbass Ibn Salem Ibn Mehran called as Ibn Nayri from Ali Ibn Saeed Shami from Zamarah Ibn Rabiah from Ibn Shozab from Matar from Shahr Ibn Hushab from Abu Horayrah that; whoever observes the fast in 18 of Ze Hajjah...

-Khatib Baghdad, Tarikh Baghdad: v 8 p 284-285, Published by: Dar Al-Kotob Al-Elmie, Beirut

Then he also says that;

وهذه الرواية طريقها صحيح فإن ابن بشران من شيوخ الخطيب البغدادي، وقال عنه: «كتبت عنه وكان سماعه صحيحاً».

This narration has been quoted through authentic narrators because Ibn Boshran is one of the great figures of Khatib Baqdadi and it has been narrated from him like

that; I have narrated from him and the narrations which have been quoted from him are regarded as authentic sayings

- Khatib Baghdadi, Tarikh Baghdad: v 10 p 14, Researched by: Mostafa Abd Al-ghader Ata, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1417 hejira

And about Ali Ibn Omar Hafez who is the same man called Dar Qatni the writer of Sonan and Zahabi has said pertaining to him in the book Alam Al-Nabla that

قال أبو بكر الخطيب: كان الدارقطني فريد عصره، وقريع دهره، ونسيج وحده، وإمام وقته، انتهى إليه علم الأثر والمعرفة بعقل الحديث وأسماء الرجال، مع الصدق والثقة.

Abu Bakr Khatib has said that; Dar Qatni was the unique individual, genius, exceptional leader of his own age and the science of effect and knowledge of the name of the narrators was initiated from him

-Zahabi, Seir Alam Al-Nobala: v 16 p 452, Researched by: Akram Al-Bushi, Shoaib Al-Arnawt, Published by: Resalat Institute, Beirut, Ninth Edition, 1413 hejira

And Khatib Baqdadadi has said pertaining to Habashun Al-Khalal that

أنبأنا الأزهرى، أنبأنا علي بن عمر الحافظ [الدارقطني] قال: حبشون بن موسى بن أيوب الخلال صدوق.

- Khatib Baghdadi, Tarikh Baghdad: v 8 p 285

And about Ali Ibn Saeed Al-Ramli is the same man called Ibn Abi Hamlah and Zahabi has said pertaining to him in the book Al-Mizan that

«ما علمت به بأساً، ولا رأيت أحداً الآن تكلم فيه، وهو صالح الأمر، ولم يخرج له أحد من أصحاب الكتب الستة مع ثقته»

There is no dark point pertaining to him and no one has said even a bad thing about him and he was a pious man as well as a trustworthy individual and no one was equal to him among the narrators of the Kotob Setah

-Zahabi, Mizan Al-Etedal, v 3 p 125, Researched by: Ali Muhammad Al-Bajavi, Published by: Dar Al-Marefat, Beirut

And Ibn Hojr has expressed the same view as Zahabi in the book Lisan Al-Mizan and has said that

«وإذا كان ثقة ولم يتكلم فيه أحد فكيف نذكره في الضعفاء؟!»

When all have regarded him as a trustworthy man and he has not been accused for any fault by any person then how can we regard him as a worthless narrator

-Ibn Hajar, Lisan Al-Mizan: v 4 p 227, Al-Alami Institut, Beirut, Second Edition, 1390 Hejira

And also Zahabi has said pertaining to him in another case that;

«يتثبت في أمره، كأنه صدوق».

- Zahabi, Mizan Al-Etedal, v 3 p 131

And about Zamarah Ibn Rabiah and Ahmad Ibn Hanbal says pertaining to him that;

من الثقات المأمونين، رجل صالح، صالح الحديث، لم يكن بالشام رجل يشبهه

He was a trustful, reliable and pious man and a trustworthy narrator and in the whole Sham no man would be find like him

-Ahmad Ben Hanbal, Al-Elal: v 2 p 366, Researched by: Docter Vasiollah Ben Mahmud Abbas, Al-Maktab Al-Eslami, Beirut, Published by: Dar Al-Khani, Al-Riyadh, First Edition, 1408 hejira

And about Abd Allah Ibn Shozab that Ibn Hojr has said pertaining to him that;

سكن البصرة والشام، صدوق عابد

-Ibn Hajar, Taghrib Al-Tahzib : v 1 p 501, Researched by: Mostafa Abd Al-Ghader Ata. Published by: Dar Al-Kotob Al-Elmie, Beirut, Second Edition, 1415 hejira

And about Matar Al-Vareq that ahaba has said pertaining to him that

الإمام الزاهد الصادق، أبو رجاء بن طهمان الخراساني، نزيل البصرة، مولى علباء بن أحمر اليشكري،

كان من العلماء العاملين،

-Zahabi, Seir Alam Al-Nobala: v 5 p 452

And it has been said pertaining to him in the Al-Mizan Zahabi that

فمطر من رجال مسلم، حسن الحديث.

-Zahabi, Mizan Al-Etedal:v 6 p 445, Researched by: Al-Sheikh Ali Muhammad Moavez and Al-Sheikh Adel Ahmad Abd Al-Mojud, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1995

And about Shahr Ibn Hushab who was one of the pious man and it has been said in Zahabi history of Islam pertaining to him that

قال حرب الكرماني: قلت لأحمد بن حنبل: شهر بن حوشب، فوثق ه، وقال ما أحسن حديثه، وقال حنبل: سمعت أبا عبد الله يقول: شهر ليس به بأس. قال الترمذي: قال محمد، يعني البخاري: شهر حسن الحديث، وقوي أمره».

-Zahabi, Tarikh Eslam: v 8 p 387, Researched by: D. Omar Abd Al-Salam Tedmeri, Published by: Dar Al-Kotob Al-Arabi, Beirut, First Edition, 1407 Hejira

Abu Horayrah;

Abu Horayrah was one of the companions who has been considered as one of the great trustworthy companions from the Sunnite viewpoint

Thus we come to this conclusion that the above-mentioned narration with the exact words and with no problem in proof has been narrated from Abu Horayrah and the narration of Abu Horayrah is an authentic saying according to the Sunnite principles of narrators and prove that the verse perfection has been revealed in Qadir Khom on Monday and in contrast to the narration of Omar which say this verse revealed in Arafah on Friday

E, the Sunnite scholars regard the revelation of the verse in Qadir Khom

And in its continuation, another narration will be mention as the proof for the above-mentioned narration

Some of the Sunnite scholars have considered the revelation of the verse “ This day have I perfected for you your religion” pertaining to the Qadir event and some of their names are as follow

- 1, Ahmad Ibn Mosa Ibn Mardaviah Isfahani
- 2, Abu Naim Ahmad Ibn Abd Allah Isfahani
- 3, Abu Al-Hasan Ali Ibn Mohammad Jalabi called as Ibn Maqazali
- 4, Movafaq Ibn Ahmad called as Akhtab Khotaba Kharazm
- 5, Mohammad Ibn Ali Ibn Ebrahim Natanzi
- 6, Abu Hamed Mahmud Ibn Mohammad Salehani
- 7, Ebrahim Ibn Mohammad IBN Al-Moayed Al-Hamuyeni

The narration of Ibn Mardaviah

أخرج عبد الرزاق الرسعني عن ابن عباس رضي الله عنه قال: لما نزلت هذه الآية: «يا أيها الرسول بلغ ما أنزل إليك من ربك» أخذ النبي صلى الله عليه وسلم بيد علي فقال: «من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه. وأخرج ابن مردويه عن أبي سعيد الخدري رضي الله عنه مثله، وفي آخره، فنزلت: «اليوم أكملت لكم دينكم» الآية. فقال النبي صلى الله عليه وسلم: الله أكبر على إكمال الدين وإتمام النعمة ورضى الرب برسائتي والولاية لعلي بن أبي طالب.

It has been narrated from ibn Abbass that; when this verse was revealed ‘‘

O the prophet, deliver what has been revealed to you from your Lord’’ then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) took the hand of Ali and stated that; whoever I am his Molla (Imam) then Ali is his Molla, O my Lord like whoever likes him and be the enemy of whoever is his enemy’’ Ibn Mardaviah has narrated the same saying from Abu Saeed Khedri and has mentioned in the last part in such a manner that’’ This day have I perfected for you your religion’’ to the end of the verse. The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; Allah is great for the perfection of the religion and completion of favor and the satisfaction of GOD due to my prophecy and the Imamate of Ali Ibn Abi Taleb

-Al-Dor Al-Manthur, v 2 p 298

The narration of Abu Naim

عن قيس بن الربيع عن أبي هارون العبدي عن أبي سعيد الخدري: أن رسول الله صلى الله عليه وسلم دعا الناس إلى علي في غدير خم، وأمر بما تحت الشجرة من شوك فقم، وذلك في يوم الخميس، فدعا عليا وأخذ بضبعيه فرفعهما حتى نظر الناس بياض إبطي رسول الله صلى الله عليه وسلم، ثم لم يفترقا حتى نزلت هذه الآية: «اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً» فقال رسول الله صلى الله عليه وسلم: الله أكبر على إتمام الدين وإتمام النعمة ورضى الرب برسائتي وبالولاية لعلي من بعدي الخ.

It has been narrated from Abu Saeed Khadri that; while the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was standing below a small tree in the day of Qadir called people to come to Ali and this event occurred in a Thursday. In this day he called Ali and took his arm and raised his hand until the people could easily see the under the arm of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and in that gathering while the

people was still present the verse has been revealed that; “The day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion” the holy prophet of GOD stated that; Allah is great for the perfection of the religion and the completion of the favor and the satisfaction of GOD due to my prophecy and Imamate of Ali after me and to the end of the verse

-Tarikh Medina Damascus, Ibn Asaker, v 42 p 237, Khasaes Al-Vahi Al-Mobin, Al-Hafez Ibn Be Tarigh, p 93

The narration of Ibn Maqazali

عن أبي هريرة قال: من صام ثمانية عشر من ذي الحجة كتب له صيام ستين شهرا وهو يوم غدیر خم، لما أخذ النبي صلى الله عليه وسلم بيد علي بن أبي طالب فقال: ألسنت أولى بالمؤمنين من أنفسهم؟ قالوا: بلى يا رسول الله. قال: من كنت مولاه فعلي مولاه. فقال عمر بن الخطاب: يخ بخ لك يا ابن أبي طالب، أصبحت مولاي ومولى كل مؤمن ومؤمنة. فأنزل الله تعالى: «اليوم أكملت لكم دينكم».

It has been narrated from Abu Horayrah that; whoever observes a fast in Ze Hajjah the 18 then the reward of 60 months fasting will be written for him by GOD and that day is Qadir Khom and when the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) took the hand of Ali Ibn Abi Taleb and stated that am I more merit than you pertaining to yourselves? They said; yes. O the prophet of GOD. His Holiness stated that;” whoever I am his Molla (leader) then Ali is his Molla. Omar Ibn Khatab said that; congratulations, congratulations. O the son of Abu Taleb. This day you are my Imam and the Imam of the whole faithful men and women. And in this moment the verse revealed that; This day have I perfected for you your religion.

-Managheb Ali Ben Abi taleb Ibn Al-Maghazeli, p 18

The narration of Kharazmi

عن أبي سعيد الخدري أن النبي صلى الله عليه وس لم يوم دعا الناس إلى غدیر خم، أمر بما كان تحت الشجرة من الشوك فقم وذلك يوم الخميس، ثم دعا إلى علي، فأخذ بضبعه ثم رفعها حتى نظر الناس إلى بياض إبطه صلى الله عليه وسلم، ثم لم يفترقا حتى نزلت هذه الآية : «اليوم أكملت لكم دينكم وأتممت عليكم نعمتي

ورضيت لكم الاسلام ديناً» فقال رسول الله صلى الله عليه وسلم : الله أكبر على إكمال الدين وإتمام النعمة ورضا الرب برسالتى والولاية لعلي بن أبي طالب.

It has been narrated from Abu Saeed Khadri that; while the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was standing under a small tree in the day of Qadir invited people to come to Ali and this was happened on a Thursday. In this day he called Ali and took his arm and raised it until people easily saw under the arm of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and people was still present in that gathering that this verse revealed that; ‘ ‘ This day have I perfected for you your religion and completed my favor on you and chosen for you Islam as a religion’ ’ then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; Allah is great for the perfection of the religion and completion of the favor and the satisfaction of GOD due to my prophecy and the Imamate of Ali after me. Until the end of the verse

- Managheb Ali Ben Abi taleb Kharazmi, p 80

The narration of Natanzi

عن أبي هريرة قال: من صام ثمانية عشر من ذي الحجة، وهو يوم غدیر خم، لما أخذ رسول الله صلى الله عليه وسلم بيد علي فقال: أأنت أولى بالمؤمنين من أنفسهم؟ قالوا : نعم يا رسول الله . قال : من كنت مولاه فعلي مولاه. فقال عمر بن الخطاب بخ يا ابن أبي طالب أصبحت مولاي ومولى كل مسلم. فأنزل الله: «اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام ديناً» كتب له صيام ستين شهراً».

Abu Horayrah says that; whoever observes a fast in Ze Hajah the 18 which is the day of Qadir Khom then GOD grants him the reward of 60 months fasting and that was the day in which the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) took the hand of Ali and stated that; am I more merit than you pertaining to yourselves? They said; yes. O the holy prophet of GOD. He stated that; whoever I am his Molla (leader) then Ali is his Molla. Omar Ibn Khatab said; congratulations, congratulations, O the son of Abu Taleb. This day you are my Molla (Imam) and the Imam of the whole faithful men and women. And in this moment this verse revealed that; This day have I perfected for you your religion and the reward of 60 months fasting will be written for him.

-Al-Khasaes Al-Alaviye, Makhtut. This Tradition is Stated Shavahed Al-Tanzil, Hakem Hasakani, v 1 p 200,and in Many Other Ahlol Beit Books

The narration of Salehani

قوله تعالى: «اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً» وبالاسناد المذكور عن مجاهد رضي الله تعالى عنه قال: نزلت هذه الآية بغدير خم فقال رسول الله صلى الله عليه وعلى آله وبارك وسلم: الله أكبر على إكمال الدين وإتمام النعمة ورضى الرب برسالتى والولاية لعلي. رواه الإمام الصالحاني.

The holy verse; This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion” and with respect to various proofs this narration has been quoted from Mojahed that; when this verse revealed in the day of Qadir Khom then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; Allah is great for the perfection of the religion and completion of favor and satisfaction of GOD due to my prophecy and the Imamate of Ali (peace be upon him) and this narration has been quoted from Emam Salehani

-Tozih Al-Dalael Ala Tarjih Al-Fazael, Makhtut, The Genuine Tradition is Stated Shavahed Al-Tanzil, Hakem Hasakani, v 1 p 201, and in Many Other Ahlol Beit Books

The narration of Hamuyani

عن أبي سعيد الخدري: إن رسول الله صلى الله عليه وسلم دعا الناس إلى علي في غدير خم، وأمر بما تحت الشجرة من الشوك فقم - وذلك يوم الخميس - فدعا علياً فأخذ بضبعيه فرفعهما، حتى نظر الناس إلى بياض إبطي رسول الله صلى الله عليه وسلم، ثم لم يفترقوا حتى نزلت هذه الآية: «اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً». فقال رسول الله صلى الله عليه وسلم: الله أكبر على إكمال الدين وإتمام النعمة ورضى الرب برسالتى والولاية لعلي من بعدي ...

It has been quoted from Abu Saeed Khedri that; while the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was standing under a small tree called people to come to Ali and this was happened on a Thursday and in this day he called Ali and took his arm and raised it until people could easily see under the arm of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and the people were still there that the verse revealed that; This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion” then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; Allah is great for the perfection of the religion and completion of the favor and satisfaction of GOD due to my prophecy and the Imamate of Ali after me. to the end of the verse

-Faraed Al-Sematein, v 1 p 74

6 THE REVELATION OF THE VERSE ‘ SAALA SAEL ’ IN THE QADIR KHOM EVENT

One of the other certain proof of Qadir narration and the Imamate of the commander of the faithful (peace be upon him) is the revelation of the first verse of the chapter Ma’arij (The Ways of Ascent) and a great numbers of Sunnite distinguished scholars and figures have mentioned this case in their own sources

The list of the names of the individuals who have referred to this case in their own texts is as follow

- 1, Ahmad Ibn Mohammad Ibn Ebrahim Thalabi Nayshaburi in his interpretation 2, Shams Al-Din Sabt Ibn Jozi in the book Tazkrah Khavas Al-Omah, p 30
- 3, Ebrahim Ibn Abd Allah Yamani Vasabi in the interpretation of Shahi below the interpretation of this verse.
- 4, Mohammad Ibn Yusef Zarandi Madani in Ma’arij Al-Vosul Makhut the below of this holy verse 5, Shahab Al-Din Ibn Shams Al-Din Dolat Abadi in Hadayah Al-Soada in the section of Al-Jelvah Al-Thaniah Min Al-Hedayah Al-Thamanh 6, Nur Al-Din Ali Ibn Abd Allah Samhudi in Javaher Al-Aqdayn-Makhlut 7, Nur Al-Din Ali Ibn Mohammad Ibn Sabaq in Al-Fosul Al-Mohemah, p 42, 8, Ata Allah Ibn Fazl Allah Mohadeth Shirazi in Al-Arbaein-Makhut 9, Shams Al-Din Abd Al-Rauf Manavi in Fayz Al-Qadir Fe Sharh Al-Jame Al-Saqir, v 6, p 281. 10, Shakh Ibn Abd Allah Eydarus in Al-Aqd Al-Nabavi Va Al-Ser Al-Mostafavi – Makhut 11, Mahmud Ibn Mohammad Shaykhani Qaderi Madani in Al-Serat Alsavi Fe Manaqeb Al Al-Nabi- Makhut 12, Nur Al-Din Ali Ibn Ebrahim Halabi in Alserah Al- Halabiah v 3, p 337 13, Ahmad Ibn Fazl Bakathir Maki in Vasylah Al-Amal Fe Manaqab Al-Al – Makhtut 14, Mohammad Mahbub Alam quoted from Al-Aqd Al-Nabavi from the interpretation of Thalabi 15, Mohammad Sadr Alem in Ma’arij Al-Ola Fe Manaqab Al-Mortaza- Makhtut 16, Mohammad Ibn Esmaeil Ibn Salah Al-Amir in Al-Rozah Al-Nadiah- Sharh Al-Tohfah Al-Alaviah p 84. 17, Ahmad Ibn Abd Al-Qader Ojayli in Zakhirah Al-Amal Fe Sharh Aqd Javaher Al-Anal 18, Alsayyed Momen Ibn Hasan Shabalanji in Al-Manaqab Al-Haydariah p 75, 77

In below it will be sufficient to mention one of the above-mentioned cases and we refer those who are willing to take into account in more detailed manner to the main sources

The narration of Abu Eshaq Thalabi

سئل سفيان بن عيينة عن قول الله عز وجل: «سأل سائل» فيمن نزلت؟ فقال: لقد سألتني عن مسألة ما سألتني عنها أحد قبلك. حدثني أبي عن جعفر بن محمد عن أبانه: لما كان رسول الله صلى الله عليه وسلم بغدير خم، نادى الناس فاجتمعوا، فأخذ بيد علي بن أبي طالب فقال: من كنت مولاه فعلي مولاه، فشاع ذلك وطار في البلاد، فبلغ ذلك الحارث بن النعمان الفهري، فأتى رسول الله على ناقه حتى أتى الأبطح، فنزل عن ناقته فأنأخها وعقلها، ثم أتى النبي وهو في ملامن أصحابه فقال: يا محمد! أمرتنا عن الله أن نشهد أن لا إله إلا الله وأنت رسول الله، فقبلناه منك. وأمرتنا أن نصلّي خمسا، فقبلناه منك، وأمرتنا بالزكاة فقبلناه، وأمرتنا أن نصوم شهر رمضان فقبلناه منك، وأمرتنا بالحج فقبلناه. ثم لم ترض بهذا حتى رفعت بضبعي ابن عمك ففضلته علينا وقلت: من كنت مولاه فعلي مولاه!! فهذا شئ منك أم من الله عز وجل؟! فقال صلى الله عليه وسلم: والذي لا إله إلا هو إن هذا من الله. فولى الحارث بن النعمان يريد راحلته وهو يقول: اللهم إن كان ما يقوله محمد حقا فأمطر علينا حجارة من السماء أو انتنا بعذاب أليم. فما وصل إليها حتى رماه الله بحجر فسقط على هامته وخرج من دبره فقتله. وأنزل الله عز وجل: «سأل سائل بعذاب واقع للكافرين ليس له دافع».

A question has been asked from Sofyan Ibn Aaynah pertaining to the occasion of the holy verse revelation ‘‘ Saala Sael’’ he said; you asked me a question that no one ever asked me. My father quoted from His Holiness Jafar Ibn Mohammad and he narrated from his holy fathers that; when the holy prophet of GOD arrived at the land of Qadir Khom then he called people and when the people gathered there he took the hand of Ali Ibn Abi Taleb and stated that ‘‘whoever I am his Molla then Ali is his Molla’’ and this statement became prevalent among people and different cities until Hareth Ibn Noman Fahri heard this news thus while he was riding a camel he went to Abtah and came to the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) then he came down from his camel and tied it up and came to him while His Holiness was among some of his own companions and said that; O Mohammad. You ordered us to bear witness of the oneness of GOD and your prophecy and perform prayers in five times and pay alms and observe a fast in month of Ramadhan and participate in Haj ceremony and we accepted and performed those thing and as if you do not satisfied with them and after that you took the hand of your cousin and preferred him over

us and you said; whoever I am his Molla then Ali is his Molla. Have you done this with according to the GOD's command or you did that by your own? The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; I swear to Allah the almighty that I did all this from GOD and when Hareth Ibn Noman heard this turned away and said while he was leaving that place that; O my Lord if what Mohammad said was true then send down upon me a shower of stones or a painful punishment and as soon as he said this thing while he was not riding his camel a stone came down from sky and hit his head and came done from his back and killed him in that place and for the same reason this verse revealed that; ‘one demanding, demanding the chastisement which must befall, The unbelievers- there is none to avert it.’”

-Tafsir Al-Thalabi, Thalabi: v 10 p 35

The biography and character of Thalabi

The master Abu Eshaq Ahmad Ibn Mohammad Ibn Ebrahim Thalabi, who has been considered and called as Khayr Al-Olama (the best of scholars) rather than the sea of knowledge and the shining star of the skies and the credit of Imams (the four Sunnite Imams) rather than the honor of them and some have regarded superior than the four Sunnite imams and the interpretation book Al- Kashf Va Al-Bayan belongs to him

-Moajem Al-Adeba, v 12 p 262

Ibn Khplakan has described Thalabi in such a manner that;

أبو إسحاق أحمد بن محمد بن إبراهيم الثعلبي . النيسابوري، المفسر المشهور، كان أوجد أهل زمانه في علم التفسير.

He was one of the great and unprecedented commentators of his own age

-Vafiyat Al-Ayan, v 1 p 61, 62

Zahabi praises him like this;

وكان حافظا واعظا، رأسا في التفسير والعربية، متين الديانة، توفي في المحرم

Thalabi the protector, preacher and on the top of the Arabic interpretation and literature and a pious man who passed away in month of Moharam

-Al-Abar Havadeth Sal 427

Thus we reach to this conclusion that the route of the narration is authentic and there is no doubt in the proof of the narration

The surprise of Ibn Kathir pertaining to the reward of one fasting day equivalent to the fasting of 60 months

وكذا قوله: إن صيام يوم الثامن عشر من ذي الحجة وهو يوم غدیر خم يعدل صيام ستين شهرا . لا يصح ، لأنه قد ثبت ما معناه في الصحيح: إن صيام شهر رمضان بعشرة أشهر، فكيف يكون صيام واحد يعدل ستين شهرا . هذا باطل ...

In another case Ibn Khatir has presented his own critique pertaining to the narration of Qadir in such a way;

And also this part of the narration of Abu Horayrah regarding the reward of one fasting day as equal as the reward of 60 months of fasting in the day of Qadir in Ze Hajjah the 18 is not accurate since it is in contrast to the concept of the narration which has been mentioned in Sahih that define the reward of the fasting month of Ramadhan as equal as 10 months and how can it be possible the reward of one day of fasting be equivalent to the reward of fasting of 60 months hence, it become obvious that the narration of Qadir is not true

-Al-Badaya Al-Nahayat, Ibn Kathir, v 5 p 233

RESPONSE TO THE RELIGIOUS DOUBT OF IBN KATHIR

We say in response to this critique of Ibn Kathir that; with the least knowledge of the narration and sayings we will be informed of similar cases which there will not left any room for doubt and uncertainty

The same cases

1, the reward equal to 60 months

عن أبي هريرة رضي الله تعالى عنه قال : من صام يوم سبوع وعشرين من رجب كتب الله له صيام ستين شهرا، وهو اليوم الذي نزل فيه جبرئيل عن النبي صلى الله عليه وسلم بالرسالة، وأول يوم هبط فيه جبرئيل.

Abu Horayrah says that; whoever observes a fast in the 27 of Rajab month in which Gabriel came down from heaven to the earth for the first time then GOD grants him the reward of 60 months of fasting

-Shawahed Al-Tanzil, Hakem Hasakani, v 2 p 500, Ensan Al-Oyun Fi Sirat Al-Amin Al-Mamun, v 1 p 384

2, the reward equal to 100 years

عن أبي هريرة وسلمان الفارسي - رضي الله عنه - قالوا قال رسول الله صلى الله عليه وسلم : إن في رجب يوما وليلة، من صام ذلك اليوم وقام تلك الليلة كان له من الأجر كمن صام مائة سنة وقامها، وهي ثلاث بقين من رجب، وهو اليوم الذي بعث فيه نبينا صلى الله عليه وسلم.

... there is a day and a night in the month of Rajab in which any one observes a fast in its day and worships in its night then the reward of 100 years of fasting as well as the reward of its night worships will be granted to him and those days are the last 3 days of the month Rajab in which the holy prophet of GOD appointed as the prophet

-Ghanih Al-Talebin, p 502, 503

3, the reward equal to 100 years of fasting and worship

وعن أبي هريرة وسلمان الفارسي - رضي الله عنهما - قالوا قال النبي صلى الله عليه وسلم : إن في رجب يوما وليلة من صام ذلك اليوم وقام تلك الليلة كان له من الأجر كمن صام مائة عام وقامها، وهي ثلاث بقين من رجب.

... there is a day and a night in the month of Rajab in which whoever observes a fast in that day and worship in that night then the reward of 100 years of fasting and worshipping of its night will be granted to him

-Nazaha Al-Majales, v 1 p 154

4, the reward equal to 1000 years, 2000 years and 3000 years

... عن أبيه عن علي بن أبي طالب رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : إن شهر رجب شهر عظيم، من صام منه يوما كتب الله تعالى له صوم ألف سنة، ومن صام منه يومين كتب الله صوم ألفي سنة، ومن صام منه ثلاثة أيام كتب الله تعالى له صوم ثلاثة آلاف سنة.

... the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; the month of Rajab is a great and honorable month and whoever observes a fast in one day of this month then GOD grants him the reward of 1000 years of fasting and whoever observes a fast in two days of that month then the reward of 2000 years will be granted to him and if he observes 3 days of fasting the reward will be 3000 years

- Ghanih Al-Talebin, p 483.

5, the reward equal to 3000 years and... 100 thousand years

قال علي رضي الله عنه: صوم ثالث عشر رجب كصيام ثلاثة آلاف سنة، وصوم رابع عشر رجب كصيام عشرة آلاف سنة، وصوم عشرين كصيام مائة ألف عام ... وعن النبي صلى الله عليه وسلم: فضل رجب على سائر الشهور كفضل القرآن على سائر الكلام. وعنه صلى الله عليه وسلم : من صام يوماً من رجب فكأنه صام أربعين سنة.

... the fasting of the 18 of the month of Rajab has a reward equal to the reward of the fasting of 3000 years and the fasting of the 14 of Rajab month is equal to the reward of the fasting of 14000 years and the fasting of the 20 has the reward of 100 thousand years. It has been narrated from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that the virtue of the month of Rajab comparing to the other months just like the precedence of the holy Qur'an in comparison with the other statements and whoever observes a one day fasting of the month of Rajab is like he has observed 40 years of fasting

- Nazaha Al-Majales, v 1 p 152

Response to the second religious doubt of Ibn Taymyah

Has the verse of announcement revealed prior to Qadir Khom?

The second critique of Ibn Taymyah was that;

The verse 67 of the chapter Maidah (deliver what has been revealed to you from your Lord; an if you do it not, then you have not delivered His message, and Allah will protect you from the people) has not revealed in Qadir rather than this verse has long been revealed prior to Haj Al-Veda in the early days of revelation and

after the end of the war Ohod in Medina thus it is not reasonable to refer to this verse as the proof of Imamate.

In response to this part of Ibn Taymyah's critique we can refer to the Sunnite sources pertaining to the occasion of the verse announcement revelation

The occasion of the revelation of the verse announcement in Sunnite sources

The Sunnite authentic sources and texts have acknowledged to this truth that the verse of announcement has been revealed in the day of Qadir

The names of some of the Sunnite scholars who have mentioned this point are as follow;

- 1, Ibn Abi Hatam Abd Al-Rahman Ibn Mohammad Ibn Edris Razi
- 2, Ahmad Ibn Mosa Ibn Mardaviah 3, Ahmad Ibn Mohammad Thalabi
- 4, Abu Naim Ahmad Ibn Abd Allah Isfahani 5, Abu Al-Hasan Ali Ibn Ahmad Vahedi 6, Masoud Ibn Naser Sajestani 7, Abd Allah Ibn Obayd Allah Haskani
- 8, Ibn Asaker Ali Ibn Hasan Dameshqi 9, Fakhr Al-Din Mohammad ibn Omar Razi 10, Mohammad iBn Talhah Nasibi Shafei 11, Abd Al-Razaq Ibn Rezq Allah Rasani 12, Hasan Ibn Mohammad Nayshaburi 13, Ali ibn Shahab Al-Din Hamedani 14, Ali Ibn Mohammad called as Ibn Sabaq Maleki 15, Mahmud Ibn Ahmad Ayni 16, Abd Al-Rhman Ibn Abi Bakr Souti 17, Mohammad Mahbub Alam 18, Haj Abd Al-Vahab Ibn Mohammad 19, Jamal Al-Din Ata Allah Ibn Fazl Allah Shirazi, 20, Mirza Mohammad Ibn Motamed Khan Badakhshani

The narration of Ibn Abi Hatam Abd Al-Rahman Ibn Mohammad Ibn Edris Razi

أخرج ابن أبي حاتم وابن مردويه وابن عساكر عن أبي سعيد الخدري قال : **نزلت هذه الآية : «يا أيها الرسول بلغ ما أنزل إليك من ربك»** على رسول الله صلى الله عليه وسلم يوم غدیر خم في علي بن أبي طالب.

The verse "O the prophet, reveal ..." has been revealed upon the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to (His Holiness) Ali Ibn Abi Taleb (peace be upon them) in Qadir Khom

-Al-Dor Al-Manthur, v 1 p 298, Omdat Al-Ghari, Eini, v 18 p 206, Asbab Nozul Al-Ayat, Vahedi Neishaburi, p 135, Shavahed Al-Tanzil, Hakem Hasakani, v 1 p 250, Fath Al-Ghadir, Shokani, v 2 p 60, Tafsir Alusi, v 6 p 193.

Zahabi has said pertaining to the character of Ibn Abi Hatam that;

قد كساه الله نورا وبهاء يسر من نظر إليه ... وكان بحرا لا تكدره الدلاء . وكان بحرا في العلوم ومعرفة الرجال، ... وكان زاهدا يعد من الأبدال ... قلنسوة عبد الرحمن من السماء، وما هو بعجب رجل منذ ثمانين سنة على وتيرة واحدة لم ينحرف عن الطريق ... يقال إن السنة بالري ختمت بابن أبي حاتم . قال الإمام أبو الوليد الباجي: عبد الرحمن بن أبي حاتم ثقة حافظ ...

GOD has put on him a cloak of light and honor and whoever sees him will be happy and glad. He is a sea of knowledge that is familiar with the science of narrators (Rejal) which never become dirty and unclean with a bucket and his a pious man that we call him as Abdal... and the sky is his hat and there is no surprise that he spent the 80 years of his own life in the same way of life with no fault or deviation... it has been said that; the tradition has been ended by Ibn Abi Hatam in Ray and Abd Al-Rahman Ibn Abi Hatam has said pertaining to him that; he was a trustworthy and the protector man

-Seir Alam Al-Nobala, v 13 p 263

The narration of Ibn Mardaviah

وأخرج ابن مردويه عن ابن مسعود قال : كنا نقرأ على عهد رسول الله صلى الله عليه وسلم : يا أيها الرسول بلغ ما أنزل إليك من ربك إن عليا مولى المؤمنين وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس

In the time of the holy prophet of GOD we recited this verse in this way that; O the prophet, deliver what has been revealed to you from your Lord; that Ali is the commander of the faithful, and if you do it not, then have not delivered His message, and Allah will protect you from the people

-Al-Dor Al-Manthur, v 2 p 298

Zahabi has said pertaining to the character of Ibn Mardaviah that;

ابن مردويه الحافظ الثبت العلامة ... صاحب التفسير والتاريخ وغير ذلك ... وعمل المستخرج على صحيح البخاري، وكان قيما بمعرفة هذا الشأن، بصيرا بالرجال، طويل الباع، مليح التصانيف . ولد سنة 323. ومات ... سنة 410.

Ibn Mardaviah is a protector man with an excellent memory and is an Allamah (highly knowledgeable man)... and he is the write of the interpretation, historical books and so on... and he concluded many things from Sahih Bokhari and he was

highly professional in doing this and he was skillful and aware of the science of rejal (narrators) and he was so generous and donator man and he has written many amazing texts and he was born in the year 323 Hejrah and died in 410 Hejrah

-Tazkerat Al-Hefaz, v 3 p 1050

The narration of Thalabi

... معناه: بلغ ما أنزل إليك من ربك في فضل علي بن أبي طالب، فلما نزلت هذه الآية أخذ رسول الله صلى الله عليه وسلم بيد علي فقال: ...

-Tafsir Al-Thalabi, v 4 p 91

أخبرني ... عن ابن عباس في قوله تعالى: «يا أيها الرسول بلغ ما أنزل إليك من ربك» الآية. قال: نزلت في علي، ...

... this is its meaning that deliver to the people what has been revealed from your Lord pertaining to the precedence of Ali Ibn Abi Taleb and as this verse revealed the holy prophet of GOD took the hand of Ali and stated that ... and he narrated pertaining to the verse “deliver what has been revealed to you” that this verse has been revealed pertaining to Ali (peace be upon him)

- Tafsir Al-Thalabi, v 4 p 92

Sobki says pertaining to Thalabi that;

وكان أوجد زمانه في علم القرآن وله كتاب العرائس في قصص الأنبياء عليهم السلام.

He was an unprecedented master in the holy Qur'an science in his own age and time and the book Araes which is about the stories of the apostles (peace be upon them) belongs to him.

-Tabaghat Al-Shafeiye, v 4 p 58

Osnavi says pertaining to the biography of Thalabi that;

ذكره ابن الصلاح والنووي من الفقهاء الشافعية، وكان إماما في اللغة والنحو.

He was a real master in lexical and syntactic sciences

- Tabaghat Al-Shafeiye, v 1p 429

Davudi says pertaining to the biography of Thalabi that;

كان أوجد أهل زمانه في علم القرآن حافظا للغة، بارعا في العربية، واعظا، موثقا

He was a unique master in the holy Qur'an science as well as in the lexical science and an inventor man in Arabic sciences, a preacher and an authentic person

-Tabaghat Al-Mofserin, v 1 p 65

The narration of Vahedi

... عن أبي سعيد الخدري قال **نزلت هذه الآية:** «يا أيها الرسول بلغ ما أنزل إليك من ربك» **يوم غدیر خم**

في علي بن أبي طالب رضي الله عنه.

It has been narrated from Abu Saeed Khadri that; the verse ‘ ‘ O the prophet, deliver what has been revealed to you from your Lord’ ’ has been revealed pertaining to the virtue of Ali Ibn Abi Taleb (peace be upon him) in the day of Qadir Khom

-Asbab Al-nozul Vahedi, p 115

Zahabi has said pertaining to the character of Vahedi that;

الإمام العلامة الأستاذ أبو الحسن ... صاحب التفسير، وإمام علماء التأويل ...

Imam, Allamah, master, Abu Al-Hasan... the writer of the interpretation, and the pioneer of the Tavail scholars

-Seir Alam Al-Nobala, v 18 p 339

The narration of Abu Saeed Masud Ibn Naser Sajestani

ورواه أبو سعيد مسعود بن ناصر السجستاني في كتابه حول حديث الولاية بإسناده عن ابن عباس إنه قال :

أمر رسول الله صلى الله عليه وسلم أن يبلغ بولاية علي، **فأنزل الله عزوجل** «يا أيها الرسول بلغ ما أنزل إليك من ربك» الآية فلما كان **يوم غدیر خم** قام فحمد الله وأثنى عليه وقال صلى الله عليه وسلم: ألسنت أولى بكم من أنفسكم؟ قالوا: بلى يا رسول الله. قال صلى الله عليه وسلم: فمن كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه، وأحب من أحب وأبغض من أبغضه وانصر من نصره، وأعز من أعزه، وأعز من أعانه.

Abu Saeed Masud Ibn Naser Sajestani has quoted from ibn Abbass in his book pertaining to the narration of Velayah (Imamate) via his own proof that the holy

prophet of GOD (peace and bless of GOD be upon him and his progeny) has been ordered to announce the Imamate of Ali thus, this verse revealed;” O the prophet, deliver what has been revealed to you from your Lord” and when the day of Qadir Khom came the holy prophet of GOD stood up and praised and adored Allah the almighty and stated that;...

-Shavahed Al-Tanzil, v 2 p 8

It has been mentioned pertaining to the personality of Abu Saeed Sajestani that;

وأبو سعيد السجستاني من كبار حفاظ أهل السنة ...

Abu Saeed Sajestani is one of the Sunnite great Hoffaz (the protector of religious laws)...

-Al-Ansab, Samaani, v 3 p 226

Zahabi says pertaining to him that;

ومسعود بن ناصر السجزي، أبو سعيد الركاب الحافظ رحل وصنف وحدث عن أبي حسان المزكى وعلي بن بشرى وطبقته ما، ورحل إلى بغداد وأصبهان، قال الدقاق : لم أر أجود إتقاناً ولا أحسن ضبطاً منه . توفي بنيسابور في جمادى الأولى.

Masud Ibn Naser Sajzi Abu Saeed writes while he was in the journey... Daqaq has said pertaining to him that; I have never seen a man more authentic with powerful memory like him

-Al-Abar, Havadeth Sal 477

The narration of Hakem Haskani

وروى أبو القاسم عبيد الله بن عبد الله الحسكاني نزول قوله تعالى : «يا أيها الرسول بلغ ما أنزل إليك ... في واقعة يوم غدیر خم ...

Abu Al-Qasem Obayd Allah ibn Abd Allah Haskani has mentioned that the revelation of the verse; “ O the prophet, deliver what has been revealed to you...” was pertaining to the event of Qadir Khom

-Majma Al-Bayan Fi Tafsir Al-Quran, v 2 p 223, Shavahed Al-Tanzil, v 1 p 187

The narration of Ibn Asaker

The narration of Ibn Asaker which has been mentioned above quoted by Souti in Al-Dor Al-Manthur

ابن عساكر عن أبي سعيد الخدري قال: **نزلت هذه الآية:** «يا أيها الرسول بلغ ما أنزل إليك من ربك» علي رسول الله صلى الله عليه وسلم يوم غدیر خم في علي بن أبي طالب.

The verse of “ O the prophet, deliver ...” has been revealed upon the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the precedence of (His Holiness) Ali Ibn Abi Taleb (peace be upon them) in Qadir Khom

-Al-Dor Al-Manthur, v 2 p 298

Zahabi says pertaining to Ibn Asaker that;

ابن عساكر الإمام الحافظ الكبير محدث الشام فخر الأئمة ثقة الدين ... قال السمعي: أبو القاسم حافظ ثقة متقن دين خير حسن السميت، جمع بين معرفة المتن والإسناد، وكان كثير العلم غزير الفضل، صحيح القراءة،
متثبتاً

Ibn Asaker is a Imam, Hafez, and a great narrator in Sham and the honor of Imams and an authentic religious man... Samani has said pertaining to him that; Abu Alqasem was an authentic, Hafez, faithful and pious man who was silent in most of the time and he was gathering the proofs and documents and he was a highly knowledgeable, honorable and trustworthy and a firm man

-Tazkerat Al-Hefaz, v 4 p 1328,1333

The narration of Fakhr Razi

العاشر - **نزلت هذه الآية في فضل علي** رضي الله عنه، ولما نزلت هذه الآية أخذ بيده وقال: من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه، فلقية عمر رضي الله عنه فقال : هنيئا لك يا ابن أبي طالب، أصبحت مولاي ومولى كل مؤمن ومؤمنة. وهو قول ابن عباس والبراء بن عازب ومحمد بن علي

This verse has been revealed pertaining to the precedence of Ali (peace be upon him) and when this verse revealed His Holiness took the hand of Ali and raised it and stated that; whoever I am his Molla then Ali is his Molla and O my Lord love whoever loves him and hate whoever hates him and Omar said to His Holiness that; congratulations, O the son of Abu Taleb you became my Imam and the Imam of the whole faithful men and women

-Tafsir Razi, v 1 p 49

Ibn Kholakan says pertaining to Fakhr Razi that;

أبو عبد الله محمد بن عمر بن الحسين ابن الحسن بن علي، التيمي، البكري، الطبرستاني [الأصل] الرازي المولد، الملقب فخر الدين، المعروف بابن الخطيب، الفقيه الشافعي. فريد عصره ونسيج وحده، فاق أهل زمانه في علم الكلام والمعقولات وعلم الأوائل، له التصانيف المفيدة في فنون عديدة، منها تفسير القرآن الكريم، ... وكان يلقب بهراة شيخ الاسلام ... وكان العلماء يقصدونه من البلاد وتشد إليه الرحال من الأقطار ...

He was a unique and eminent man of his age and he was the great scholar in discourse science, reasonable knowledge and Avael science as well as he wrote various and numerous fruitful books in different subjects and his interpretation is one of them... and he was called Shakh Al-Islam (the great religion man) in Harat and the other scholars from different areas make a journey to visit him

-Vafiyat Al-Ayan, v 3 p 381, 385

The narration of Mohammad Ibn Talhah

زيادة تقرير - نقل الإمام أبو الحسن الواحدي في كتابه المسمى بأسباب النزول يرفعه بسنده إلى أبي سعيد الخدري رضي الله عنه قال: **أنزلت هذه الآية: «يا أيها الرسول بلغ ما أنزل إليك من ربك» يوم غدیر خم في علي بن أبي طالب.**

The further description of Imam Abu Al-Hasan Vahedi in his book called as Asbab Al-Nozul with its proof quoted by Abu Saeed Khadri that; this verse “ O the prophet, deliver what has been revealed to you from your Lord” has been revealed pertaining to Ali Ibn Abi Taleb in the day of Qadir Khom

-Mataleb Al-Soul Fi Managheb Ale Al-Rasul, p 44

Yafei says pertaining to Mohammad Ibn Talhah that

الكمال محمد بن طلحة النصيبي الشافعي. وكان رئيسا محتشما بارعا في الفقه والخلاف، ولي الوزارة مرة ثم زهد وجمع نفسه، توفي بحلب في شهر رجب وقد جاوز التسعين، وله دائرة الحروف ...

Mohammad Ibn Talhah Nasibi Shafei was a leader, honorable and respectful man and he was an inventor in jurisprudence and the controversial issues and once he was appointed as a minister but he decided to live in a pious and abstinent manner and he passed away in the city of Halab

-Marat Al-Janani, Havadeth Sonat 652.

The narration of Abd Al-Razaq Rasani

قال محمد بن معتمد خان البدخشاني: أخرج عبد الرزاق الرسعني عن ابن عباس رضي الله عنه قال : لما نزلت هذه الآية: «يا أيها الرسول بلغ ما أنزل إليك من ربك» أخذ النبي صلى الله عليه وسلم بيد علي فقال: من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه».

Mohammad Ibn Motamed Khan Badakhshani has said that; Abd Al-Razaq Rasani has quoted from Ibn Abbass that; when this verse ‘ O the prophet, deliver what has been revealed to you from your Lord’ revealed the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) took the hand of Ali and stated that; whoever I am his Molla then Ali is His Molla, O my Lord, love whoever loves him and hate whoever hates him

-Meftah Al-Naja Fi Managheb Ale Al-Aba, Makhtut

Zahabi says pertaining to Rasani that;

الرسعني العلامة عز الدين عبد الرزاق بن رزق الله بن أبي بكر، المحدث المفسر الحنبلي . ولد سنة تسع وثمانين. وسمع بدمشق من الكندي وبيغداد من ابن منينا، وصنف تفسيراً جيداً، وكان شيخ الجزيرة في زمانه علماً وفضلاً وجملاً. توفي في ثاني عشر ربيع الآخر.

Allamah Ez Al-Din Abd Al-Razaq Ibn Rezq Allah Ibn Abi Bakr Rasani, is a Hanbali commentator and narrator who was born in the year 89... and he wrote an influential interpretation and he was the great scholar (Shakh Al-Jazirah) in science, perfection and honor in his own age

-Al-Abar, Havadeth 661

The narration of Nayshaburi

عن أبي سعيد الخدري إن هذه الآية نزلت في فضل علي بن أبي طالب [رضي الله عنه وكرم الله وجهه] يوم غدیر خم، فأخذ رسول الله صلى الله عليه وسلم بيده وقال: من كنت مولاه فهذا علي مولاه، اللهم وال من والاه وعاد من عاداه، فلقية عمر وقال: هنيئا لك يا ابن أبي طالب أصبحت مولاي ومولى كل مؤمن ومؤمنة . وهو قول ابن عباس والبراء ابن عازب ومحمد بن علي.

Abu Saeed Khadri said that this verse revealed pertaining to the virtue of Ali Ibn Abi Taleb (peace be upon them) in the day of Qadir Khom and His Holiness took his hand and stated that; whoever I am his Molla then Ali is his Molla and my Lord love whoever loves him and hate whoever hates him and Omar visited him and said that; congratulation, O the son of Abu Taleb this day you are my Molla (Imam) and the Imam of all faithful men and women and this verse has been narrated from Ibn Abbass, Bara Ibn Azeb and Mohammad Ibn Ali

-Tafsir Neishaburi, v 6 p 129, 130

Rely on Nayshaburi and his interpretation

وذكر الكاتب الجلبى تفسير النيسابوري بقوله: غرائب القرآن ورغائب الفرقان في التفسير، للعلامة نظام الدين حسن بن محمد بن حسين القمي النيسابوري، المعروف بالنظام الأعرج ...

Kateb Jalabi has mentioned the interpretation of Nayshaburi and has said pertaining to it in such a manner that; the interpretation of Qaraeb Al-Quran Va Raqaeb Al-Forqan belongs to Allamah Nezam Al-Din Hasan Ibn Mohammad Ibn Hossein Qomi Nayshaburi called as Nezam Araj

-Kashf Al-Zonun, v 2 p 1195

The narration of Badr Al-Din Ayni

He says in his interpretation about Sahih Bokhari pertaining to the interpretation of the verse in hand that;

ص - باب يا أيها الرسول بلغ ما أنزل إليك من ربك . ش - أي هذا باب من قوله تعالى : «يا أيها الرسول بلغ ما أنزل» ذكر الواحدي من حديث الحسن بن حماد سجاة قال: ثنا علي بن عياش عن الأعمش وأبي الجحاف، عن عطية، عن أبي سعيد قال: **نزلت هذه الآية: «يا أيها الرسول بلغ ما أنزل إليك من ربك» يوم غدِير خم في علي بن أبي طالب رضي الله عنه.** وقال مقاتل: قوله بلغ ما أنزل إليك . وذلك أن النبي صلى الله عليه وسلم دعا اليهود إلى الإسلام فأكثر الدعاء، فجعلوا يستهزؤن به ويقولون : أتريد يا محمد أن نتخذك حنانا كما اتخذت النصرى عيسى حنانا. فلما رأى رسول الله صلى الله عليه وسلم ذلك سكت عنهم، فح رض الله تعالى نبيه عليه السلام على الدعاء إلى دينه لا يمنعه تكذيبهم إياه واستهزؤهم به عن الدعاء ...

The section of O the prophet, ” deliver what has been revealed to you from your Lord” namely, this section is from the statement of GOD “ O the prophet deliver

what has been revealed” Vahedi has narrated from the saying of Hasan Ibn Hemad Sajjah that... this verse” O the prophet deliver what has been revealed to you from your Lord” has been mentioned pertaining to the virtue and honor of Ali Ibn Abi Taleb (peace be upon them) in the day of Qadir Khom and Maqatel has said that; deliver what has been revealed to you” the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) invited Jews to Islam and he made hage efforts in doing this but in response they only made fun of His Holiness and said that; O Mohammad do you like us to consider you a mercy from GOD for us just as the Christians regarded Jesus as a mercy from GOD? When the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) heard this said nothing. But once again Allah the almighty encouraged His prophet to invite them and asked him not to be tired or disappoointed in doing that

-Omdat Al-Ghari, Sharh Sahih Bokhari, v 18 p 206

Souti says pertaining to Badr Al-Din Qari that;

... وكان إماما عالما علامة ...

He was a knowledgeable man as well as an Allamah and Imam

-Baghih Al-Voah, v 2 p 275

The narration of Souti

أخرج أبو الشيخ عن الحسن: إن رسول الله صلى الله عليه وسلم قال : إن الله بعثني برسالة، فضقت بها ذرعا وعرفت أن الناس مكذبي، فوعدني لأبلغن أو ليعذبنني، **فأنزلت** «يا أيها الرسول بلغ ما أنزل إليك من ربك». وأخرج عبد بن حميد وابن جرير وابن أبي حاتم وأبو الشيخ عن مجاهد قال: لما نزلت «بلغ ما أنزل إليك من ربك». قال: يا رب إنما أنا واحد كيف أصنع، يجتمع علي الناس فنزلت : «وإن لم تفعل فما بلغت رسالته». وأخرج ابن جرير وابن أبي حاتم عن ابن عباس: «وإن لم تفعل فما بلغت رسالته» يعني إن كتمت آية مما أنزل إليك لم تبلغ رسالته. وأخرج ابن أبي حاتم وابن مردويه وابن عساكر عن أبي سعيد الخدري قال : **نزلت هذه الآية** : «يا أيها الرسول بلغ ما أنزل إليك من ربك». على رسول الله صلى الله عليه وسلم **يوم غدير خم في علي بن أبي طالب**. وأخرج ابن مردويه عن ابن مسعود قال: كنا نقرأ على عهد رسول الله صلى الله عليه وسلم : «يا أيها الرسول بلغ ما أنزل إليك من ربك». إن عليا مولى المؤمنين «وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس» وأخرج ابن أبي حاتم عن عنترة قال: كنت عند ابن عباس فجاءه رجل فقال: إن ناسا يأتونا فيخبرونا أن عندكم شيئا لم يبيده

رسول الله صلى الله عليه وسلم للناس. فقال: ألم تعلم أن الله قال: «يا أيها الرسول بلغ ما أنزل إليك من ربك». والله ما ورتنا رسول الله صلى الله عليه وسلم سوداء في بيضاء».

Abu Shakh has narrated from Hasan that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated; GOD appointed me for a prophecy which was beyond my own power and I know that people will deny me and GOD stated to me whether I deliver it or I will be punished and in this moment this verse revealed that; O the prophet deliver what has been revealed to you from your Lord

And Abd ibn Hamid, Ibn Jarir, Ibn Abi Hatam and Abu Al-Shakh have narrated from Mojahed that; as the verse revealed; deliver what has been revealed to you from your Lord'' the holy prophet stated that; O my Lord, what can I do all alone while the people are surrounding me, the verses revealed that; if you do it not, then you have not delivered His message.

And Ibn Jarir and Ibn Abi Hatam have narrated from Ibn Abbass that; if you do it not, then you have not delivered His message, that means, if you conceal what has been revealed to you then you have not delivered His Message.

And Ibn Abi Hatam, Ibn Mardaviah and Ibn Asaker have narrated from Abu Saeed Khadri that; the verse; O the prophet deliver what has been revealed to you from your Lord'' revealed to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the precedence of Ali ibn Abi Taleb in the day of Qadir Khom

And Ibn Mardavia has narrated from Ibn Masud that; we recited this verse in the time of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) in this manner; O the prophet, deliver what has been revealed to you from your Lord that indeed Ali is the commander of the faithful and if you do it not then, you have not delivered His Message and Allah will protect you from the people''

And Ibn bi Hatam has narrated from Antarah that; we was within Abbass when a man came and said; the people come to us and say that the holy prophet of GOD knows something who has not revealed to us by now. Ibn Abbass said that; unless

you do not know that GOD stated that; ‘‘O The prophet deliver what has been revealed to you from your Lord’’ I swear to GOD that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has left as the heritage what is necessary for us

-Al-Dor Al-Manthur Fi Al-Tafsir Bel Mathur, v 2 p 298

Ibn Emad says pertaining to Souti that;

وقد أشتهر أكثر مصنفاته في حياته في أقطار الأرض شرقا وغربا ، وكان آية كبرى في سرعة التأليف.

Most of the written texts of Souti have been published and became popular in different areas from east to west in his own life. And he was a great sign of GOD (the miracle and the genius man) in speedy writing

-Al-Kavakeb Al-Saerat, v 1 p 228

Abd Allah ibn Sadiq Maqrebi says pertaining to Souti that;

وكان اماما في أكثر العلوم وأعلم أهل زمانه بعلم الحديث وفنونه ورجاله وغريبه واستنباط الاحكام منه.
Souti was a forerunner in most of the sciences and he was the most knowledgeable man of his own age in the science of narration, and its skills and the narrators of sayings and difficult issues of sayings and in the perception of the religious laws

-Moghadame Rad Etebar Al-Jame Al-Saghir, p 46

Davodi the pupil and student of Souti says pertaining to him that

وكان أعلم أهل زمانه بعلم الحديث وفنونه ، رجالا وغريبا ، ومتنا وسندا ، واستنباطا للأحكام منه.

He was the most knowledgeable man of his own era in the science of narrations and its skills in terms of their narrators and their strange matters as well as their proofs and texts and the perception of their laws

-Moghadame Al-Lama fi Asbab Vorud Al-Hadith, p 9

The narration of Haj Abd Al-Vahab Bokhari

Haj Abd Al-Vahab Bokhari who died in 932 Hejrah was one of the Sunnite great scholars and well-known figures that Shakh Abd Al-Haq Dehlavi in Akhbar Al-

Akhyar as well as Sayed Mohammad Ibn Sayed Jalal Mah Alam in Tazkrah Al-Abrar have mentioned his biography and adorned and praised him.

His narration is as follow

«قل لا أسألكم عليه أجرا إلا المودة في القربى»: عن البراء بن عازب رضي الله عنه قال في قوله تعالى : «يا أيها الرسول بلغ ما أنزل إليك من ربك» أي: بلغ من فضائل علي. **نزلت الآية في غدير خم**. فخطب رسول الله صلى الله عليه وسلم ثم قال: من كنت مولاه فهذا علي مولاه . فقال عمر رضي الله عنه : يخ بخ يا علي أصبحت مولاي ومولى كل مؤمن ومؤمنة. رواه أبو نعيم. وذكره أيضا الثعالبي في كتابه.

It has been narrated from Bara Ibn Azeb that pertaining to the statement of Allah the almighty that; “ O the prophet deliver what has been revealed to you from your Lord” namely, announce the virtues of Ali and this verse revealed in Qadir Khom then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) delivered a discourse and stated that; whoever I am his Molla then Ali is his Molla. Omar said; congratulations, congratulations this day you are my Imam and the Imam of the whole faithful men and women and Abu Naim and Thalabi have mentioned this narration in their own books

-Akhhbar Al-Khyar, p 206

The narration of Jamal Al-Din Mohadeth Shirazi

Jamal Al-Din Ata Allah the son of Fazl Allah Shirazi called as Mohadeth died in the year 926 Hejrah is the writer of the book Rozah Al-Ahbab Fe Syr Al-Nabi Va Al-Al Va Al-Ashab and the book Al-Arbain Fe Faael Amir Al-Momenin who is an authentic narrator and honorable in the views of historians, narrators and the men of history and ages and most of the Sunnite scholars such as Molla Ali Qari in the book Sharh Ahadith Meshkhat as well as Abd Al-Aziz Dehlavi in his own tease regarding the science of narrations have considered him as a trustworthy man and narrated from him

He in his book Arbain has mentioned the narration in this manner that

أقول: أصل هذا الحديث - سوى قصة الحارث - تواتر عن أمير المؤمنين عليه السلام . وهو متواتر عن النبي صلى الله عليه وآله أيضا . رواه جمع كثير وجم غفير من الصحابة . فرواه ابن عباس ولفظه قال : لما أمر النبي أن يقوم بعلي بن أبي طالب المقام الذي قام به، فانطلق النبي إلى مكة فقال : رأيت الناس حديثي عهد بكفر، ومتى أفعل هذا به يقولون صنع هذا بابن عمه، ثم مضى حتى قضى حجة الوداع، ثم رجع حتى **إذا كان بغدير خم**

أنزل الله عز وجل: «يا أيها الرسول بلغ ما أنزل إليك ما ربك» الآية . فقام مناد فنادى الصلاة جامعة، ثم قام وأخذ بيد علي فقال: «من كنت مولاه فعلي مولاه، اللهم وال من والاه و عاد من عاداه»

The writer says that; the exact text of the narration- aside from the story of Hareth which has been mentioned during the event of Qadir- has been frequently narrated from the commander of the faithful (peace be upon him). and this saying has been successively narrated from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) as well and the majority of the companions have narrated that. Ibn Abbass has narrated that in this manner; when the holy prophet of GOD was ordered to raise the hand of Ali while the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has left Mecca then he said to his Lord; I see the men who are still in the state of infidelity and Jahelyah (the ignorance of the people in the age of before Islam) and whatever I do they say he has done that in the favor of his own cousin and they deny me. until Haj Al-Veda ended and on the way of back from Mecca they arrived at the area of Qadir Khom when the verse revealed that; O the prophet deliver what has been revealed to you from your Lord'' until the end of the verse. In this moment a herald stood up and called for the Moslem prayer and the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stood up and took the hand of Ali and raised it and stated that; whoever I am his Molla then Ali is his Molla and O my Lord love whoever loves him and hate whoever hates him

-Ketab Al-Arbaeen Fi Fazaal Amir Al-Momenin, Makhtut, Al-Ghadir, Alame Amini, v 1 p 301

The narration of Badakhshani

Mirza Mohammad Badakhshani is one of the Sunnite trustful narrators that most of the later Sunnite scholars have narrated from him as well as referred to his narrations and some of his works are; Nozol Al-Abrar, Tohfah Al-Mohabin and Meftah Al-Neja and a short story of his biography as quoted from the book Nozha Al-Khavater, v 6, p 259 is like this

«الشيخ العالم المحدث بن رستم بن قباد الحارثي البدخشي، أحد الرجال المشهورين في الحديث والرجال»

Shakh, Al-Alem, narrator and one of the great scholar in the science of narrations and narrators

-Nezha Al-Khavater, v 6 p 259

His narration is as follow;

الآيات النازلة في شأن أمير المؤمنين علي بن أبي طالب كرم الله وجهه كثيرة جدا لا أستطيع استيعابها، فأوردت في هذا الكتاب لبها ولبابها ... وأخرج - أي ابن مردويه - عن زر عن عبد الله رضي الله عنه قال : كنا نقرأ على عهد رسول الله صلى الله عليه وسلم: يا أيها الرسول بلغ ما أنزل إليك من ربك إن عليا مولى المؤمنين وإن لم تفعل فلما بلغت رسالته والله يعصمك من الناس. وأخرج عبد الرزاق عن ابن عباس رضي الله عنه قال : **لما نزلت هذه الآية** «يا أيها الرسول بلغ ما أنزل إليك من ربك» أخذ النبي بيد علي فقال : من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه. وأخرج ابن مردويه عن أبي سعيد الخدري رضي الله عنه مثله، وفي آخره : فنزلت «اليوم أكملت لكم دينكم» الآية. فقال النبي: الله أكبر على إكمال الدين وإتمام النعمة ورضى الرب برسالتي والولاية **لعلي بن أبي طالب.**

The verses revealed pertaining to the precedence of the commander of the faithful Ali Ibn Abi Taleb (peace be upon them) are numerous which goes beyond counting and in this book I am going to mention an abstract... the verse revealed; this day have I perfected for you your religion. The holy prophet said that; Allah is great for the perfection of the religion and completion of the favor and the satisfaction of GOD due to my prophecy and the Imamate of Ali Ibn Abi Taleb

-Al-Ghadir, Alame Amini, v 1 p 222, Meftah Al-Neja, Makhtut

The narration of Hamedani

عن البراء بن عازب رضي اله عنه قال : أقبلت مع رسول الله صلى الله عليه وسلم في حجة الوداع، فلما كان بغدير خم نودي الصلاة جامعة، فجلس رسول الله صلى الله عليه وسلم تحت شجرة، وأخذ بيد علي وقال: أأنت أولى بالمؤمنين من أنفسهم؟ قالوا: بلى يا رسول الله. فقال: ألا من أنا مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه . فلقية عمر رضي الله عنه فقال : هنيئا لك يا علي بن أبي طالب، أصبحت مولاي ومولى كل مؤمن ومؤمنة، وفيه نزلت **«يا أيها الرسول بلغ ما أنزل إليك من ربك»**.

It has been narrated from Bara Ib Azeb that; I was accompanied the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) in Haj Al-Veda and as we arrived at Qadir Khom then they called for the Moslem prayer and the holy prophet of GOD (peace and bless of GO D be upon him and his progeny) sat under a tree and took the hand of Ali and stated that;

-Yanabi Al-Mavedat le Zolghoraba, Ghanduzi, v 2 p 283

The narration of Ibn Sabaq

روى الإمام أبو الحسن الواحدى في كتابه المسمى بأسباب النزول، يرفعه بسنده إلى أبي سعيد الخدرى

رضى الله عنه قال: **نزلت هذه الآية: «يا أيها الرسول بلغ ما أنزل إليك من ربك» يوم غدیر خم في علي بن أبي طالب.**

-Yanabi Al-Mavedat le Zolghoraba, Ghanduzi, v 2 p 283

The narration of Mahbub Al-Alem

عن أبي سعيد الخدرى: هذه الآية نزلت في فضل علي بن أبي طالب رضي الله عنه يوم غدیر خم، فأخذ رسول الله صلى الله عليه وآله وسلم بيده وقال: من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه . فلقية عمر رضي الله تعالى عنه وقال: هنيئا لك يا ابن أبي طالب، أصبحت مولاي ومولى كل مؤمن ومؤمنة . وهو قول ابن عباس والبراء بن عازب ومحمد بن علي رضي الله تعالى عنهم.

Nayshaburi has narrated from Abu Saeed Khadri that; this verse revealed pertaining to the virtue of Ali Ibn Abi Taleb (peace be upon them) in the day of Qadir Khom therefore the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) took the hand of Ali and stated that; whoever I am his Molla then Ali is his Molla and O my Lord love whoever loves him and hate whoever hates him and Omar saw him and said; congratulations O the son of Abi Taleb this day you are my Imam and the Imam of the whole faithful men and women and this is the narration of Ibn Abbass, Bara Ibn Azeb and Mohammad Ibn Ali (peace be upon them)

-Tafsir Al-Neishaburi, v 3 p 188

As it proves according to the Sunnite sources that the occasion of the verse announcement and perfection is pertaining to the Imamate of the commander of the faithful (peace be upon him) in Qadir Khom then the news and the narrator will be obvious and the intent and purpose of Shiites will be proves as well and it is evident who is the liar and false claimer and in this respect we should say that;

Then the imamate of Ali Ibn Abi Taleb has been proved

Response to the third religious doubt

Why did not the holy prophet of GOD declare Ali as Imam to the people in Mecca and or in Arafat?

when the response to this part of Ibn Taymayh and Ibn Kathir religious doubt becomes evident which has been mentioned in Sahih Bokhari with respect to the narration of Omar Khatab then we address to the other section of Ibn Taymayh remarks who regarded Mecca and Arafat as the more proper cases to announce the Imamate and Caliphate of the commander of the faithful (peace be upon him)

In this case some notes are worth-mentioning that;

1, the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) thoroughly obeys the divine revelation and with respect to the revelation of the perfection verse in Qadir and he is obliged to announce it in that place and in no other places and later the Sunnite narrations pertaining to the revelation of the perfection and announcement verses in Qadir Khom will be mentioned.

The similar case to this point

نزلت هذه الآية: «يا أيها الرسول بلغ ما أنزل إليك من ربك» «على رسول الله صلى الله عليه وسلم يوم غدير خم في علي بن أبي طالب.

The verse” O the prophet, deliver...” has been revealed to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the precedence of (His Holiness) Ali Ibn Abi Taleb (peace be upon them) in Qadir Khom

-Al-Dor Al-Manthur, v 2 p 298, Omdat Al-Ghari, Eini, v 18 p 206, Asbab Nozul Al-Ayat, Vahedi Neishaburi, p 135, Shavahed Al-Tanzil, Hakem Hasakani, v 1 p 250, Fatah Al-Ghadir, Shokani, v 2 p 60, Tafsir Alusi, v 6 p 193

The numerous narration mentioned in the above sections

2, all of the conspiracies will emerge from Medina

The main problem against the Imamate and Caliphate of the commander of the faithful (peace be upon him) which will be raised is from the Qoraysh Moslem community and the residents of Medina (as it happened after the demise of the holy prophet of GOD) and not from the Moslems of distant areas such as Yemen, Taeif and the other areas thus GOD ordered His own prophet to pay more attention and to emphasize further upon the people of the area which has the greatest population of Moslems

Bokhari says pertaining to the prediction of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) of the emergence of the conspiracies after himself in Medina that;

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ أَشْرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَطْمٍ مِنَ الْأَطَامِ، فَقَالَ هَلْ تَرَوْنَ مَا أَرَى إِنِّي أَرَى الْفِتْنَ تَقَعُ خِلَالَ بُيُوتِكُمْ مَوَاقِعَ الْقَطْرِ.

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) went up to a hill of Medina suburbs and stated that; do you see whatever I see? I see that the conspiracies are emerging just like rain from every corner of your own houses (the people of Medina)

-Sahih Bokhari, v 4 p 176, hadith 3597, Kitab Al-Managheb, chapter 25: Alamat Al-Nabovat Fi Al-Eslam

Navavi says in definition of this Sahih Bokhai's sentence that;

... والتشبيه بمواقع القطر في الكثرة والعموم أي أنها كثيرة وتعم الناس لا تختص بها طائفة وهذا إشارة الى الحروب الجارية بينهم كوقعه الجمل وصفين والحرّة ومقتل عثمان ومقتل الحسين رضي الله عنهما وغير ذلك وفيه معجزة ظاهرة له صلى الله عليه وسلم .

This comparison of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) which is one of His Holiness' miracles does not include any distinctive group of Medina people rather than this statement refers to the wars between the people of Medina such as the battles of Jamal, Sefin, Harrah, the murder of Ottoman as well as the martyrdom of Hossein (peace be upon him) and so on.

-Sharh Moslem, Navavi, v 18 p 7

Ibn Hojr says pertaining to this section of the holy prophet of GOD's statement (peace and bless of GOD be upon him and his progeny) that;

... اني لارى الفتن خلال بيوتكم وكان خطابه ذلك لاهل المدينة.

This is the statement of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) to the people of Medina

-Fatah Al-Bari, v 13 p 38

Therefore, GOD and His prophet emphasize and pay the most attention to the people of Medina pertaining to the of the commander of the faithful (peace be upon him) Imamate issue

3, Mena and Arafat or Mecca were improper cases to declare the Imamate of the commander of the faithful (peace be upon him)

Mena and Arafat or even the city of Mecca are the places in which the entire attention of the people who are presented in that places is directed to the worship of GOD as well as praying and supplicate to Allah and performing the specific rituals of that time and places and any other issue would turn the attention of the people away from worship or will impact upon the specific importance of that matter

4, public announcement pertaining to training the rituals of Haj Al-Veda in Medina

From the beginning and prior to departure of the Haj Al-Veda caravan it has been announced in Medina that the holy prophet of GOD is traveling to perform the Haj ceremony in order to teach the rules and rituals of Haj

عن حذيفة: أمر رسول الله صلى الله عليه وآله المؤذنين، فأذنوا في أهل السافلة والعالية: ألا إن رسول الله صلى الله عليه وآله قد عزم على الحج في عامه هذا ليفهم الناس حجهم ويعلمهم مناسكهم ، فيكون سنة لهم إلى آخر الدهر ...

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) ordered the heralds to announce in all cities and areas that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) intends to perform Haj ceremony in this year (the last year of His Holiness life) and his real intent and purpose of doing this is to train and teach the rituals and ceremonies of Haj in an effort to make firm these rites forever among the people

-Ershad Al-gholub, p 328, Bahar Al-Anvar, v 28 p 95, v 37 p 115, v 21 p 378 chapter 26

Hence, maybe we can say that; GOD and His prophet have not intended to present any matter which may turn the attention of the people away from learning and teaching the rituals and ceremonies of Haj when they are present in Mecca, Arafat and Mena

5, the emphasis upon the Qadir occasion pertaining to the introduction of the commander of the faithful due to the congratulations of people

The conditions and circumstances of place and time of Qadir Khom were as right and proper as the whole people who were present in Qadir stepped forward and sworn allegiance to the commander of the faithful and congratulated him with such words like “ congratulations, congratulations, O the son of Abu Taleb” and before the eyes and glance of the present people the event of Qadir has been documented as a permanent proof in history

Praise be to GOD who regards us among those men resort to the Imamate of the commander of the faithful and his purified progeny (peace be upon them)

Good luck

The board of addressing religious doubts

The research institute of His Holiness Imam of the age (may GOD precipitates his blessing reappearance)