



GH-ADIR

AS NARRATED BY

AHLUL BAYT^(AS)

SAYYID ALI AL-HUSAYNI AL-MILANI

Chapter 1

FOREWORD

With the completion of the prophetic mission of Prophet Muhammad (S), the seal of the prophets, the last and the most perfect divine religion was conveyed to humanity and thus prophet hood came to an end.

The religion of Islam emerged in Mecca and after twenty three years of arduous efforts made by the Messenger Allah (S) and a handful of his loyal companions it had spread all over the Arabian Peninsula.

The continuation of this divine mission, after prophet hood was a task that ALLAH the glorious entrusted publicly on the eighteenth Dhul Hijja, to Ali (a.s.), the commander of the faithful and the first personality after the Holy Prophet (S) in the world of Islam.

With the proclamation of Hazrat Ali's guardianship and succession on this day, divine blessings were completed and the religion of Islam was perfected, being announced as the only religion chosen by Allah. That was how the unbelievers and pagans were stopped from destroying Islam.

Soon after the demise of the Messenger of Allah (S), some of the companions of the Holy Prophet (S) based on their pre-hatched conspiracies, brought deviation in the course of guidance and leadership. They closed the gate of the city of knowledge, putting Muslims in a state of confusion.

From the very beginning of their rule, they placed the truths of Islam, that were like the shining sun behind the dark clouds of doubt and skepticism, by putting a ban on recording prophetic narrations, spreading fabricated

narrations, casting doubts and using hypocrisy and deception.

Obviously, in spite of all conspiracies hatched by the enemies of Islam, the truths of Islam and noble sayings of the Messenger of Allah (S) were spread by the Commander of the Faithful, Ali (a.s.), his successors and a few of his devout companions and those truths kept flowing and manifesting themselves in one way or the other in the course of history. By explaining the truths, they did away with the doubts, hesitation, illusions and unfounded beliefs inculcated by the enemies of Islam, making the truth clear to all.

In this respect, great scholars and men of knowledge such as Sheikh Mufid, Sayyid Murtadha, Khaja Nasir, Allamah Hilli, Qadhi Nurullah, Mir Hamid Husain, Sayyid Sharafuddin, Allamah Amini etc. are like shining stars for they are the ones who defended Islamic facts, explained the realities of the school of Ahlul Bayt (a.s.) and dealt with false arguments using their tongues and pens.

In our era, one of the of the scholars and researchers who has, with his eloquent pen and expressive writings, explained the facts of the religion of Islam and astutely defended the leadership and wilayah (guardianship) of the Commander of the Faithful, Ali (a.s.) is Ayatollah Sayyid Ali Husaini Milani.

The Islamic Truths Center is proud to embark on reviving the fruitful and precious works of that great researcher by reviewing, translating and publishing them in a bid to make them available to students, scientific figures and those who are in search for Islamic truths.

The book in your hand is a translation of one of his works, intended to acquaint the English audience with Islamic truths. It is expected that this humble effort will earn the pleasure of the Remnant of Allah, the Imam of Time [the twelfth Shiite Imam] may Allah hasten his reappearance.

Chapter 2

INTRODUCTION

In the name of Allah, the Beneficent, the Merciful

All praise is due to Allah, the Lord of the worlds and may our prayer and peace be upon our master and Prophet, Muhammad (S) and his pure progeny, and may Allah's curse be upon all their enemies from the first one to the last.

One of the indisputable principles of dialogue on matters of differences is that each side of the dispute is supposed to make use of the ideas accepted by the other side or base his or her arguments on principles taken for granted by both sides.

Throughout history, Shiite scholars have used this methodology against other Islamic sects in all issues of disagreement -jurisprudential or theological- especially the issue of Imamate and caliphate.

As far as the Event of Ghadir Khum is concerned, it is dealt with in the same manner. Shiite works are full of narrations that have been narrated by Sunnis. Shiite scholars also quote in their books, narrations from the most important and reliable sources of Sunnis with the same chain of reporters that have appeared in Sunni works.

In order to prove that these narrations support their beliefs, they appeal to the words of the most famous of their scholars. They follow this methodology to the extent, that they even appeal to the words of their linguists in order to determine the meaning of a word.

The application of this methodology may, nevertheless, cause some simpletons to doubt (about the scholarly strength of Shiites) and some fanatics to ignore the truth (about Shiites). For example, Ruzbehan Baqli who says:

“It is not surprising that he (a Shiite scholar) suffices to quoting from mere Sunni sources. This is because Shiites do not have any narration (hadith) books nor do they have any scholastic experts in the science of narration. To prove his point of view, he is thus in dire need of Sunnite sources.”¹¹

The present work is about the event of Ghadir as Narrated by the Ahlul Bayt (a.s.). It studies briefly the Ghadir narrations in Shiite works compiled by Shiite Mujtaheeds. This is also a reminder to Ibn Ruzbahan and others, that Shiites have their own books, narrations and Mujtaheeds needing thus no Sunni books to prove their points of view.

Similarly Sunnis need to know that the event of Ghadir narration is agreed on by all Muslims, to the extent that the Shiite and Sunni scholars have the same opinion in quoting some of its versions with the same text and documentation. Ahlul Bayt (a.s.) and the scholars who have followed them, have taken the Ghadir narration into consideration, trying their best to disseminate and propagate it.

This work contains beneficial points that are not noticed or are ignored by the Sunni narrators. Relying on first-hand Shiite sources, I will mention versions of Ghadir Narration under certain headings, adding some explanatory points (concerning each one of them).

Sayyid Ali Husaini Milani

1. Dalael al-Sidq, vol. 1, p. 58.

Part 1
GHADIR IN QUR'AN

Verses on Ghadir

On the day of Ghadir, some verses from the holy Quran were revealed, which are, on the basis of narrations, stated here under.

First Verse

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ

O' Apostle, Proclaim the Message which has been sent to you from your Lord! And if you do not do that, then you would not have fulfilled and proclaimed His Mission. (Know that) God will protect you from (the mischievous) men. (Sura Al-Ma'idah, 5:67).

This verse was revealed to the Holy Prophet (S) on the day of Ghadir, before he delivered his historic speech. The narrations by Ahlul Bayt (a.s.) also confirm that this verse was revealed on the day of Ghadir.

Sheikh Muhammad Ibn Yaqub al-Kulaini (d. 328 AH) quotes this narration on his documentation as under revealing this verse, Allah ordered his Prophet to announce wilayat (guardianship) of Ali (a.s.).

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your guardians are Allah, his Apostle and those who believe –those who establish prayers and give Zakat (poor's rate) while they are bowing down (in worship). Sura Al-Ma'idah: verse 55.

This verse made it compulsory (upon every Muslim) to accept the guardianship of ulu-alamr (people of authorities), but people were not aware of the essence of it. Therefore Allah ordered Prophet Muhammad (S) to clarify for people the concept of wilayat just as he clarified the concepts of prayers, zakat, fasting and hajj.

When this order was declared the Holy Prophet (S) became anxious,

fearing that people might leave his religion, rejecting him as a prophet. He thus mentioned this while talking to his Lord. It was at this point that God, the Exalted, revealed the following verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ

O' Prophet, Proclaim the Message which has been sent to you from your Lord! And if you do not do that, then you would not have fulfilled and proclaimed His Mission. (Know that) Allah will protect you from (the mischievous) men. Sura Al-Ma'idah, verse 67.

Obeying the commandment of God, the Prophet of Allah (S) proclaimed that Ali was the wali (guardian of Muslim affairs). He called for congregational prayer and asked those who were present to inform about it those who were not present.¹

Great Sunni Huffaz (memorizers of Quran) and famous Sunni scholars such as Ibn Abi Hatam, Ibn Marduyeh, Thalabi, Abu Naeem Isfahani, Wahidi, Haskani, Ibn Asakir, Fakhr Razi, Naishaburi, Einy, Jalal Al-Din Suyuti etc. have also related that this verse was revealed on Ghadir Day.²

Second Verse

When the Holy Prophet's speech ended on the day of Ghadir and those present paid allegiance to Ali (a.s.) as the commander of the faithful, this verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Today I have perfected your religion for you and finished my bounty upon you and have chosen Islam for you as religion. Sura Al-Ma'idah: verse 3.

Sheikh Kulaini quotes on his own documentation, a narration from Imam Baqir (a.s.) about Imam Ali's speech which is known as a means (wasila) sermon. In this long speech Imam Ali (a.s.) says:

“Then the Prophet of Allah (S) went to Ghadir Khum, and the Muslims made something like a pulpit by his order. The Prophet (S) mounted it and raised my arm to the extent that the whiteness of his armpit became visible. Then he said loudly:

من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاداه

Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him.

Therefore, friendship with me is friendship with Allah and enmity with me is enmity with Allah.

At this moment Allah revealed this verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Today I have perfected your religion for you, and finished my bounty upon you and have chosen Islam for you as religion. (5:3)

It is due to this, that my guardianship has resulted in the perfection of religion and pleasure of Allah, the Exalted.”³

It is worth mentioning that some of the great Sunni scholars and memorizers (of Quran) like Ibn Marduyeh, Abu Naeem Isfahani, Ibn Maghazeli, Muaffaq Maki, Abu Hamed Salehani, Hamyuni etc. have also mentioned that this verse was revealed on the Day of Ghadir Khum.⁴

Third Verse

When people paid allegiance to Amir Al-Muminin and the process came to an end, this verse was revealed concerning a person named Numan Fahri:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ * لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

A demander demanded an absolute chastisement. There is no repellent against it for disbelievers.

Sura Al-Ma'arej: verses 1 and 2.

Sheikh Furat Ibn Ibrahim Kufi has quoted the following on his documentation:

Husain Ibn Muḥammad Kharifi says: “I asked Sufyan Ibn Eyneh which person the verse (سَأَلِ سَائِلٌ) was revealed about?”

Sufyan answered: “My nephew! You asked about a thing about which nobody had asked me before. I asked the same question from Imam Ja’far Sadiq (a.s.) and he reported the following from his father who heard it from his grandfather, who heard it from Ibn Abbas:

On Ghadir Day, Prophet of Allah(S) stood up and made a short speech. Afterwards, he asked for Amir Al-Mu“minin Ali Ibn Abi Talib (a.s.). (When he came), he took his arm and raised it to the extent that the whiteness of their armpits became visible.

At this moment the Prophet (S) said:

الم ابْلغكم الرسالة؟ الم انصح لكم؟

Have I not proclaimed the message to you? Have I not admonished you?

They said: “Yes you have done it.”He said:

، من كنت مولاه فعلي مولاه ، اللهم وال من والاه ، وعاد من عاداه وانصر من نصره
واخذل من خذله

Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him, and help anyone who helps him and leave alone anyone who leaves him alone.

As the Prophet’s word was circulating among people, Nu’aman became

aware of it. He saddled his camel and mounted on its back ... He went to Prophet (S) and greeted him.

The Prophet (S) greeted him back.

Nu'aman said: "O'Muhammad! You asked us to say "La ilaha illa Allah"- There is no god but Allah- we accepted. Then you wanted us to believe in your prophecy, and we accepted while there were some doubts. Then you requested us to pray and we accepted. Then you invited us to fasting and we did so. Then you invited us to perform hajj and we did so. Then you said that any of you who gains two hundred dirham, must give one fifth of that as charity every year, we also obeyed this order from you.

Right now you have chosen your cousin and made him our leader, saying: "Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him, and help anyone who helps him and leave alone anyone who leaves him alone." Are these words from you or Allah?

بل عند الله

Indeed from Allah.

At this moment Nu'aman Fahri angrily stood up and said: "O" Allah! If these words of Muhammad are right, descend rain of stone upon us from the sky, so that it can be an affliction for the present generation and a sign for coming generations and if they are wrong then descend your misfortune on Muhammad."

Then he browbeat his camel and opened its shackle. He rode on it and went away. Then, when he was crossing a vast plain, God, the Most High, descended a stone from the sky on his head, in such a way that after hitting his head, the stone came out of his back, causing him perdition.

At this moment, Allah the Most High revealed this verse concerning Nu'aman Fahri.

The Prophet of Allah (S) thrice said:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ * لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ * مِّنَ اللَّهِ ذِي الْمَعَارِجِ

A demander demanded an absolute chastisement. There is no repellent against it for disbelievers. (It is) from Allah the owner of the ways of ascent. Sura Al-Ma'arej: verses 1 to 3.

Some of the prominent Sunni scholars and narrators such as Tha'labi, Sebt Ibn Juzi, Zarandi, Samahudi, Ibn Sabbagh, Manawi, Halabi etc have also mentioned that that this verse was revealed about Nu'aman Fahri.⁵

It is worth noting that this narration with the same text has also been reported by Tha'labi on his documentation from Sufyan Ibn Eyneh in his commentary on Quran.⁶

Fourth Verse

Sheikh Ali Ibn Ibrahim Qomi, a third century great scholar quotes Imam Ja'far Sadiq (a.s.) as saying: The following verses were revealed about Ali, the commander of the faithful (a.s.) on Ghadir Day)⁷:

And Verily this (holy Quran) has been sent down from the Lord of the worlds; The Faithful Spirit has descended it; upon your heart that you may be of the warners. Quran, Al-Shu'ara, verses, 192 -194.

1. Al-Kafi, vol. 1, p.289, narration 4.
2. Addur Al-Manthur, vol. 2, p. 298, Asbab Al- Nuzul, p. 115, Tarjumah Al-Amir Al-Mu'minin Min Tarikh Medinah Dimashq, vol. 2, p. 86. Al-Tafsir Al-Kabir, vol. 12, p.49, Tafsir Naishaburi, vol. 6, p.129-130, Umdat Al-Qari, vol. 18, p.206.
3. Al-Kafi, vol. 8, p. 27.
4. Al-Manaqeb, Bin Maghazeli, p. 18, Al-Manaqeb, Khwarizmi, p. 80, Faraed Al-Samtain, vol. 1, p. 74.
5. Tadkirat Al-Khawas, p. 30, Nadam Dorar Al-Samtee, p. 93, Al-Fusul Al-Muhemmah, p. 42, Feid Al- Ghadir, vol. 6, p.281, Al-Sirat Al-

Halbiyah, vol. 3, p.334, Noor Al-Absar, p. 78 etc.

6. Bihar Al-Anwar, vol. 37, p. 176.
7. Tafsir Al-Qomi, vol.2, p.124, Sheikh Muhammad Muhsen Feid Kashani (d. 1091 AH), has also narrated this narration on the authority of Tafsir Al-Qomi in his Al-safi fi Tafsir Al-Quran, vol. 4, p.50.

Part 2
GHADIR AS NARRATED BY
AHLUL BAYT

Ghadir and the Guardianship of Hazrat Ali (a.s.)

Abu Al-Abbas Abdullah Ibn Ja'far Hamyari, a great third century scholar, quotes Sindi Ibn Muhammad as saying, Safwan Jammal quotes Imam Sadiq (a.s.) as saying:

When this verse was revealed about the guardianship of Ali (a.s.), Prophet of Allah (S) ordered that the ground under the trees over there be cleaned and his followers did so clearing it from the brushwood and preparing a sunshade for him. Thereupon a call was made for congregational prayer and the Holy Prophet (S) said:

أيها الناس! من كنت مولاه فعلي مولاه، الست أولى بكم من أنفسكم؟

O' people! Of whomsoever I am a master, Ali is his master. Am I not closer to you than your own selves?

They said: "Yes."

The Prophet of Allah(S) said:

من كنت مولاه، فهذا علي مولاه. رب! وال من والاه وعاد من عاداه.

Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him.

At this moment, the Prophet (S) ordered the people to pay allegiance to Hazrat Ali (a.s.), and they obeyed and paid allegiance to him, making no objection... !¹

Abu Nadhr Muhammad Ibn Mas'ud Ayashi Samarqandi, a great third century scholar, has also quoted this narration from Imam Sadiq (a.s.) through Safwan.²

Arrival at Juhfah

Ayyashi quoted Hannan Ibn Sadir who quoted his father, Sadir, on the authority of Imam Muhammad Baqir, as saying:

When Gabriel (a.s.) descended upon the Prophet (S) at the farewell hajj to tell him to proclaim the issue of the guardianship of Ali Ibn Abi Talib (a.s.), this verse was revealed:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ.

O' Apostle, Proclaim the Message which has been sent to you from your Lord... Sura Al-Ma'idah: verse 67.

The Prophet (S) waited for three days until he arrived at Juhfa. Until then, he did not raise Ali's hand, fearing people. However when he arrived on Ghadir Day at Mahi'ah, a place at Juhfa, he called for congregational prayer. After people gathered there he said:

من اولى بكم من انفسكم؟

Who are closer to you than your own selves?

The people replied loudly: Allah and His Prophet. The Prophet (S) repeated the question.

The people replied: Allah and His Prophet.

The Prophet (S) repeated the question for the third time. The people replied: Allah and His Prophet.

Then the Prophet (S) raised Hazrat Ali's hand, saying:

من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاداه، وانصر من نصره
وأخذل من خذله، فإنه مني وانا منه. وهو مني بمنزلة هارون من موسى إلا انه لا نبي
بعدي

Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes

enmity towards him, and help anyone who helps him and leave alone anyone who leaves him alone. Since he is surely from me, and I am from him. And he is to me as Aaron was to Moses, except that there will be no Prophet after me.³

How surprising Ali's misfortunes are!

Ayashi elsewhere quotes Umar Ibn Yazid on the authority of Imam Sadiq (a.s.) as saying:

O Abu Hafs, how surprising Ali's misfortunes are! He had ten thousand witnesses, but he could not get his right, whereas two witnesses are enough to take your right!

The Prophet of Allah(S) left Medina for Mecca to perform hajj. Five thousand people accompanied him. He returned from Mecca while he was accompanied by five thousand people from Mecca.

When the Prophet(S) arrived at Juhfa, Gabriel descended to tell him to proclaim the guardianship of Ali (a.s.). The verse on the guardianship of Ali (a.s.) was also revealed at Mina, but knowing that the people would react negatively, the Prophet of Allah(S), did not proclaim it. At this moment Gabriel said:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ

O' Prophet, Proclaim the Message which has been sent to you from your Lord! And if you do not do that, then you would not have fulfilled and proclaimed His Mission. (Know that) God will protect you from (the mischievous) men. Sura Al-Ma'idah: verse 67.

That is to say He will protect you from what you were afraid at Mina. That is the reason why the Prophet of Allah(S) ordered people to stop (at Juhfa), and they prepared the ground for sitting there as they were told...⁴.

Ayashi relates a third narration on Ghadir. He quotes Ziyad Ibn Munzir as

saying:“I was in the presence of Imam Baqir (a.s.). As he was narrating traditions for people, a person from Basra named Uthman A’sha –who was quoting narrations from Hasan Basri– came in the presence of Imam saying: “O” son of Prophet of Allah, May I be your ransom! Hasan Basri quotes a narration to us according to which this verse⁵:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ

is revealed concerning one of the companions (of the Prophet), but he has not mentioned the name of that companion. (That is to say: are you afraid of people? Do not be worried; God will protect you against their evils.)

Imam Muhammad Baqir (a.s.) said: “What has happened to Hasan Basri? May Allah not pay his debt! (May Allah not accept his prayer!). Be aware, if he wanted, he would have mentioned the name of that companion.”Gabriel descended upon Prophet of Allah (S) and said;

إن الله تبارك وتعالى يأمرك أن تدل أمتك من وليهم، على مقل ما دللتهم عليه في
صلاتهم و زكاتهم وصيامهم و حجهم

“Allah, the Exalted orders you to show the people, their guardian just as you showed them their prayers, zakat, fasting and hajj.

The Prophet of Allah replied: “My Lord! My people have not yet got rid of ignorance.”

At this moment Allah revealed this verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ

O’ Prophet, Proclaim the Message which has been sent to you from your Lord! And if you do not do that, then you would not have fulfilled and proclaimed His Mission. (Know that) God will protect you from (the mischievous) men. Sura Al-Ma'idah: verse 67.

The Prophet of Allah(S) stood up, took Ali's hand and raised it saying:

*Of whomsoever I am a master, Ali is his master...*⁶

Helper of Ali (a.s.)

In regards to helping Imam Ali (a.s.), there are many narrations. Sheikh Abu Umar and Muhammad Ibn Umar Ibn Abdul Aziz al-Kashi, a great fourth century Shiite scholar, quotes Gabriel Ibn Ahmad from Musa Ibn Muawiyah Ibn Wahab from Ali Ibn Saeed from Abdullah Ibn Abdullah Waseti from Wasel Ibn Sulaiman from Abdullah Ibn Sunan on the authority of Imam Sadiq (a.s.) as saying:

When Zaid Ibn Suhan fell on the ground in the battle of Jamal, Ali, the commander of the faithful attended to him, saying:

رحمك الله يا زيد! لقد كنت خفيف المؤونة عظيم المعونة

O, Zaid, May Allah have mercy upon you, your expenses were meagre but your assistance was great.

Zaid raised his head and said: "O" Amir Al-Mu'minin! May Allah give you a good reward. By God, I have found you as the only knower of Allah and as highly knowledgeable in Quran. Indeed Allah has an eminent place in your heart. By God, I did not fight alongside you out of ignorance, I fought alongside you for I heard Umm Salameh, the Prophet's wife, saying: I heard Allah's Apostle (S) saying:

من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاداه، وانصر من نصره
وأخذل من خذله

Of whomsoever I am a master, this Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him, and help anyone who helps him and leave alone anyone who leaves him alone.

By Allah, it was because of this that I did not like to leave you alone; for

if I left you alone, Allah would leave me alone.⁷

Ghadir and Some of Prophet's Sayings

Sheikh Abu Ja'far Muhammad Ibn Ali Ibn Babwayh known as Saduq (d.381 AH) uses different chain of transmitters while quoting the Narration of Ghadir. He reports from Ibn Walid from Saffar from Ibn Abi Al-Khattab and Ibn Yazid, who quote Ibn Abi Omair as saying:

He also quotes from his father from Ali from his father from Ibn Abi Umair;

Likewise he quotes from Ibn Masrur from Ibn Amer from his uncle from Ibn Abi Umair;

He also quotes from Ibn Mutawakkel from Sa'd Abadi from Barqi from his father from Ibn Abi Umair;

Abdullah Ibn Sunan quotes from Ma'ruf Ibn Kharabudh from Abu Tufail Amer Ibn Wathelah from Hadhifat Ibn Asid Ghaffari as saying:

When Prophet of Allah(S) returned from Mecca after performing farewell hajj –we were in his company– he went on till he reached Juhfah, a place where he ordered people to stop. They stopped there and the call for prayer was made. Prophet of Allah (S) prayed a two unit congregational prayer with his followers and then he turned towards them saying:

انه قد نبأني اللطيف الخبير أني ميت و انكم ميتون، وكأنني قد دعيت فأجبت، واني
مسؤول عما ارسلت به إليكم و عما خلفت فيكم من كتاب الله و حجته، و انكم مسؤولون
فما أنتم قائلون لربكم؟

Allah, the Merciful and All-Knowing has informed me that all of you and I shall die; It seems that I have been invited by Allah, therefore I am accepting his invitation. I am responsible for the divine mission, Allah's book and His ultimatum that I have left among you. You are also responsible for what you shall say to your Lord?

They said: We shall say that you conveyed divine message; you were benevolent and worked hard. May Allah grant you the best reward for guiding us.

Then Prophet of Allah(S) told them:

ألستم تهودون ان لا اله الا الله و أني رسول الله اليكم، و أن الجنة حق و النار حق، وان البعث بعد الموت حق؟

“Will you not attest that there is none worthy our of worship other than Allah, and that I am his messenger towards you, and that Paradise is true and that Hell is true and the life after death is true?”

They said: “Indeed we attest”.

The Prophet (S) said: “O! My Lord, be a witness to what these people say! Behold, I take you as witnesses I attest that Allah is my master; I am the master of all Muslims, and I am closer to believers than their own selves. Do you now confess to this and accept my testimony?”

They said: “Yes, your testimony is acceptable.”The Prophet (S) said:

ألا من كنت مولاه، فإن علياً مولاه وهو هذا

“Behold! Of whomsoever I am a master, this Ali is his master.”

Then Prophet of Allah(S) took Hazrat Ali’s hand and raised it with his own hand to a point that armpits of both of them were visible. Then he said:

ألا وإني فرطكم وأنتم واردون عليّ الحوض غداً، وهو حوض عرضه ما بين بصرى وصنعاء، فيه أقداح من فضة عدد نجوم السماء، ألا وإني سألتكم غداً ماذا صنعتم فيما أشهدت الله به عليكم في يومكم هذا إذ وردتم عليّ حوضي؟ وماذا صنعتم بالثقلين من بعدي؟ فانظروا كيف خلقتموني فيهما حين تلقوني؟

“My Lord, Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him.

Be aware that I am expecting you and tomorrow on the day of judgement you shall come to me in the Howd (a very big pond in the Hereafter); the width of this Howd is equal to the distance between Basra and San'a, and there are several cups made of silver equaling the number of stars in the sky.

Know that today in a very important matter, I am taking Allah as my witness to you, and be aware that in the day of judgement after entering that Howd, I shall ask you: What did you do with the thing that I took Allah as my witness about them to you? And how did you deal with the two precious things after me? Therefore pay heed to the manner in which you treat these two precious things when you shall meet me”.

They said: “O! Allah’s Apostle! What are these two precious things?”The Prophet (S) said:

أَمَّا الثَّقَلُ الْأَكْبَرُ فَكِتَابُ اللَّهِ عَزَّوَجَلَّ، سَبَبٌ مَمْدُودٌ مِنَ اللَّهِ وَمَنِي فِي أَيْدِيكُمْ، طَرَفُهُ بِيَدِ اللَّهِ
وَالطَّرَفُ الْأَخْرَ بِأَيْدِيكُمْ، فِيهِ عِلْمٌ مَا مَضَى وَمَا بَقِيَ إِلَى أَنْ تَقُومَ السَّاعَةُ. وَأَمَّا الثَّقَلُ
الْأَصْغَرُ فَهُوَ حَلِيفَةُ الْقُرْآنِ وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَعَتْرَتُهُ. وَإِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا
عَلِيَّ الْحَوْضِ

“The bigger precious thing is Allah’s book which is like a rope from Allah and I, which has been pulled and placed in your hands. One side of this rope is in Allah’s hand and the other side is in your hands and the knowledge of the past and future to the day of judgment is contained in it. The smaller precious thing which is counted as the alliance of the Quran is Ali Ibn Abi Talib and his kinfolk, and these two will never separate until they come to me in the Howd.”

Ma’ruf Ibn Kharabudh says: I related this narration to Imam Muhammad Baqir (a.s.). He said: Abu Tufail has spoken the truth. We have seen this narration in Hazrat Ali’s book and we are acquainted with it⁸.

Leader and Master of People

Sheikh Hurre Ameli in his Ithbat Al-Hadat writes: Jabir Ibn Hazem relates a narration concerning a lady named “Khulah Hanafi” whom Amir Al-Mu“minin Ali (a.s.) had picked up from among the captives of Bani

Hanifah.

When Khulah met Imam Ali (a.s.), she asked: “Who are you?” Imam Ali (a.s.), said: “I am Ali Ibn Abi Talib.”

She said: “You are perhaps the one whom the Apostle of Allah chose at Ghadir Khum, on a Friday morning as leader and master of people?”

Imam Ali (a.s.), said: “Yes, I am that very person.”

Khulah said: “We were enraged because of you and on account of this enragement we were attacked. Our men said that they would not pay taxes (zakat) to anyone nor would they surrender to any person except to the one chosen by the Prophet of Allah as their leader and master”⁹

Ali (a. s) similar to Aaron

Sheikh Hurre Ameli quotes another narration in this regard. He quotes Ana as saying: One day the Prophet of Allah mounted the pulpit. He took Ali’s hand and said:

اللهم إن هذا منّي بمنزلة هارون من موسى إلا انه لا نبي بعدي، أيها الناس! الست
أولى بكم من انفسكم؟

My Lord, indeed he is to me as Aaron was to Moses, except that there will be no Prophet after me. O’ you people! Am I not much closer to you than your own selves?

They said: Yes, you do. He said:

من كنت مولاه فعلي مولاه، ومن كنت وليه فعلي وليه

Of whomsoever I am a master, Ali is his master, and of whomsoever I am a guardian, Ali is his guardian.¹⁰

Ghadir and another Saying

We relate the last narration in this connection from Sheikh Abu Ja'far Tusi. He says: Mufid quotes from Ali Ibn Ahmad Qalansi from Abdullah Ibn Muhammad from Abdul Rahman Ibn Salih from Musa Ibn Imran from Abu Ishac Sabiee from Zaid Ibn Arqam who said: I heard on Ghadir Khum Day Allah's Apostle saying:

It is not permissible for me and my progeny to receive charity (sadaqa). May Allah curse anyone who relates himself to a person other than his own father. May Allah curse anyone who accepts the guardianship of anyone other than those charged with authority. The child belongs to the bed owner, an adulterer must be stoned to death, and the inheritors cannot inherit more than what has been stipulated for them. Be aware that you have heard my speech, and you have seen me. Know that anyone who intentionally fabricates a lie against me, in reality has cemented his place in the hellfire.

He went on saying:

ألا وإني فرط لكم على الحوض ومكاثر بكم الأمم يوم القيامة، فلا تسودوا وجهي. ألا لأستقذن رجالا من النار وليستقذن من يدي أقوام. إن الله مولاي وأنا مولى كل مؤمن «ومؤمنة، ألا فمن كنت مولاه فهذا علي مولاه

Know that I am entering into the Howd (pond) in advance, and on the day of judgement i will be proud of myself because of you outnumbering other nations. Thus do not embarrass me. Know that I shall save a lot of people from the hellfire and some people shall find salvation through me. Allah is my Master and the Master of all the pious men and women. Be informed that of whomsoever I am a master, this Ali is his master.¹¹

Important Points

Now we will mention a few points concerning these narrations.

One

The number of people from Mecca and Medina who were present on the day of Ghadir and heard the speech of Allah's Apostle (S) was ten thousand. Now if we add up the people of other parts of Hijaz (Saudi

Arabia) such as Yemen etc. to them, we will have a great number of people.

Two

Based on these narrations Prophet of Allah(S) ordered people to pay allegiance to Amir Al-Mu“minin, Ali (a.s.), and all the people did so.

On the basis of some narrations, the Holy Prophet (S) told people:

سلموا على علي بإمرة المؤمنين

Greet Ali as the commander of the faithful.¹²

Although some Sunni historians have ignored this issue, others have paid attention to it.¹³

Three

Based on some narrations, Hasan Basri was avoiding to name the person about whom the verse of ‘Wilayat’(guardianship) was revealed. It has to be said that prior to him there were people who were also likely to avoid mentioning his name because of jealousy or dissimulation and there were also others who were sympathizing with them.

Four

According to narration of Ghadir, the Prophet of Allah(S) alluding to the issue of pond, said:

فلا تسودو وجهي

Therefore do not embarrass me. Then he said:

لأستقذّن رجالا من النار و ليستقذّن من يدي أقوام

I shall save some people from the hellfire and some people shall find salvation through me.

Now, let us ask who these people are? Bukhari, Muslim and other compilers of narration sources have quoted Prophet of Allah as saying that they were the ones who committed heresy and got back to pre-Islamic era.¹⁴

It is worth saying that the relation between Ghadir and the Howd is not something hidden to intelligent readers.

Five

If you compare the narration of Ghadir with the narration of ‘Thaqalain’ – which has been mentioned in Sahih of Muslim and other books– and the narration of ‘Manzilat’ –which has been mentioned in Sahih of Bukhari and Muslim and other books– it becomes clear that the narration of Ghadir is a strong narration as far as its chain of transmission and its text are concerned.

Invoking the narration of Ghadir and swearing by it

Some narrations have touched the issue of invoking the narration of Ghadir and swearing by it. Sheikh Tusi (d. 460 AH) quotes as under a narration that explains how Imam Ali (a.s.) invokes the narration of Ghadir while he is speaking to the members of the council:

Several narrators have quoted Abu Al-Mufaddal from Hasan Ibn Muhammad Ansari, Muhammad Ibn Ja‘far Himyari, Ali Ibn Muhammad Nakhaee and Ahmad Ibn Muhammad Ibn Saeed Hamedani from Ahmad Ibn Yahya Azdi from Amru Ibn Hammad Qannad, from Isaac Ibn Ibrahim Azdi from Ma‘ruf Ibn Kharabudh, Ziyad Ibn Munzar and Saeed Ibn Muhammad from Abu Tufail on the authority of Ali (a.s.) as saying while trying to argue against the people of council:

انشدكم الله، هل فيكم أحد قال له رسول الله صَلَّى الله عليه و آله ما قال في غزاة تبوك
انما أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي))، غيري؟))

I ask you to tell me for the sake of Allah if there is anyone among you about whom at the battle of Tabuk Prophet of Allah(s) said: " You are to me as Aaron was to Moses, except that there will be no Prophet after me."

They said:

“No!” He said:

انشدكم الله، هل فيكم أحد قال له رسول الله صَلَّى الله عليه و آله ((من كنت مولاه فهذا
علي مولاه، اللهم وال من والاه و عاد من عاداه))، غيري؟

I ask you to tell me for the sake of Allah if there is anyone among you except me regarding whom Prophet of Allah(S) on Ghadir Khum said: "Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him".

They replied: “No!”¹⁵

Sheikh Saduq has also quoted the above-mentioned narration and the narration how Imam Ali (a.s.) cursed some people –namely Anas Ibn Malik, Bara’a Ibn Azib Ansari, Ash’as Ibn Qais Kindi and Khalid Ibn Yazid Bajalli- for concealing it.¹⁶

In his book **Al-Gharat**, Sheikh Hurr Ameli (d. 1104 AH) has quoted from Ibrahim Ibn Muhammad Ibn Saeed Thaqafi a narration that tells how a youngster earnestly asks Abu-Huraira to relate the story of Ghadir:

After the arrival of Muawiyah in Kufah, Abu Huraira went to the mosque and began narrating traditions. Meanwhile, a youngster from the Ansar (the helpers) approached him and said; O! Abu Huraira, i have a question concerning one narration, and I ask you to tell me for the sake of Allah whether you heard the Holy Prophet (S) say regarding Ali (a.s.):

من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاداه

Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him.

Abu Huraira replied: Yes, I swear by Allah who is the sole object of

worship that I heard the Prophet say:

من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاداه

Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him.

At this moment the youngster said: I swear by Allah, that you have befriended Ali's enemies and become an enemy of his friends. It was then that Abu Huraira went out of the mosque and did not return to it until he left Kufah.¹⁷

In this regard, Sheikh Hurr Ameli quotes another narration from Ahmad Ibn Ali Tabarsi from Muhammad and Yahya –sons of Abdullah Ibn Hasan– from their father on the authority of Imam Ali (a.s.) as saying:

When Abu Bakr was delivering a speech, Ubi Ibn Ka'b told him: "Don't you know that the Prophet of Allah (S) delivered a speech to us somewhere and designated Ali as caliph and said:

...من كنت مولاه فهذا علي مولاه

*Of whomsoever I am a master, Ali is his master....*¹⁸

It is worth saying that most of the famous Sunni narrators have quoted the narrations of swearing by and invoking the Ghadir narration. For example some of the Sunnit narrators like Khatib Kharazmi in his Al-Manaqeb, Hamyuni in his Faraed Al-Samtain and even Hafez Ibn Abd Al-Barr in his Al-Istiab have narrated how Imam Ali asked the people of council to narrate Ghadir Khum.¹⁹

Likewise you can also find the narration of giving swear (qasam) to and cursing those who concealed it in Ahmad's Musnad, Asad Al-Ghaba Fi Ma'refat Al-Sahabah, Majma Al-Zawaed etc.²⁰

On the other hand, the story of the youngster from among Ansaris who

earnestly asked Abu Huraira to bear witness has been quoted by Abu Bakr Heithami in his Majma Al-Zawaed. Ibn Kathir has also related it in his Tarikh from several narrators.²¹

Dialogue between Sa'd and Muawiyah

Abu Ja'far Muhammad Ibn Hasan Tusi known as Shiite Sheikh al-Taifah reported a dialogue between Sa'd and Muawiyah from some narrators from Abu Al-Mufaddal from Muhammad Ibn Aaron from Muhammad Ibn Hameed from Jareer from Ash'as Ibn Ishaq from Ja'far Ibn Abu Moqaireh from Saeed Ibn Jobair from Ibn Abbas who said:

In a long dialogue with Muawiyah, Sa'd Ibn Abi Waqqas said: I heard that a man went to the Prophet of Allah (S) and complained against Ali (a.s.), but the Prophet (S) told him:

الا تعلم أنني أولى بالمؤمنين من أنفسهم؟

Don't you know that I am closer to believers than their own selves?

He said: Yes, I know. Imam said:

«من كنت مولاه فهذا علي مولاه»

Are you not satisfied to be to me as Aaron was to Moses except that there would be no Prophet after me? ²²

It means that you are my deputy in all affairs not only in matters related to women and children.

This dialogue was made at a time when Muawiyah ordered Sa'd Ibn Abi Waqqas to curse Amir Al-Muminin Ali (a.s.). This dialogue has been quoted by Sunni sources. Muslim Naishaburi and other Sunnite scholars have also quoted it. The dialogue includes the following:

Sa'd Said: I shall not curse Ali (a.s.), as long as I remember three things which Allah's Apostle (S) said about him. If only one of those three things

were said about me, I would have loved it more than all other blessings...

The Sunni scholars have, however, distorted this narration, to the extent that some of them have omitted the narration of Ghadir from it, whereas others have omitted the word 'curse' or the name of the one who cursed.²³

I wish Muawia would follow some of his followers and stop cursing and prevent others from cursing after hearing the dialogue and the Prophet's words.

Based on his own chain of transmitters, Sheikh Tusi quotes Sahn Ibn Haseen Asadi as saying:

"Abdullah Ibn Alaqamah and I went to Mecca. Abdullah Ibn Alaqamah was always cursing Ali (a.s.). If you are willing, I told him, let us visit Abu Saeed Khidri and renew our covenant with him."

He replied: "Let us go".

After meeting Abu Saeed Khidri, Abdullah Ibn Alaqamah said: "Have you heard anything positive about Ali?"

He said: "Yes, I will narrate it to you, and to make sure you can ask about this from Muhjireen Ansar and also the Quraish. On the day of Ghadir, Allah's Apostle (S) delivered a speech and said:

يا أيها الناس! ألسنت أولى بالمؤمنون من أنفسهم؟

"O You people! Am I not closer to you than your own selves?"

They said: "Yes, you do.

"The Prophet (S) repeated his words three times and then said:

"O Ali! Come closer."

Allah's Apostle (S) raised Ali's hand (a.s.) to the extent that I saw the whiteness of their armpits. The Prophet (S) thrice said:

من كنت مولاه فعلي مولاه

“Of whomsoever I am a master, Ali is his master.”

Abdullah Ibn Alaqamah said: “Did you hear this conversation from Allah’s Apostle (S), yourself?”

Pointing to his ears and chest, Abu Saeed said:” Yes, my ears heard it and my heart perceived it.”

Abdullah Ibn Shareek says: “Abdullah Ibn Alaqamah and Sahn Ibn Haseen came to my house. After offering noon prayer, Abdullah Ibn Alaqamah stood up and thrice said:“I am repenting and seeking forgiveness from Allah for cursing Ali Ibn Abi Talib (a.s.).”²⁴

Objection and Opposition on Ghadir Day

As to this subject matter, Sheikh Muhammad Ibn Mas’ud Ayashi quotes Ja’far Ibn Muhammad Khazae who quotes his father on what was said by: Imam Ja’far Sadiq (a.s.):

“On the day of Ghadir, when the Prophet had finished his speech, Miqdad passed by a group of people who were saying that the Prophet wanted to give the guardianship to Ali after him. And saying; by Allah, we will react against this!”

Miqdad informed Allah’s Apostle (S) of what was going on. Allah’s Apostle (S) summoned them they swore that they did not say it.²⁵

The late Ayyashi quotes another narration in this way: Aban Ibn Taghleeb says: Imam Ja’far Sadiq (a.s.) said:

“On the day of Ghadir, when Allah’s Apostle (S) designated Ali (a.s.) as his successor and said: "Of whomsoever I am a master, Ali is his master", two persons from the Quraish said: By Allah, we will never accept his words. When Prophet of Allah(S) was informed of their opinion, he asked them to tell what they said, but they lied and swore that they said

nothing”.²⁶

Sayyid Sharaf Al-Din Ali Najafi, a tenth century Shiite scholar reports another narration from Muhammad Ibn Abbas from Ali Ibn Abbas from Hasan Ibn Muhammad from Yusuf Ibn Kalib from Khaled from Hafs Ibn Omar from Hanan from Abu Ayyub Ansari who said:

“When the Prophet of Allah(S) took Ali’s hand (a.s.), raised it up and said:

“Of whomsoever I am a master, Ali is his master,”

Somebody said that the Prophet (S) was captivated by his cousin.²⁷

Certainly there were also other people who had the same idea as Fahri did. If these people displayed their opposition to Allah’s Apostle (S), they would experience the same problem experienced by Fahri. The story of Fahri is popular in history... But as you see the above-mentioned people lied and swore that they said nothing, while they had in fact uttered words of blasphemy... .

Meaning of the narration of Ghadir

Concerning the meaning of Ghadir narration, Sheikh Furat Ibn Ibrahim Kufi has related the following:

Ishaq Ibn Muhammad Ibn Qasim Hashemi all the time quotes Ghadir narration from Hadhifah in this way: The Prophet (S) said:

أيها الناس! الستم تعلمون أنني أولى بكم من أنفسكم؟

“O you people! Don’t you know that I am closer to you than your own selves?”

They said: “We do.”

The Prophet (S) said:

أيها الناس! من كنت مولاه فهذا علي مولاه

“O you people! Of whomsoever I am a master, Ali is his master.”

At this moment a person sitting in middle of the crowd in the mosque said: “O Allah’s Apostle (S)! What is the meaning of your words?”

He said:

من كنت نبيه فعلي أميره، اللهم وال من والاه وعاد من عاداه

“Of whomsoever I am a Prophet, Ali is his leader. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him.”²⁸

Sheikh Emad Al-Din Muhammad Ibn Abu Al-Qasim Tabari, author of Bisharat Al-Mustafa, quotes another narration. Based on his chain of transmitters, he quotes Ibrahim Ibn Raja as saying.

Addressing Imam Ja’far Sadiq (a.s.) somebody said: Allah’s Apostle (S) told Ali (a.s.) on the day of Ghadir: “Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends him and make enmity towards anyone who makes enmity towards him”. What did Allah’s Apostle (S) mean by saying this?

The Imam sat in a proper way and then said:

سئل عنها- والله- رسول الله صلى الله عليه وآله فقال: الله مولاي أولى بي من نفسي لا أمر لي معه، وأنا مولى المؤمنين وأولى بهم من أنفسهم لا أمر لهم معي، ومن كنت مولاه وأولى به من نفسه فعلي بن ابي طالب، مولاه أولى به من نفسه، لا أمر له معه

The same question – by Allah- was asked from Allah’s Apostle (S). He answered: “Allah is my master and closer to me than my own self, such that with His orders no option remains for me. I am the master of the believers and am closer to them than their own selves, such that with my order, no option remains for them. Of whomsoever I am a master and am closer to him than his own self; Ali Ibn Abi Talib is his master and is closer to him

than his own self, such that with his order no option remains for him.”²⁹

Sheikh Saduq quotes from Muhammad Ibn Omar Hafez Ja’abi from Musa Ibn Muhammad Thaqafi from Hasan Ibn Muhammad from Safwan Ibn Yahiya from Ya’qub Ibn Shuaib from Aban Ibn Taghleab who said:

I asked Imam Muhammad Baqir (a.s.) about the meaning of the Prophet’s words: "Of whomsoever I am a master, Ali is his master".

He said:

يا ابا سعيد! تسأل عن مثل هذا؟ اعلمهم أنه يقوم فيهم مقامه

*O’ Aba Saeed! Are you asking about such a (an obvious) thing?! The Prophet (S) proclaimed publicly that Ali is his successor.*³⁰

In this regard, Sheikh Saduq quotes another narration in this manner: Muhammad Ibn Omar Hafez Ja’abi quotes from Ja’far Ibn Muhammad Husaini from Muhammad Ibn Ali Ibn Khalaf from Sahl Ibn Amro from Zafer Ibn Suleiman from Shareek from Abu Ishaq who said: I asked Imam Sajjad about the meaning of the Prophe’s saying "of whomsoever I am a master, Ali is his master"

He said:

أخبره أنه الامام بعده

*He informed them that after him Ali is his Imam.*³¹

In his Kashf al-Ghumma, Sheikh Ali Ibn Isa Arbali (d.693 AH) quotes

al-Dalael by Abdullah Ibn Ja’far Hamyari as saying:

“Hasan Ibn Zarif told me that he had written a letter to Imam Sajjad (a.s.) asking him about the meaning of the saying of the Holy Prophet concerning Imam Ali (a.s.), (Of whomsoever I am a master, Ali is his master), Imam Sajjad (a.s.) replied:”

أراد بذلك أن يجعله علماً يعرف به حزب الله عند الفرقة

*By doing so, Prophet of Allah (S) intended to install him as an indicator, so that the party of Allah gets known through him in time of turbulence.*³²

Abu Hanifah's confession about the signification of Ghadir Narration

Sheikh Muhammad Ibn Muhammad Ibn Nu'man Baghdadi known as Mufid (d. 413 AH) quotes from Muhammad Ibn Omar Ja'abi from Ahmad Ibn Muhammad Ibn Saeed who quotes Ali Ibn Husain as saying: I found in my father's book that Muhammad Ibn Muslim Ashjaee had quoted Muhammad Ibn Nofel Ibn Aidh Sairafi as saying:

One day Abu Hanifah visited me. We talked about Amir Al-Mu'minin Ali (a.s.).

Abu Hanifah said: "I have told my co-religionists not to confess to Ghadir Narration while talking to Shiites for in the case of confession their logic will dominate them."

At this moment Heitham Ibn Habib Sirafi's got angry and told Abu Hanifah: "Why don't you confess to Ghadir narration? O Nu'man! Don't you know about the Ghadir narration?"

Abu Hanifah said: "I know about it, and I have actually quoted it."

Heitham said: "Then, why don't you confess to it? Habib Ibn Abi Thabit quotes Abu Tufail who quotes Zaid Ibn

Arqam as having said that Ali (a.s.) got the approval of those who were present on Ghadir day about the authenticity of Ghadir narration."

Abu Hanifah said: "Don't you see that people have differed on this issue to the extent that Ali was forced to get their approval at Rahbah?"

Heitham said: "So we refute Ali (a.s.) and reject his saying!"

Abu Hanifah said: “We do not refute Ali nor do we reject his words; but as you see some people exaggerate about Ali.”

Heitham said: “The Holy Prophet designated Ali as his successor devoting a whole sermon to it, but we are afraid of narrating it... ”

Fasting on Ghadir Day

Ghadir Day is a day of fasting, prayer, supplication and worship. There are many narrations about this.

For example, based on his own chain of reporters, Sheikh Tusi quotes Husain Ibn Hasan Husaini from Muhammad Ibn Musa Hamdani from Ali Ibn Hasan Wasiti from Ali Ibn Husain Abdi on the authority of Imam Ja’far Sadiq (a.s.) as saying:

صيام يوم غدیر خم يعدل صيام [عمر] الدنيا

Fasting on Ghadir Day equals fasting [the age] of this world... .

Then Imam (a.s.) described Ghadir Day prayer and the reward for it... . saying: After performing a two unit prayer, recite this supplication and say.....33

Ibn Babwaih Sheikh Saduq quotes Hasan Muhammad Ibn Hasan Sakuni from Ibrahim Ibn Muhammad Ibn Yahya Naishaburi from Abu Ja’ar Ibn Sari and Abu Nasr Ibn Musa Khalal from Ali Ibn Saeed from Dhumarat Ibn Shuzab from Matar from Shahr Ibn Hushab who Abu Hurairah as saying:

Whoever fasts on the Dhul Hijjah, the eighteenth, Allah gives him the reward of fasting for sixty months. Eighteenth of Dhul Hijjah is the day of Ghadir Khum; the day on which Allah’s Apostle (S) took Ali Ibn Abi Talib’s hand (a.s.) and said:“Am I not closer to you than your own selves?”

They said: “Yes, you are. O“ Allah“s Apostle! The Prophet (S) said:”

من كنت مولاه فعلي مولاه

Of whomsoever I am a master, Ali is his master.

At this moment Umar told Ali (a.s.): Congratulations! O!Ali, you are now my master and the master of all the Muslims.

It was now that Allah revealed the following verse:

اليوم أكملت لكم دينكم

Today I have perfected your religion for you³⁴

Khatib Khawarazmi and Sadr Al-Din Hamuee have quoted this narration (while mentioning all transmitters) from Baihaqi from Hakim Naishaburi who quoted it on the basis of his chain of transmitters from Ali Ibn Saeed....³⁵

Likewise Ibn Maghazeli has reported the above - narration on the basis of his chain of reporters from Ali Ibn Saeed....³⁶

Khatib Baghdadi has also narrated this narration from Abdullah Ibn Ali Ibn Muhammad Ibn Bushran from Dar Qatni from Abu Nasir Khalal from Ali Ibn Saeed³⁷

Ghadir Mosque and offering prayer in it

Based on their chain transmitters, Sheikh Muhammad Ibn Ya'qub Kulaini, Sheikh Abu Ja'far Saduq and Sheikh Abu Ja'far Tusi have quoted Hasan Jamal as saying:

One day I was taking Imam Sadiq (a.s.) from Mecca to Medina. When we reached at Ghadir Mosque, Imam (a.s.) looking at the left side of the mosque said:

((... ذلك موضع قدم رسول الله صلى الله عليه وآله حيث قال ((من كنت مولاه فعلي مولاه

That is the place where Allah's Apostle (S) placed his foot, saying: "Of whomsoever I am a master, Ali is his master."³⁸

Based on his chain of transmitters, Sheikh Kulaini also quotes in this regard Aban on the authority of Imam Sadiq (a.s.) as saying:

يستحب الصلاة في مسجد الغدير: لأن النبي صلى الله عليه وآله أقام أمير المؤمنين عليه السلام وهو موضع أظهر الله فيه الحق

*It is recommended to offer prayer in Ghadir Mosque. This is because the Holy Prophet (S) designated Amir Al-Mu'minin to governance in that place, and it is the place where Allah manifested the truth.*³⁹

Ghadir Day as Festivity Day

Concerning Ghadir Day as celebration day, Sheikh Kulaini, Sheikh Saduq and Sheikh Tusi have, based on their own transmission, quoted Hasan Ibn Rashed as saying:

"I told Imam Sadiq (a.s.): May I be your ransom, do the Muslims have any other eid day other than the eid days (of al-Qurban and Al-Fitr)?"

He said: Yes, O' Hasan! They have another eid which is greater and nobler than the previously mentioned two eids.

I said: When is this eid day?

He said: it is on the day when Amir Al-Mu'minin was designated as the master and leader of people.

I said: May I be your ransom, which day?"

"He said: the eighteenth of Dhul Hijjah.

I said: May I be your ransom, what is our duty on this day?"

He said:

تصومه يا حسن! وتكثر الصلاة على محمد وآل محمد وتبرء الى الله عز وجل ممن ظلمهم، فإن الانبياء صلوات الله عليهم كانت تأمر الاوصياء باليوم الذي كان يقام فيه الوصي أن يتخذ عيداً

O' Hasan! Fast on this day, send a lot of salutations (salawat) to the Prophet and his progeny and seek Allah's favour by showing disgust towards those who oppressed the Prophet and his progeny, since the Prophets (a.s.) used to order their successors to celebrate on the days they appointed their successors and leaders.

“I said: What would be the reward for one who fasts on Ghadir Day? He said: He will be given the reward of fasting for sixty months.

How can we not count, as a matter of fact, the day of perfection of religion and completion of blessings, as a celebration day?

It was on this day that the companions of the Prophet – including Abu Bakr and Umar– congratulated Ali (a.s.) after his designation by the Prophet (S) as the leader of the people, and a great number of the Sunnite scholars have quoted the story of the companions congratulating Ali (a.s.). They include names such as Ahmad Ibn Hanbal in his Musnad, Tabari in his Tafsir, Khatib Baghdadi in his Tarikh, Ibn Hajar Makki in his Assawaeq al-Muhriqa, Muhib Al-Din Tabari in his ar- Riyad Al-Nadarah, Muttaqi Hindi in his Kanz Al-Ummal etc.”⁴⁰

In his Al-Athar Al-Baqiah al-Biruni has considered Ghadir Day as a day Muslims considered as celebration day.⁴¹

In his MaTalib Al-Su'ol, Ibn Talha says that that day (Ghadir Day), became an eid day.⁴²

In many places in his Wafiyat al-A'ayan, Ibn Khallaqan Shafe'I, a supreme judge, has called Ghadir Day as an eid day.⁴³

I ask Allah, the Glorious to help us move in the right direction, strengthen our will to follow the straight path and help us do our divine obligations.

May the divine peace be upon the Prophet and his pure progeny.

1. Qurb Al-Isnad, p.27. Bihar Al-Anwar has also quoted this narration from the same source in vol. 37, p.118.
2. Tafsir Al-Ayashi, vol. 1, p. 329. Bihar Al-Anwar has also quoted this narration from the same source in vol. 37, p.138.
3. Tafsir Al-Ayyashi, vol 1, p.332. Bihar Al-Anwar has also quoted this narration from the same source in vol. 37, p. 140.
4. Tafsir Al-Ayashi, vol. 1, p. 322. Bihar Al-Anwar has also quoted this narration from the same source in vol. 37, p.140.
5. Sura Al-Ma'idah: verse 67.
6. Tafsir Al-Ayashi, vol. 1, p.333. Bihar Al-Anwar has also quoted this narration from the same source in vol. 37, p.141.
7. Rejal Al-Keshi, p. 63.
8. Al-Khesal, vol. 1pp. 34 - 35.
9. Ithbat al-Hudat, vol. 2, p. 42.
10. Al-Khesal, vol. 2, p. 44.
11. Sheikh Tusi, Al-Amali, p. 227. Bihar Al-Anwar has also quoted this narration from the same source in vol. 37, p.123.
12. Al-Kafi, vol. 1, p.292, Narration 1.
13. Look at: Muhammad Mueen Hindi: Me'raj Al-Nubuwwahi, vol. 2, p. 318, Rudat Al-Safa: chapter two, vol. 1, p.173 and Habib Al-Seir: chapter three, vol. 1, p.144.
14. Sahih Bukhari, vol 4, p. 87, chapter Fi Al-Howd.
15. Sheikh Tusi, Al-Amali, p. 555, Ithbat Al-Huda, vol. 2, p.86.
16. Ithbat Al-Hadat, vol. 2, p.420 as quoted by Sheikh Tusi's Al-Amali.
17. Ithbat Al-Hadat, vol. 2, p. 178.
18. Ibid, p. 116.
19. Faraed Al Samtain, vol. 1, p. 86, Al-Istiab: (printed as footnotes of Al Esabah), vol. 3, p. 35.
20. Musnad e Ahmad, vol. 1, p.119, Asad Al Ghabah, vol. 3, p. 321, Majma Al Zawaed, vol. 9, p. 106.
21. Majma Al Zawaed, vol. 9, p. 105 and Tarikh Bin Kathir, vol. 5, p. 213.
22. Ithbat Al-Huda, vol. 2, p. 89.
23. For further information see Bin Kathir, Tarikh, vol. 7, p.340, Nesae, Al Khasaes, p. 49 and Al Istiab, vol. 3, p. 1099.

24. Sheikh Tusi, Al-Amali, p. 247. Majlisi has also cited this passage from Amali in his Bihar Al-Anwar: vol. 37, p.142.
25. Ithbat Al-Hadat, vol. 2, p. 137.
26. Ibid, p. 137.
27. Ibid, p. 137.
28. Ibid, p.170.
29. Bisharat Al-Mustafa, p. 92.
30. Maani Al-Akhbar, p. 66.
31. Ibid, p. 65
32. Kashf Al-Ghomah, vol. 1, p. 147.
33. Tahzib Al-Ahkam, vol. 4, p. 305.
34. Ithbat Al-Hudah, vol. 2, p.47, Bihar Al-Anwar, vol. 37, p. 108.
35. Manaqeb Ali Bin Abi Talib (a.s.), p. 79; Faraed Al-Samtain, p. 1/77.
36. Ibid, p. 38.
37. Tarikh Baghdad, vol. 8, p. 290.
38. Ithbat Al-Hadat, vol. 2, pp. 16 and 19, quoted from Al-Kafi, Man La Yahdarah Al-Faqih and Tahzib Al-Ahkam.
39. Al-Kafi, vol.4, p. 567.
40. Musnad Ahmad, vol. 4, p.281, Tafsir Al-Tabari, vol. 3, p. 428, Tarikh Al- Baghdad, vol. 8, p.290, Assawaeq Al-Mahraqah, p. 26, Arriyad Al-Nadarah, vol. 2, p. 169, Kanz Al-Amal, vol. 6, p. 397.
41. Al-Athar Al-Baqiah, p. 334.
42. MaTalib Al-Su'ol, p. 97.
43. Wafiyat Al-A'ayan, vol. 1, p. 180 and vol. 5, p. 230.

Chapter 3

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