

## THE EVENT OF GHADIR –e-KHUM



Holy Prophet of Islam, Hazrat Mohammad<sup>saw</sup>, a few months before being martyred<sup>1</sup>, went to Mecca, with his companions, to perform the first and the last ‘Hajj’ during the last Islamic month (ZilHajj) in 10 Hijra (1410 AD). The Prophet<sup>saw</sup> also sent a general invitation to all Muslims to take part in the pilgrimage ceremonies, in response to the invitation, more than 120,000 Muslim from different parts of the world rushed to Mecca so as to accompany the Prophet<sup>saw</sup> and learn the Hajj rituals. Upon completion of the Hajj, all caravans, set-off, to follow the Prophet<sup>saw</sup>, who was heading towards Madina. The sound of the camel bells had filled the desert. The weather was hot and desert was scalding. Prior to reaching the major intersection called ‘Ghadeer-e-Khum’, from where various groups would take branch roads leading to their hometowns, Allah<sup>swt</sup> 's angel of revelation descended and brought the Prophet<sup>saw</sup> this message:

***O Messenger, deliver whatever has been sent down to you by your Lord. If you do not do so, you will not have conveyed His message. God will defend you from***

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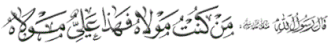
<sup>1</sup> Prophet Mohammed saw was poisoned by Aisha<sup>l.a.</sup>, Hifa<sup>l.a.</sup>, abu Bakr<sup>l.a.</sup>, and Ummar<sup>l.a.</sup>

***mankind: God does not guide disbelieving folk [Chapter 5, The Table, Verse No. 67]***

At that very spot, the Prophet<sup>saw</sup> dismounted to carry out the Divine command. He called to a group of Muslims and told them to tell all the caravans that had advanced to come back, and to tell those that hadn't yet arrived to hurry up. The men of the caravans pulled the bridles of their camels resulting in the sudden relieve from noise of ringing of the bells. One by one they asked, 'Why must we stop? What has happened? Why must we stop in this vaporising heat? Why return?' The riders were told that the Prophet<sup>saw</sup> had commanded them to return and meet him at the side of the pool-called Ghadir.

Those who were ahead returned and joined those who were left behind; as a result over 124,000 Hajji's <sup>2</sup>gathered at the pool of Ghadir on the 18<sup>th</sup> Zil-Hajjah, Prophet<sup>saw</sup> asked Bilal to recite the Azan and added the words "*Hayya Ala Khairil Amal*" (hasten towards the best of deeds) to it. When the Azan was over the Prophet<sup>saw</sup> led the noon prayers. Then, they were asked to build a stage of camel saddles and their own luggage. People were silent but anxious, waiting to hear the Prophet<sup>saw</sup>'s message, and what it entails for them. Holy Prophet<sup>saw</sup> ascended on to the pulpit and after an eloquent speech, he<sup>saw</sup> asked them in a loud and heavenly tone:

O my nation! I am going to be recalled shortly and I must comply with my Divine Commandments. I will be questioned and so will you be. What will be your reply?" All of them answered: "We shall bear witness that you did convey to us the message of Allah<sup>swt</sup>, and tried your best to guide us on the right path and always gave us good council. May Allah<sup>swt</sup> bless you with the best reward." The Prophet<sup>saw</sup> proceeded: "Why do you not bear witness that there is no God but Allah<sup>swt</sup> and that Muhammad<sup>saw</sup> is His slave and Messenger, and that Paradise and Hell fire are true, Death and Resurrection will meet you, the Day of Judgment will, doubtlessly, come and that Allah<sup>swt</sup> will resurrect you from your graves!' They said: 'O Yes! We bear witness to all of these.'

Then Prophet<sup>saw</sup> said: "O Allah! You may also witness." Then he said: 'O my followers! Allah<sup>swt</sup> is my 'Mawla' (master) and I am mawla of the faithful and I have total authority and control over your lives. And  this **Ali<sup>as</sup>**

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<sup>2</sup>124,000 followers according to the historian Ibne Aseer

**is the 'Mawla' of all those to whom I am 'Mawla'.** O Allah! Love him who loves Ali<sup>as</sup> and hate him who holds animosity against Ali<sup>as</sup>." Prophet<sup>saw</sup> further said: "O my people! I will precede you and you will also arrive at the pool of Kawthar, which is wider than the distance between Basra and San'a', and has as many goblets of silver as stars. When you shall reach me I shall interrogate you about your behavior towards the two invaluable assets after my death: One is the Book of Allah<sup>3</sup> (the most Mighty and the most Glorious) one end of which is in the hand of Allah<sup>saw<sup>4</sup></sup>, the most Exalted. Grasp its other end tightly and do not go astray and never try to change or amend it. The second asset is my Progeny, who are my AhlulBayt<sup>a.s<sup>5</sup></sup>. Allah<sup>swt</sup> the most Gracious and the most Omniscient has informed me that the two will not part from each other until they reach me at the pool.

Then the Prophet<sup>saw</sup> descended from the saddle pulpit, wiped the sweat from his forehead, took a deep breath, after reviewing the situation, he asked all around him 'to go and take an oath of allegiance to my brother and my successor, and to congratulate him on his Divine appointment. He is 'Imam' and Amir-ul-Muminin<sup>a.s</sup>. The Muslims came forward in groups and took the Divine hand of 'Ali ibn Abi Talib<sup>a.s</sup> and congratulated him for his position as "leader of the true believers" and called him 'Amir u l-Momineen<sup>as</sup>.

Allah<sup>swt</sup> appointed Ali ibn Abi-Talib<sup>as</sup> as the Prophet<sup>saw</sup>'s immediate successor and Divine Imam on the 18<sup>th</sup> of Zil-Hajjah at Ghadeer-e-Khum. Thus, Allah<sup>swt</sup>'s Divine guidance would emanate from Imamate, after Prophet-hood, as an integral and eternal Divine source of guidance, which makes the religion of Islam perfect for all, until the Day of Judgment:

***Today, I have perfected your religion for you, and completed My favour towards you, and have consented to grant you [Islam] as a religion: a commitment to live in peace [Chapter 5, The Table, Verse No. 3]***

With the announcement of Mola Ali<sup>as</sup> 'Wilat', as a compulsory part of Islamic beliefs, devout companions of Prophet<sup>saw</sup> (i.e., Abu Zarr Ghafari<sup>ra</sup> and Salman<sup>ra</sup>), started reciting 'Ali un Wali in both Azan and Aqamah, few hypocrites objected to their Azan and complaint to Rasool Allah<sup>saw</sup>, but Prophet<sup>saw</sup> ratified 'Ali un Wali

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<sup>3</sup> Book of Allah<sup>swt</sup> 'Kitab Allah' is in two forms: 'Kitab-e-Samid' (silent-the Holy book we read) and 'Kitab-e-Natiq' (the Holy Book which speaks-Masomeen<sup>saw</sup>)

<sup>4</sup> Hand of Allah<sup>saw</sup> 'YaduAllah' is Mola Ali<sup>as</sup>, as per many sayings of Rasool Allah<sup>saw</sup> and Masomeen<sup>as</sup>

<sup>5</sup> The five Divine Light of Allahswt-who were under the Shawl-e-Tatheer.

Allah', as an obligatory part, and reminded them that the essence of Allah<sup>saw</sup>'s message, which was announced in Ghadeer-e-Khum meant that Ali's 'Wilat' is compulsory and should be immediately pronounced when Allah's 'Toheed' and my 'Resalat' are declared<sup>6</sup>.

The era of Divine Imams<sup>a.s</sup> (12 in total) started after the 'Shahadat' of Prophet<sup>saw</sup>, under the leadership of Imam Ali ibn Abi-Talib<sup>as</sup> with the obligation of three verdicts as: 'La Ai La Ha Illallah, Mohammad ar Rasool Allah Ali un Wali-ullah':

***"And those who are upright in their testimonies ( Shahadaatehum )<sup>7</sup>, And those who keep a guard on their prayer, Those shall be in gardens, honored" (Chapter 70, The Ascending Stairways-Verses # 33 to 35)***

In addition to the above, a renowned tradition of Imam Jaffar-e-Sadiq<sup>as</sup>: **"Whenever you recite 'La Ai La Ha Illallah' and 'Mohammad ar Rasool Allah<sup>as</sup>' then you must immediately say 'Ali Ameer Ul Momineen'<sup>8</sup>- an absolutely clear and undeniable proof that we should all recite *Ali un Wali ullah*, with the intention of compulsory part, not only in Kalma, Aazaan and Aqamah, but also in Namaz (Tashahud)<sup>9</sup>.**

**Every year, we celebrate the completion of 'Islam' on Eid-e-Gadeer, which was the last, and the most important 'Naimat'<sup>10</sup> of Allah<sup>swt</sup> to the followers of Prophet Mohammad<sup>saw</sup>, without which Rasool Allah<sup>saw</sup>'s all life's services to Allah<sup>swt</sup>'s would not be accepted-whole Islam would be redundant-the rest of the beliefs and practices would have no meanings. We, Shian-e-Ali<sup>as</sup> endorse 'Ali<sup>as</sup>' as the first Imam<sup>as</sup> (assisted by 11 Divine Imams<sup>as</sup>) and the leader of Momineen and momeinat-as 'Qulay Aman'- as reflected through our beliefs, words and practices.<sup>11</sup>**

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<sup>6</sup> See, for example, Al-Sideen bayn al-Masail wal Mujeeb, volume 1, page 16, published in Kuwait; Kitab al-Fiqh, volume 3, page 25-26, published in Iran.

<sup>7</sup> It is important to note here that the word Shahad'aat ( Plural ) in Arabic is only used for at least 3 testimonies - It cannot be used for 2 testimonies, For 2 testimonies the word in Arabic is ' Shahadatain ' - In the above Ayat-e-Quran God Almighty is describing the glories of people who testifies more than 2 Shahad'aat and safeguards their prayers (Namaz).

<sup>8</sup> An extract from Imam Ali<sup>A.S.</sup> *Qabah, Eeman and Yakeen*, published by Shia World Federation London, pp. 100 which cites -Bahar-ul-Anwar, vol. 27, pp. 1..

<sup>9</sup> Bihar ul Anwar Volume 84 - Imam Jaffar-e-Sadiq<sup>as</sup> used to recite the following in the Tashahud" Ash Hado Annaka Ne'amar Rab wa ash hado Annaka Mohammedan Ne'amar Rasool wa ash hado Annaka Ali ibn-e-Abi Talib Ne'amal Moula " and IMAM ALI RAZA<sup>as</sup> (FIQAH AR RAZA): " Ash Hado Annaka Ne'amar Rab wa an Mohammedan Ne'amar Rasool wa an Ali'in Ne'amal Wali "

<sup>10</sup> Reward of Allah<sup>swt</sup>

<sup>11</sup> Definition of 'Aman' as given by Amir ul Momineen<sup>as</sup> in Najul Balagha.

## Appendix:

The significance of the declaration of Prophet<sup>saw</sup>'s successor at Ghadeer-e-Khum was as per Allah<sup>swt</sup>'s Divine Principle to ensure the 'Presence and Guidance' of His 'Representative' either as a Prophet or Imam, in presence or in occultation's, to guide and educate His creatures. As Hazrat Adam<sup>swt</sup> was asked to appointed his son 'Anoosh<sup>as</sup>' as his successor. Hazrat Anoosh<sup>as</sup> appointed his son 'Qainan<sup>as</sup>', Hazrat Qainan<sup>as</sup> appointed his son 'Mablail<sup>as</sup>', Hazrat Mablail<sup>as</sup> appointed his son 'Yadpayard<sup>as</sup>'. Hazrat Yadpayard<sup>as</sup> appointed his son 'Khunokh or Idris<sup>as</sup>' as his heir, Hazrat Idris<sup>as</sup> appointed 'Mutawashaq<sup>as</sup>', his son as his vicegerent, Hazrat Mutawashak<sup>as</sup> appointed his son 'Lunak<sup>as</sup>', Hazrat Lunak<sup>as</sup> appointed his son 'Noah<sup>as</sup>', Hazrat Noah<sup>as</sup> appointed his son 'Saam<sup>as</sup>'. Similarly, Hazrat Ibrahim<sup>as</sup> appointed his two sons 'Ishaq<sup>as</sup>' and 'Ismail<sup>as</sup>', Hazrat Ismail<sup>as</sup> appointed his son 'Qaidar<sup>as</sup>' and Hazrat Ishaq<sup>as</sup> appointed his son 'Yakub<sup>as</sup>', Hazrat Yakub<sup>as</sup> appointed his son 'Yusuf<sup>as</sup>', Hazrat Yusuf<sup>as</sup> appointed his son 'Yahuda<sup>as</sup>', Hazrat Ayub<sup>as</sup> appointed 'Homil<sup>as</sup>', 'Homil<sup>as</sup>' appointed his son 'Abadan<sup>as</sup>', Hazrat 'Moosa<sup>as</sup>' appointed his brother 'Haroon<sup>as</sup>' because he had no son and when Haroon died before Hazrat Moosa was asked to appoint 'Yoosha Bin Noon<sup>as</sup>'. Hazrat Yoosha<sup>as</sup> appointed 'Kalib<sup>as</sup>', Hazrat Kalib<sup>as</sup> appointed his son 'Yoosa Kos<sup>as</sup>'. Hazrat Ilyas<sup>as</sup> appointed 'Alyasae<sup>as</sup>'. Hazrat Yasae<sup>as</sup> appointed his son 'Zul Kifle<sup>as</sup>'. Hazrat Shaya<sup>as</sup> appointed 'Yashia<sup>as</sup>'. Hazrat Dawood<sup>as</sup> appointed his son 'Suleman<sup>as</sup>', Hazrat 'Issa<sup>as</sup>' appointed 'Shamoon<sup>as</sup>'. And Prophet Mohammed saw was asked to declare his brother and his son-in-law Hazrat Ali ibn Ibe Talib<sup>as</sup> as his successor and also told the names of Imam Ali<sup>as</sup>'s successors (form the bloodline of Ali<sup>as</sup> & Syeda<sup>sa</sup>).

**However, with all the clear Quranic Verses and traditions of Rasool Allah<sup>saw</sup>, the greed for capturing the wealth and power, the greed to be called the Caliph of the Prophet<sup>saw</sup>, taking the revenge for those who were killed by Ali<sup>as</sup>, arranging huge cavalries and the lust for conquering cities overpowered them and made them selfish and turned them towards their old conditions-their pre Islamic Kufir.**