

# GHADIR -E- KHUM



# 1400<sup>TH</sup> GHADEER

18th ZILHAJ HIJRI 1410

11th JULY 1990

ANNIVERSARY CELEBRATIONS



Ghadiir e Rbūm

هَذَا مِنْ فَضْلِ رَبِّي

This is by the Grace of God



# GHADIR -E- KHUM

## WHERE RELIGION WAS PERFECTED

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

*This day I have perfected your religion for you and have completed My blessings on you and am pleased with Islam as your religion*

(The Holy Quran - Chp. 5, Verse 3)

*Compiled by:*  
**YOUSUF N. LALLJEE**

اَلْسَّلَامُ عَلَى مُحَمَّدٍ وَّآلِهِ فِي الْاَوَّلِيْنَ، اَلْسَّلَامُ عَلَى مُحَمَّدٍ وَّآلِهِ فِي الْاٰخِرِيْنَ،  
اَلْسَّلَامُ عَلَى مُحَمَّدٍ وَّآلِهِ فِي الدُّنْيَا وَالْاٰخِرَةِ، اَلْسَّلَامُ عَلَى مُحَمَّدٍ وَّآلِهِ وَرَحْمَةُ اللّٰهِ  
وَبَرَكَاتُهُ

*As-Salaamo ala Muhammadin wa aaley hee fil awwaleen*  
*As-Salaamo ala Muhammadin wa aaley hee fil aakheyreen*  
*As-Salaamo ala Muhammadewn wa aaley hee fid dunya*  
*wal aakherah*  
*As-Salaamo ala Muhammadewn wa aaley hee wa*  
*rahmatoollahey wa barakatuh*

Salutations be upon thee, O Muhammad and thy progeny,  
from the start of the world,  
Salutations be upon thee, O Muhammad and thy progeny,  
till the end of the world.  
Salutations be upon thee, O Muhammad and thy progeny,  
in this world and the hereafter,  
Salutations be upon thee, O Muhammad and thy progeny,  
and may the peace and blessings of God be upon all of  
you.

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إن عيد الغدير جزء من الإسلام  
فمن أنكره فقد أنكر الإسلام بالذات

“Id al-Ghadir is a part of Islam,  
Whoever rejects it has really rejected Islam itself.”

‘Abd’ullah al-‘Ala’ili,  
a contemporary Sunni scholar and  
a literary figure of Lebanon.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ <sup>صَلِّ</sup> وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ  
رِسَالَتَهُ <sup>ج</sup> وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

*O thou esteemed Messenger, impart the guidance that has  
been revealed unto thee from thy Lord; for if thou doest not,  
thou has not imparted His Message at all; God will protect thee  
from the evil designs of men.*

(The Holy Quran Chp. 5, Verse 67)

“O Ahl-ul-Bait of Allah’s Messenger,  
Your love is a duty imposed upon us in the Holy Quran,  
It is enough among your great privileges,  
That whoever does not bless you, his prayer is void,”

Reference - Ibn-e-Hajar’s *Sawaiq-e-Mohriqa*, page 88 in connection with his interpretation of Chp. 33, verse 33 of the Holy Quran.

Allama Mustafa Beg, a famous Egyptian Scholar, writes in *Humat-ul-Islam*, “What can be said about such a Holy personage as Hazrat Ali, who excelled all the companions of the Holy Prophet in his attributes and qualities, he was the most learned person, the most brave man and the most eloquent speaker and orator. His piety, his love of God and his sincerity and fortitude in following religion were of such a high order that none could aspire to reach him. He, due to his sagacity and thorough knowledge of the human mind, always arrived at correct conclusions and never changed his decisions. He possessed transcending and peerless qualities and hated tricks and diplomacy and loved truth and justice.”

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***“The beginning of wisdom is the fear of God.”***

*“Remember! your today may be the only time left to you to hope, desire and work, and beyond today may be the biggest void — death, Whoever works during this period of expectation and hope (the span of life allotted to him) he shall reap the harvest and death will not harm him; but the person who does not care to utilize this period beneficially, his time and work is wasted and death will bring calamity to him.”*

*“Believe me, I know not of any blessing as great as Paradise, yet those who seek it are so lazy and unconcerned about it, and any punishment, as formidable and everlasting as Hell and those who wish to escape it are so fearless of it.”*

A Sermon of Hazrat Ali from the *Nahjul Balagha*.

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

*Has not the time yet come for those who believe, that their hearts become humble for the remembrance of Allah and what has come of the truth,*

(The Holy Quran Chp. 57, verse 16)

## PREFACE

The Holy Prophet established a school of ideal and moral thoughts that lead to the path of salvation and is able to maintain all material and spiritual necessities in every age and clime. By following this school, human beings can diminish their ignorance and understand the mysterious realities of the world.

To protect the busy and officious humanity in the field of education and science from any misguidance and to provide him the facility to follow the valuable school established by the Holy Prophet and discriminated by his teachings, without facing any difficulty by the order of God, the Holy Prophet introduced Hazrat Ali and announced very emphatically that according to God's will he founded the City of Learning. It is very necessary for every one who desires to learn something very valuable and to understand the realities which will enable him to tread the right path, that God Almighty revealed to the Holy Prophet to guide such seekers to the door of Hazrat Ali's house to quench their thirst from this ocean of knowledge of Divine Sciences.

The Holy Prophet stressed this reality on innumerable occasions in different words, and finally by his last declaration at Ghadir-e-Khum.

On the occasion of Hudaibia, the great authority of the Islamic world, Jabir ibn Abdulla Ansari, a very dear

companion of the Holy Prophet and whom the Prophet has called ‘the speaker of the truth’, mentions that he saw the Holy Prophet place the hand of Hazrat Ali in his own and said: ‘He is the Leader of all virtuous people and the killer of the cruel and the demon. He who helps him will be helped and he who hated him will be hated in both the worlds.’ Then he took a deep breath and announced loudly:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

Transliteration:

A-na Madinatul ilm wa Aliyun Baabauha.

Translation:

“I am the City of Learning and Ali is its Gate.”

In another tradition concerning the same subject, the Holy Prophet referred to the verse of the Holy Quran which says “Enter the houses by their gates” and said that according to the Divine Law, the entrance must be through the front gates.

In another tradition, the Holy Prophet explained that they who claim “We entered the city of Learning by the way which is other than the way of Ali, are certainly treading the wrong path.”

Those who have accepted this reality are deeply concerned with Hazrat Ali and want to Learn the Divine Sciences from him. They have found their way towards the House of Hazrat Ali from where the Divine Sciences flow. Here they can attain divine knowledge according to their capacity. Thus does the Heavenly Light descend upon their hearts to enlighten them. They can never go astray nor ever be

misguided.

To the Muslims, Ghadir-e-Khum is the famous place where the Holy Prophet Muhammad (s.a.) completed his final message to mankind with regard to his succession.

The Arabic word “Ghadir” means a pond, and Khum is the proper name of a particular pond, which is situated about 13 miles north-west of Mecca in the heart of the desert called “Sahara-e-Hujah.”

It was off the beaten track. Once upon a time it might have provided a thirsty traveller with water, but then it had completely dried up, and no caravan was likely to halt there. Its only significance was its nearness to Johfa, which was a point of dispersal after Hajj, from where the nomads of the desert, returning from the Holy City of Mecca, would branch off to different destinations, towards the sites of their respective tents and pastures. It was also a junction from where caravans branched off for Medina, Egypt, Syria and Iraq. If the pebbles that lie strewn upon that sandy plain could speak, they would tell us that upto the day before 18<sup>th</sup> Zilhajj 10 A.H. it was a singularly uninviting and insignificant place. But destiny had a most unique distinction in store for that very spot, so that today, after a lapse of fourteen centuries, the solitude of Ghadir-e-Khum is the envy of many a populous city and its desolate wastes the pride of many a green luxuriant valley.

Ghadir-e-Khum was neither the outcome of the passions of a political demagogue nor was it the manifestation of a

conceited and self-indulgent ruler's desire of ostentation. Had it been so, it would have dissolved into thin air between Johfa and Medina in the same manner as so many functions, fairs, night-long entertainments, celebrations, enjoyments and processions of ancient times have been lost in legendary tales and oblivion; so also would this event have been forgotten for all time to come. Consequently, the event would neither have lighted up the past nor would it have provided guidance for the future. Contrary, with the passage of time the reflections of the event of Ghadir have continued to shed their rays throughout the wide expanse of the entire human civilization.

Ask the commentators of the Quran, contact the compilers of Hadith (Traditions), interrogate the historians, inquire from the biographers, discuss with the intelligentsia, consult the scholars and then ponder on the importance of the event of Ghadir.

Every heart has been moved by the event of Ghadir and every soul has been stirred by it. This event has established its authority among various religious and social groups and almost every school of thought has acknowledged its authenticity.

Ghadir points to that living truth which emerged from the horizon of history, shedding its light, like the sun, the moon and the stars on every age and clime.

Five verses of the Holy Quran describing this august event

have been revealed viz., 3 and 67 of Chp. 5 “The Food”, verses 1 & 2 of Chp. 70 “The Ways of Ascent”, and verse 7 of Chp. 94 “The Expansion.”

A summary of the research of thirty well known commentators on the revelation of verse 67 of Chp. 5 is that when the caravan of the Apostle of God, while on its way from Mecca to Medina, stopped at the place known as “Khum”, the Archangel Gabriel descended with the proclamation of God Almighty and said: “O Apostle! proclaim what has been revealed to you from your Lord and if you do it not then you have not delivered His message and Allah will protect you from the evil designs of men.” Sixteen eminent scholars presenting their researches regarding the second verse (Chp. 5 verse 3,) write that when the Prophet Muhammad (s.a.) had proclaimed the succession of Ali bin Abi Talib as the Commander of the Faithful, the Archangel assigned with the task of conveying the words of God revealed the Holy verse, “This day have I perfected for you your religion.”

The literary investigations of thirty most prominent commentators of the Quran and Hadith have confirmed this event.

In the same way, when we look towards the origins, sources and authorities of Ghadir, we feel that the enthusiasm and spirit which the scholars, commentators and historians have shown in this connection has been exemplary. Perhaps no other event of Islamic History has

been related or written with such zeal and zest. For the sake of brevity, only brief statistics are presented here:—

- In the list of the narrators of the event of Ghadir we find 110 names of the companions of the Prophet Muhammad (s.a.).<sup>1</sup>
- Among the narrators we come across the names of 84 “Tabe’in”. ‘Tabe’in’ means ‘followers’ and were those respected persons who had not seen the Prophet, but

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1 It is necessary to mention that this *Hadith* (tradition) is *Mutawatir* (i.e. narrated by so many people that no doubt can be entertained about its authenticity); and the late Allama Amini in a number of Volumes of his celebrated book *Al-Ghadir* (of which eleven volumes have been published so far) has given with full references the names of 110 famous companions of the Holy Prophet who have narrated this *Hadith*. Just to give an example, a few names are given starting with the letter Alif (A). The years of their death are given in brackets:

1. Abul Laila Ansari (37 A.H.);
2. Abu Zainab bin Awf Ansari;
3. Abu Fudhala Ansari (38 A.H.);
4. Abu Qudama Ansari;
5. Abu Umra bin Amr bin Muhassan Ansari;
6. Abdul-Haitham bin At-Taihan (27 A.H.);
7. Abu Rafey Qibli, the slave of the Holy Prophet;
8. Abu Dhuwaib Khmvaialad (or Khalid) bin Khalid Al-Hadhli;
9. As’ as bin Zurara Ansari;
10. Asma bint Umais;
11. Abu Hamza Anas bin Malik Ansari;
12. Abu Bakr bin Abi Qahafa; and
13. Abu Huraira.

Some other names starting with the letter (U) are as follows: Usama bin Zaid bin Harita (54 A.H.); Ubay bin Kaab Ansari (30 or 32 A.H.); Umme Salma, wife of the Holy Prophet; Umme Hani bint Abi Talib.

who followed him immediately and had remained in the company of the Prophet's companions.

- If you hurriedly go through the period from the first century Hijri to the fourteenth century Hijri you will find that there were about four hundred scholars of *hadith*, commentary, history and criticism who have discussed the details of Ghadir in their world famed writings. One of them is Hafiz Abdul Ya'ala Al-Atter Al-Hamdani who belonged to the fifth century Hijri. He used to relate the traditions of Ghadir under the authority of quotations from 250 narrators. (*Al-Qawlul Fasi*, Vol. I. page 545).
- During the early history of Islam the event of Ghadir has been quoted many times, but it has been recorded on 22 definite occasions for reference.
- About 32 full-fledged books have so far been written on the subject of Ghadir; e.g., the famous historian and commentator Muhammad bin Jarir Tabari has collected the traditions of Ghadir in two volumes (*Tarikh Ibne Katheer*, Vol. V); and some other historians have written books on this subject in at least 29 volumes (*Yanabi-ul-Mawaddah*, page 36).

In every age Ghadir has stirred the imagination of many poets and writers. From the very inception of this event upto this very day, in all ages, the masters of art and poetry have written in praise of Ghadir. This event is an ever-living topic for the literary gatherings of the orient. A celebrated



Lebanese Christian literateur of our age, Polas Salama has versified his feelings under the name of 'Al-Ghadir'. This masterpiece comprises 3,157 couplets and it has been published by Al-Nasr Press, Beirut. Allama Amini in a number of volumes of his celebrated book *Al-Ghadir* has dealt with the poems and literary works relating to this event and it is considered to be a scholarly work.

Impressed by the extra-ordinary fame and importance of the event of Ghadir no less a scholar than the famous Allama Zia-Uddin Muqbihi (died 1108 A. H.) had to decide that if the tradition of Ghadir is not considered to be well-known then no aspect of the religion of Islam can be traced and proved.<sup>2</sup>

2 If a *Hadith* is *Mutawatir* (i. e. narrated by so many people that no doubt can be entertained about its authenticity), there is no need to look at individual *Asnad* (documents) at all. Still to show the hollowness of this charge we quote below, opinions of some of the famous traditionalists.

a) Hafiz Abu Isa Tirmizi has said in his *Sahih* (one of *Sihah Sitta*):

هَذَا الْحَدِيثُ حَسَنٌ صَحِيحٌ

“This is a *Hasan* and *Sahih* (correct) *Hadith*”

b) Hafiz Abu Jafar Tanawi has said in *Mushkilil-Athar*:

فَهَذَا الْحَدِيثُ صَحِيحٌ الْإِسْنَادِ وَلَا طَعْنَ لِأَحَدٍ فِي رَوَاتِهِ

“So, this *Hadith* is *Sahih* (correct) according to *Asnad* (documents) and no one has anything against its narrators.”

c) Abu Abdillah Hakim Neshapuri has narrated this *Hadith* from several chains in *Mustadrak* and has said that this *Hadith* is *Sahih* (correct).

d) Abu Muhammad Ahmad bin Muhammad Asimi has said in *Zainul fata*

The highly esteemed Shi'ite theologian, Mulla Muhammad Baqir al-Majlisi (d. 1700 A.D.), has given a summary of the traditions that relate what happened at Ghadir-Khum in *The Shi'ite Religion: A History of Islam in Persia and Irak* by Dwight M. Donaldson, D.D., Ph.D., published by Luzac & Company, London.

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هَذَا حَدِيثٌ تَلَقَّيْتُهُ الْأَمَّةُ بِالْقَبُولِ، وَهُوَ مُوَافِقٌ بِالْأَصُولِ

“This *Hadith* is accepted by *Ummah* and it is confirming to the *Usool*”  
(Principles of *Hadith*).

Likewise, the following traditionalists (among hundreds of others) have said that this *Hadith* is *Sahih* (correct):

- 1) Abu Abdillah Mahamili Baghdadi in his *Amali*;
- 2) Hafidh ibn Abdil Bar Qartabi in *Isti'ab*;
- 3) Ibn-ul-Maghazili Shafi'i in *Manaqib*;
- 4) Ghazali in *Sirrul-Alamin*;
- 5) Abul-Faraj ibn Jauzi in his *Manaqib*;
- 6) Sibte ibn Jauzi in *Tadhkira*;
- 7) Ibn Abil Hadid Mu'tazili in his *Sharh-e-Nahjul-Baldgha*;
- 8) Abu Abdillah Ganji Shafi'i in *Kifaya*;
- 9) Alauddin Semnani in *Al-Urwatul-Wuthqa*;
- 10) Ibn Hajar Asqalani in *Tahzibut- Tahzib*;
- 11) Ibn Katheer Demashqi in his *Tarikh*;
- 12) Jalaluddin Suyuti;
- 13) Qastalani in *Mawahib*;
- 14) Ibn Hajar Makki in *Sawa'iq*;
- 15) Abdul-Haq Dehlawi in *Sharhul-Mishkat*; and many others.

It should be mentioned here that all the names mentioned above are of Sunni scholars, and when they say that the Traditions (*Hadith*) of Ghadir are *Sahih*, they mean that its narrators are of approved probity, (do not have any defects in belief and deeds), have perfect memory, and that these Traditions have no defect.

It is vividly described in the above book (1st Edition, published 1933):

“When the ceremonies of the pilgrimage were completed, the Prophet, attended by ʿAlī and the Muslims, left Mecca for Medina. On reaching Ghadir-Khum he halted, although that place had never before been a halting place for caravans. The reason for the halt was that verses of the Koran had come upon him, commanding him to establish ʿAlī in the Caliphate. Before this he had received similar messages, but had not been instructed explicitly as to the time for ʿAlī’s appointment. He had delayed because of opposition that might occur. But if the crowd of pilgrims had gone beyond Ghadir-Khum they would have separated and the different tribes would have gone in various directions. This is why Muḥammad ordered them to assemble here, for he had things to say to ʿAlī which he wanted all to hear. The message that came from the Most High was this: ‘O Apostle, declare all that has been sent down to thee from thy Lord. No part of it is to be withheld. God will protect you against men, for he does not guide the unbelievers’ (Koran, v. 71). Because of this positive command to appoint ʿAlī as his successor, and perceiving that God would not countenance further delay, he and his company dismounted in this unusual stopping place;

“The day was hot and he told them to stand under the shelter of some thorn trees. He then commanded that they should make a pulpit platform out of the pack-saddles about which the people were

assembled. Many had fastened their cloaks about their feet to protect them from the heat of the sun. And when the crowd had all gathered, Muḥammad walked up on to the platform of saddles and called ʿAlī to stand at his right. After a prayer of thanks he spoke to the people, informing them that he had been forewarned of his death, and saying, ‘I have been summoned to the Gate of God, and I shall soon depart to God, to be concealed from you, and bidding farewell to this world. I am leaving you the Book of God, and if you follow this you will not go astray. And I am leaving you also the members of my household, who are not to be separated from the Book of God until they meet me at the drinking fountain of Kawthar.’ He then called out, ‘Am I not more precious to you than your own lives?’ They said, ‘Yes.’ Then it was that he took ʿAlī’s hands, and raised them so high that he showed the whites of his armpits, and said, ‘Whoever has me as his master has ʿAlī as his master. Be a friend to his friends, O Lord, and be an enemy to his enemies. Help those who assist him and frustrate those who oppose him.’

“When the Prophet descended from the pulpit it was time for the noon prayers, after which he went to his tent. Near his own tent he had another tent pitched for the *Amīru’l-Mu’minīn*, the Commander of the Faithful. When ʿAlī was seated in this tent, Muḥammad ordered the Musulmans, group by group, to go and congratulate him on his succession to the *imamate* and to salute him as *Amīru’l-Mu’minīn*. Both men and women did this, and ʿUmar was as much pleased as anybody.”<sup>1</sup>

1 Majlisi, *Hayatu'l-Kulub*, vol. iii, p. 339. Cf. Merrick's Trans., entitled *Life and Religion of Muhammad*. A full account in Persian of the designation of Āli at Ghadir Khum may be found in the *Muṭaruḥu'l-Anthar*, by Agha Muhammad Sahih Mazandarānī, edit. Bombay, 1287 A.H., p. 92 ff.

“Had the principle of hereditary succession (in favour of Āli) been recognised at the outset, it would have prevented the rise of those disastrous pretensions which engulfed Islam in the blood of Muslims. The husband of Fatima united in his person the right of succession as the lawful heir of the Holy Prophet as well as the right of election. It might have been thought that all would submit themselves before his glory so pure and so grand but it was not to be.”

— M. Sedillot

The meaning of (S.A.): “Sallallaho Alaihey wa Aaleyhi wa Sallam” (Peace be upon him and his progeny).

The meaning of (A.S.) “Alaihis Salaam” (Peace be upon him).

## CHAPTER I

### THE FIRST DECLARATION

It has been the general tradition of all the Prophets that they nominate their own successors in compliance with the will and Order of God without taking the approval from their followers (*Ummat*) or subjecting the matter to democratic whims. But when came the turn of our Holy Prophet Muhammad Mustafa (s.a.), the last Prophet of God, the appointment of his successor became the subject of controversy among his people in spite of his declaring Hazrat Ali as his immediate successor. A large number of both Islamic and non-Islamic historical books bear testimony to the fact that from the inception of his Prophethood upto his demise, the Holy Prophet had on many occasions revealed his view to his associates and followers that as per the will of God, he would be succeeded by none other than Hazrat Ali to carry on with his Mission.

Of those occasions where the Holy Prophet had openly nominated Hazrat Ali as his vicegerent, the first was the meeting of *Dawat-e-Asheera* (Propagation of Islam among relatives) when the Holy Prophet was ordered openly to invite his kith and kin to embrace Islam.

Gibbon picturises the scene of this assembly in his book *The Decline and fall of the Roman Empire* in these words:—

“Friends and kinsmen” said Muhammad to the assembly, “I offer you and I alone can offer the most precious of gifts, the treasures of this world and of the world to come. God

has commanded me to call you to His service. Who amongst you will support my burden? Who amongst you will be my supporter and my successor?”

No one answered. The spell of astonishment and suspense was at length broken by the impatient courage of Ali who was about 13 years of age.

“O Prophet! I am the man; whosoever rises against thee, I shall dash out his teeth, tear out his eyes, break his legs, rip up his belly. O Prophet! I will be thy successor.”

Prophet Muhammad accepted this offer with pleasure. Thus at this very occasion of the introduction of Islam Hazrat Ali was openly declared by the Holy Prophet as his immediate successor. This incident has also been given by Thomas Carlyle in *Heroes and Hero Worship*, Gibbon in *Decline and Fall of the Roman Empire*, Washington Irving in *Muhammad and His Successors*.

Gibbon says:

“The birth, the alliance, the character of Ali which exalted him above the rest of his countrymen, might justify his claim to the vacant throne of Arabia. The son of Abu Taleb was in his own right, the chief of Bani Hashim and the hereditary prince or guardian of the city and temple of Mecca. Hazrat Ali had the qualification of a poet, a soldier and a saint; his wisdom still breathes in a collection of moral and religious sayings and every antagonist in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first day of his Mission to the last

rites of his funeral, the Apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent, and the faithful Aron of a second Moses.”

### THE MISSIONARY ACTIVITIES OF HAZRAT ALI

It was in the year 10 A.H., that the Holy Prophet received the last deputation. In fulfilment of their pledge some two hundred people from Yemen arrived at Medina to tender their personal allegiance to the Prophet. This was due to the missionary activities of Hazrat Ali who was sent to relieve Khalid H. Walid. Khalid was deputed by the Holy Prophet to propagate Islam among the people of Yemen. This was in Rabiul-Akhir 10 A.H.<sup>1</sup>

During the six months of Khalid's stay in Yemen, the Prophet received nothing but complaints and the mission was a complete failure. The Prophet then deputed Hazrat Ali, with three hundred of his followers to replace Khalid.<sup>2</sup>

The youthful hero modestly expressed that he would have to deal with men far older than himself and well versed in old scriptures. The Prophet then putting his hand upon Ali's chest, raised his eyes to heaven and exclaimed: “O God! loosen Ali's tongue and guide his heart.” He then gave out a rule for Ali's guidance as a judge, saying, “When two parties, come to thee, never pronounce in favour of one until thou hast heard the other.” Then, arranging with his own hands Ali's head-dress and giving into his hands

1 Ibn Khaldun; Tabari.

2 Abdul Fida; Ibn Khaldun, Rawdzat al-Ahbab;



the Standard of Faith, the Prophet bade him farewell. Ali proceeded to Yemen and there read the Prophet's letter to the people and delivered his sermons according to the dictates of the Prophet, preaching the doctrines of Islam to the multitudes, with the result that the whole tribe of Hamdanis embraced the Faith in a single day. (Ibn Athir, Kamil V. II).

All reported the success of his mission to the Prophet who on receiving the good news, instantly bowed low with his forehead on the ground, in humble reverence to God, to offer Him thanks. Other tribes, one after the other, followed the example of the Hamdanis. Some Chiefs paid homage and made pledges on behalf of their people. Ali reported daily the progress of his activities.

Now receiving orders from the Prophet, he proceeded to Najraan, collected the dues from the people, and then retraced his steps to Mecca where he was to join the Prophet on his farewell pilgrimage.

“We are the descendants of the Holy Prophet and the recipients of the Divine Message, the angels are obedient to us and we are the Mines of Information and the Fountains of Wisdom. He who is our friend and helper has the right to hope for Allah's Mercy and he who hates us and bears us enmity deserves Allah's Anger.”

A Sermon of Hazrat Ali from *Nahjul Balagha*

## CHAPTER II

### GLIMPSES OF THE JOURNEY

Not a single event of the sacred life of the Prophet has been omitted by the mighty pen of the biographers. It would be no exaggeration if we assert that history has preserved each and every impression of the footprints of this caravan in its pages. The minutest details concerning the journey and halting places through which this caravan passed has been treasured in the annals of history in a unique manner. We get no other example where one solitary occurrence has been described so comprehensively, nor can we trace any other instance when so many sources have publicised an event with such prominence and vividity as we witness in respect of this great occasion and transmitted the reflections of this memorable event to its readers from every point of view and angle.

It was in the month of Zilhaj 10 A.H., when the Holy Prophet under the impression of his approaching end, decided to make a farewell pilgrimage to Mecca where he had not been after his emigration to Medina. As the time for the pilgrimage approached, he started to make preparation for the same.

He invited people from all quarters of the Peninsula to join him, in order to become well acquainted with the proper performance of various rites attendant on the sacred ceremonies.

The news spread like wild fire, that the Messenger of Allah was proceeding to the sacred city of Mecca for his farewell pilgrimage and which was later known as:

حَجَّةُ الْوَدَاعِ

“Hajjatul Wida” (Farewell Pilgrimage)

In order to avail of this opportunity of performing the farewell Haj Pilgrimage with their beloved Prophet, people from every nook and corner of Arabia hurried to Medina to accompany him. Within no time, tents for these people were erected in the environs of the City of Medina.

The biographers have very cautiously quoted the approximate numbers. Their estimate is that the number of persons who set out for this pilgrimage with the Prophet was in no way less than ninety thousand. Besides this, the Muslims who reached Mecca from other parts, also numbered into thousands.

On Saturday, the 25<sup>th</sup> of Zilqad 10 A.H. corresponding with the year 633 A.D., the last Messenger of God, took a bath and put on simple garments comprising of a Calico mantle for the lower part of the body and another for the upper half. He applied perfume to his body and clothes, offered noon prayers and accompanied by the members of his household prepared to leave the city of Medina. The caravan was ready to start and was awaiting orders for departure. Receiving the signal to move on, an immense concourse of Muslims started to surge forward.

A well known companion of the Holy Prophet, Jabir bin Abdullah Al-Ansari narrates, “When I looked to the front and behind and to the right and the left and then towards the extreme end which could come within sight, only a sea of heads was visible.”

When the Holy Prophet called out to God:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

“Labbaik Allahoomma Labbaik”

“Here I am, O Lord, at Thy service”

Thrilling voices joined in chorus chuntingly, and the entire region for miles around seemed to echo with this soul-stirring call.

In the early morning of Sunday, 26<sup>th</sup> Zilqad 10 A.H., this caravan reached Yalamlam. For a short while during the night it stopped at Sharfus-Sayyaalaa. Morning prayers were offered at Irquz-Zubya and in the early hours the caravan was at Rauhas. Very little time was spent at Munsarif for noon-prayers and at the place of Muta’asha there was a short break in the journey for evening prayers and supper. In the dusk of night the Prophet graced the alighting place known as Isaabaa. When the golden rays of the sun were emerging from the east, the people of Arj, watching the dust of the caravan, were all out to welcome the worthy guest. On Tuesday the Apostle of God entered Dahi Jamal and on Wednesday he reached Suqya. Most of the night was spent on the way and at dawn he arrived

at Abwa where the shrine of the Holy Prophet's beloved mother is situated and here the noble son of Amina offered prayers. On Friday the caravan was at Johfa and on Saturday it halted at Qudaide. It reached Asfan on Monday and left hurriedly. The pilgrims stayed at Marruz-Zahraan, and after a short rest the caravan headed for its next destination, which was Sarf. The sun had almost set by the time they reached Sarf, but the Holy Prophet did not offer evening prayers there, and preferred to cover a sufficient distance and offer prayers near the hillocks of Mecca. Satisfied with the safe conclusion of his journey, he comfortably passed the whole night at his last destination.

### ARRIVAL AT MECCA

It was Wednesday, 7<sup>th</sup> Zilhajj when the Messenger of God joyfully entered the sacred city of Mecca.

He went round the House of God and thereafter became completely engrossed in prayers. In the meantime, Ali bin Abi Talib whom the Prophet had sent to Yemen to call the Yemenites to Islam also arrived ahead of his men and joined the Prophet at Mecca. For instance, Imam Ali (a.s.) had led a large congregation of Pilgrims to Mecca. Keeping this consideration in mind, the observation of the famous historian, Ibnr Atheer Al-Jazari, that the crowd on the occasion of the 'Farewell Pilgrimage' swelled to more than 1,40,000 seems to be quite correct. The Prophet was very glad to see him and affectionately embracing him asked what vow he had taken for the pilgrimage. Ali replied "I

have taken upon me a vow perform the same pilgrimage as my beloved Prophet, whatever that may be, and I have brought thirty-four camels for the sacrifice.” The Prophet exclaimed “Allaho Akbar” (God is Great), and said he had brought sixty-six. The Prophet further added that in all rites of the pilgrimage, as well as in the sacrifice, he (Ali) would be his partner. Thus Ali also performed the Greater Pilgrimage along with the Prophet. Before completing the rites of pilgrimage the Holy Prophet addressed the assembled multitude from the top of the Jabal-ul-Arafat in words which yet live in the hearts of Muslims. As the various ceremonies were to be treated as a model for future guidance, the Prophet observed rigourously each rite, whether in compliance with Revelation or in accordance with the patriarchial usage. Thus, when the camels were to be offered as sacrifice, the hundred camels were sacrificed by himself and Ali conjointly. A repast prepared from the meat of the sacrificed camels being served, the Prophet sat down with none other but Ali to partake of it. The ceremonies of the pilgrimage ended with shaving of heads and paring of nails after the sacrifice of animals. The pilgrim’s garb was then removed and a proclamation was made by Ali, who rode on the Prophet’s Duldul, that the restrictions of pilgrimage were over.

At the conclusion of the pilgrimage, the Prophet reformed the Calendar, abolishing the triennial intercalation and appointing the year to be purely lunar, consisting of twelve lunar months, thus fixing the month of Pilgrimage according to the changing seasons of the lunar year.

### CHAPTER III

## THE SERMON AT GHADIR-E-KHUM AND THE LAST DECLARATION

Bidding farewell to his native city of Mecca, the Prophet set out for Medina on the 14<sup>th</sup> Zilhajj 10 A.H. accompanied by the same congregation of Muslims.

Now as his swift dromedary (camel) sped on and on with its long swinging strides, a life of tireless toil was nearing its end; a mission of mercy and devotion was approaching its culmination and the seeds of Divine dispensation were about to begin bearing their fruit. His demeanour showed the signs of sublime peace, coupled with an overwhelming sense of gratitude and an insatiable yearning for the Creator and Cherisher.

Yet on close scrutiny, his serene features could not have failed to disclose the signs of a ponderous thoughtfulness, as if he was weighing the pros and cons of some momentous decision.

What could be the cause of this restlessness? Had he not accomplished all that he had set his mind to do? The Unity and Justice of God had been convincingly instilled into the hearts of men; the belief in the angels, the Scriptures, the Prophets, the revival of the dead, and the Day of Judgment had all been authoritatively expounded.

So with the meticulous thoroughness of his genius. Prophet Muhammad realised that the most important part

of his task still remained unfulfilled, and it was this which made him restless in the moment of his greatest triumph. He saw that the sands of time were running out and the cup of his life was filled almost to the brim. This being so, the most important task was to ensure the continuity of his life's work by someone endowed with all the moral values which he had upheld, or else all his miraculous achievements during the twenty-three years of his Apostolic ministry stood in danger of being forgotten forever. It was a matter of prime importance that Divine Guidance should continue after him and the Divine Sovereignty should be exercised by the chosen ones of God, to be appointed by the Prophet.

He had already designated his Ahl-ul-Bait on several occasions, as the Ark of Noah, the strong rope of God, the door of forgiveness, the purified ones and made their love incumbent upon his followers. He had similarly, on many occasions, pointed out Ali as "my brother and successor", "the door of the city of Knowledge", "the most equitable judge," "the embodiment of faith", and having the position with regard to him as "Aron was to Moses".

Were these pronouncements going to be forgotten, misinterpreted or ignored by his followers after him? Could the Prophet allow them to be set aside by power-seekers? He knew that he had to make a final and unchallengeable declaration regarding his successor. The choice of the appropriate moment, however, depended not on him but on Divine Inspiration. So thoughtfully he marched on towards Medina.



## THE DESIRED DESTINATION

On the 18<sup>th</sup> Zilhajj (10<sup>th</sup> March 632 A.D.), a little before noon, the caravan reached Johfa. The town of Johfa is situated at a distance of 13 miles from Mecca and is the junction from where routes for Medina, Egypt, Syria and Iraq radiate in different directions. On its border is a pond.

As the Prophet arrived at Ghadir-e-Khum the signs of a revelation suddcntly appeared. The voice of Archangel Gabriel coaxed him saying;

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

*O thou esteemed Messenger, impart the guidance that has been revealed unto thee,<sup>1</sup> and in order to impress the urgency of the Command, Gabriel went on to say: For if thou doeth it not, thou hast not imparted His Message at*

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1 It refers to the Commandment contained in Sura Al-Inshiran (The Expression) XCIV of the Quran, which says:

1. Have we not expanded for you your breast, for thee?
2. And taken off you your burden.
3. Which pressed heavily upon your back?
4. And exalted for you your esteem,
5. Surely with difficulty comes ease.
6. With difficulty is surely ease;
7. And when you are free, nominate (your successor Ali)\*
8. And make your Lord your exclusive object.

In the 7<sup>th</sup> verse, God has commanded the Prophet to appoint his successor (Ali).

\* Tafsir Kabir; Tafsir Durr-al-Manthur; Tafsir Nishapuri; Sirat- al-Halabia.

*all*, and again in the same breath to allay his fears and misgivings, the angel added: *God will protect thee from the evil designs of men.* (Chp. 5 verse 67).

Allah had addressed His beloved messenger using His Divine title and the tone of the message clearly indicated that he was commissioned to a mission of great concern and importance and had to act upon it immediately.

On hearing this imperious command, the Holy Prophet entrusted all his energies for its proper execution and accomplishment. As the Prophet pulled up his reins, the whole entourage came to a halt. It was extremely hot and the earth was burning like fire. Some people had gone ahead and some were still behind. The Prophet of Islam recalled the swift-footed persons and sent a message advising the slow moving to reach him quickly.

The Prophet soon dismounted and asked his followers to clear the ground and to erect a Pulpit (*Mimber*) of camel saddles under the shade of the live gum-acacia trees. The pebbles and thorns that lay scattered were promptly brushed aside. Others on receiving his express directions began to untie the saddles from the backs of the camels for the pulpit. The arrangement thus completed, the throng squatted upon the bare earth, some spreading their cloaks on the ground to reduce the discomfort of sitting on the burning sand, whilst others were holding up their handkerchieves to protect their eyes from the sun's glare, for it was nearly midday. Soon it was time for the noon prayers. The Holy Prophet motioned to Bilal to recite the Azan with the words:

حَيِّ عَلَى خَيْرِ الْعَمَلِ

Hayya ala Khairil-amal  
Hasten towards the best of deeds

The acceptance of this Divine Message was to be a crucial event upon which the perpetuity of the Prophet's Mission depended. Bilal in a melodious tone proclaimed the call for prayers and people began to form lines for the same. The Holy Prophet walked briskly towards his place to lead the congregational prayers. On completion of the prayers, the beloved Messenger of God cast a glance over the surging crowd and gracefully moved towards the unique and historic pulpit.

#### FROM THE HEIGHTS OF THE PULPIT

The people having clustered round the pulpit, the Prophet stepped up taking on his right, Ali, whose turban, black in colour, with one end hanging over his shoulder, was arranged by the Prophet himself.

The possessor of unique distinction of 'not speaking out of personal desire' started his speech cast in the following historic words:

"All praise belongs to Allah. In Him do I put my faith and from Him do I crave support. Him do I trust and His protection I seek against the malice of our souls and evil of our deeds. The misguided have no guide save Him, and those who are guided by Him can never go astray. I bear witness that there is no one worthy of worship save Him and that I, Muhammad, is His slave and Messenger."

“O ye folk, behold, the All-knowing Allah hath informed me that the days of my life are coming to an end and the time is fast approaching when I shall be called away from your midst towards the eternal abode. But you and I, each one of us must answer unto Him for all things are due from us. What then do you say?” Historians relate that in reply to this question of the Holy Prophet, the surging congregation of about 1,50,000 persons acclaimed with one voice, “O Allah! we bear witness that you have ably performed the responsibilities of Prophethood. You have done your duly and never ceased to guide and advise us according to the Divine will. May Allah bestow His reward upon you.”

The stream of eloquence overflowed again and the ‘interlocutor of the Holy of Holies’ continued his fascinating discourse, saying: “Then do ye bear witness to the Unity of God and the Apostleship of this servant of God who now speaks to you by His command and do you not bear witness that resurrection and judgment, heaven and hell and life hereafter are certainties?”

And they all answered, “Without the slightest doubt we emphatically affirm all these eternal truths.” When the voices gradually died down, the Prophet, said, “O God be Thou my witness.” Then he enquired, “Is my voice reaching all of you?” The congregation replied in the affirmative, saying, “Yes my Lord! your every word pierces our hearts.” “Now then” continued the Prophet, “Listen to me carefully, for I have been commanded to tell you that

I will soon be taken away from your midst, and I will be reaching the Fountain of Kausr before you and all of you will follow me sooner or later. The width of the Fountain of Paradise would be equal to the distance that lies between Sana and Basra (the way between Yemen and Syria). What to say, the number of silver bowls and drinking vessels there are countless like the stars in the sky. I leave behind unto you my legacy of two most precious things, each of which surpasses the other in its grandeur.” At this stage, a man from the congregation inquired of the Apostle the meaning of the ‘Two Most Precious Things’. The Prophet replied, “One is the Book of God - the Holy Quran, one end of which is in the hands of God, the Glorious and Majestic and the other is in your hands. Hold it fast, least you deviate from the Right Path. The second is my Ahl-ul-Bait - my descendants. God the Knower of secrets and the Aware has informed me that both these will never separate from each other till they reach me at the Fountain of Kausar and their union is eternal. So long as you adhere unto both of them you will never go astray. Therefore, O ye my people, it is my last Will and Testament unto you that you should always remain faithful to the Holy Quran and to my Ahl-ul-Bait as true Muslims until death.”

By these portentous words all those who loved their teacher and benefactor were moved to tears.

And he continued, “Do not lag behind them and do not walk ahead of them, for in either event you will get lost. But follow them and walk in their footsteps and they will guide you along the Straight Path.”

Then he asked. “Who do you think is more worthy of obedience than your souls?”

And they answered, “God and His Messenger know best.”

And he continued, “Lo! God is my Master, I am the Master of the faithful and I have rights over them even more than they themselves possess,”

Saying this, the Holy Prophet of Islam, taking the hand of Ali, raised it high to its full extent in front of the mammoth gathering and proclaimed:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

“Mun kunto Maulaho fe haaza Ali yun Maulaho”

“Of whomsoever I am the Master (Maula), this Ali is his Master (Maula) too”

Historians write that the Messenger of God repeated this order thrice, but Imam Ahmad bin Hanbal insists that it was said four times.

Then the Holy Prophet lifted his hands heavenwards and prayed:

لِلّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ، وَأَنْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ

“O my Lord, be a friend of him who is a Friend of Ali, and be an enemy of one who bears enmity to Ali; help him who assists Ali and forsake him who will forsake Ali.”

He further prayed:

“And O my Lord! whichever way Ali turns, the Right is in the same direction.” He continued. “Listen, this is binding upon those who are here, and it is your bounden duty to convey this Message to those who are not present.”

It was after this proclamation that Almighty Allah sent down Gabriel with the following verse of the Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

*This day have I perfected your Religion for you and have completed My favour on you, and have chosen Islam as your Religion, (Chp, 5 Verse 3.)*

The infidels had hopes that a day would come when Islam would die out, but God through the actualization of this particular event made them lose forever the hope that Islam would be destroyed. This very event was the cause of the strength of Islam.

This Divine Communication clearly proved that on account of Hazrat Ali’s appointment to the Imamate, the religion was perfected, the blessings of Allah completed and Islam approved by God.

When this verse was revealed, the Holy Prophet said, “Allaho Akbar on the perfection of the religion, the completion of the blessing, the Lord’s acceptance of my Messengership and the Wilayat of Ali after me.”

The celebrated historian Muhammad bin Jarir Tabari (died

310 A.H.) in his book *Al-Wilaaya* with reference to the well known companion, Zaid bin Arqam (died 66 A.H.) has discussed a few more parts of this sermon. According to his description the Prophet at the end said, "O Muslims I say that we pledge for this. We give our word of honour and extend our hands of allegiance. We shall transmit your message to our children and other members of our family. We shall not make any sort of alteration or change in it. We shall stand witness to our pledge and acknowledgment and for this God is our witness." Later the Prophet said, "Repeat whatever I have said and salute Ali on his designation as the Commander of the Faithful."

Zaid bin Arqam narrates that at the end of the Prophet's discourse, people advanced group by group towards the tent especially erected for this ceremony and amidst the applause of greetings and congratulations they began to swear allegiance to Imam Ali.

The tone and purpose of these two religious revelations, firstly, the verse commanding the Prophet to deliver the Message with the warning that any omission on his part would amount to a complete failure of his mission, and secondly, the last revelation, declaring the Lord's pleasure at the fulfilment of the task, clearly indicates that they relate to some matter of prime importance (and not merely to some abstruse detail of ritual such as the prohibition of ham and pork, or the rules of killing animals for meat). It is only in the light of the *Hadith-e-Ghadir* that these two passages of the Holy Quran can be properly understood for



their true importance and full significance and there is no doubt whatsoever that these two verses were revealed after the Prophet's last pilgrimage, proclaiming the fulfilment of his Mission.

## CHAPTER IV

### AUTHENTIC TRADITIONS

In *Mishkat*, a tradition of Bara'a-Bin-Azib and Zaid is quoted here for further clarification from the *Musnad* of Ahmed Ibn Hanbal: The companions of the Prophet state, "We were accompanying the Apostle on his journey. When we reached the oasis of Ghadir-e-Khum the announcer called 'Assalato Jamia', (come to congregational prayer). The earth under the trees was swept for the Apostle. Then after the Zohar prayer was over, the Apostle held the hand of Ali Ibn Abi Talib and said "O People! Do you know that according to every believer I am superior to his soul?" All of them replied, "It is a fact, O Messenger of Allah! To every believer you are superior to his soul." Then the Apostle said, "Ali is also the Master of him whose Lord I am. O Allah! befriend him who befriends Ali and be alien to him who is alien to Ali." Thereafter Omar met Ali and said, "Hail to thee! O son of Abu Taleb, today you become the Master of all believing men and women."

Wahidee in *Asbab-un-Nuzool*; Suyoottee in *Tafseer-e-Durri-Mansoor*; Shukani in *Tafseer Fathul Qadir* and Sideeq Hasan Khan in *Fathul Bayan* state a tradition noted by Ibn Abi Hatim and other scholars from Abu Saeed Khudri in which it is remarked that the verse "O Messenger! make known what has been revealed unto you by our Lord and if you do not do so you have not made known your message." (Chp. 5, verse 67) was revealed on the occasion of the gathering at Ghadir-e-Khum in honour of Ali. In

another tradition which has been quoted by Aini in his annotation of *Saheeh Bukharee* this verse is paraphrased as “O Messenger! Proclaim the order, which your Lord has passed and revealed unto you in honour of Ali Ibn Abi Talib.” So when this verse was revealed the Apostle held Ali by his hand and said, “Ali is also Lord of him who has taken me as his Lord.”

Many similar quotations are given by historians and the names of a few are Abul Fida, Ibn Khallakan in *Wafiyat-ul-Alyaan*, Hakim in his *Mustadrak*, Nasaee in *Kitabul Khasais*, Ibn Hajar Makki in *Sawaiq-i-Muhriqa*, Rouzt-ul-Ahbab; Naishapuri in *Tafseer Gharaibul Quran*, Hafiz Ibn Mardwaih and Hafiz Abu Naeem from Abu Saeed Khudri.

Muhammad Ibn Saalim Hanafi remarks in his marginal note on *Sirajul Muneer-i-Azeezee*, an annotation of *Jam'i Sahgeer* of Suyoottee, that when the Apostle delivered his speech “Ali is also the Lord of him who has me for his Lord”, and some of the people inquired of the Holy Prophet, “Was it not sufficient for us to profess the creed of evidence, say our prayers and give alms with strict regularity, that the superiority and Lordship of Abu Talib’s son is now being imposed upon us? Do you commission us in this matter of your own accord, or is it ordered by Allah?” The Apostle replied, “By Him other than whom there is none to be worshipped, this is the order of Allah.”

*Tafseer-o-Salabi*, *Noor-ul-Absar*, *Seerat-ul-Halabiyah* and *Mustadrak* relate that Harith bin Noaman Al-Fahri refused

to acknowledge Ali as his leader and disputed with the Holy Prophet on this matter and said: “O Allah! if this be truly Thy Command then either rain down stones from heaven upon Muhammad or punish us.” A large stone fell upon Harith from heaven and he was killed just as the army of Abraha and their elephants had been killed before. The following verse was revealed on that occasion:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ. لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

*A questioner asked for the inevitable punishment to befall the disbelievers which no one can avert (Chp. 70 Verses 1-2.)*

The great research scholar, Allama Sayed Hamid Hussain Kintoori, has Written two volumes of the *Abaqatul-Anwar* after the investigation of innumerable sources through which the *Hadith-e-Ghadir* has come down to us. In recent years the eminent Aalim, Ayatullah Shaikh Abdul Husain al-Amini of Najaf has listed the names of 110 companions of the Holy Prophet who have reported this tradition as eye-witnesses: Abu Bakr, Omar, Abdullah bin Jafar, Abdullah bin Abbaas, Salman Faarsi, Juubir bin Abdullah al-Ansari, Abu Saeed Khudri, Zaid bin Arkam, Abu Ayub Ansaari, Qais bin Saed bin Ubaade, Hassan bin Thaabit and Ammaar bin Yaasir. All of them have considered the meaning of the word ‘Maula’ to be the Master who holds the greatest right of disposal. And eighty- three tabe’in (followers) who heard it from their elders and three hundred and fifty-nine Ulema of all sects, arranged chronologically through each of the centuries since the time of the Prophet to the present day, who have

recorded the event of Ghadir-e-Khum in their books and acknowledge its authenticity. Ayatullah al-Amini's major opus *Al-Ghadir*, is a classic of erudition and painstaking research. The book establishes beyond doubt that no matter what criterion of verification may be adopted, the event of Ghadir, which points to the nomination of Ali by overwhelming and incontrovertible evidence, and that if ever any tradition is to be believed, the *Hadith-e-Ghadir* holds the first claim to acceptance.

It will be readily vouched by every scholar of the Arabic language, that the word "Maula" in its meaning is far superior to the word Caliph. A Caliph is only a successor to one in any office, but a 'Maula' means the Lord and Master of everything. In using the word 'Maula' for Ali, the Apostle of God intended to convey the Divine Will, that after him Ali should be held in the same position as he himself was for his people.

Ali was undoubtedly the chosen and declared successor of the Holy Prophet from the beginning of his Prophetic career.<sup>1</sup>

The Holy Quran says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

*Nor does he speak of (his own) inclination; it (the wording) is naught but a revelation revealed (unto him) (Chp. 53, Verse 3 and 4).*

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<sup>1</sup> Tabari; then Athir; Abdul Fidn, Amir Ali

Shah Ali Hasan Jaisi, a great celebrated Sunni Sufi, made the meaning of the word “MAULA” as implied in the declaration, very clear in his stanza in Persian:

عبث در معنی موکنٹ مولیٰ میردی ہر سو  
علیٰ مولیٰ بہ آں معنی کہ پیغمبر بود مولیٰ

“Abus dar Maanee-ay mun kunto Maula mee ravee hersoo,  
Ali Maula ba-on manee keh Paigambar boo-ood Maula.”

Translation:

“In vain doth thou wander in all directions in interpreting the word Maula (Master).

Ali is in the same sense Maula (Master) us was the Holy Prophet Maula (Master).”

Philosophers, commentators of the Quran, poets, historians and seekers of truth all unanimously acknowledge this vital tradition as an established fact. The valley of Ghadir-e-Khum owes its fame to this single, unique and unforgettable event, on it the survival of the guidance of Islam depends, and so long as there remains a single grain of sand from that parched and arid wilderness, it will rise and proudly describe how the Prophet of Mercy once trod upon that ground, how he proclaimed the worthiest of his disciples as the Amir-ul-Mominin, for there was no one worthier than him and his descendants the Holy Imams, to defend, expound and propagate Islam’s immortal teachings to the world.

The Holy Prophet has said:

“I am the last of the Apostles of Allah (Khatam-um-Nabeeyeen).

O Ali, whilst you are the last of the successors to the Prophets (Khatam-ul-Waseeyeen).”

The Holy Prophet used to say:

“If I am the city of knowledge, verily Ali is the gate by which people can enter that city.” On another occasion he said, “Of my followers, Ali surpasses all in the possession of knowledge. Wisdom and knowledge have been divided into ten parts, one part being given to the entire world whilst Ali alone possesses the other nine.” On another occasion, the Prophet remarked, “The relationship of my other companions to Ali in matters of knowledge is that of a single drop to a mighty ocean.”

## CHAPTER V

# CORONATION CELEBRATIONS

If there would have been any worldly empire or the occasion of the accession to the throne of any Imperial Majesty, the ornamented crown and jewel-bedecked diadem would have definitely dazzled the eyes of imagination. But this occasion related to an Islamic State and a Sovereign appointed by the Prophet of Islam as his Immediate Successor and Vicegerent. The ways of Islam are unique and so are the aspects. Neither does its civilization resemble another nor does its culture harmonise with any other creed.

The civic decorum brought by the religion of God is without any blemish and the simplicity of its social order is far removed from other civilizations.

On the plains of Khum and near the border of Ghadir we see that the Apostle of Allah after proclaiming the vicegerency of the 'Master of the pious' under the mandate of Allah called Imam Ali by his side. He wound his special turban over his head and said "O Ali! the turban is the crown and tiara of the Arabs."

Allama Shablanji, the writer of *Nurul-Absar* writes, "Among various appellations of honour, a title of the Holy Prophet was 'possessor of the crown'." Illustrating his assertion the same writer further says, "Here the crown means 'turban' because it is confirmed by a Hadith of the Holy Prophet."



The turban wrapped by the Holy Prophet over Ali's head was called 'Sahab' or 'cloud'. Interesting details of Ali's coronation are available in hooks such as *Isaba*, *Kanzul Ummal*, *Riazun-Nazara*, *Faraedus-Simtain* and Ibne Asir's *Ni-Haya*.

According to the narration of Ibnc Shazan, the Apostle of God with his own hands wound the turban over the head of the Commander of the Faithful, leaving one of its ends at the back and the other one on the shoulder. After that he asked Ali to turn his back. Ali did likewise. Then he said, "Now turn your face towards me." And Ali stood face to face with his beloved Master who glanced at him from head to foot and felt delighted. Then in a tone of profound love and affection said, "The crowns worn by the angels are also the same."

We find yet another narration in *Kanzul Ummal* ascribed to Imam Ali. Its gist is, "The Prophet after performing this ceremony at Ghadir-e-Khum said, 'O my beloved cousin Ali! the angels through whom God Almighty helped us in the battles of Badr and Hunain were all wearing turbans, which is a sign of, distinction and faith in God'. The Prophet always used to recall this turban of eminence and superiority and this recollection was very dear to him."

Allama Ali bin Burhanuddin in his book *Insanul Oune Fi Seeratil Memoon* writes, "The Prophet had a turban which was called 'Sahab' or cloud. He had adorned Ali bin Abi Talib's head with it on the day of Ghadir-e-Khum.

Whenever Ali wearing this turban appeared before the Prophet, the Apostle of God addressing the people would say, ‘Here comes Ali wearing the ‘Sahab’’. The Prophet of Islam was always delighted on seeing the robe of honour which he had bestowed on Ali and was also desirous to see Ali’s coronation celebrations being commemorated in the Islamic Society.

### THE CONGREGATION GREETS ALI

A renowned historian Ibne Khawand Shah (died 903 A.H.) on page 173 of the First Volume of his book *Rawzatus Safaa* and yet another famous historian, Ghiasuddin (died 942 A.H.) on page 144, volume III of his great presentation, *Habibus Siyar* write “When the meeting held under the serene and blissful atmosphere of the Revelation ended, the Holy Prophet made Imam Ali sit in a specially pitched tent and ordered the Muslims to proceed group by group to congratulate him on his succession. When the men had finished their greetings, the Apostle of Allah ordered his wives to go and offer their congratulations.”

According to the narration of Zaid bin Arqam, a well-known companion of the Prophet, immediately on receiving the orders of the Prophet the entire crowd with one voice said, “By all means we shall most willingly obey the mandate of God Almighty and His Apostle” and moved forward towards Imam Ali bin Abi Talib. Omar bin Al-Khatib was the first to congratulate Hazrat Ali in the following words:

بِخَيْرٍ لَكَ يَا ابْنَ أَبِي طَالِبٍ، أَصْبَحْتَ مَوْلَايَ وَمَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

“Bakhin bakhin lakaa yabna Abi Taleb asbahta Maulaayee wa Maula kullau momineen wa mominaatin.”

“Congratulations be to thee O son of Abu Taleb! thou hast dawned as my Master and the Master of all faithful men and women.”

He was followed by Abu Bakr, Osman, Talha and Zubair who were among the first to clasp the hands of Ali and swear allegiance.

They were followed by the Muhajirs and Ansars and then by the rest of the congregation who swore allegiance to Ali and congratulated him on his designation as Commander of the Faithful. This grand celebration continued for full three days. (*Kitabul Wilayah*, by Mohammad bin Jarir Tabari, [died 310 A. H.]).

Abu Hamid Ghazali (died 505 A. H.) confirms the words of Omar bin Khattab at the time of greeting Hazrat Ali, as follows, “Excellent! How fortunate you are O father of Hasan! Now you have become my Master as well as of all the Muslims.” (*Sirrul Alamain* page 9).

Hafiz Abu Bakr Khuteeb Baghdadi (died 463 A.H.) has also quoted these words in his book on history. If we go through the pages of history, biography, hadith, tafseer and Arabic literature, we shall find that this great festival of the Islamic world was begun with the recitation of an ode of Hassan ibne Thabit, who was an esteemed poet and follower of the Prophet and who died in 54 A.H.

Abu Saeed Khudri writes in *Mirqatush Sher* that when the Apostle of God had declared the proclamation of Ali's succession, Hassan ibne Thabit said, "O Messenger of God! I have composed a few couplets in praise of Imam Ali and I beg you to allow me to recite them." The Holy Prophet said, 'Please do so'. On getting this permission Hassan began to recite his ode. The opening couplet was:

يُنَادِيهِمْ يَوْمَ الْغَدِيرِ نَبِيُّهُمْ \*\* بَجْمٍ وَأَسْمِعَ بِالرَّسُولِ مُنَادِيًّا

"Yunadihumu Yawmal Ghadir Nabiiyuhum  
Be-Khummin Wasma'a Bir-Rasule Munadiya."

Translation: "Their Prophet was calling them on the day of Ghadeer at Khum and listen, what a good caller the Prophet is."

This impromptu and befitting poem of the Prophet's court has reached us through thirty-eight most authentic and correct literary sources. One very important phase of Hassan's ode is that this renowned literary figure of the seat of Islam gave such an apt elucidation and explanation of the word 'Maula' that it presents a vivid and clear meaning of this expression. The result was that this explanation left no room for any conjectures on the part of the non-Arab critics and thus put a stop to any possible adverse effects on the good literary taste.

### ALI THE MASTER

The event of 18<sup>th</sup> Zilhaj 10 A.H. was neither a mailer of secrecy, nor an underground gathering nor an hidden

endeavour. As such no room is left for any sort of doubt, suspicion, uncertainty or ambiguity. This mammoth congregation attended by thousands was held by the mandate of God, under the supervision of the Prophet of Islam, in a vast desert, in the full light of the day. The main proceedings of this event are preserved in the official documents of Islam (Quran and Hadith).

Similarly, statements, the accounts of eye-witnesses and reports of prominent literary figures and intellectuals who attended this important session of Islamic history, have been recorded in the books of history and biography. How strange it is that in spite of all these undeniable facts some persons have tried to present their own biased sentiments in regard to the event of Ghadir. In the writings of such prejudiced writers the word “Maula” has been the focus of discussion and comments. They consider that the word ‘Maula’ does not mean ‘master, leader, head, or superior’ but it has been used in the sense of ‘friend, helper and cousin’. Had this been a minor objection we would have definitely overlooked it. But the word ‘Maula’ is the most important word uttered on the day of Ghadir.

Any reasonable person would have to admit that the Holy Quran does not present enigmas and the Apostle of God never indulged in quibbles and puns. This mode of conversation is against the very spirit of sincere guidance and purity of thought and speech. The Prophet while using this word in his Prophetic discourse had clarified its reference and its context so clearly that everyone among

those who heard his sermon proclaimed, “Ali is Maula in the same sense in which the Prophet is Master.” Moreover, the Holy Prophet later on explained the true sense of this word at length. Ali bin Hameed on page 38 of his book *Shanisul Akbhar*, writes, ‘When it was enquired from the Apostle of God about the Hadith “Whose Master I am” he said, “As God is my Master, so I am the Master of the faithful and in the same sense Ali also is their Master”’.

Among the religious heads and scholars are the following who have confirmed the above: Mohammad bin Saib Kalbi (died 146 A.H.); Yahya bin Zaid Kufi (died 207 A.H.); Abu Obaida Basri (died 210 A.H.); Abul Hasan Akfash Nahwi (died 215 A.H.); Abu Zaid bin Aus Basri (died 125 A.H.); Ibne Qutaiba Deenwari (died 276 A.H.); Abdul Abbas Salab Shaiban (died 291 A.H.); Abu Bakr Anbari (died 328 A.H.); Abul Hasan Rummani (died 384 A.H.); Abul Hasan Wahidi (died 468 A.H.); Sa’ad Uddin Taftuzani (died 791 A.H.); Sluihab-Uddin Khafaji (died 1069 A.H.); Hamzawi Maliki (died 1303 A.H.); Abu Is’heq Salabi (died 427 A.H.); Husain Bin Mas’d (died 510 A.H.); Jarullafi Zamaklishari (died 538 A.H.); Abu Baqa Ukbari (died 616 A.H.); Qazi Nasiruddin Baizawi (died 692 A.H.); Alla-Uddin Khazin Baghdadi (died 741 A.H.); Mohammad bin Ismail Bukhari (died 215 A.H.); Ibnc Hajar Haithmai (died 974 A.H.); Mohammad bin Jarir Tabari (died 310 A.H.); Hafiz-Uddin Nasafi (died 701 A.H.); Abu Sa’ud Hanali (died 972 A.H.); Sharif Jurjani (died 618 A.H.); Abdul Abbas Mubarrad (deceased 285 A.H.); Abu Nasr Farabi (died 393 A.H.); and Abu Zakariya Khateeb Tarizi (died 502 A.H.) have firmly emphasised that Maula

means ‘head’ and ‘master’.

Mohammad bin Abd-e-Rabbeh writes that once in a large assembly of intellectuals the word ‘Maula’ was being discussed in the presence of Mamoon Al-Rasheed. He asked, “How can such a petty thing that cannot be associated even with an infant be related to such an eminent personality as that of the Apostle of God? The Prophet under extraordinary circumstances had halted such a large crowd only to declare that whose friend is the Prophet, Ali is also his friend or whose cousin is the Prophet, Ali is also his cousin? Does it sound convincing? I warn you, do not try to wrongly interpret your Ulema.” (*Eqdul Fareed*, volume III, page 42).

### MEANING OF MAULA IN LANGUAGE

Inspite of the authenticity of the Traditions (*Hadith*) of Ghadir, some people try to water down its significance by saying amongst other things that the word ‘Maula’ in that *Hadith* means ‘friend’ and that the Holy Prophet wanted to announce that “Anybody whose friend am I, this Ali is his friend.”

However not a single person who was present at Ghadir did understand this alleged meaning. Hassan bin Thabit Ansari (the well-known poet of the Holy Prophet) composed before the gathering:

فَقَالَ لَهُ: قُمْ يَا عَلِيُّ فَإِنِّي \*\* رَضِيْتُكَ مِنْ بَعْدِي إِمَامًا وَهَادِيًا

“Then said (the Holy Prophet) to him, ‘Stand up, O Ali, because I am pleased to make you Imam and Guide after me.’”

Umar bin al-Khattab congratulated Imam Ali (a.s.) in these words:

بَخِّجْ بَخِّجْ لَكَ يَا ابْنَ أَبِي طَالِبٍ، أَصْبَحْتَ مَوْلَايَ وَمَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

“Congratulations be to thee O son of Abu Taleb! thou hast dawned as my Master and the Master of all faithful men and women.”

If Maula means friend why then these congratulations? And was ‘Ali’ enemy of all believers, men and women before this time, so that Umar said that ‘this morning you became friend of them all’?

Imam Ali (a.s.) himself wrote to Munwiya (son of Abu Sufyan):-

“The Messenger of Allah made over to me his authority upon you on the day of Ghadir-e-Khum.”

And there are many other Companions of the Holy Prophet who used in their poems the word ‘Maula’ in connection with Ghadir-e-Khum in the sense of ‘Master’.

And countless scholars of the Quran, Arabic grammar and literature, have interpreted ‘Maula’ as ‘Aula’ (i.e. having more authority). The names of the following are quoted as an example:

Ibn ‘Abbas, Kalbi, Farra, Abu ‘Ubaida, Akhfash, Bukhari in



his *Sahih* (Vol. 7. p. 240), Ibn Qutaiba, Shaibani, Tabari and Wahidi, etc. Thalabi, Zamakhashri, Nasali, Khazin Baghdadi and Muhibbuddin Afandi, etc. (See *Mishkat al-Misabih*, *Habib al-Siyar*, *Tafsir* of Tabari, Books of Shaibani, Abu Shaiba, Abu Ya'ala Ibn Uqda and many others).

## MEANING OF MAULA IN CONTEXT

Now let us see what meaning can we infer in the context of this *Hadith*. Because if a word can be used in different meanings, the best way to ascertain the true explanation is to look at the context *قرينة* (evidence). There are scores of indications in this *Hadith* which clearly show that the only meaning fitting the occasion can be 'Master'.

Some of them are as follows

First: The question which the Holy Prophet asked just before the declaration.

أَلَسْتُ أَوْلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ ؟

“Do I not have more authority upon you have upon yourselves?”

When they said, ‘Yes, surely’, Then the Holy Prophet proceeded to declare:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

“Of whomsoever I am the Master, this Ali is his Master too”

Can any doubt be entertained that ‘Maula’ has the same

meaning as أُولَىٰ بِكُمْ Aula Beykum - ‘Having more authority upon you’ as in the preceding question?

At least 63 great Sunni traditionalists have quoted the above and among them are Imam Ahmad bin Hanbal, Ibn Majah, Nasai and Tirmidhi.

Second: The following prayer which the Holy Prophet recited just after the declaration:

لِّلّٰهُمَّ وَالِ مَنْ وَالَ الْاِهَ وَعَادِ مَنْ عَادَاهُ، وَاَنْصُرْ مَنْ نَصَرَهُ وَاَحْذِلْ مَنْ حَذَلَهُ

“O Allah, love him who loves Ali, and be an enemy of the enemy of Ali; Help him who helps Ali and forsake him who forsakes Ali.”

This prayer clearly shows that Ali was given that day a responsibility in which, by its very nature, some people would become his enemies (and that responsibility cannot be except that of a Ruler); and in carrying out this responsibility he would need helpers and supporters. Have you ever heard of helpers being needed to carry on a ‘friendship’?

Third: The declaration of the Holy Prophet that “It seems imminent that I would be called (by Allah) and I would answer that call.” This declaration of his imminent death clearly shows that he was making arrangements for the Leadership of the Muslims after his death.

Fourth: The congratulations of the companions, and

their expressions of joy do not leave any room for doubt concerning the meaning of this declaration.

Fifth: The occasion, place and time. Imagine the Holy Prophet breaking his Journey at mid-day, and detaining thousands of travellers under the burning sun of the Arabian desert, making them sit in a thorny place on the burning sand, and making a pulpit of camel saddles; then imagine him delivering a long lecture and at the end of all those preparations coming out with an annoucement that “whosoever loves me should love Ali,”

The Holy Quran Says;

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

*Nor does he speak of (his own) inclination; It (the wording) is naught but a revelation revealed (unto him). (Chp. 53, Verse 3 and 4).*

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ  
وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

*Say: Obey God, and obey the Apostle; but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shafi be on the Right Guidance. The Apostle's duty is only to preach the clear (Message). (Chp. 24 Verse 54).*

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ

بِكُمْ لَرَّءُوفٌ رَّحِيمٌ

*He (God) is the One Who sends to His servant manifest signs, that he may lead you from the depths of darkness into the light and verily God to you is most kind and merciful. (Chp. 57 verse 9).*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ

*O ye who believe: fear God, and believe in His Messenger and He will bestow on you a twofold portion of His Mercy. (Chp. 57 verse 28).*

## CHAPTER VI

### I'D AL-GHADIR AND THE AAMAALS

إن عيد الغدير جزء من الإسلام  
فمن أنكره فقد أنكر الإسلام بالذات

“Id al-Ghadir is a part of Islam,  
Whoever rejects it has really rejected Islam itself.”

‘Abd’ullah al-‘Ala’ili,  
a contemporary Sunni scholar and  
a literary figure of Lebanon.

Abu Reihan Al-Biruni, Sa’alebi, Ibne Talha Shafeyi, Ibne Khallekan and Mas’udi have regarded the day of Ghadir among the big days of rejoicing of the Islamic world. These reference books can be consulted: *Al-A’sarul Baqiya*, page 334; *Thamaratul Quloob*, page 511; *Matalibus-Su’ul*, page 53; *Al-Wafiyat*, Vol, II, page 223; and *Al-Tanbeeh wal Ishraf*, page 221. Mahaqqiq Al-Kulaini (died 329 A, H.) in his valuable writing *Usl-e-Kafi* narrates from Sahl bin Ziab that it was enquired from Imam Jafar As-Sadiq (a.s.) whether there is any other day of rejoicing in the Islamic world besides the days of celebration of Friday, Eid al-Azha and Eid-al-Fitr? The great Imam said, ‘Yes, there is the most revered one.’ The questioner asked, “Which celebration is it?” The Imam replied, “When the Apostle of God appointed the Comumndcr of the Faithful as his successor and proclaimed ‘Whose master I am, Ali also is his master’.”

When asked about the date the Imam replied, 'Eighteenth of the month of Zilhaj.'

In the evening prior to the day of I'd-al-Ghadir, after the Maghrib and Isha Prayers, recite the Ziarat (Salutations) of Hazrat Ali (a.s.) followed by two rakats Namaz-e-Ziarat. (Refer page 53).

On the day of I'd-al-Ghadir it is highly recommended to take a solemn bath (*Ghusal*) and to fast. Two rakats Namaz should be offered half an hour before the time of Zohar. In the first rakat after Sura Al Fateha recite Sura Al-Qadr. In the second rakat after Sura Al Fateha recite Sura Tauheed. After completion of the Namaz, one should go into a prostration (Sajdah) and recite each of the following 100 limes: 'Shukran Lillah' (Thanking God for His Blessings) and 'Al-Hamdau-Lillah' (All Praise belongs to (God)).

The day should be spent in the worship of God and one should pray for the forgiveness of one's sins, and beg for one's righteous desires. Feed the poor, recite Salawaat as often as one can and greet your brethren on this happy occasion. Pray to God to keep you on the Straight Path that leads to Heaven, for the doors of God's Pardon are open this day, and His Blessings bountiful.

Imam Jafar As-Sadiq (a.s.) has said "It is essential to remember and narrate the virtues of Prophet Muhammad (s.a.) and his descendants, because the Prophet had asked Hazrat Ali to observe the day of Ghadir as a day of great rejoicing.

Thus the 18<sup>th</sup> of Zilhajj is marked as one of the most celebrated and happiest days for Muslims because it commemorates the historical day when the Holy Prophet, in compliance with the Will and Order of God, declared Hazrat Ali as his immediate successor, and that this very auspicious day earned God's confirmation of the religion of Islam. The devotees and lovers of the Holy Prophet and his Ahl-ul-Bait do therefore celebrate this day as a day of I'd and call it I'd-al-Ghadir.

It is quoted from Imam Ali ibne Moosa (Ar-Reza) (a.s.) that the day of I'd-al-Ghadir is a very blessed one.

The Character and calibre of Ali as judged by Allama Masoodde:

“If the glorious name of being the first Moslem, a comrade of the Prophet in exile, his faithful companion in the struggle for faith, his intimate associate in life, and his kinsman; if the true knowledge of the spirit of his teachings and of the book; if self-abnegation and practice of justice; if honesty, purity, and love of truth; if a knowledge of law, science, constitute a claim to pre-eminence, then all must regard Ali as the foremost Moslem. We shall search in vain to find either among his predecessors (save one) or among his successors these attributes. (Syed Ameer Ali, *A short history of the Saracens* page 53)

The Holy Prophet has said:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

“I am the City of Learning and Ali is its Gate.”



The Mausoleum of  
HAZRAT ALI (ALAIHIS SALAAM)  
at Najaf (Iraq)

WEBMASTER'S NOTE: Photo Credit for this colour photograph Anmar Khalil, found at <https://imamali.net/?id=6363&sid=4653>.

The book originally had a Black and White Photograph



## CHAPTER VII SALUTATIONS TO HAZRAT ALI ALAIHIS SALAAM

زیارت امیر المومنین حضرت علی علیہ السلام

اَلْسَّلَامُ عَلَیْكَ اَیُّهَا الْوَصِیُّ الْبَرُّ الْقَیُّمُ، اَلْسَّلَامُ عَلَیْكَ اَیُّهَا النَّبَاُ الْعَظِیْمُ، اَلْسَّلَامُ عَلَیْكَ اَیُّهَا الصِّدِّیْقُ الرَّشِیْدُ، اَلْسَّلَامُ عَلَیْكَ اَیُّهَا الْبَرُّ الرَّكِّیُّ، اَلْسَّلَامُ عَلَیْكَ يَا وَصِیَّ رَسُوْلِ رَبِّ الْعَالَمِیْنَ، اَلْسَّلَامُ عَلَیْكَ يَا خِیْرَةَ اللهِ عَلَی الْخَلْقِ اَجْمَعِیْنَ، اَشْهَدُ اَنَّكَ حَبِیْبُ اللهِ وَخَاصَّةُ اللهِ وَخَالِصَتُهُ، اَلْسَّلَامُ عَلَیْكَ يَا وَلِیَّ اللهِ وَمَوْضِعَ سِرِّهِ، وَعَیْنَةَ عِلْمِهِ وَخَازِنَ وَحِیِّهِ، بِاَبِی اَنْتَ وَاُمِّیْ يَا اَمِیْرَ الْمُؤْمِنِیْنَ، بِاَبِی اَنْتَ وَاُمِّیْ يَا حُجَّةَ اللهِ عَلَی الْاَنَامِ، بِاَبِی اَنْتَ وَاُمِّیْ يَا بَابَ الْمَقَامِ، بِاَبِی اَنْتَ وَاُمِّیْ يَا نُورَ اللهِ التَّامَّ، اَشْهَدُ اَنَّكَ قَدْ بَلَغْتَ عَنِ اللهِ وَعَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَیْهِ وَآلِهِ مَا حُمِّلْتَ، وَرَعِیْتَ مَا اسْتُحْفِظْتَ، وَحَفِظْتَ مَا اسْتُودِعْتَ، وَحَلَلْتَ حَلَالَ اللهِ، وَحَرَمْتَ حَرَامَ اللهِ، وَاتَّمَمْتَ اَحْكَامَ اللهِ، وَلَمْ تَتَعَدَّ حُدُوْدَ اللهِ، وَعَبَدْتَ اللهَ مُخْلِصًا حَتَّى اَتَاكَ الْیَقِیْنُ، صَلَّى اللهُ عَلَیْكَ وَعَلَیْ اَلْاَیْمَةِ مِنْ بَعْدِكَ.

Transliteration:

As-Salaamo alaika aiyyo-hal wasee-yul barrut taqee.

As-Salaamo alaika aiyyo-han naba-ul-azeem.

As-Salaamo alaika aiyyo-has siddee-kur rasheed.

As-Salaamo alaika aiyyo-hal barrooz-zakee.

As-Salaamo alaika yaa waseeya Rasooley Rabbil Aalemeen.

As-Salaamo alaika yaa khay-a-ratalahey alal khalqey  
ajma-een

Ash-hado annaka habeebullahey wa khas-satullahey wa  
khalay-satoh.

As-Salaamo alaika yaa walee-Allahey wa mauzey-a  
 seerreyhee wa aibata illmeyhee wa hanazeyna  
 wha-ee-hee  
 bey abee anta wa oommee yaa Amir-al-Momeeneen  
 bey abee anta wa oommee yaa Hujjatallahey alal a-naa-  
 mey  
 bey abee anta wa oommee yaa Baabal maqaamey  
 bey abee anta wa oommee yaa Noorallahith-taammey.  
 Ash-hado annaka qad ballagta anillahey wa an  
 Rasool-leyhee sallallaaho alaihey wa aaleyhee maa  
 hoommilita  
 wa ra-aita mastohfizta  
 wa hafizta mastoo deyta  
 wa halalta wa hallaalallahey  
 wa harramta haraamallahey  
 wa atmamta ahkamallahey  
 wa lam tata-adda hoodoodallahey  
 wa abadtallaha mookhleysan hatta atakal yaqeenno  
 sallallaho alaika wa alal a-immatey min baadeyka.

Translation:

“Salutation be unto thee, O Successor of the Prophet, and  
 O One Holy and Selected.  
 Salutations be unto thee, O Support of Religion.  
 Salutations be unto thee, O Heir of the Prophets, and the  
 Repository of His knowledge.  
 Salutations be unto thee, O Pious and Purified.  
 Salutations be unto thee, O Successor of the Prophet of  
 Allah-the Creator of all the worlds.  
 Salutations be unto thee, O Proof of Allah for all His  
 creation.

I bear witness that thou art the Chosen of Allah and one very near to Him.

Salutations be unto thee, O Saint of Allah, and O one who understands the Secrets of Allah, the Knower of His Commands, and the Treasurer of His Divine Knowledge.

My parents be sacrificed upon thee, O Commander of the faithful.

My parents be sacrificed upon thee, O Trustee of Allah for His creatures.

My parents be sacrificed upon thee, O Gateway to Paradise.

My parents be sacrificed upon thee, O Light of Allah.

I bear witness that thou didst preach the Code of Allah and His Prophet (the blessings of Allah be upon him and his progeny), and thou didst shoulder the responsibility to guide the people-to safeguard the Faith and to propagate His Religion, and thou didst summon men to goodness and thou didst forbid what was evil, and thou didst conduct for Allah, the kind of steadfastness that needs to be maintained, and thou didst never transgress the limits of Allah, and thou didst pray to Allah with a firm sincerity and'wonderous Faith, and may Allah shower His blessings upon thee and the Imams after thee.

### **THE SIGNIFICANCE OF THE PILGRIMAGE TO THE TOMB OF HAZRAT ALI**

This is based on traditions from the other Imams. There is a saying attributed to Imam Jafar-as-Sadiq (a.s.): "Whoever visits this tomb of his own free will and believing in the

right of Hazrat Ali as the Imam to whom obedience is required and the immediate successor of the Holy Prophet, for such a pilgrim the Most High will register very great merit.”

And when a visitor came in person to visit Imam Jafar as-Sadiq and remarked that he had neglected to go to the tomb of Ali, the Imam rebuked him: “You have done badly, surely if it were not that you are one of our community, I would certainly not look towards you. Do you neglect to make the pilgrimage to the of grave of one whom God and the angels visit, whom the prophets visit, and the believers visit?”

The pilgrim replied, “I did not know.” The Imam continued, “Understand that the Amir-ul-Momineen is in the sight of God better than all the Imams, and to him belongs the merit of the works of all the Imams, in addition to which he has the merit of his own works.”<sup>1</sup>

### ANOTHER SALUTATION

Before making the visit to the Shrine, according to Imam Jafar-as-Sadiq (a.s.), the pilgrim should first bathe and put on clean clothes and afterwards anoint himself with perfume. The formal prayer of salutation that is given by al-Kulaini<sup>2</sup>, and which is very similar to that given by Ibn Babawaihi<sup>3</sup>, begins as follows:

“Peace be unto thee, O Friend of God;  
Peace be unto thee, O Proof of God;  
Peace be unto thee, O Caliph of God;

1 Majlisi, *Tofatu’-z-Za’ irin*, p. 50

2 Kulaini, *Kafi*, Vol. If p. 321

3 Ibn Babawaihi, *Man layahduru hu’i-Fakih* p. 226

Peace be unto thee, O Support of Religion;  
Peace be unto thee, O Heir of the Prophets;  
Peace be unto thee, O Guardian of the Fire and Paradise;  
Peace be unto thee, O Master of the Cudgel and the Brand-  
iron;  
Peace be unto thee, O Prince of the Believers.

I TESTIFY that thou art the Word of Piety, the Door of Guidance, the Firm Root, the Solid Mountain, and the Right Road.

I TESTIFY that thou art the Proof of God to His Creation, His witness to His Servants, His Trustee for His Knowledge, a Repository of His Secrets, the place of His Wisdom, and a Brother of His Apostle and I TESTIFY that thou wert the First Choice of the Holy Prophet. May the favour of God be upon thee, O Prince of Believers, upon thy spirit, and upon thy body.”

In his Manual for Pilgrims, Majlisi gives eight long prayers that are appropriate at the time of the pilgrimage to Najaf,<sup>4</sup> and most of these prayers are attributed to different Imams and have been handed down for centuries, and have been used over and over again by hundreds of thousands of trustful pilgrims who go to the Shrine of their beloved Maula Ali at Najaf.

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4 Majlisi, op, cit, P. 58-92

## A POEM ON GHADIR-E-KHUM

Blessed and joyful is the day today!

Joy in Heavens and Angels revel today!

God is in a final mood determined to proclaim today!

It is at “Ghadir-E-Khum” God confirms the proceedings on  
Earth today!

Most significant and crucial is today; completion of the Holy Prophet's mission is today; since Adam's creation most purposeful is today; God is in his commanding mood with no choice for the Holy Prophet today,

Eighteenth of Zilhaj, tenth Hijra is most significant; Prophets, their spiritual successors or Imams are of the Godly order and choice indeed!

Never are they elected by man but chosen by God indeed!

Nor has God ever left spiritual succession in doubt, disguise or abeyance.

God's choice is never capricious, unjust or unfair, His choice is the essence of fairness, justice and reason, He chooses one who is the emblem of justice and peace, He chooses one who is the essence of knowledge deep, serene sublime and profound.

He chooses as his Vicegerent or imam one who is the perennial source of knowledge, guidance and learning. He chooses one who is godhood and piety personified, He chooses one who alone holds aloft the banner of God.

Let mankind with one iota at least of fairness and gratitude right from Adam and the loss of Paradise upto date.

Compare, judge and adjudge fairly and freely,

If there has ever been one like Ali while yet a man as Ali!

The answer is none but Ali, Maula Ali.

Who is Ali? He is none but Maula Ali born in Ka'ba, Maula of the faithful, Maula of the 'Momin' and the 'Virtuous.'

Maula of the Angels, of the Easts and Wests and all that is Universe.

Ali! who pierces and dashes through clouds of injustice and unfairness.

Ali! who sheds perennial torrential rain of knowledge and learning.

Valour kisses his feet, chivalry adorns and success smiles at him,

Fairest of the fair in war and peace and humble in success is Ali!

Master of the situation in war and peace is Ali!

Hand and speech of God and soul of the Holy Prophet  
is Ali!

Hero of the heroes and Imam of the Imams is Ali!

Leader of leaders and Imam of the 'Momin' and the  
'Virtuous' is Ali!

Hero of the invincible commanders is Ali,

None is a match to Ali in war, peace and prayer,

None is a match to Ali in knowledge, learning and wisdom,

None is a match to Ali in valour and chivalry.

While so, the trusted and powerful of the messengers of  
God, Gabriel came.

Pilgrims of Holy Prophet's last Haj about to part and  
disburse apart,

The Holy Prophet suddenly got them gathered at once  
at one spot,

A pulpit was raised in the hot sun and Ali was lifted aloft.

At God's Command lest loss of Prophethood ordained.



The Holy Prophet never speaks but at God's command,

The Holy Prophet said, "Just as I am 'Maula', the Master  
of your lives and souls

So is this Ali, the 'Maula' by God's command!"

We, therefore, hail and hail Ali as Maula!

For Ali is Maula and Maula is Ali!

Our faith has the base of reason firm as Ali is supreme,

Ever the matchless, first and foremost is Ali.

Maula Mushkilkusha is my beloved Ali,

We sing and salute and applaud and salute Ali, in  
praise indeed!

For Ali's path is right, and right Is All indeed!

For Ali is the Quran and the Quran is Ali indeed!

And the two, Ali and the Quran are but one indeed!

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4. Bakr bin Suwada bin Thamama Abu Thamama Basri (124 A.H.).
5. Abdullah bin Najih Yasar Thaqafi Abu Yasar Makki (131 A.H.).
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15. Talha bin Yahya bin Talha bin Ubidullah Taimi Kufi (148 A.H).
16. Abu Muhammad Kathir bin Said Aslami (cir. 150 A.H.).
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19. Hafidh Musar bin Kadim bin Dhahir Hilali Rawasi Kuli (153-154 A.H.).
20. Abu Isa Hakam bin Aban Adani (154-155 A.H.).
21. Abdullah bin Shawdham Balakhi Basri (157 A.H.);
22. Hafidh Shuba bin Hajjaj Abu Bastam Wasiti Basr (160 A.H.),
23. Hafidh AbuI-Ula Kamil bin al-Ula Tamimi Kuli (cir 160 A.H.).
24. Hafidh Sulyan bin Said Thauri Abi Abdullah Kufi (161 A.H.),
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33. Hafidh Abdullah (or Ubaidullah) bin Abidurrahman

- (Abdurrahman) Kufi Abi Abdirrahman Ashja'i (182 A.H.),
34. Nuh bin Qais Abu Ruh al-Hud dani Basri (183 A.H.).
  35. Mutallib bin Ziyad bin Abi Zuhair Kufi Abu Talib (185 A.H.).
  36. Qadhi Hasan bin Ibrahim Anazi Abu Hashim (186 A.H.).
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2. Abdullah ibne Ahmed.
3. Abdullah ibne Muhammad ibne abi Shaiba Asdi.
4. Abdul Abbas Nasvi
5. Abdul Malik Farkoosh.
6. Abu Ishaq Naishapuri.
7. Ismail Alias ibne Samam.
8. Abdul Karim Sam'aani
9. Moaffaq bin Ahmed
10. Omar bin Muhammad.
11. Yousuf bin Qari Ali Sibte ibne Jawzi.
12. Moheeb-Tobari,
13. Ibrahim ibne Muhammad.
14. Muhammad ibne Abdullah.
15. Jamaluddin Karandi.
16. Ibne Kathir.
17. Ali bin Shahabuddin-e-Hamadani,
18. Ahmed bin Ali Maqreezi.
19. Ibne-Sabbagh Maliki
20. Allama Maibandi,
21. Aseeluddin Waiz,
22. Mahmood bin Muhammad.
23. Muhammad bin Abdur Rasool Hurzanji.

24. Mirza Muhammad bin Mo'tamud Khan Hadsi.
25. Muhammad bin Sadre-Alam.
26. Muhammad ibne Ismail bin Salatul Amir.
27. Sulaiman bin Dawar.
28. Ahmed bin Manee' Baghavi.
29. Ibrahim ibne Muhammad Jovaini.
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37. Ibne-Uqdah.

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17. Abqathul Masdooh - Allama Ziauddin Salah-bin Mahdi Muqbih.
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19. Zainul Fara - Hafiz Ahmed bin Muhammaed Asemi.
20. Siratus Sawa - Hafiz Mahmood bin-Muhammad bin Ali-Shaikhani Qadri.
21. Lam'ate Sharhe Mishkat - Shaik Abdul Huq-e-Muhaddis Dahlavi.
22. Nawaqizur Rawafiz - Mirza Maqdoom bin Mir Abdul Baqi.
23. Rawzartun Nadish - Md. Ismail ibne Salahut.
24. Ma'arijul Ola - Allama Md, Sadrul-Alam.
25. Saiful Muslool - Qazi Sanaull Panepatti.
26. Do'atul Hadat ila Ada-el-Haqqul Mo'alat - Allama Abul Qasim-Ubaidullah ibne Abdul Alhaskari.
27. Diraya-e- Hadithul Wilaya - Allama Abu Syeed Mashin Nasir Assanjari.
28. Miftahul-Kanzul Daqaiq - Hafiz Shamsuddin Abu Abdullah Md. bin Nasir Assanjari.
29. Musnad - Imam-e-Ahmcd Hambal.
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31. Tawzihul-Dalail - Syed Shahabuddin.
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33. Rauzatus Safa.
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38. Firdausul-Akhbar-e-Dailmai.
39. Tarikh-e-Abul-Fida.
40. Tarikhul Khulafa - Imam-e-Suyuti.
41. Khawasul Aimmah - Sibte ibne Jawzi.
42. Istee-aab - Abdul Bar.

A complete list of all the historians and the traditionists (*Mohaddithen*) is impossible to give here. Only the well-known and leading ones whose position is universally accepted by the Sunni School have been given.

## QUALITIES OF A TRUE MUSLIM

May God bless the man who has heard His orders and remembered them; who was called by him and obeyed the commands; who has affiliated himself to his Messenger and has thus secured his salvation; who has faithfully obeyed the commands and interdictions of his Preserver and Protector and fears the consequences of his sins; who has been sincere in doing such good deeds as will get him reward in Heaven; who has always acted sinlessly, righteously and honourably; who has tried to earn His blessings and avoided vice and sin; who has discarded false pomp and glory of this world and concentrated in achieving an exalted position in the world to come; who has completely checked and restrained his desires and longings and kept his fancies and cravings under control; who has decided that patience on sufferings is the best way to reach Heaven and abstinence from sin as the best mode of securing salvation; who has adopted the best of religions (Islam) as his creed and followed the bright path of truth and justice; who has correctly decided that the span of his life is a period of grace allotted to him to do good before his end and having provided himself for the next world is eager to welcome death.

Sermons of Hazrat Ali from *Nahjul Balagha*. (Sermon 79)

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O Lord bless our beloved Prophet Muhammad and the purified members of his house, (his Ahl-ul-Bait) and O Lord let our adherence to them be an effectual intercession at the day of Judgment; verily Thou art the most Merciful!

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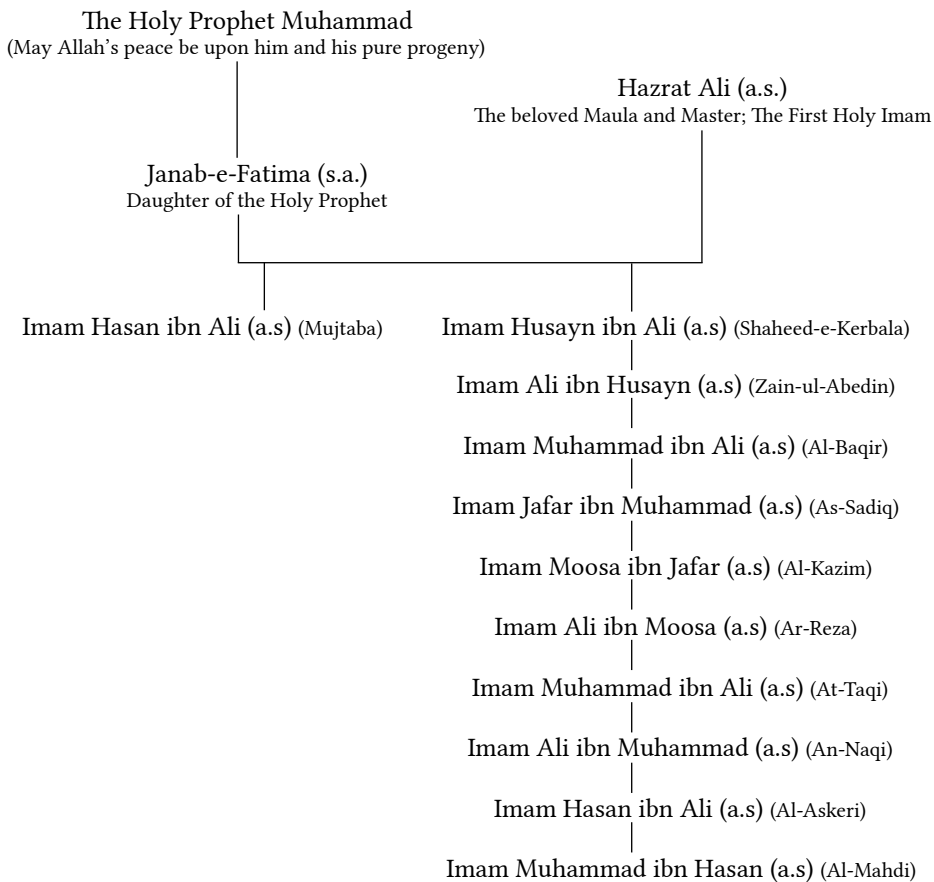
Shi'ite Islam by Sayyid Muhammad Husayan Tabatabai -  
translated by Sayyid Husayn Nasr.

Ibn Marduyah has mentioned that the Prophet said,  
“Whoever wishes that his life and death be like mine and  
that he enter paradise should after me love Ali and follow  
my household, for they are my descendants and have been  
created from my clay. My knowledge and understanding  
have been bestowed upon them. Therefore woe unto those  
who deny their virtues. My intercession (on the Day of  
Judgment) will never include them.”

Muntakhab Kanzal-‘ummal, on the margin of Musnad-  
i-Ahmad, Cairo, 1368, vol. V, p. 94.

## HOUSE OF THE PROPHET

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إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

*“Those who have faith and do righteous deeds, They are the best of creatures*

The Clear Evidence” from the Holy Quran - Chap. 98 Verse 7, that these are the Khairul Bareeyyah.

