



Ghadir as Narrated by Ahlulbayt (s.a)

Ayatollah Sayyid Ali Husaini Milani

Table of Contents

Table of Contents	a
Forward	b
Islamic Truths Center	c

Part One

Ghadir in Qur'an

Verses on Ghadir	2
First Verse	2
Second Verse	3
Third Verse	4
Fourth Verse	7

Part Two

Ghadir as Narrated by Ahlulbayt (a.s)

Ghadir and the Guardianship of Hazrat Ali (a.s).	9
Arrival at Juhfah	10
How surprising Ali's misfortunes are!	11
Helper of Ali (a.s).....	13
Ghadir and Some of Prophet's Sayings	14
Leader and Master of People	16
Ali (a. s) similar to Aaron	17
Ghadir and another Saying	17
Important Points	18
Invoking Ghadir Narration and swearing by it.....	20
Dialogue between Sa'd and Muawiyah	23
Objection and Opposition on Ghadir Day	25
Meaning of Ghadir Narration	26
Abu Hanifah's confession about the signification of Ghadir Narration	29
.....	29
Fasting on Ghadir Day	30
Ghadir Mosque and offering prayer in it	31
Ghadir Day as festivity day	32
Bibliography.....	35

Forward

With the prophetic mission of Prophet Muhammad (s), the seal of the prophets, the last and the most perfect divine religion was conveyed to humanity and prophethood came to an end.

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

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

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

Soon after [the demise of the Messenger of Allah (s)], some of the companions of the Holy Prophet (s) based on their pre-hatched conspiracies, brought deviation in the course of guidance and leadership. They closed the gate of the city of knowledge putting Muslims in perplexity. From the very beginning of their rule, they placed the truths of Islam – that were like shining sun – behind the dark clouds of doubt and skepticism by putting a ban on recording prophetic narrations, spreading fabricated narrations, casting doubts and using hypocrisy and deception.

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

and unfounded beliefs inculcated by the enemies of Islam, making truths clear to all.

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

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

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

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

Islamic Truths Center

In the name of Allah, the Beneficent, the Merciful

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

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

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

As far as the Event of Ghadir [Khum] is concerned it is dealt with in the same manner. Shiite works are full of narrations narrated by Sunnites. Shiite scholars quote in their books narrations related by the most important and reliable sources of Sunnites with the same chain of reporters that have appeared in Sunnite works. In order to prove that these narrations support their beliefs, they appeal to the words of the most famous of their scholars. They follow this methodology to the extent, that they even appeal to the words of their linguists in order to determine the meaning of a word.

The application of this methodology may, nevertheless, cause some simpletons to doubt (about the scholarly strength of Shiites) and some fanatics to ignore the truth (about Shiites). This is, for example, Rozbehan [Baqli] who says: "It is not surprising that he (a Shiite scholar) suffices to quoting from mere Sunnite sources. This is because Shiites do not have any narration (hadith) books nor do they have any scholars, expert in the science of narration. To prove his point of view, he is thus in dire need of Sunnite sources."¹

The present work is about Ghadir Narration as Narrated by Ahlulbayt (a.s). It studies briefly the Ghadir narration in Shiite works compiled by Shiite Mujtaheeds in order to remind Ibn Ruzbahan [and his likes] that Shiites have their own books, narrations and Mujtaheeds needing thus no Sunnite books to prove their points of views.

Similarly Sunnites need to know that the Ghadir narration is agreed on by all Muslims, to the extent that the Shiite and Sunnite scholars have the same opinion in quoting some of its versions with the same text and documentation.

Ahlulbayt (a.s) and the scholars who have followed them, have taken Ghadir narration into consideration, trying their best to disseminate and propagate it.

¹ - *Dalael al-Sidq*, vol. 1, p. 58.

This work contains beneficial points that are not noticed or are ignored by the Sunnite narrators.

Relying on first-hand Shiite sources, I will mention versions of Ghadir Narration under certain headings, adding some [explanatory] points (concerning each one of them).

Sayyid Ali Husaini Milani

Part One
Ghadir in Qur'an

Verses on Ghadir

On Ghadir Day, some Quranic verses were revealed, which are, on the basis of narrations, as under:

First Verse

يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ^١

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

This verse was revealed to the Holy Prophet (s) on Ghadir Day before he delivered his (historic) speech. The narrations by Ahlulbayt (a.s) also confirm the revelation of this verse on Ghadir Day.

Sheikh Muhammad Ibn Ya'qub al-Kulaini (d. 328 AH) quotes this narration on his documentation as under:

Revealing this verse, Allah ordered his Prophet to announce wilayat (guardianship) of Ali (a.s).

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ^٢

Your guardians are Allah, his Apostle and those who believe –those who establish prayers and give Zakat (poor's rate) while they are bowing down (in worship).

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

When this order was declared the Holy Prophet (s) became anxious, fearing that people might leave his religion, rejecting him as a prophet. He

¹. Sura Al-Ma'idah: verse 67.

². Sura Al-Ma'idah: verse 55.

thus mentioned this while talking to his Lord. It was at this point that God, the Exalted, revealed the following verse:

يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ¹

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

Obedying the commandment of God, the Prophet of Allah (s) proclaimed that Ali was the wali (guardian of Muslim affairs). He called for congregational prayer and asked those who were present to inform about it those who were not present.²

Great Sunnite Huffaz (memorizers of Quran) and famous Sunnite scholars such as Ibn Abi Hatam, Ibn Marduyeh, Tha'labi, Abu Naeem Isfahani, Wahidi, Haskani, Ibn Asakir, Fakhr Razi, Naishaburi, Einy, Jalal Al-Din Suyuti etc. have also related that this verse was revealed on Ghadir Day.³

Second Verse

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

اليوم أكملت لكم دينكم و اتممت عليكم نعمتي و رضيت لكم الإسلام ديناً⁴

Today I have perfected your religion for you and finished my bounty upon you and have chosen Islam for you as religion.

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

¹ Sura Al-Ma'idah, verse 67.

² Al-Kafi, vol. 1, p.289, narration 4.

³ Addur Al-Manthur, vol. 2, p. 298, Asbab Al- Nuzul, p. 115, Tarjumah Al-Amir Al-Mu'minin Min Tarikh Medinah Dimashq, vol. 2, p. 86. Al-Tafsir Al-Kabir, vol. 12, p.49, Tafsir Naishaburi, vol. 6, p.129-130, Umdat Al-Qari, vol. 18, p.206...

⁴ Sura Al-Ma'idah: verse 3.

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

من كنت مولاه فعلي مولاه، اللهم وال من والاه ، و عاد من عاداه.

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

Therefore, friendship with me is friendship with Allah and enmity with me is enmity with Allah; at this moment Allah revealed this verse:

اليوم اكملت لكم دينكم و اتممت عليكم نعمتي و رضيت لكم الإسلام ديناً

Today I have perfected your religion for you, and finished my bounty upon you and have chosen Islam for you as religion.

It is due to this, that my guardianship has resulted in the perfection of religion and pleasure of Allah, the Exalted.¹

It is worth mentioning that some of the great Sunnite scholars and memorizers (of Quran) like Ibn Marduyeh, Abu Naeem Isfahani, Ibn Maghazeli, Muaffaq Maki, Abu Hamed Salehani, Hamyuni etc. have also mentioned that this verse was revealed on the Day of Ghadir Khum.²

Third Verse

When people paid allegiance to Amir Al-Mu'minin and the process came to an end, this verse was revealed concerning a person named Nu'man Fahri:

سأل سائل بعذاب واقع * للكافرين ليس له دافع³

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

¹ Al-Kafi, vol. 8, p. 27.

² Al-Manaqeb, Bin Maghazeli, p. 18, Al-Manaqeb, Khwarizmi, p. 80, Faraed Al-Samtain, vol. 1, p. 74....

³ Sura Al-Ma'arej: verses 1 and 2.

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

Husain Ibn Muhammad Kharifi says: “I asked Sufyan Ibn Eyneh which person the verse (سأل سائل) was revealed about?”

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

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

At this moment the Prophet (s) said:

الم ابغكم الرسالة؟ الم انصح لكم؟

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

They said: “Yes, you have done it.”

He said:

فهذا علي مولاه، اللهم وال من والاه و عاد من عاداه، و انصر من نصره، واخذل من خذله من كنت مولاه

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

As the Prophet’s word was circulating among people, Nu’aman became aware of it. He saddled his camel and mounted on its back ... He went to Prophet (s) and greeted him.

The Prophet (s) greeted him back.

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

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

The Prophet of Allah (s) thrice said:

بلى عن الله.

Indeed from Allah.

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

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

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

سأل سائل بعذب واقع * للكافرين ليس له دافع * من الله ذي المعارج¹

¹. Sura Al-Ma'arej: verses 1 to 3.

A demander demanded an absolute chastisement. There is no repellent against it for disbelievers. (It is) from Allah the owner of the ways of ascent.¹

Some of the prominent Sunnite scholars and narrators such as Tha'labi, Sebt Ibn Juzi, Zarandi, Samahudi, Ibn Sabbagh, Manawi, Halabi etc have also mentioned that that this verse was revealed about Nu'man Fahri.²

It is worth noting that this narration with the same text has also been reported by Tha'alabi on his documentation from Sufyan Ibn Eyneh in his commentary on Quran.³

Fourth Verse

Sheikh Ali Ibn Ibrahim Qomi, a third century great scholar quotes Imam Ja'far Sadiq (a.s) as saying:

The following verses were revealed about Ali, the commander of the faithful (a.s) on Ghadir Day):

و أنه لتنزيل رب العالمين * نزل به الروح الامين * على قلبك لتكون من المنذرين⁴

And Verily this (holy Quran) has been sent down from the Lord of the worlds; The Faithful Spirit has descended it; upon your heart that you may be of the warners.⁵

¹. *Bihar Al-Anwar*, vol. 37, p.175.

². *Tadkirat Al-Khawas*, p. 30, *Nadam Dorar Al-Samtee*, p. 93, *Al-Fusul Al-Muhemmah*, p. 42, *Feid Al-Ghadir*, vol. 6, p.281, *Al-Sirat Al-Halbiyah*, vol. 3, p.334, *Noor Al-Absar*, p. 78 etc.

³. *Bihar Al-Anwar*, vol. 37, p. 176.

⁴. Quran, Al-Shu'ara, verses,192 -194.

⁵. *Tafsir Al-Qomi*, vol.2, p.124, Sheikh Muhammad Muhsen Feid Kashani (d. 1091 AH), has also narrated this narration on the authority of *Tafsir Al-Qomi* in his *Al-safi fi Tafsir Al-Quran*, vol. 4, p.50.

Part Two

Ghadir as Narrated by Ahlulbayt (a.s)

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

Abu Al-Abbas Abdullah Ibn Ja'far Hamyari, a great third century scholar, quotes Sindi Ibn Muhammad as saying:

Safwan Jammal quotes Imam Sadiq (a.s) as saying:

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

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

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

They said: "Yes."

Prophet of Allah(s) said:

ربِّ! وال من والاه و عاد من عاداه. فهذا علي مولاه. من كنت مولاه

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

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

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

¹ *Qurb Al-Isnad*, p.27. *Bihar Al-Anwar* has also quoted this narration from the same source in vol. 37, p.118.

² *Tafsir Al-Ayashi*, vol. 1, p. 329. *Bihar Al-Anwar* has also quoted this narration from the same source in vol. 37, p.138.

Arrival at Juhfah

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

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

يا ايها الرسول بلغ ما انزل إليك من ربك...¹

O' Apostle, Proclaim the Message which has been sent to you from your Lord...

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

من اولى بكم انفسكم؟

Who are closer to you than your own selves?

The people replied loudly: Allah and His Prophet.

The Prophet (s) repeated the question.

The people replied: Allah and His Prophet.

The Prophet (s) repeated the question for the third time.

The people replied: Allah and His Prophet.

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

من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاداه، وانصر من نصره، واخذل من خذله؛ فإنه مني انا منه.

وهو مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي؛²

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

¹ Sura Al-Ma'idah: verse 67.

² *Tafsir Al-Ayyashi*, vol 1, p.332. *Bihar Al-Anwar* has also quoted this narration from the same source in vol. 37, p. 140.

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

How surprising Ali's misfortunes are!

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

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

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

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

يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ¹

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

That is to say He will protect you from what you were afraid at 'Mina'. That is the reason why Prophet of Allah(s) ordered people to stop (at Juhfa), and they prepared the ground for sitting there as they were told...².

¹ Sura Al-Ma'idah: verse 67.

² *Tafsir Al-Ayyashi*, vol. 1, p. 322. *Bihar Al-Anwar* has also quoted this narration from the same source in vol. 37, p.140.

Ayyashi relates a third narration on Ghadir. He quotes Ziyad Ibn Munzir as saying: “I was in the presence of Imam Baqir (a.s). As he was narrating traditions for people, a person from Basra named Uthman A’sha –who was quoting narrations from Hasan Basri– came in the presence of Imam saying: “O’ son of Prophet of Allah, May I be your ransom! Hasan Basri quotes a narration to us according to which this verse: يا ايها الرسول بلغ ما انزل إليك من ربك وإن لم تفعل فما بلغت رسالته و الله يعصمك من الناس¹ is revealed concerning one of the companions (of the Prophet), but he has not mentioned the name of that companion. (That is to say: are you afraid of people? Do not be worried; God will protect you against their evils.)

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

إن الله تبارك و تعالی یامرک ان تدلّ امتک من ولیهم، علی مثل ما دللتهم علیه فی صلاتهم و زکاتهم و صیامهم و حجهم؛

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

Prophet of Allah said: My Lord! My people have not yet got rid of ignorance.

At this moment Allah revealed this verse:

يا ايها الرسول بلغ ما انزل إليك من ربك وإن لم تفعل فما بلغت رسالته و الله يعصمك من الناس²

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

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

من كنت مولاه فعلي مولاه....³

¹ Sura Al-Ma’idah: verse 67.

² Sura Al-Ma’idah: verse 67.

³ *Tafsir Al-Ayashi*, vol. 1, p.333. *Bihar Al-Anwar* has also quoted this narration from the same source in vol. 37, p.141.

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

Helper of Ali (a.s).

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

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

رحمك الله يا زيد! لقد كنت خفيف المؤمنة عظيم المعونة؛

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

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

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

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

By Allah, it was because of this that I did not like to leave you alone; for if I left you alone, Allah would leave me alone.¹

¹. *Rejal Al-Keshi*, p. 63.

Ghadir and Some of Prophet's Sayings

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

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

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

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

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

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

انه قد نبأني اللطيف الخبير أنني ميت و أنكم ميتون، و كأنني قد دعيت فأجبت، و إني مسؤول عما ارسلت به إليكم و عما خلقت فيكم من كتاب الله و حجته، و إنكم مسؤولون، فما أنتم قائلون لربكم؟

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

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

Then Prophet of Allah(s) told them:

الستم تشهدون ان لا إله إلا الله و أني رسول الله إليكم، و أن الجنة حق و ان النار حق، ان البعث بعد الموت حق؟

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

They said: Indeed we attest.

The Prophet (s) said: O' my Lord, be a witness to what these people say!

Behold, I take you as witnesses I attest that Allah is my master; I am the master of all Muslims, and I am closer to believers than their own selves. Do you now confess to this and accept my testimony?

They said: Yes, your testimony is acceptable.

The Prophet (s) said:

ألا من كنت مولاه، فإن علياً مولاه و هو هذا؛

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

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

لا واتي فرطكم و انتم واردون علي الحوض غداً، و هو حوض عرضه ما اللهم وال من والاه، و عاد من عاد من عاداه. ألا واتي سائلكم غداً ماذا صنعتم فيما أشهدت الله به عليكم في بين بصرى و صنعاء، فيه أقداح من فضة عدد نجوم السماء. يومكم هذا إذ وردتم علي حوضي؟ و ماذا صنعتم بالثقلين من بعدي؟ فانظروا كيف خلفتموني فيهما حين تلقوني؟

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

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

Know that today in a very important matter, I am taking Allah as my witness to you, and be aware that in the day of judgement after entering that Howd, I shall ask you: What did you do with the thing that I took Allah as my witness about them to you? And how did you deal with the

two precious things after me? Therefore pay heed to the manner in which you treat these two precious things when you shall meet me.

They said: O' Allah's Apostle! What are these two precious things?

The Prophet (s) said:

أما الثقل الأكبر فكتاب الله عزّوجلّ، سبب ممدود من الله و منّي في ايديكم، طرفه بيد الله , و الطرف الآخر بأيديكم، فيه و أما الثقل الأصغر فهو حليف القرآن و هو علي بن أبي طالب و عترته. وإنهما علم ما مضى و ما بقي إلى أن تقوم الساعة. لن يفترقا حتّى يردا عليّ الحوض.

The bigger precious thing is Allah's book which is like a rope from Allah and I, which has been pulled and placed in your hands; One side of this rope is in Allah's hand and the other side is in your hands and the knowledge of the past and future to the day of judgment is contained in it.

The smaller precious thing which is counted as the alliance of the Quran is Ali Ibn Abi Talib and his kinfolk, and these two will never separate until they come to me in the Howd.

Ma'ruf Ibn Kharabudh says: I related this narration to Imam Muhammad Baqir (a.s). He said: Abu Tufail has spoken the truth. We have seen this narration in Hazrat Ali's book and we are acquainted with it.¹

Leader and Master of People

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

When Khulah met Imam Ali (a.s), she asked: Who are you?

He said: I am Ali Ibn Abi Talib.

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

He said: Yes, I am that very person.

¹. *Al-Khesal*, vol. 1pp. 34 - 35.

Khulah said: We were enraged because of you and on account of this enragement we were attacked. Our men said that they would not pay taxes (zakat) to anyone nor would they surrender to any person except to the one chosen by the Prophet of Allah as their leader and master.¹

Ali (a. s) similar to Aaron

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

اللهم انّ هذا متّي بمنزلة هارون من موسى إلا أنّه لا نبي بعدي، أيها الناس! ألسنت أولى بكم من أنفسكم؟

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

They said: Yes, you do.

He said:

من كنت مولاه فعلي مولاه، ومن كنت وليه فعلي وليه؛²

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

Ghadir and another Saying

We relate the last narration in this connection from Sheikh Abu Ja'far Tusi. He says:

Mufid quotes from Ali Ibn Ahmad Qalansi from Abdullah Ibn Muhammad from Abdul Rahman Ibn Salih from Musa Ibn Imran from Abu Ishac Sabiee from Zaid Ibn Arqam who said: I heard on Ghadir Khum Day Allah's Apostle saying:

It is not permissible for me and my progeny to receive charity (sadaqa). May Allah curse anyone who relates himself to a person other than his own

¹ - *Ithbat al-Hudat*, vol. 2, p. 42.

² *Al-Khesal*, vol. 2, p. 44.

father. May Allah curse anyone who accepts the guardianship of anyone other than those charged with authority. The child belongs to the bed owner, an adulterer must be stoned to death, and the inheritors cannot inherit more than what has been stipulated for them.

Be aware that you have heard my speech, and you have seen me. Know that anyone who intentionally fabricates a lie against me, in reality has cemented his place in the hellfire.

He went on saying:

الا و إني فرط لكم على الحوض و مكائر بكم الأمم يوم القيامة، فلا تسودوا وجهي. الا لأستنقذن رجالاً من النار وليستنقذن من يدي أقوام. إن الله مولاي و أنا مولى كل مؤمن و مؤمنة، ألا فمن كنت مولاه فهذا علي مولاه؛¹

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

Important Points

Now we will mention a few points concerning these narrations.

One

The number of people from Mecca and Medina who were present on Ghadir Day and heard the speech of Allah's Apostle (s) was ten thousand. Now if we add up the people of other parts of Hijaz (Saudi Arabia) such as Yemen etc to them, we will have a great number of people.

Two

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

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

¹. Sheikh Tusi, *Al-Amali*, p. 227. *Bihar Al-Anwar* has also quoted this narration from the same source in vol. 37, p.123.

سَلِّمُوا عَلَيَّ يَا مِرَّةَ الْمُؤْمِنِينَ؛¹

Greet Ali as the commander of the faithful.

Although some Sunnite historians have ignored this issue, others have paid attention to it.²

Three

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

Four

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

فَلَا تَسْوَدُوا وَجْهِي؛

Therefore do not embarrass me.

Then he said:

لَأَسْتَقْدِنَ رَجَالاً مِنَ النَّارِ وَلَيْسَتْ قَدْرٌ مِنْ يَدِي أَقْوَام؛

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

Now, let’s ask who these people are.

Bukhari, Muslim and other compilers of narration sources have quoted Prophet of Allah as saying that they were the ones who committed heresy and got back to pre-Islamic era.³

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

¹ Al-Kafi, vol. 1, p.292, Narration 1.

² Look at: Muhammad Mueen Hindi: *Me’raj Al-Nubuwwahi*, vol. 2, p. 318, *Rudat Al-Safa*: chapter two, vol. 1, p.173 and *Habib Al-Seir*: chapter three, vol. 1, p.144.

³ *Sahih Bukhari*, vol 4, p. 87, *chapter Fi Al-Howd*.

Five

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

Invoking Ghadir Narration and swearing by it

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

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

أنشدكم بالله، هل فيكم أحد قال له رسول الله صلى الله عليه و آله ما قال في غزاة تبوك: «انما انت مني بمنزلة هارون من موسى الا انه لا نبي بعدي»، غيري؟

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

They said: “No!”

He said:

انشدكم بالله، هل فيكم أحد قال له رسول الله صلى الله عليه و آله «من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاداه»، غيري؟

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

The said: No!¹

Sheikh Saduq has also quoted the above-mentioned narration and the narration how Imam Ali (a.s) cursed some people –namely Anas Ibn Malik, Bara'a Ibn Azib Ansari, Ash'as Ibn Qais Kindi and Khalid Ibn Yazid Bajalli- for concealing it.²

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

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

من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاده؛

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

Abu Huraira said: Yes, I swear by Allah who is the sole object of worship that I heard the Prophet say:

من كنت مولاه فهذا علي مولاه، اللهم وال من والاه و عاد من عاده؛

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

¹- Sheikh Tusi, *Al-Amali*, p. 555, *Ithbat Al-Huda*, vol. 2, p.86.

² *Ithbat Al-Hadat*, vol. 2, p.420 as quoted by Sheikh Tusi's *Al-Amali*.

At this moment the youngster said: I swear by Allah, that you have befriended Ali's enemies and become an enemy of his friends.

It was then that Abu Huraira went out of the mosque and did not return to it until he left Kufah.¹

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

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

من كنت مولاه فهذا علي مولاه.....

Of whomsoever I am a master, Ali is his master....²

It is worth saying that most of the famous Sunnite narrators have quoted the narrations of swearing by and invoking Ghadir narration. For example some of the Sunnite narrators like Khatib Kharazmi in his *Al-Manaqeb*, Hamyuni in his *Faraed Al-Samtain* and even Hafez Ibn Abd Al-Barr in his *Al-Istiab* **have narrated how Imam Ali asked the people of council to narrate Ghadir Khum.**³

Likewise you can also find the narration of giving swear (qasam) to and cursing those who concealed it in Ahmad's *Musnad*, *Asad Al-Ghaba Fi Ma'refat Al-Sahabah*, *Majma Al-Zawaed* etc.⁴

On the other hand, the story of the youngster from among Ansaris who earnestly asked Abu Huraira to bear witness has been quoted by Abu Bakr Heithami in his *Majma Al-Zawaed*. Ibn Kathir has also related it in his *Tarikh* from several narrators.⁵

¹ *Ithbat Al-Hadat*, vol. 2, p. 178.

² *Ibid*, p. 116.

³ *Faraed Al Samtain*, vol. 1, p. 86, *Al-Istiab*: (printed as footnotes of *Al Esabah*), vol. 3, p. 35.

⁴ *Musnad e Ahmad*, vol. 1, p.119, *Asad Al Ghabah*, vol. 3, p. 321, *Majma Al Zawaed*, vol. 9, p. 106.

⁵ *Majma Al Zawaed*, vol. 9, p. 105 and *Tarikh Bin Kathir*, vol. 5, p. 213.

Dialogue between Sa'd and Muawiyah

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

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

ألا تعلم أنني أولى بالمؤمنين من انفسهم؟

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

He said: Yes, I know.

Imam said:

من كنت مولاه فهذا علي مولاه؛

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

Sa'd Ibn Abi Waqqas said: In one of his journeys, the Holy Prophet (s) did not take Ali (a.s) along with himself, leaving him Medina to be his deputy. Ali (a.s) said: O' Allah's Apostle! Do you appoint me as your deputy in order to manage things related to women and children?

Allah's Apostle (a.s) said:

أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي؟

Are you not satisfied to be to me as Aaron was to Moses except that there would be no Prophet after me? ¹

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

This dialogue was made at a time when Muawiyah ordered Sa'd Ibn Abi Waqqas to curse Amir Al-Mu'minin Ali (a.s). This dialogue has been

¹. *Ithbat Al-Huda*, vol. 2, p. 89.

quoted by Sunnite sources. Muslim Naishaburi and other Sunnite scholars have also quoted it. The dialogue includes the following:

Sa'd Said: I shall not curse Ali (a.s), as long as I remember three things which Allah's Apostle (s) said about him. If only one of those three things were said about me, I would have loved it more than all other blessings...

The Sunnite scholars have, however, distorted this narration, to the extent that some of them have omitted Ghadir narration from it whereas others have omitted the word 'curse' or the name of the one who cursed.¹

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

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

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

He said: Let us go.

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

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

يا أيها الناس! ألسنت أولى بالمؤمنون من أنفسهم؟

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

They said: Yes, you do.

¹. For further information see Bin Kathir, *Tarikh*, vol. 7, p.340, Nesae, *Al Khasaes*, p. 49 and *Al Istiab*, vol. 3, p. 1099.

The Prophet (s) repeated his words three times and then said: *O' Ali! Come closer.*

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

من كنت مولاه فعلي مولاه؛

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

Sahm Ibn Haseen went on saying:

Abdullah Ibn Alaqamah said: Did you hear this conversation from Allah's Apostle (s), yourself?

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

Abdullah Ibn Shareek says: Abdullah Ibn Alaqamah and Sahm Ibn Haseen came to my house. After offering noon prayer, Abdullah Ibn Alaqamah stood and thrice said: I am repenting and seeking forgiveness from Allah for cursing Ali Ibn Abi Talib (a.s).¹

Objection and Opposition on Ghadir Day

As to this subject matter, Sheikh Muhammad Ibn Mas'ud Ayashi quotes Ja'far Ibn Muhammad Khazae who quotes his father as saying: Imam Ja'far Sadiq (a.s) said:

On Ghadir Day, when the Prophet had finished his speech, Miqdad passed by a group of people who were saying that the Prophet wanted to give the guardianship to Ali after himself. By Allah, we will react against this!

Miqdad informed Allah's Apostle (s) of what was going on. Allah's Apostle (s) summoned them they swore that they did not say it.²

¹. Sheikh Tusi, *Al-Amali*, p. 247. Majlisi has also cited this passage from *Amali* in his *Bihar Al-Anwar*: vol. 37, p.142.

². *Ithbat Al-Hadat*, vol. 2, p. 137.

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

On Ghadir Day when Allah's Apostle (s) designated Ali (a.s) as his successor and said: "Of whomsoever I am a master, Ali is his master", two persons from the 'Quraish' said: By Allah, we will never accept his words."

When Prophet of Allah(s) was informed of their opinion, he asked them to tell what they said, but they lied and swore that they said nothing.¹

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

When Prophet of Allah(s) took Ali's hand (a.s), raised it up and said:

من كنت مولاه فعلي مولاه؛

Of whomsoever I am a master, Ali is his master,
somebody said that the Prophet (s) was captivated by his cousin.²

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

Meaning of Ghadir Narration

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

¹. Ibid, p. 137.

². Ibid, p. 137.

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

أيها الناس! أستم تعلمون أنني أولى بكم من أنفسكم؟

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

They said: We do.

The Prophet (s) said:

من كنت مولاه فهذا علي مولاه؛ أيها الناس!

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

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

He said:

من كنت نبيي فعلي أميره، اللهم وال من والاه و عاد من عاده؛¹

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

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

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

The Imam sat in a proper way and then said:

¹. Ibid, p.170.

سئل عنها -والله- رسول الله صلى الله عليه و آله فقال: الله مولاي و أولى بي من نفسي ولا أمر لي معه و أنا مولى المؤمنين و أولى بهم من أنفسهم لا أمر لهم معي و من كنت مولاه و أولى به من نفسه فعلي بن ابي طالب مولاه، أولى به من نفسه، لا أمر له معه.^١

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

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

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

He said:

يا أبا سعيد! تسأل عن مثل هذا؟! أعلمهم أنه يقوم فيهم مقامه؛^٢

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

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

He said:

أخبرهم أنه الإمام بعده؛^١

¹. Bisharat Al-Mustafa, p. 92.

². Maani Al-Akhbar, p. 66.

He informed them that after him Ali is his Imam.

In his *Kashf al-Ghumma*, Sheikh Ali Ibn Isa Arbali (d.693 AH) quotes *al-Dalael* by Abdullah Ibn Ja'far Hamyari as saying:

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

أراد بذلك ان يجعله علماً يعرف به حزب الله عند الفرقة؛^٢

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

Abu Hanifah's confession about the signification of Ghadir Narration

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

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

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

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

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

¹ Ibid, p. 65.

² *Kashf Al-Ghomah*, vol. 1, p. 147.

Heitham said: Then, why don't you confess to it? Habib Ibn Abi Thabit quotes Abu Tufail who quotes Zaid Ibn Arqam as having said that Ali (a.s) got the approval of those who were present on Ghadir day about the authenticity of Ghadir narration.

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

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

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

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

Fasting on Ghadir Day

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

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

الدنيا...! [عمر] صيام يوم غدیر خم يعدل صيام

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

Then Imam (a.s) described Ghadir Day prayer and the reward for it... saying: After performing a two unit prayer, recite this supplication and say.....¹

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

¹ *Tahzib Al-Ahkam*, vol. 4, p. 305.

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

They said: Yes, you are. O' Allah's Apostle!

The Prophet (s) said:

من كنت مولاه فعلي مولاه؛

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

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

It was now that Allah revealed the following verse:

اليوم اكملت لكم دينكم

*Today I have perfected your religion for you*¹

Khatib Khawarazmi and Sadr Al-Din Hamuee have quoted this narration (while mentioning all transmitters) from Baihaqi from Hakim Naishaburi who quoted it on the basis of his chain of transmitters from Ali Ibn Saeed²

Likewise Ibn Maghazeli has reported the above - narration on the basis of his chain of reporters from Ali Ibn Saeed....³ Khatib Baghdadi has also narrated this narration from Abdullah Ibn Ali Ibn Muhammad Ibn Bushran from Dar Qatni from Abu Nasir Khalal from Ali Ibn Saeed⁴

Ghadir Mosque and offering prayer in it

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

¹. *Ithbat Al-Hudah*, vol. 2, p.47, *Bihar Al-Anwar*, vol. 37, p. 108.

². *Manaqeb Ali Bin Abi Talib (S.A)*, p. 79; *Faraed Al-Samtain*, p. 1/77.

³. *Ibid*, p. 38.

⁴. *Tarikh Baghdad*, vol. 8, p. 290.

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

ذالك موضع قدم رسول الله صلى الله عليه وآله حيث قال: «من كنت مولاه فعلي مولاه.....»^١

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

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

يستحب الصلاة في مسجد الغدير: لأنّ النبي صلى الله عليه وآله أقام أميرالمؤمنين عليه السلام وهو موضع أظهر الله فيه الحق؛^٢

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

Ghadir Day as festivity day

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

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

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

I said: When is this eid day?

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

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

¹ *Ithbat Al-Hadat*, vol. 2, pp. 16 and 19, quoted from *Al-Kafi*, *Man La Yahdarah Al-Faqih* and *Tahzib Al-Ahkam*.

² *Al-Kafi*, vol.4, p. 567.

He said: *the eighteenth of Dhul Hijjah.*

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

He said:

تصومه يا حسن! و تكثر الصلاة على محمد و آله و تبرء الى الله عزوجل ممن ظلمهم، فإن الأنبياء صلوات الله عليهم كانت تأمر الأوصياء باليوم الذي كان يقام فيه الوصي أن يتخذ عيداً؛

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

I said: What would be the reward for one who fasts on Ghadir Day?

He said: He will be given the reward of fasting for sixty months.

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

It was on this day that the companions of the Prophet – including Abu Bakr and Umar– congratulated Ali (S.A) after his designation by the Prophet (s) as the leader of the people, and a great number of the Sunnite scholars have quoted the story of the companions congratulating Ali (S.A). They include names such as Ahmad Ibn Hanbal in his *Musnad*, Tabari in his *Tafsir*, Khatib Baghdadi in his *Tarikh*, Ibn Hajar Makki in his *Assawaeq al-Muhriqa*, Muhib Al-Din Tabari in his *ar- Riyad Al-Nadarah*, Muttaqi Hindi in his *Kanz Al-Ummal* etc.¹

In his *Al-Athar Al-Baqiah* al-Biruni has considered Ghadir Day as a day Muslims considered as celebration day.²

In his *MaTalib Al-Su'ol*, Ibn Talha says that that day (Ghadir Day), became an eid day.¹

¹ *Musnad Ahmad*, vol. 4, p.281, *Tafsir Al-Tabari*, vol. 3, p. 428, *Tarikh Al- Baghdad*, vol. 8, p.290, *Assawaeq Al-Mahraqah*, p. 26, *Arriyad Al-Nadarah*, vol. 2, p. 169, *Kanz Al-Amal*, vol. 6, p. 397.

² *Al-Athar Al-Baqiah*, p. 334.

In many places in his *Wafiyat al-A'ayan*, Ibn Khallaqan Shafe'I, a supreme judge, has called Ghadir Day as an eid day.²

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

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

¹. *MaTalib Al-Su'ol*, p. 97.

². *Wafiyat Al-A'ayan*, vol. 1, p. 180 and vol. 5, p. 230.

Bibliography

- Holy Quran
- Abu Raihan Muhammad Ibn Ahmad Biruni al-Khawrazmi, *al-Athar al-Baqiyya*.
- Muhamman Ibn Hasan Hurr Amili, *Ithbat al-Hudat bi al-Nusus wa al-Mu'ajizat*, Qom, Matba'a Ilmiyya.
- Ibn Abd al-Birr, *al-Isti'ab fi Ma'arif al-Ashab*, Beirut, Dar al-Kutub al-Ilmiyya, first edition, 1415 AH.
- Abu al-Hasan, Ali Ibn Muhammad Shaibani known as Ibn Athir, *Asad al-Ghabba*, Beirut, Dar al-Kutub al-Ilmiyya.
- Abu Ja'afar Muhammad Ibn Ali Ibn Husain Ibn Musa Ibn Babuwayh, Qomi, known as Sheikh Saduq, *al-Amali*, Qom, Mu'assisa Bi'athat, first edition, 1417 AH.
- Sheikh al-Tayyifa, Muhammad Ibn Hasan al-Tusi, *al-Amali*, Dar al-Thaqafa, 1414 AH.
- Abu Abdullah, Muhammad Ibn Muhammad Ibn Nu'aman, Akbari Baghdadadi, known as Sheikh Mufid, *al-Amali*, Qom, Jami'a Mudarrisin.
- Imam Wahidi, Naishaburi, *Asbab al-Nuzul*, Beirut, Alam al-Kutub.
- Muhammad Baqir Majlisi, *Bihar al-Anwar*, Beirut, Dar al-Ihya al-Thurath al-Arabi, 1403 AH.
- Imad al-Din Abu Ja'afar Muhammad Ibn Abu al-Qasim Tabari, *Bisharat al-Mustafa li Shia al-Murtaza*, Qom, Mu'assisa Nashr Islami.
- Ismael Ibn Umar Qarshi Basri, known as Ibn Kathir, *al-Bidaya wa al-Nihayya*, Beirut, Dar Ihya al-Thurath al-Arabi, first edition, 1407 AH.
- Khatib Baghdadadi, *Tarikh e Baghdad*, Beirut, Dar al-Kutub al-Ilmiyya, 1417AH.

- Sabt Ibn Jawzi, *Tazkira al-Khawwas*, Beirut, Mu'assisa Ahlulbayt, 1401 AH.
- Hafiz Ibn Abi al-Qasim Ali Ibn Hasan, known as Ibn Asakir, *Tarjuma al-Amir al-Muminin from Tarikh Madina Demeshq*, Beirut, Mu'assisa Mahmudi.
- Muhammad Ibn Jarir al-Tabari, *Jami'a al-Bayan fi Tafsir al-Quran (Tafsir Tabari)*, Beirut, Dar al-Ma'arifa, 1412 AH.
- Muhammad Ibn Masud Sullami Samarqandi, known as Ayyashi, *Tafsir al-Ayyashi*, Tehran, Maktaba Ilmiyya Islammiyya.
- Fakhr Razi, *al-Tafsir al-Kabir*, Beirut, Dar al-Fikr, 1415 AH.
- Abu al-Hasan Ali Ibn Ibrahim Qomi, *Tafsir al-Qomi*, Qom, Mu'assisa Dar al-Kitab.
- Nizam al-Din Naishaburi, *Gharaeb al-Quran wa Raghaeb al-Quran (Tafsir Naishaburi)*, Beirut, Dar al-Kutub al-Ilmiyya, 1416 AH.
- Sheikh al-Taefa Muhammad Ibn Hasan al-Tusi, *Tahdib al-Ahkam*, Tehran, Dar al-Kutub al-Islamiyya, third edition, 1364 AH (sular year).
- Muhammad Ibn Hamam al-Din, Shirazi known as Khawnd Amir, *Habib al-Siyar*.
- Nisae, *al-Khasaes*, Qom, Majma'a Ihya al-Thaqafa al-Islamiyya, first edition, 1419 AH.
- Muhammad Ibn Ali Ibn Husain Ibn Musa Ibn Babuwaih, known as Sheikh Saduq, *al-Khisal*, Qom, Intisharat Jami'a Mudarrisin.
- Jalal al-Diin al-Suyuti, *al-Dur al-Manthur fi al-Tafsir bi al-Ma'athur*, Beirut, Dar al-Kutub al-Ilmiyya, first edition, 1421 AH.
- Sheikh Muhammad Hasan Muzzafar, *Dalael al-Sidq*, Qairo, Dar-al-Ilm, 1322 AH.

- Sheikh al-Taeefa, Muhammad Ibn Hasan Tusi, *Rijal al-Kashi* (Ikhtiyar Ma'arif al-Rijal), Qom, Mu'assisa Alulbayt (a.s), 1404 AH.

- Mir Khand Muhammad Ibn Khawand Shah Ibn Muhammad Khawarazm Shahi, *Rawda al-Safa*.

- Muhib al-Din al-Tabari, *al-Riyaz al-Nazira*, Beirut, Dar al-Kutub al-Ilmiyya. ***

- Ali Ibn Burhan al-Din Halabi, *al-Sira al-Halabiyya*, Qairo, Maktaba al-Tijariyya al-Kubra, 1382 AH.

- Mawla Muhammad Muhsin Faiz Kashani, *al-Safi fi Tasir al-Quran*.

- Muhammad Ibn Ismael Bukhari Ju'afi, *Sahih Bukhari*, Beirut, Dar Ibn Kathir, fifth edition, 1414 AH.

- Ahmad Ibn Muhammad Ibn Muhammad Ibn Ali Ibn Hajar Haithami Makki, *al-Sawaeq al-Muhriqa*, Beirut, Mu'assisa Risalat, first edition, 1417 AH.

- Bar al-Din al-Ayni, *Umda al-Qari fi Sharh al-Bukhari*, Beirut, Dar Ihya al-Turath al-Arabi.

- Ibrahim Ibn Muhammad Hamuei Juwaini Khurasani, *Faraed al-Samtain*, Beirut, Mu'assisa Mahmudi, first edition, 1398 AH.

- Ibn Sabbagh Maliki, *al-Fusul al-Muhimma fi Ma'arif al-Aamma*, Beirut, Maktaba Dar al-Kutub al-Tijariyya.

- Abdr Rauf al-Manavi, *Faiz al-Qadir fi Shar al-Jami'a al-Saghir*, Beirut, Dar al-Kutub al-Ilmiyya, first edition, 1415 AH.

- Abu al-Abbas Abdullah Ibn Ja'afar Hamiri, *Qurb al-Isnad*, Qom, Mu'assisa Alulbayt (a.s), 1413 AH.

- Muhammad Ibn Ya'aqub al-Kulaini, *al-Kafi*, Beirut, Dar al-Ta'aruf, third edition, 1401 AH.

- Abu al-Hasan Ali Ibn Isa Ibn Abi al-Fath Arbali, *Kash al-Ghumma fi M'arifat al-A'amma*, Beirut, Dar al-Athwa.
- Muttaqi Hindi, *Kanz al-Ummal*, Beirut, Dar al-Kutub al-Ilmiyya, first edition, 1419.
- Nur al-Din Ali Ibn Abu Bakr Haithami, *Majma'a al-Zawaed wa Manba'a al-Faweed*, Beirut, Dar al-Fikr, 1412 AH.
- Ahmad Ibn Hanbal Shaibani, *Musnad*, Beirut, Dar Ihya al-Thurath al-Arabi, third edition, 1415 AH.
- Muhammad Ibn Talha Shafiee, *Matalib al-Saul fi Manaqib al-Rasul*.
- Abu Ja'afar Mu'een Hindi, *Ma'arij al-Nubuwa*.
- Muhammad Ibn Ali Ibn Husain Ibn Musa Ibn Babuwaih, *Ma'ani al-Akhbar*, Tehran, Maktaba al-Saduq, 1379 AH.
- Ibn Maghazili, *al-Manaqib*, Beirut, Dar al-Athwa, second edition, 1214 AH.
- Khawrazmi, *al-Manaqib*, Mu'assisa Nashr Islami, Qom, second edition, 1414 AH.
- Ahmad Ibn Hanbal Shaibani, *Manaqib Ali Ibn Abi Talib (a.s)*.
- Muhammad Ibn Ali Ibn Husain Ibn Musa Ibn Babuway, *Man la Yahdaruhu al-Faqih*, Qom, Jami'a al-Mudarrisin, second edition.
- Jamal al-Din Muhammad Ibn Yusuf Zarandi Hanafi, *Nazm Durar al-Samtain*.
- Mu'meen Shablanjee, *Noor al-Absar*, Dar al-Fikr, Beirut.
- Shams al-Din Ahmad Ibn Muhammad Ibn Khallakan, *Wafayat al-A'ayan*, Beirut.