

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**AN
INTRODUCTION
TO
AL-GHADIR BOOKS**

Muhammad Amini Najafi

Translated by:

Sedique Bayat



NABA CULTURAL ORGANIZATION

سرشناسه	: امینی نجفی، محمد، ۱۳۴۱ -
عنوان و نام پدیدآور	: Amini Najaf, Muhammad / Muhammad An introduction over Al-Ghadir books ; editor ; translated by Sediqe BayatAmini Najafi Mina Oskouei.
مشخصات نشر	: = 1393., 2015: Naba cultural organization Tehran
مشخصات ظاهری	: ۱۲۶ ص.
شابک	: 978-600-264-047-5
وضعیت فهرست نویسی	: فیا
یادداشت	: انگلیسی.
آوانویسی عنوان	: اینتروداکشن...
موضوع	: علی بن ابی طالب (ع)، امام اول، ۲۳ قبل از هجرت - ۴۰ ق -- اثبات خلافت
موضوع	: Ali ibn Abi-talib, Imam I, 600-661 -- *Proof of his Caliphate
موضوع	: شیخ محمد...
شناسه افزوده	: بیات سدیقه، ۱۳۸۸ - مترجم
شناسه افزوده	: Sediqe Bayat
شناسه افزوده	: اسکویی، مینا، ۱۳۵۵ - مترجم
شناسه افزوده	: Mina Oskouei
رده بندی کنگره	: ۴۱۳۹۳ع/۲۲۳/۵BP الف
رده بندی دیویی	: ۲۹۷/۴۵۲
شماره کتابشناسی ملی	: ۳۷۴۹۲۲۹

Author: Muhammad Amini Najafi
 Translator: Sediqe Bayat/ Editor: Mina Oskouei
 Publisher: Naba Cultural Organization
 No. of Copies: 500
 First published: 2015

TABLE OF CONTENTS

INTRODUCTION	9
A HISTORICAL REVIEW	9
A MORAL REVIEW	11
A CULTURAL REVIEW	12
GHADIR AND OUR ROLE	16
ABOUT THE AUTHOR	17
THE MOTIVATION OF WRITING AL-GHADIR BOOK	23
DISCUSSIONS ON VILAYAT IN AL-GHADIR	25
THE BASIS OF LATE ALLAMEH AMINI'S RESEARCH	26
DISCUSSIONS OF THE FIRST VOLUME OF AL-GHADIR	29
INVESTIGATING THE DOCUMENTS OF GHADIR TRADITIONS	30
GHADIR TRADITION AND VERSES OF QURAN	32
INVESTIGATING THE INTENTIONS BEHIND THE WORDS OF GHADIR TRADITION	33
DISCUSSIONS ON THE SECOND VOLUME OF AL-GHADIR	35
POEMS IN THE WORLD OF ISLAM	35
THE POEMS ABOUT GHADIR EVENT IN FIRST AND SECOND CENTURIES	35
THE POEMS ABOUT GHADIR EVENT BY ALI (P.B.U.H.)	35
THE POEM OF GHADIR EVENT BY HASSAN	36
THE CLASH BETWEEN ALI (P.B.U.H.) AND WALID	37
THE POEM OF GHADIR EVENT BY QAYS IBN SA'D	37
THE POEM OF GHADIR EVENT BY 'AMR 'AS	37
THE POEM ABOUT GHADIR EVENT BY SEYYED HIMYARI	39
THE VERSE OF WARNING	40

4. AN INTRODUCTION TO AL-GHADIR BOOKS

THE POEM ABOUT GHADIR EVENT BY 'ABDI KUFİ	40
SOME VIRTUES OF THE MOHAMMAD'S FAMILY	40
THE TITLES OF SIDDIQ (TRUTHFUL) AND FARUQ	41
<u>THE DISCUSSIONS ON THE THIRD VOLUME OF AL GHADIR</u>	
	42
THE POEMS ABOUT GHADIR EVENT IN THIRD AND FOURTH CENTURIES	42
THE POEMS ABOUT GHADIR EVENT BY WAMIQ NASRANI	42
THE VIRTUES OF MUHAMMAD AND HIS HOUSEHOLD IN THE POEMS OF SOME CHRISTIAN SCHOLARS	42
THE HISTORIGRAPHIC AND ISLAMOLGY OF ORIENTALISTS	43
THE POEM OF GHADIR EVENT BY ZAHİ	44
WHO IS THE FIRST MUSLIM?	45
THE SOUNDS OF OMINOUS ACCUSATION	47
1. THE NONSENSE OF IBN 'ABDUR RAHMAN AL-'IQDUL FARID	47
2. AL-FISAL FI MILAL WA AHWA WAN NIHAL (BY IBN HAZM ANDULUSI)	48
3. SHAHRISTANI'S SLANDERS IN " AL-FISAL FI MILAL WA AHWA WAN NIHAL "	49
4. AL-INTISAR BOOK (IBN MUHAMMAD KHAYYAT)	51
THE CONSEQUENCES OF THE SLANDERING BOOKS	51
<u>DISCUSSIONS ON THE FOURTH VOLUME OF AL GHADIR</u>	52
THE POEMS ABOUT GHADIR EVENT IN FOURTH, FIFTH AND SIXTH CENTURIES	52
THE POEM OF GHADIR EVENT BY SAHİB IBN 'ABBAD	52
THE POEM OF GHADIR EVENT BY ABUL HAJJAJ BAGHDADI	52
THE POEM OF GHADIR EVENT BY ABU MUHAMMAD 'AWNİ	53

SHARIF RADI AND SAYYED MURTADA	53
KHARAZMI	54
MALIK SALIH	54
IBN 'AWDI	54
<u>THE DISCUSSIONS ON THE FIFTH VOLUME OF AL GHADIR</u>	<u>56</u>
THE POEMS ABOUT GHADIR EVENT IN THE SIXTH AND SEVENTH CENTURIES	56
SAYYED MUHAMMAD AQSASI	56
INVESTIGATING THE VIRTUES AND SUPERIORITY OF THE HOUSEHOLD OF THE HOLY PROPHET	57
EXAGGERATION AND ITS BOUNDARIES	58
RADUL SHAMS TRADITION	59
ALI IBN ABU TALIB (P.B.U.H.) COULD HEAR THE VOICES OF ANGLES	60
FORGING TRADITIONS ABOUT CALIPHATE OF THE USURPER OF CALIPHATE	60
FABRICATING TRADITIONS	63
FALSE VIRTUES OF ABU HANIFA	64
FORGING TRADITIONS TO PRAISE OF SHAF'I	65
COUNTERFEITING PRAISE OF THE MALIK AND AHMAD IBN HANBAL	66
THE RESULT OF COUNTERFEITING THE VIRTUES OF THE IMAMS FOR THE LEADERS OF FOUR SCHOOLS	66
<u>FORGING TRADITIONS: WHAT IS HIS RELIGIOUS VERDICT?</u>	<u>66</u>
TRADITION MAKERS	67
TRUSTED KILLERS!	67

6. AN INTRODUCTION TO AL-GHADIR BOOKS

SOME WORDS ABOUT PILGRIMAGE	68
EXTENSIVE RESEARCH ON PILGRIMAGE	70
<u>DISCUSSIONS ON THE SIXTH VOLUME OF AL GHADIR</u>	71
THE POEMS ABOUT GHADIR EVENT COMPOSED IN EIGHTH CENTURY	71
SHAMSUDDIN MALIKI	71
THE BIRTH OF ALI (P.B.U.H.)	72
THE GREAT SCIENTIFIC ACHIEVEMENT OF 'UMAR I	75
<u>DISCUSSIONS ON THE SEVENTH VOLUME OF AL GHADIR</u>	80
THE POEMS ABOUT GHADIR EVENT IN THE 9TH CENTURY	80
IBN DAGHIR HILLI	80
THE START OF DEVIATION	81
<u>THEIR WAY IN CHOOSING IMAM AND CALIPH</u>	84
THE DESCRIPTIONS OF IMAM ACCORDING TO PUBLIC	86
FOLLOWING ORDERS OF UNJUST LEADERS ARE OBLIGATORY!	88
THE RESULT OF THE ABOVE PROVISION	88
CHARACTERISTICS OF ABU BAKR	89
<u>THE DISCUSSIONS ON THE EIGHTH VOLUME OF AL GHADIR</u>	93
THE FABRICATED VIRTUES OF CALIPHS	93
'UTHMAN 'S JUDGMENTS AND INNOVATIONS	93
'UTHMAN AND ESTABLISHING THE OMAYYAD RULERSHIP	94
THE FINANCIAL POLICY OF 'UTHMAN	96
THE WEALTH OF CALIPH AND HIS RELATIVES	99

DISCUSSION ON THE NINTH VOLUME OF AL GHADIR	101
RULING OF CRUELTY	101
ABUDHAR 'S EXILE	101
ABDULLAH IBN MAS'UD'S EXILE FROM KUFA TO MEDINA	102
'UTHMAN ACCORDING TO COMPANIONS OF PROPHET	104
DISCUSSION ON THE TENTH VOLUME OF ALGHADIR	107
ABDULLAH IBN 'UMAR	107
Muawiyah	107
DISCUSSION ON ELEVENTH VOLUME OF ALGHADIR	111
THE MASSACRES BY MUAWIYAH	111
THE IMAM HASSAN'S PEACE TREATY..	111
MUAWIYAH'S RELIABILITY.	112
MARTYRDOM OF IMAM HASSAN	113
REFERENCES	116

Transliterations

Consonants

ء - 'a

ب - b

ت - t

ث - th

ج - j

ح - h

خ - kh

د - d

dh - r

ر - z

س - s

ش - sh

ص - s

ض - d

ظ - z

ط - t

ع - 'a

غ - g

ف - f

ق - q

ك - k

ل - l

م - m

ن - n

ه - h

و - w

ي - y

Long Vowels

آ - a

و - u

ي - i

Short Vowels

أ - a

و - u

ي - i

Diphthongs

او - aw

اي - ay

Persian

Letters

پ - p

چ - ch

ژ - zh

گ - g

ا - ah; at

ي ، و ، ه ، م ، ن

ك ، ق ، ف ، غ ، ع

خ ، ح ، ج ، پ ، ء

ال - al-' , al-b,

ال-j, al-h, al-

kh, al-' , al-gh,

al-f, al-q, al-k,

al-l, al-m, al-

h, al-w, al-y

ن ، ظ ، ط ، ض ،

ص ، ش ، س ، ز ،

ر ، ذ ، د ، ث ، ت +

ال - at-t, ath-th,

ad-d, adh-dh,

ar-r, as-s, ash-

sh, as-s, ad-d,

at-t, az-z, an-n

Introduction

Al-Ghadir is the precious work of Allameh sheikh Abdul Husayn Amini Najafi (1320-1390 A.H./ B.C.) which includes the event of Ghadir from Quran, traditions, Arabic literature and history according to the books Sunnite know them as authentic. This book (A review over Al-Ghadir) is a brief introduction of Al-Ghadir books which due to its volume, the brief of it is offered to help truth seekers to get some information about this event.

Ghadir is an event that has happened in 1425 A.H., more than 14 centuries ago. Therefore, we should ask ourselves why that event is good for. Among all universal problems around, what is the role of Ghadir? The attempt has been made to clear this point. The answer to this question has been divided in different parts: a historic review, a moral-based review, a cultural review, the sermon of Ghadir, Ghadir and we.

A historical review

The appointment of prophet by God as His messenger was one of the most significant events around the world. The claim of him being the last prophet and the blessing on all people of the world gave this event a unique place which is still present in the world.

The holy Prophet was chosen as a physician of body and doctor of soul whom he himself was looking for ill people and took care of them. He was raised among those who did not know anything about humanity, to the extent that all informed people, from all walks of life, call that era, the time of ignorance. Killing new born girl babies by burying them was very common among

them. They had long war with other tribes for unimportant issues. These examples declaring their ignorance are a lot.

Prophet has been chosen as a prophet in his 40, and he stood up against the people's idea of that time which was worshipping idols. There were a few God-worshippers among them, though, such as Abdul-Mottallib and Abu Talib, the grandfather and the uncle of Prophet and among women, Ameneh and Fatimah bint Asad, the mother of Prophet and mother of Imam Ali. The general atmosphere was darkening with oppression and dualism.

All people of that time knew Muhammad as a person who had never prostrated in front of idols. But as he was very honest, they trusted him and called him Muhammad Amin (Amin means honest).

The idol worshippers of Mecca over the 13 years of Muhammad prophethood bothered prophet so much that he was forced to leave Mecca. And at the same time they were so trusted in him that chose his house the best place to keep their assets there. The idol worshippers did their best to find social or moral negative points for Prophet but they were not successful.

The influence of Prophet's behavior was not only on their religious ideas but on all aspects. He cultivated logic, morality and social norms among them which were not easy to establish.

Replacing the spirit of forgiving each other instead of taking revenge, respecting women instead of killing baby girls, kindness instead of hatred and taking grudge, logic instead of sword, and others like this by a person who was not supported by tribes nor did have financial support, a person who did not use any un humanistic way to fulfill his goals can be counted as a miracle. It is a good try if we consider a small goal and tries to reach it. Through this way we can better understand the greatness of Prophet's miracle.

Imagine the close atmosphere of that time. Catching up with the latest news was very difficult. Specifically for a person who has no facility at hand. For a person who has enemies. Against all these hardship, his humanistic revelation spread in Jewish communities and they rushed to Mecca and later in Medina to witness this. For example, Salman from Iran, Bilal from Habashe, Oveys from Yemen, Abudhar from remote villages of Hijaz went to Mecca.

It is obvious that the life of this Prophet like anyone else is limited. In Quran, which has been brought by him, it is read: "Oh, Prophet! You die and all die!" now, the question is "shouldn't this way be continued? What does logic say? What is God's decision regarding this?"

A Moral review

Be'sat is an event which creates a new atmosphere in Hijaz. This event is not limited to time or location, It is natural it is opposed by the enemies. Prophet fought prejudices and ignorance of the People of that time to replace them with logic and wisdom. It is natural that the supporters of pagan cultures cannot tolerate this new light and started to oppose. Not only fought him by the sword of their tongue but also by their sword. Rebel and make others rebel too. Stop the way of him by any possible instruments what did the opponents do? They called him magician, insane, poet, druid, they sent him to Abu Talib valley for several years. They invited him to stop propagating and instead receiving opportunities. His followers were sentenced to terrible and hard tortures. Some of them like Yasir or Somayah were killed, But according to history whatever they did, they received the opposite: light of God opened its way against the will of darkness worshippers. Money and power were at the hands of opponents and some people were slaved by wealth but it is impossible to buy all hearts by these things. Hearts seek peace and kindness, and all these things became apparent in prophet; the prophet who owned the best morality. Now let's see what would happen after

the demise of this great man. What would happen? The opponents of him in his lifetime did not dare to confront him directly so they revolved to hypocrisy to stab him severely. Now when in his absence, hypocrites found a way to reveal their enmity, what would happen to the invitation of Prophet? This prophet invited people to be careful about the details of their life let alone social issues. What is the decision of such a great leader than choosing a supporter for then? We witnessed that in his life time he traveled to Tabouk for a while and to nullify the attempts of hypocrites of medina, he chose a Successor for himself. Is it logic to see the unreturnable journey ahead but do not think about your nation, left them helpless halfway among the enemies? Let's turn to the first day of public invitation of holy prophet: from the very first Moment that prophet still cultivate the - of religion in the hearts of people, he announced that anyone who accepted my invitation was my brother, my successor and the executor of my will. All heard this from prophet and saw his determined face; He announced this for 3 times. People saw a young man accepted this invitation in all 3 times. Therefore, Prophet introduced him as his brother, successor and vizier who was this young man? Ali ibn Abu Talib, this was to certain the continuation of the mission of prophet. Years passed and all witnessed the loyalty of Ali in different examinations. TT means it became clear to all there is no one better than Ali for successor ship.

Any way, the holy prophet in his last days of life - i-e, 70 days before his demise, reminded people of what he had said 23 years ago in that small invitation.

A cultural review

The hypocrite movements since the time of prophet were aimed at breaking the dignity and high place of prophet in order to find a place for themselves among Prophet's followers, these movements after the holy Prophet tried to deviate the follower of prophet. Naturally, anyone who wished to replace him, but

lacking the desired virtues for this position, had to improve himself to be at least among his followers. But hypocrites did not do this. Instead of uplifting themselves, they disparaged the position of Prophet, gave him names, fabricated things about him... . We are not talking about one or several people. This movement started from very beginning of gaining power, till now. This movement even now exists by the support of capitals and propagandas; nowadays terrorists are ruining the light face of religion. This Satanic movement makes cruel Yazid, lustful Walid, wild Hajjaj, and vicious Mansur as the successor of the Prophet. Explaining all of the details will prolong our speech, but here we mention just one example. The tragedy of Ashura happened only 50 years after the death of prophet. 50 years after the demise of the prophet. 50 years after prophet thousands of people lined up against the grandson of prophet to fight him. They surrendered him with his few companions, bained water on them, and Killed them cruelly.

They celebrated this tragedy by the excuse of victory on the foes of religion. Those who rose against the successor of Prophet! Here we are not talking about a person but we are talking about distorting truth. We are talking about a new set of belief which hides itself under the mask of Islam and gathered simple people around it, a wolf in the clothes of sheep, tricking folks. Now it is time for all wise people to ask themselves Abu Sofyan who started Badr Battle and was defeated, continued his battle in Saqq and later on his son Muawiyah stood up against the real successor of prophet and justified his action by religious excuses.

And later on Yazid the grandson of Abu Sofyan stood up against Husain. The question is what is the relation between these issues and Ghadir? The answer is anyone in any place with any motivation who searched about Islam is responsible to carry a research based on authentic texts not Muslim behaviors or not authentic books. Generally when Quran and sayings of prophet are accessible, other ones words should be ignored, according to this, we refer to the sermon of prophet in Ghadir day -i.e.

14. AN INTRODUCTION TO AL-GHADIR BOOKS

seventy days before his demise in public: we review some important points proving the importance of this sermon.

1. This sermon is in fact the will of prophet. In that time oral culture overcame written culture; therefore prophet announced the most important issues among people. People who got there from different places and were more than ten thousands ones.
2. The importance of this sermon is so important that Prophet ordered everyone who left there came back and everyone on the way attended them, he directly announced that this is the last time I am speaking for such a large group. Therefore he invited all to be silent ...
3. Prophet took homage from each and every one present (even women) there and it took 3 days.
4. Choosing the place of this sermon was important. In this place caravans were separated, each one went to his homeland. The holy Prophet ordered Parents conveyed this message to their children and present ones to absent ones.
5. The holy prophet said transferring this news is the highest "Commanding to good" (Amr bil marouf) and "forbidding bad" (Nahi anil monkir). It means all worships are sub branches of Imamate and letting others know about this message is in fact completing the religion.
6. Prophet interpreted more than 70 verses of Quran in this sermon. It means the sermon per se. is a great asset of Quran interpreting, specially an interpretation by the bringer of it.
7. Prophet emphasized on "all groups of people" in his sermon when addressing people. It seems that by these words he was addressing the next generations and not only people present there otherwise it was enough to address people present there by oh the group of people!
8. Prophet opened his lecture by explaining about Tawhid (unity of God). The words not only were useful for the addresses of that

time but for all in all times. These words not only quench the thirst of eager ones to know about Tawhid but also enjoy a special spirituality which any human being regardless of being Muslim or not can feel this spirituality.

9. Prophet declared his high surrender to God at the beginning of his sermon through different sentences meaning he is the most worthless creature in front of God.

10. Prophet reminded people of the presence of hypocrites and the danger of their plots to trick people. He mentioned the cause of descending some verses regarding the hypocrites. This part is critically important to be noticed by all nations.

11. Prophet was informed of the danger of the new ignorance, which was tricking people under the name of interpreting Quran. Therefore to foil this trick he referred people to *Saghalayn* (which is the unity of Quran and his holy family). He introduced his family as a criterion in recognizing false traditions from authentic ones.

12. The meaning of word "Mola" went under changes and distortions after him to benefit rulers and wealthy people. It means some scholars attached to opponent groups denied this events sermon and some others accepted it but interpreted the word "Mola" as friend, cousin and so on. But prophet by knowing this potential distortion in various places cleared the exact meaning of "Mola" which is leader and someone we are under his custody. These words show the way to any fair person and decline any excuse.

13. Prophet in his sermon not only showed the duty of his nation after his death but also showed the way for centuries ahead. His words about the 11 Imams after Ali specifically Imam Mahdi and the destiny of human beings which is overcoming good people on bad people are of the shiniest sentences of him. The characteristics of Imam Mahdi have been mentioned in several sentences in the sermon. Examining people by God in different times and conditions is another important point prophet had been

emphasizing on it. This point will put human beings in a situation that they have to be prudent about their actions, to see God present everywhere will stop people of doing whatever they desire.

14. The importance of Hajj and its rituals also have been emphasized by Prophet. Prophet warned people stick to this behavior and do not ignore it.

15. Prophet reminded people of their free will. So they need to be prudent and knowledgeable to be able to choose right from wrong which this knowledge is in fact the real asset of people.

Ghadir and our role

A review over the eighteen topics of the sermon of Ghadir will lead every just person to conclude that any research about Islam is not needless of referring to sermon of Ghadir. Even if a person would like to deny Islam needs to know this sermon well. Therefore, to meet this need of knowing Islam, we should focus on Ghadir more. Spreading the text of it, explaining its meaning, writing research papers about it, translating it into various languages are the least duties of us towards it.

About the author

*Allameh Abdul Husayn Ahmad Amini Najafi was born in 1320 A.H. in Tabriz.

*He learned the preliminaries of religious studies from the great scholars of Tabriz including his father.

*In his early young adulthood, he traveled to Najaf and after completing another level of his studies, he came back to Tabriz.

*He stayed in his town, spending his time teaching and carrying out researches for some years but it took not a long time that the charismatic atmosphere of Najaf absorbed him and he migrated there.

*He went to Najaf and settled there for good.

*His great teachers in Najaf – who were great scholars in religion in his time –were as follows:

Mirza Ali Shirazi, Mirza Naeeni, Sayyid Abdul Hassan Esfahani, Sheikh Muhammad Husayn Kashefol Qeta, and Sheikh Muhammad Husayn Qaravi Esfahani

* Allameh's perseverance and his tireless effort– with the help of God – reached him to high position of being a religious jurisprudence. Since then, he allocated all his time to do research and write.

*The books such as: Fatihatul kitab, Shohad al Hazliyah, Siratona va Soratona, Samarat al Asfar, Riyaz al Was and Al-Ghadir are examples of his ever-lasting works

* In order to write "Al-Ghadir", Allameh scrutinized necessary resources kept in public and private libraries carefully. To complete his researches, he travelled to Iran, India, Syria and Turkey; he studied all references mentioned in the libraries in praiseworthy way.

*He was unfortunately confined to his sick bed due to his uninterrupted studies in the last years of his life and eventually passed away on Friday (Oct. 28 of Rabiul Sany, 1390 A.H.) at the very time of Azan for noon prayer in Tehran.

*His body was then transferred to Najaf, and was buried in Amirul Mominin library- where he himself established its foundation. God bless his soul.
