

Farewell Hajj – description of Hajj and Umrah rituals

Kulaini has narrated through correct and good chains from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) after his flight to Medina remained there for ten years, during which period he had not performed the Hajj, till the Almighty Allah revealed the following verse:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

“And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, that they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.”¹

After the revelation of this verse, the Messenger of Allah (S) ordered the callers to proclaim that the Holy Prophet (S) was going to perform the Hajj that year, so those who were in Medina were informed about it as did the people who lived around Medina. Then the Prophet wrote to all those who had accepted Islam, that all those who had the capacity for Hajj should join the Prophet for Hajj.

Multitudes assembled at Medina, diligently observing and following the example of the Prophet in respect to the method of Hajj. He started four days before the end of Zilqad. When they arrived at Zil Halifa, it was noon. Here the Holy Prophet (S) commanded the people to remove unwanted hair and to take bath, leave off all sewn garments, and put on unsewn cloths. After that the Holy Prophet (S) performed the ritual bath of Ihram and entered Masjid Shajra and performed the Noon Prayer and only made an intention of Hajj in which Umrah was not included, as the command for Hajj Tammato had not

arrived.

Then he put on the Ihram and set out from the Masjid. When he reached near the first Meel at Bayda, the people formed two columns occupying each side of the road, and the Prophet alone shouted: Labbaik! O You who has no associate, Yours are praise and thanks. He pronounced Labbaik many times on particular occasions. Or when seeing a mounted man, or ascending or descending a hillock, at the end of night, and after prayers.

The number of camels he took with him for sacrifice is differently stated at sixty-four, sixty-six, and a hundred according to another correct report. He entered Mecca on 4th Zilhajj. When he reached the gate of the Sacred Mosque, he entered through the gate of Bani Shaibah. Standing at the gate of the Mosque he praised and glorified the Almighty and invoked blessings of his noble ancestor, Ibrahim (a.s.).

Then he came to the Black Stone, drew his hand over it and kissed it and he went around the holy Kaaba seven times. He prayed two units of Tawaf prayer behind the Place of Ibrahim. Then he went to the Zamzam well and tasted the water and said: O Lord, verily, I have asked of thee that wisdom which profits and that healing which is sufficient for all ills. He recited this prayer facing the Kaaba, and came again to the black stone, over which he drew his hand and kissed it, and then started for Safa, reciting this passage of the Qur'an:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

“Surely the Safa and the Marwah are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.”²

Then he ascended Mount Safa, and turning to Rukn-e-Yamani, rendered praise and thanksgiving to the Allah, the Most High, and prayed as long as one would read Surah Baqarah. He then descended from this hill and ascended mount Marwah, where he continued as long as he had done on Safa. After this, he went again to the latter mountain and prayed and returned to Marwah, and thus continued to pass from one to the other till he had visited each seven times (Sayy).

When this task was performed, and was yet standing on Marwah, he turned to the people and recited praise and thanksgiving to Allah. He then made a sign behind himself and said, “This is Jibraeel, and he commands me to order all who have not brought sacrifices with them, to withdraw by themselves and change their Hajj to an Umrah, which if I had known before, I would not have brought a sacrifice myself.

But I have brought sacrifices and I cannot back out from Hajj. Umar asked, “How is it possible for us to

quit Hajj when the water of Ghushl Janabat is dripping from our heads?” The Prophet answered, “You will never believe in Hajj Tamatto.”

Sarafa bin Malik bin Jathan Kalani arose and said, “O Messenger of Allah, we understand the rules of our religion but as if we had been this day created; tell us, then if what you have ordered is peculiar to this year, or pertains to every Hajj?” The Prophet replied, “This order is forever. He then closed his hands by intersecting his fingers together, and said, “The Umrah has entered the Hajj, to be united with it till the Judgment Day.”

At this juncture, Amirul Momineen (a.s.) returned from Yemen as the Prophet had called him in Mecca, and going directly to his house found his wife, Fatima had completed the Hajj and dressed in colored garments was smelling of perfume. In astonishment he inquired the cause of this premature joy, to which she replied that the Prophet had so commanded.

Imam Ali (a.s.) came to the Prophet to know the facts. He said: O Messenger of Allah (S), I saw Fatima free from restrictions of Hajj. The Prophet said: I have thus commanded the people. On what have you tied up the Ihram? He replied: Like you. The Holy Prophet (S) said: Remain with Ihram, like me and share in the animals of sacrifice.

Imam Sadiq (a.s.) says: The Prophet and his companions in coming to Mecca encamped at Abtah (and not in anyone’s house) near noon on the eighth of the month Zilhajj. He there gave orders for the people to perform the ritual bath and dress in Ihram according to the directions of the Almighty Allah:

قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

“Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.”³

It implies Hajj Tamatto. He then advanced with his companions and cried, Labbaik! till he reached Mina, where the prayers for noon, evening, night, sleep and dawn, were performed. On the morning of the ninth day, the Prophet and his companions advanced to Mount Arafat. One of the many innovations of Quraish was that they refused to advance further than Mashar-ul-Haram, saying they belonged to the sacred place and would not leave it.

The rest of the people advanced to Arafat, and on their return to Mashar, the Quraish joined them and proceeded with them back to Mina. The Quraish had hoped that the Prophet would be influenced to keep with them, but they were disappointed, for the Allah, the Most High revealed the following verse:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.”⁴

The Messenger of Allah (S) said that those referred implied Ibrahim, Ismail and Ishaq (a.s.) and those prophets who succeeded them, all of whom visited Arafat. When Quraish saw that the canopy of Messenger of Allah (S) had passed from Mashrul Haram to Arafat, they began to feel regret as they had expected the Prophet to halt with them.

But he went upto Numrah and pitched his tent there opposite the ‘piloo’ trees,⁵ and the people pitched their tents around his. When the sun began to decline from the meridian, the Holy Prophet (S) performed the ritual bath and came to Arafat with Quraish and other people, where he ceased to cry Labbaik. He advanced to the place which is called the Prophet’s mosque, where he addressed the people who assembled around him, enjoining them what to do and prohibiting what they should not.

Noon and afternoon prayers were performed there with one Azan and two Iqamah. He then went to the place of Wuqoof and waited there as the people crowded to approach him, so he took his camel forward and they followed. The Holy Prophet (S) reproved them saying the proper standing ground of Arafat was extensive. So the people dispersed around him. The same method was followed in Masharul Haram.

Thus people remained at Arafat till after sunset. Imam Ja’far Sadiq (a.s.) said that infidels started back before sunset but the Holy Prophet (S) observed that the Hajj was not performed by racing horses, nor running camels. Fear ye God, and perform the rites properly: Do not run over poor people on foot. He held his own camel so strongly, that the camel’s head was drawn back to the saddle. In this way he entered Mashar-ul-Haram.

The Maghrib and Isha prayers were performed with one Azan and two Iqamah and the night was spent there. The Morning Prayer was performed at that place. The elders of Bani Hashim were sent to Mina at night. According to another narration, the ladies were sent at night accompanied with Usamah bin Zaid, ordering them not to throw stones at the pillar of Satan in Aqabah till sunrise, at which hour he left Mashar-ul-Haram and proceeded to Mina, and then threw seven stones at the pillar. And the animals of sacrifice numbering sixty-four or sixty-six and those brought by Amirul Momineen (a.s.) numbering thirty four or thirty-six.

Some traditions say that Imam Ali had brought no camels for sacrifice, only the Prophet was having a hundred camels and he made Imam Ali (a.s.) share in his sacrifice. He gave him thirty seven camels and then sacrificed sixty six camels and Imam Ali (a.s.) slaughtered thirty-four camels. By the order of the Prophet, a piece of flesh was taken from all camels and cooked in a stone pot. The soup prepared from these pieces was shared by the Prophet and Amirul Momineen (a.s.), thus tasting of the hundred camels.

The rest of the meat was fed to others. The skins, blankets, and ornaments of the camels were not given to the butchers, but all were bestowed in charity on the poor. After that the Prophet shorn his head, went

the same day and performed the circuits of the Kaaba, and performed the Sayy between Marwah and Safa, after which he moved to Mina, where he remained till the thirteenth of the month, which are called as 'Ayyam Tashriq'. On the same day, he three times repeated the ceremony of throwing seven stones at the pillar in Aqabah and then packed up and returned to Mecca.

When they reached Abtah, Ayesha said: O Messenger of Allah (S), all your wives perform Hajj and Umrah together, but I only perform the Hajj. The Holy Prophet (S) stayed at Abtah and sent her brother Abdur Rahman with her who took her to Taneem where she put on the Ihram of Umrah and made circuit around Kaaba, prayed at the place of Ibrahim and performed Sayy between Safa and Marwah. After that she returned to the Holy Prophet (S). They set out the same day. At the time of departure they entered the elevated part of Aqabah Madinain and entered from Zee Tawa on the lower side of Mecca.

Through reliable chains of narrators, it is narrated from Imam Muhammad Taqi (a.s.) that on the day of sacrifice a group of Muslims came to the Holy Prophet (S) and said that they had made the sacrifice before stoning the Satans. Then they said: We had our heads shorn before slaughter. Some of them performed earlier acts that should have been performed later and some did vice versa. The Holy Prophet (S) said: Since you did this unknowingly, there is no problem.

It is mentioned in *Khisal* that during the Farewell Hajj, the Surah Nasr was revealed on second day the Prophet was at Mina which made the Prophet think that it was his last pilgrimage. He considered that chapter a proof that the faith was established, and that he was now released from human work and that Allah has now commanded him to offer praise and seek forgiveness.

He then mounted his she-camel, Ghazba and after praise and glorification of Allah said: "O people, all the blood you shed in the period of Ignorance is pardoned. There is no blood money for it. And first of all I pardon the blood of Harith bin Rabia bin Harith, who was nursed in Bani Huzail tribe and was killed by Bani Laith or vice versa. That is why there had been perpetual enmity between the two tribes.

Then he said: Every usury that was applied during the period of Ignorance is now invalid. The first usury that I pardon is that of Abbas bin Abdul Muttalib that is outstanding with the people. O people, verily this day is like the one on which God created the heavens and the earth, and established years and months, of which the number of the months was fixed as twelve since the day the Almighty Allah created the heavens and the earth.

Of these, four are sacred; and their observance is obligatory and there must be no hostilities during these months. Namely: the month of Rajab, formerly called Mazar, and which falls between Jamadi II and Shaban, and the three months of Zilqad, Zilhajj, and Mohurrum. So do not oppress yourself during these months and refrain from 'Nasih' which was practiced by Arabs.

It is injustice and infidelity. And they used to follow that which the Almighty Allah had prohibited. That is they used to consider Mohurrum as Haraam and the next year considered Safar as Haraam and Mohurrum was regarded as lawful. So much so that during the Farewell Hajj this practice was stopped

and the Prophet specified the sacred months.

The Prophet continued: “O people, Satan has despaired of being followed in your land in the form of idolatry, but he is satisfied to be served in other ways of polytheism. So if anyone of you is having something held in trust, he or she must restore it to the owner. See that your women are prisoners taken as divine trusts, and made lawful to you by religious rites, of their obligations are these: that they defile not your conjugal bed, nor disobey you respecting good deeds.

If they act so, it is obligatory for you to arrange according to their need, food and clothing, and you must not beat them. O people, I leave among you the two important things, if you remain attached to them, you will never go astray; they are the Book of Allah and my progeny, so hold fast unto them. O people, what is this day? They replied: It is an honorable day.

What is this month? They replied: It is an honorable month. What city is this? They replied: It is an honorable city. The Prophet said: Indeed the Lord has made your own blood sacred, and likewise your property, neither of which must you take from each other. Let those present report to those who are absent. Verily, after me there will be no Prophet, and no nation.

Then the Holy Prophet (S) raised up his hands in such a way that the whiteness of the armpits became visible. Then he prayed: O Lord, be witness that I have imparted to them what was necessary. It is narrated from Ibn Abbas in *Khasail* that the Prophet performed four Umrahs: Umrah Hudaibiyah, Umrah Qadha, Umrah Jarana and Umrah with Hajj.

In *Ilalush Sharai* it is narrated through reliable chains from Imam Sadiq (a.s.) that the Holy Prophet (S) made the Hajj twenty times secretly, and one each occasion dismounted to urinate at the pass of Mashar-ul-Haram. The narrator asked why he did that? The Imam replied: Because that was the place where idols were first worshipped.

From that same place a stone was taken to cut it into a great idol of Quraish, called Hubal, and which Amirul Momineen (a.s.) at last threw down from the Kaaba, after having mounted the shoulders of the Messenger of Allah (S). After that the Prophet ordered it to be buried at the gate of Bani Shaibah, for which reason it became meritorious to enter that gate trampling over Hubal.

Ibn Idris has narrated through correct chains from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) had performed twenty Hajjs, concealing them from Quraish. Ten or seven of which he performed before the start of his ministry. He commenced performance of prayer when he was four years old, on a journey with his uncle, Abu Talib to Busray in Shaam where Quraish of Mecca used to travel for business.

It is narrated by Kulaini and Shaykh Tusi that after coming to Medina the Messenger of Allah (S) had performed only one Hajj and he had performed all other Hajj pilgrimages before Hijrat. It is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) had performed ten secret Hajjs and in all of

them he used to dismount and pass urine at the beginning as explained above. It is narrated from many other chains that the Holy Prophet (S) had performed twenty Hajjs and in each of them he used to dismount at a small spot of Mashar and urinate there.⁶

Kulaini has through correct chains of narrators narrated from Imam Ja'far Sadiq (a.s.) that during the Farewell Hajj the caretaker of the camels of the Prophet was Nahiya Ibn Jundab Khuzai and the person who shorn the Prophet's head was Muammar bin Abdullah, a son of Ubayy bin Kaab. When he was shaving the Prophet's head the Quraish said: "Muhammad is in your hand and you are holding the scalpel."

Muammar said: "I consider it a great divine honor for myself." Muammar used to serve as the litter maker of the Prophet. One night the Holy Prophet (S) said that the litter was loose. Muammar said: "May my parents be sacrificed on you, I had tied it securely as usual but some people who are jealous of me because of being in your service, they have loosened the litter so that you may fire me and appoint someone else." The Prophet said: "I will never do that. I will not replace you by someone else."

Through correct chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that the Prophet had performed three Umrah: In one he put the Ihram from Asfan and it was Umrah of Hudaibiyah. The second whose Ihram was put on from Johfa, was the Umrah of Qadha of Hudaibiyah. The third Umrah was that whose Ihram was taken up from Jarana, while he was on his return from the Battle of Hunain.

In another trustworthy traditional report it is mentioned that all three Umrahs occurred in the month of Zilqad. In another report it is said that the Holy Prophet (S) put on the Ihram in Yemenite cottons, one of which was from Eer and the other from Zafar and the Prophet was also buried in the same garments.

In another trustworthy traditional report it is mentioned from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) passed from Kaab bin Ajra and lice was dropping from his hair and he had tied up the Ihram. The Holy Prophet (S) asked him if the lice were troubling him? He replied: Yes. At that juncture, the following verse was revealed:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

"But whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing..."⁷

The Messenger of Allah (S) ordered him to shave his head and fast for three days and give alms to six poor persons to the extent two mudd and sacrifice a sheep.

Through good chains it is narrated from the same Imam that the Messenger of Allah (S) at the time of making circuits of the Kaaba the Holy Prophet (S) was astride his she-camel, Ghazba, and was driving her with a crooked stick and he used to kiss the Black Stone with the stick.

Birth of Muhammad bin Abi Bakr

Through good and correct chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Asma binte Umais had post natal discharge; that is Muhammad bin Abi Bakr was born in Baidha when the Prophet was going for the Farewell Hajj. When Asma wanted to put on Ihram from Zil Halifa, the Messenger of Allah (S) commanded her to put cotton at her genitals and tie a cloth over it to soak the bleeding, and then wear the Ihram for Hajj.

When they came to Mecca and performed the rituals, Muhammad bin Abi Bakr was eighteen days old. The Prophet told Asma to perform the ritual bath, complete the circuits and pray the Tawaf prayer. But as yet her post natal bleeding had not stopped.

Among the miracles of the Prophet during the Farewell Hajj, a miracle is mentioned in reliable books of traditional reports as follows that in Mecca, a newborn infant was brought to the Prophet on the day it was born. The Prophet asked the child: Who am I? The child miraculously replied: "You are the messenger of Allah." "You are right, may God bless you," said the Prophet. After that occasion, the child did not speak till he came of age. The effect of the Prophet's power was that he was named Mubarak Yamama.

Imam Ali (a.s.) reaches Mecca before his troops and meets the Prophet

Shaykh Mufeed and Shaykh Tabarsi have narrated from through Shia and Sunni channels that when the Messenger of Allah (S) decided to undertake the Hajj, he had it announced in all Islamic territories, as a result of which multitudes gathered to participate in the Hajj with the Messenger of Allah (S). The Prophet departed from Medina on the 26th of Zilqad. Since Amirul Momineen (a.s.) was in Yemen, he wrote to the Prophet that he would directly go from there to Mecca and join the pilgrimage. But he did not mention what type of Hajj he has intended.

Thus the Holy Prophet (S) had set out with the intention of Hajj of Qur'an, driving the camels of sacrifice and put on Ihram from Zil Halifah. He began to chant the slogan of Labbaik from a distance of one mile. People also followed his example and between Medina and Mecca the sound of Labbaik echoed and reached upto the place called Kara al-Yaqeen. Some people were astride camels or horses and some were on foot.

The pedestrians were finding it difficult to walk and they were extremely exhausted and worried. They complained about their discomfort to the Prophet and requested for beasts of burden. The Prophet told them that since no such facility was available, they must be determined and continue to walk. When they followed this advice, it became easy for them.

On the other hand, Amirul Momineen (a.s.) and his troops set out for Mecca carrying with them the robes they had collected from Najran tribute. When the Prophet neared Mecca, he was met by Imam Ali (a.s.) before his troop in order to meet the Messenger of Allah (S) leaving the troops under the command of his representative. So as soon as the Holy Prophet (S) reached Mecca, he was met by Imam Ali (a.s.) who greeted him and informed him about their activities in Yemen.

Also told him about the Jizya collected from the people of Najran. Ali (a.s.) said that he came ahead of his troops in order to meet the Prophet as soon as possible. The Messenger of Allah (S) was elated to meet him and he asked: "O Ali, what type of Hajj have you intended at the time of putting on the Ihram?" Imam Ali (a.s.) said: "Since I didn't know which Hajj was intended by the Prophet I made an intention of the same Hajj that was intended by the Prophet, and I have brought thirty-four camels."

The Prophet said: "Allahu Akbar, I have brought sixty-six and you brought thirty-four and you share my hajj, rituals and sacrifice. So continue to don the Ihram and do not become free from Ihram. Go to your troops and bring them here soon so that we may gather in Mecca by the will of the Almighty Allah. Imam Ali (a.s.) departed for his troops and he had not traveled a long distance when he met the troops. He saw that they were wearing the robes that were kept in their charge.

He was extremely angry at this and asked his representative to explain why they were given the garments before being presented to the Prophet. He said that they wanted to dress up in those robes and then put on the Ihram, after which they would return them. Ali (a.s.) took back the robes from them and packed them up. Due to this they developed malice for Ali (a.s.). Upon reaching Mecca they complained to the Holy Prophet (S) about Imam Ali (a.s.). The Messenger of Allah (S) had it announced among them that they must restrain themselves from complaining about Ali Ibn Abi Talib (a.s.) because he is very strict about the obedience of God, and he did not give any concession to anyone with regard to religion of Allah.

So they stopped complaining and understood the position of Ali (a.s.) in the view of the Prophet that he is angry at one who complains about Imam Ali (a.s.). Imitating the Prophet, Imam Ali (a.s.) continued to wear the Ihram. There were many among the Muslims who had not come with animals of sacrifice, so the Almighty Allah revealed the following verse:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

"And accomplish the pilgrimage and the visit for Allah."⁸

The Holy Prophet (S) said that Umrah has entered Hajj till Judgment Day and interlaced his fingers and said: If I knew it would be so, I would not have brought animals of sacrifice. Then he had it announced that those of you have not brought sacrificial animals should come out of Ihram. And he must change the

intention of his Ihram for Hajj into Ihram for Umrah. And one who has brought sacrificial animals should remain in his Ihram.

So people obeyed these instructions and some did not and there was much difference of opinion among the people in this regard. Some used to say that the hair of the Holy Prophet (S) is smeared in dust of worry so how can we wear stitched clothes? And how we can mingle with our women and apply fragrant oil to our bodies?

Some said: "Are you not ashamed that you are going from Mecca to Arafat while the water of Ghushl is dripping from your heads while the Holy Prophet (S) is in Ihram?" After hearing these disputes, the Prophet again counseled those who were opposing this matter. And he said: "If I had not brought sacrificial animals, I would have also removed the Ihram of Hajj and changed it to Umrah. Therefore those who have not brought sacrificial animals should come out of the Ihram."

After this advice, some obeyed the Prophet and some remained firm on their stance and one who remained firm on his stance was Umar bin Khattab. The Holy Prophet (S) summoned him and asked why he had not removed the Ihram. "Perhaps you have brought sacrificial animals?" He replied: "No."

The Prophet asked: "Then why have you not removed the Ihram when I commanded it?" He said: "O Prophet of Allah, as long as you are in Ihram, I will also not remove mine." The Prophet said: "You will not believe in Hajj Tamatto as long as you are alive."

And as the Prophet had predicted he remained a denier of Hajj Tamatto till during his Caliphate one day he went to the pulpit and stopped people from Hajj Tamatto. And he issued strict orders that no one must perform it. So Shia and Sunni scholars have widely narrated that Umar said: "Two Mutahs were allowed during the time of the Holy Prophet (S). I prohibit both. And I will punish severely one who performs them: one is the Mutah of women and one is the Mutah of Hajj."

The Messenger of Allah (S) completed the Hajj rituals and made Imam Ali (a.s.) share in his sacrifice and then packed up and departed for Medina. Amirul Momineen (a.s.) and all Muslims were traveling with the Holy Prophet (S). When he reached Ghadeer Khum, which at that time was not a usual halt for travelers, because there was neither potable water nor pasture.

But the Holy Prophet (S) halted there and all Muslims also stopped. The Holy Prophet (S) had halted there because verses of Qur'an were revealed on him with insistence that he must appoint Amirul Momineen (a.s.) for Caliphate after him and before this also revelation had come to the Prophet but not with the same insistence. The Prophet had delayed the matter lest there is dispute in community and some people deviate from religion.

The Almighty Allah knew that if they cross the junction of Ghadeer Khum, all the people will divert to their respective routes, and that is why He wanted all Muslims to gather at Ghadeer so that all may hear the Religious Text (*Nass*) on Ali (a.s.) and that the proof is completed in this regard and no excuse

remains for anyone to say that he has not heard:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

“O Apostle! Deliver what has been revealed to you from your Lord (about announcing the appointment of Ali Ibn Abi Talib (a.s.) as the Caliph).”⁹

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“And if you do it not, then you have not delivered His message, and Allah will protect you from the people.”¹⁰

This verse had emphasized propagation and warned the Prophet of delay and assured him that he would be protected from the mischief of the people. That is why the Prophet halted at a place which was not a normal halt and all Muslims also gathered around him. Summer was at its zenith and by the command of the Prophet, ground under a tree was swept and a pulpit was made of camel saddles. Announcement was made so that all may come together and hear what the Holy Prophet (S) was going to announce.

Most of the people, due to extreme heat had their covering sheets tied around their feet. When all had gathered, the Prophet mounted the pulpit of saddles and called for Amirul Momineen (a.s.) and made him stand to his right. After that he recited a sermon in which he praised and glorified the Almighty and dispensed eloquent advices and informed the people of his approaching end.

He said that he has been summoned by the Lord and very soon he would have to harken to the call. The time has come for him to be separated from the people and say farewell to this temporal world and move on to the perpetual abode.” Indeed, I leave among you two things such that if you remain attached to them you will never deviate after me: the Book of Allah and my progeny, my Ahlul Bayt (a.s.). The two of them will never separate till they join me at the Pool of Kauthar.”

Then he asked them loud and clear: Am I not having more authority on you? All replied: “By Allah, you are having more right on us than we have on ourselves.” The Holy Prophet (S) caught the shoulders of Imam Ali (a.s.) and lifted him so high that the whiteness of his armpits became apparent. And he said: “Of whomsoever I am the master and have right upon him, this Ali is also his master and is having more right upon him.

O Allah, love those who love Ali and be inimical to those who are inimical to Ali. Help one who helps Ali and abandon one who abandons Ali.” After announcing this, the Holy Prophet (S) descended from the

pulpit. The decline of the Noon was near and the heat was at its maximum. The Prophet performed two rakat prayer and the decline started. The Muezzin called the Azan and the Messenger of Allah (S) led the Noon prayer and returned to his tent.

Then he issued commands to pitch a tent for Amirul Momineen (a.s.) near the Prophet's tent. Imam Ali (a.s.) seated himself in it and the Messenger of Allah (S) ordered the Muslims to go in groups to him and congratulate him for Imamate and Caliphate. That they must salute him for his becoming the chief of believers saying: Peace be on you, O Amirul Momineen. After that the Messenger of Allah (S) ordered his wives and other Muslim women to go to Ali (a.s.) and congratulate him and salute him for the leadership of all Muslims.

All obeyed and the most remarkable was the congratulation of Umar bin Khattab, who announced in apparent delight: "Congratulation, O son of Abu Talib, today you have become my chief and of all the believers." Hassan bin Thabit came to the Holy Prophet (S) and sought his permission to recite an elegy in praise of Amirul Momineen (a.s.) containing the incident of Ghadeer, his appointment as Caliph and the supplications of the Prophet in his favor.

When he got the permission he recited the panegyric that has been recorded in Shia as well as Sunni sources. The Messenger of Allah (S) praised Hassan and said: "You will be supported by Ruhul Qudus as long as you continue to praise us." The Prophet wanted to indicate that he would not remain under the Wilayat of Amirul Momineen (a.s.) as was revealed after the passing away of the Messenger.

Sayyid Ibn Tawus and Shaykh Ahmad bin Abi Talib, Tabarsi etc., and tradition scholars of Shia and Sunni have from multiple channels, narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) conveyed all the laws of religion with the exception of the rituals of Hajj and the guardianship (Wilayat) of Ali Ibn Abi Talib (a.s.).

Jibraeel came down from the heavens and said: O Messenger, the Creator of the universe sends you His greetings and says that I never took up any of My prophets without having fulfilled the religion and proofs. Therefore, two important matters are yet to be conveyed to your followers: one is concerned with the rituals of Hajj and the other is the matter of Wilayat and Caliphate.

Because I have never kept My earth devoid of the divine proof and I will not let it to remain thus till Judgment Day. Therefore you are commanded to teach the people about the rituals of Hajj. So you may go for Hajj and each of those who are capable from Muslims should also accompany him. All those who are present here or who live around Medina in the desert, should be taught the Hajj rituals as you have taught them prayers, fasting and Zakat etc.

So the Holy Prophet (S) had it announced to the people that he was going for Hajj and he wanted to teach them the rituals of the Hajj. Then the Holy Prophet (S) set out and people accompanied him from Medina for Hajj. They carefully observed all the actions of the Prophet and followed suit, till he completed the Hajj rituals.

Residents of Medina and its surroundings, and the Arabs, totally numbering 70000 or more than the followers of Prophet Musa (a.s.) who numbered 70000 and Prophet Musa (a.s.) had taken their pledge of allegiance from Prophet Harun (a.s.). They had broken the pledge and worshipped the calf and followed the Samiri.

In the same way the Holy Prophet (S) took the pledge of allegiance from a group of people with regard to Ali (a.s.) who were equal in number of the followers of Prophet Musa (a.s.). They also broke the pledge and followed the calf and Samiri of this Ummah. And it was an example of the past deviated ones.

When the Holy Prophet (S) set out for Hajj, due to the multitudes, the sound of Labbaik echoed between Mecca and Medina. When the Holy Prophet (S) camped at Arafat, Jibraeel arrived and said: O Muhammad, the Lord of the universe greets you and says that your end is near and your tenure is about to terminate, so you must fulfill your covenant and take your bequest forward.

And whatever sciences and knowledge you possess, and the knowledge of the past prophets, leave all of it to your successor, who is My proof on the creatures. That is entrust all these things to Ali Ibn Abi Talib (a.s.). Make him a standard and a sign among the people through whom the people may find the path of guidance.

And renew his obedience and covenant on the people and whatever oath I have taken from them about Ali Ibn Abi Talib (a.s.) that he is my friend and rather the master of all believing men and women, I have sent from before; you must remind them of it and strengthen it, because I have never made any of My prophets die before completing the religion and perfecting My bounties, with the condition that they would love My friends and hate My enemies.

On this is the worship of My Oneness and it is only My religion. And the perfection of My bounties on My creatures is through the obedience of My Wali. It is so because I never leave the earth without a guide. Therefore I have today perfected for you your religion and completed My blessings upon you and I have chosen for you the religion of Islam with the Wilayat and love for Ali, who is My slave and the successor of My Prophet and the Caliph after him and My perfect blessings are on My creatures, whose obedience is the obedience of Muhammad and his obedience is My obedience.

So one who obeys Ali (a.s.) has obeyed Me and one who disobeys him has disobeyed me. I have made as a standard and a sign between Myself and My creatures; one who recognizes him is a believer and one who has denied him is a disbeliever. One who makes someone else as his partner in allegiance is a polytheist. One who comes to Me with belief in his Wilayat and Imamate, would enter Paradise and one who arrived with his enmity will go to Hell. Therefore, O Muhammad, make Ali (a.s.) as a standard in the people and take from them allegiance for him.

I have already taken the covenant from them when I asked: Am I not your Lord? You remind them of it. Indeed I will take you up from the world to My neighborhood. The Holy Prophet (S) became fearful from

his followers after hearing these instructions, lest the hypocrites and malicious ones of his community disperse and go back to their infidelity. Because the Prophet well knew how inimical they were to Imam Ali (a.s.) and how much hatred had filled their hearts.

So he asked Jibraeel (a.s.) to request the Almighty to keep him secure from the mischief of the hypocrites and the Holy Prophet (S) had been waiting for Jibraeel when he brought from the Almighty Allah the good news of this security. Therefore the Holy Prophet (S) delayed that announcement till Masjid Kheef. Again Jibraeel (a.s.) came down in Masjid Kheef and reiterated the call for announcing Ali Ibn Abi Talib (a.s.) as his successor.

But he did not mention the guarantee of security that the Messenger of Allah (S) had requested; so he again delayed the matter and they reached till Karaul Ghamim which is between Mecca and Medina. At that place Jibraeel came to him again without the verse of security. So the Holy Prophet (S) said: O Jibraeel, I am afraid of my people that they would falsify me and won't accept my statement about Ali (a.s.).

They set out for there and reached to Ghadeer Khum which is three miles before Johfa. Jibraeel (a.s.) came down at noon and brought an insistent command accompanied with guarantee of security and said: O Messenger of Allah (S), Allah, the Mighty and Sublime sends you His greetings. And O great Prophet, announce the command that has been conveyed to you with regard to Ali (a.s.). If you don't do that it would be as if you have not conveyed the message itself. And the Almighty Allah will secure you against the mischief of the people.

The first group of pilgrims had reached Johfa. Jibraeel told the Holy Prophet (S) to call back those who have gone ahead and wait for those who are behind. Till you don't appoint Ali as Caliph and convey to the people what the Almighty Allah has revealed about Ali. He was assured that the Almighty Allah would keep him safe from the machinations of the people.

When the Lord's promise arrived to keep him secure from the mischief of the people, it was announced that all should gather in the audience of the Holy Prophet (S) and those who had gone ahead were called back while the remaining were made to halt there. Jibraeel (a.s.) told him that the Almighty Allah desires him to turn to his right, where Masjid Ghadeer is located today.

There were some thorny trees in that vicinity. By the command of the Holy Prophet (S) the ground was swept below them and some camel saddles were gathered to make a pulpit so that he may address the people.

Sermon of the Prophet in Ghadeer Khum

Thus all gathered at that place; those who had gone ahead were recalled. The Prophet mounted that pulpit and praised and glorified the Almighty. He said:

All Praise is due to Allah Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end.

He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him.

He is Generous, Clement and Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him.

He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; there is no god but He, the Omnipotent, the Wise One. He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.

I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him or frustrated His designs.

He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred. I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits.

He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil. Never has there been any opponent opposing Him nor a peer assisting Him.

He is Independent; He neither begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry. He brings some nearer to Him while distancing others from Him. He withholds and He gives. The

domain belongs to Him and so is all the Praise.

In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist.

He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers.

I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His “oppression.” I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord.

I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship.

There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

O Messenger! Convey what has (just) been revealed to you (with regard to ‘Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall Protect you from (evil) people; surely Allah will not guide the unbelieving people. (Qur’an, 5:67).

O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Jibraeel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that: Ali Ibn Abu Talib is my Brother, Wasi, and successor over my nation and the Imam after me, the one whose status to me is like that of Harun to Musa except there will be no prophet after me, and he is your master next only to Allah and to His Messenger, and Allah has already revealed to me the same in one of the fixed verses of His Book saying,

“Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay Zakat even as they bow down” (Qur’an, 5:55),

and, Ali Ibn Abu Talib the one who keeps up prayers, who pays Zakat even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

I asked Jibraeel to plead to the Peace to excuse me from having to convey such a message to you, O people, due to my knowledge that the pious are few while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me “ears” and claimed that I am so because of being so much in his (Ali’s) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying:

“And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (uthun; i.e. he always listens to Ali). Say: One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allah shall have a painful punishment.” (Qur’an, 9:61).

Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:

O Messenger! Convey what has (just) been revealed to you (with regard to Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people. (Qur’an, 5:67)

O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity.

His decree shall be carried out. His (Ali’s) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him. O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger.

Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and

nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

O people! Prefer him (Ali) over all others! There is no knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is al-Imam al-Mubin (the evident Imam) whom Allah mentions in Surah Yasin:

“...and everything We have computed is in (the knowledge of) an evident Imam” (Qur’an, 36: 12).

O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it.

He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me.

I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake. O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has appointed him (as your leader).

O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

O people! By Allah! All past prophets and messengers conveyed the glad tidings of my advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early Jahiliyya, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.

O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances.

O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it.

Jibraeel himself has informed me of the same on behalf of Allah Almighty Who he said (in Jibraeel's words):

“Anyone who antagonizes Ali and refuses to accept his Wilayat shall incur My curse upon him and My wrath.” “...and let every soul consider what it has sent forth for the morrow, and be careful of (your duty to) Allah” (Qur’an, 59: 18), “And do not make your oaths a means of deceit between you lest a foot should slip after its stability” (Qur’an, 16:94),

“Allah is fully aware of all what you do” (Qur’an, 58: 13).

O people! He (Ali) is the side of Allah (*janb-Allah*) mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says,

“Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn.” (Qur’an, 39:56).

O people! Study the Qur'an and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali Ibn Abi Talib, my brother and wasi, and his appointment as your wali is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me.

O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kauthar).

They are the Trustees of Allah over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have I on behalf of Allah, the Exalted One and the Sublime, that there is no Amirul Momineen (Commander of the Faithful) save this brother of mine; no authority over a believer is permissible after me, except to him.

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Amirul Momineen was one pulpit step below where the Messenger of Allah had seated himself on his pulpit, while Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to

the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allah. The Prophet continued his sermon thus:

O people! This is Ali, my brother, Wasi, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Amirul Momineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says,

“My Word shall not be changed, nor am I in the least unjust to the servants” (Qur'an, 50.29),

and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right.

O Lord! You revealed a verse in honor of Ali, Your wali, in its explanation and to effect Your own appointment of him this very day did You say,

“This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion” (Qur'an, 5.3);

“And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers” (Qur'an, 3:85).

Lord! I implore You to testify that I have conveyed (Your Message).

O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be null and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever,

“...their torture shall not be decreased, nor shall they be given a respite” (Qur'an,2: 162).

O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter starting with

“Has there not come over man a long period of time when he was nothing (not even) mentioned?”

(Qur’an, 76: 1)

nor was this Chapter revealed except in his praise.

O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your wasi is the best of all wasis, and his offspring are the best of wasis.

O people! Each prophet’s progeny is from his own loins whereas mine is from the loins of Amir Momineen Ali.

O people! Iblis caused Adam to be dismissed from the garden through envy; so do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah’s creation. How then will be your case, and you being who you are, and among you are enemies of Allah?

Indeed, none hates Ali except a wretch, and none accepts Ali’s Wilayat except a pious person. None believes in him except a sincere believer, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allah:

“In the Name of Allah, the Beneficent, the Merciful. I swear by time that most surely man is in loss” *(Qur’an, 103: 1–2)*

except Ali, who believed and was pleased with the truth and with perseverance.

O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message).

O people!

“Fear Allah as He ought to be feared, and do not die except as Muslims” *(Qur’an, 3: 102).*

O people!

“...believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath” *(Qur’an, 4:47).*

By Allah! He did not imply anyone in this verse except a certain band of my companions whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so let each person deal with Ali according to what he finds in his heart of love or of hatred.

O people! The noor from Allah, the Exalted One and the Sublime, flows through me then through Ali Ibn Abu Talib then in the progeny that descends from him till al-Qaim al-Mahdi, who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime,

made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

O people! I warn you that I am the Messenger of Allah; messengers before me have already passed away; so should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.

O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

O people! There shall be Imams after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment.

O people! Allah and I are both clear of them.

O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable indeed is the resort of the arrogant ones. Indeed, these are the folks of the scroll; so let each one of you look into his scroll!

O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment.

And they shall make the Imamate after me a property, an usurpation; may Allah curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, and you shall not achieve any victory!

O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown.

O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mahdi (authority over it, and surely Allah's promise is true.

O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said,

“Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!” (Qur'an, 77: 16–19).

O people! Allah has ordered me to do and not to do, and I have ordered Ali to do and not to do, so he learned what should be done and what should not; therefore, you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing, so that you may acquire wisdom. Agree with him, and do not let your paths be different from his.

O people! I am the Straight Path of Allah whom He commanded you to follow, and after me it is Ali, then my offspring from his loins, the Imams of Guidance: they guide to the truth and act accordingly.

Then the Prophet recited the entire text of Surah Fatiha and commented by saying:

It is in my honor that this (Surah) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners.

Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness.

Indeed, their (Imams') friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying,

“You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction” (Qur’an, 58:22).

Indeed, their (Imams') friends are the believers whom Allah, the Exalted One, the Sublime, describes as:

“Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided.” (Qur’an, 6:82).

Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, “Peace be upon you! Enter it and reside in it forever!”

Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything.

Indeed, their enemies are the ones who shall be hurled into the fire.

Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh.

Indeed, their enemies are the ones thus described by Allah:

“Whenever a nation enters, it shall curse its sister...” (Qur’an, 7:38).

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus:

“Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire.” (Qur’an, 67:8–11).

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

O people! What a difference it is between the fire and the great reward!

O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah.

O people! I am the Warner (*Nazeer*) and Ali is the one who brings glad tidings (*Basheer*).

O people! I am the one who warns (*Munzir*) while Ali is the guide (*Hadi*).

O people! I am a Prophet (*Nabi*) and Ali is the successor (*Wasi*).

O people! I am a Messenger (*Rasul*) and Ali is the Imam and the *Wasi* after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins.

Indeed, the seal of the Imams from among us is al-Qaim al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it.

He is the one who shall seek redress for all friends of Allah.

He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean. He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah’s beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested.

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any noor except with him.

None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me, explain everything to you.

At the conclusion of my sermon, I shall call upon you to shake hands with me to swear your allegiance to

him and to recognize his authority, then to shake hands with him after you have shaken hands with me.

I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him:

“Surely those who swear (the oath of) allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.” (Qur’an, 48: 10).

O people! The pilgrimage (hajj) and the Umrah are among Allah’s rituals;

“So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both.” (Qur’an, 2: 158).

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished.

O people! No believer stands at the standing place [at Arafah] except that Allah forgives his past sins till then; so once his pilgrimage is over, he resumes his deeds.

O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.

O people! Perform your pilgrimage to the House by perfecting your religion and by delving into fiqh, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited).

O people! Uphold prayers and pay the Zakat as Allah, the Exalted One and the Sublime, commanded you; so if time lapses and you were short of doing so or you forgot, Ali is your wali and he will explain for you.

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.

Halal and Haram things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Amirul Momineen and to the wasis after him who are from me and from him, a standing Imamate whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges.

O people! I never refrained from informing you of everything permissible or prohibitive; so do remember

this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else.

I am now repeating what I have already said: Uphold the prayers and pay the Zakat and enjoin righteousness and forbid abomination.

The peak of enjoining righteousness is to resort to my speech and to convey it to whoever that did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with an infallible Imam.

O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book,

“And he made it a word to continue in his posterity so that they may return.” (Qur'an, 43:28)

while I have said: “You shall not stray as long as you uphold both of them (simultaneously).”

O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said,

“O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing” (Qur'an, 22: 1).

Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed, shall be rewarded for it, and whoever commits a sin, shall have no place in the Gardens.

O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Amirul Momineen and to whoever succeeds him of the Imams from me and from him, since I have just informed you that my offspring are from his loins.

You, therefore, should say in one voice: “We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali (Amirul Momineen, and to the Imams, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected.

We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali (Amirul Momineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: Hasan and Husain and to whoever is appointed (as such) by Allah

after them.

The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating therefrom. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us.”

O people! What are you going to say?! Allah knows every sound and the innermost of every soul;

“Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray.” (Qur’an, 17: 15).

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Amirul Momineen, and to Hasan and Husain and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word:

“Whoever reneges (from his oath), he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.” (Qur’an, 48: 10).

O people! Repeat what I have just told you to, and greet Ali with the title of authority of Amirul Momineen and say:

“We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course.” (Qur’an, 2:285),

and you should say:

“All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us.” (Qur’an, 7:43).

O people! The merits of Ali Ibn Abu Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Qur’an, are more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him.

O people! Whoever obeys Allah and His Messenger and Ali (and the Imams to whom I have already referred) shall attain a great success. O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity.

O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least.

O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds.

Companions pay Allegiance to Imam Ali (a.s.)

When the Holy Prophet (S) concluded the sermon, all companions called out aloud: We have heard and obeyed the command of Allah and the Messenger with our hearts, hands and all the organs of our body. All of them gathered around the Holy Prophet (S) and Amirul Momineen (a.s.) and they shook hands with them and paid allegiance to them.

The first of those who paid allegiance to the Holy Prophet (S) on the Wilayat of Amirul Momineen (a.s.) was Abu Bakr and after him was Umar and then Abu Ubaidah Jarrah and then Abu Salim, the slave of Huzaifa and then Saeed bin Aas. They had together signed an agreement against Ali (a.s.) and it is possible that Uthman also may have been included among them. After that all Muhajireen and Ansar and the rest of the people paid allegiance according to their status. The whole day passed in that allegiance and the time of Maghrib arrived.

The Holy Prophet (S) performed the Maghrib and Isha prayer combined and then the allegiance resumed. This continued for three days, till all the people had paid allegiance. When each group used to pledge allegiance, the Holy Prophet (S) used to say: I praise Allah Who accorded us excellence over all the world. Due to this, he made it ritual of putting one hand over the other in allegiance. So much so, that those who had no right to Caliphate or those who usurped the Caliphate also used to accept allegiance in this manner.

It is mentioned in *Irshadul Quloob* that an Ansari came to Huzaifa bin Yaman at the time of his death in Madayan and asked him about the usurpers of Caliphate and those who turned away from this Ummah. Huzaifa after talking about this and that said: When the Messenger of Allah (S) was commanded by the Almighty Allah to perform the Hajj, he had it announced in areas surrounding Medina etc. to call the people for Hajj. When people gathered from all sides, the Holy Prophet (S) set out with them to perform the Hajj and taught them the rituals connected to Hajj pilgrimage. When he completed the rituals of Hajj, Jibraeel came down to him and brought the first verses of Surah Ankabut and said: O Messenger of Allah (S) read:

الم ﴿١﴾ أَحْسِبَ النَّاسُ أَنْ يَتْرُكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا
الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ أَمْ حَسِبَ
الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ

“Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried?”

And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape Us? Evil is it that they judge!”¹¹

The Messenger of Allah (S) asked: O Jibraeel, what mischief is it? He replied: O Messenger of Allah (S), the Almighty Allah sends you His greetings and says: I did not send any prophet, but that I ordered him at the time of his death that he appoint as his successor among his followers one who is worthy to be his successor; who will continue his practices in the community.

So those who obey the Prophet in what he commands them, only they are truthful as mentioned in this verse. And those who disobey his command are liars. O Messenger of Allah (S), indeed the time is near when you have to go back to your Lord and to Paradise the Almighty Allah orders you to appoint Ali Ibn Abi Talib (a.s.) after you in your Ummah and make bequest to him for Islamic law, he is your Caliph. He is your successor in your subjects and Ummah whether they obey him or not, as they will indeed do. This is the trial that this Ummah would be subjected to.

The Messenger of Allah (S) transfers Divine knowledge to Ali (a.s.)

And the Almighty Allah orders you to teach Ali everything that the Almighty Allah has taught you and asks to observe all that Allah has charged you with. Entrust all the things that have been entrusted to you as he is the trustworthy one of the believers. Allah, says O Muhammad, I have chosen you among My servants for My message and I have chosen Ali to be your successor. After getting this message, the Holy Prophet (S) summoned Amirul Momineen (a.s.) and remained with him in private for a day and a night and taught him all the sciences and wisdom that the Almighty Allah had entrusted to him, and mentioned to him whatever revelation Jibraeel had brought.

It was the turn of Ayesha. So she said: “Your confidential meetings with Ali (a.s.) are becoming longer by the day.” The Holy Prophet (S) turned away from her and did not say anything. Ayesha said: “Why do you turn away from me without any reply? Perhaps there is some good in it for me.” The Messenger of Allah (S) said: “You are right, there is goodness for one whom the Almighty Allah gives good fortune and gives the good sense to accept it and bring faith in it. And I have been ordered to call all the people to him. When I will be there to implement it.

At that time, O Ayesha you will also know it. Ayesha asked: Why don't you say it now, so that I can be the first to act on it as there is goodness in it for me? The Messenger of Allah (S) replied: I am telling upon the condition that you keep it secret till I don't make a public announcement. So if you don't reveal, it the Almighty Allah will keep you safe from the harms of the world and the Hereafter. And you will have excellence in precedence of faith in Allah and the Prophet. And if you waste this opportunity, and do not follow my instructions, you will become a heretic and all your good deeds will be destroyed.

The Almighty Allah and the Prophet will become aloof from you and you will also be of those who suffer loss. And your actions will cause no harm to Allah and His Messenger. She swore that she will keep the matter confidential and bring faith in it. The Messenger of Allah (S) told her: The Almighty Allah has informed me that my end is approaching and I have been ordered that I should appoint Ali (a.s.) as a standard and sign among the people and to make him an Imam and leader of the people, and appoint him as my Caliph as the past prophets had appointed their own successors.

And I am obedient to the command of my Lord and I fulfill His orders, so you, O Ayesha, should keep this matter confidential, till the Almighty Allah does not allow me to announce it in public. Ayesha agreed to all conditions.

Abu Bakr and Umar learn the Secret

Ayesha agreed to all conditions and the Almighty Allah informed the Messenger of Allah (S) about the conspiracy hatched by Ayesha, Hafasa and their fathers. Thus Ayesha immediately informed Hafasa about it and the two of them mentioned it to their respective fathers. After that Abu Bakr and Umar joined together and leaked the information to the freed slaves of Mecca and the hypocrites.

Some of them said to others: Muhammad is walking in the footsteps of Caesar and Kisra so that rulership may forever remain in his family. By Allah, you will not gain anything from life if Caliphate goes to Ali (a.s.). Indeed, Muhammad also feigns indiscriminate behavior but Ali would behave according to your behavior. So think upon it and decide from beforehand what your course of action will be in such eventuality.

Thus they discussed various options and plans till it was agreed upon that the She-camel of the Prophet should be disturbed in such a way on the steep incline that it throws down the prophet and he dies. The same conspiracy had been hatched and executed during the Battle of Tabuk, but the Almighty Allah saved His Prophet from their mischief. After that hypocrites used to hatch various conspiracies to eliminate the Messenger of Allah (S) but none were successful.

Thus on return journey from Farewell Hajj, the hypocrites of Quraish from his enemies and those who had accepted Islam under duress and the hypocrites of Ansar, and those people of Medina who had planned becoming heretics once again, they all came together and reached consensus and swore that they would instigate the Prophet's she-camel from the cliff.

They were fourteen person and the Holy Prophet (S) wanted to upon his return to Medina, appoint Amirul Momineen (a.s.) as the Imam. That is why the Holy Prophet (S) traveled continuously for two days and nights. On the third day, Jibraeel came with the last verses of Surah Hijr:

فَوَرِّكَ لَنَسَأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَاصْدَعْ بِمَا تُؤْمَرُ

وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

“So, by your Lord, We would most certainly question them all, As to what they did. Therefore declare openly what you are bidden and turn aside from the polytheists. Surely We will suffice you against the scoffers,”¹²

So the Messenger of Allah (S) set out immediately in order to reach Medina as soon as possible and make Ali (a.s.) as his Caliph. On the 4th night Jibraeel came to him in the last hours of the night and brought the following verses:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ﴿٩٤﴾ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ﴿٩٥﴾
وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ﴿٩٤﴾ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.”¹³

Huzaifa said: Unbelieving ones implies those who had planned to assassinate the Prophet. So the Messenger of Allah (S) said: O Jibraeel, see how fast I am going to Medina, so that I may reach there and make the authority of Ali (a.s.) applicable to all. Jibraeel said: The Almighty Allah commands you to announce the Wilayat of Ali (a.s.) and then set out from here. The Holy Prophet (S) said: I will do this only.

Then the Prophet ordered and people set out from there. They reached Ghadeer Khum and halted there. The Messenger of Allah (S) prayed with the people and when he ordered, they came to him and the Prophet summoned Amirul Momineen (a.s.) and taking his left hand and raised it and loudly announced his Wilayat, making his obedience obligatory on all. He ordered them not to turn away from Ali (a.s.) after the Prophet has passed away.

He also stated that whatever he was saying was by the command of Allah, and he said: “Am I not having more authority on the lives of the believers, than they have over themselves?” People cried: “Yes, you indeed have such authority.” The Messenger of Allah (S) said: “Of whomsoever I am the master, this Ali is also his master. O Allah, love those who love Ali and be inimical to one who is inimical to Ali and help those who help Ali and degrade one who degrades Ali.

Then he commanded the people to pay allegiance to Imam Ali (a.s.). So all paid allegiance and no one objected. Abu Bakr and Umar had gone ahead to Johfa before the allegiance. The Messenger of Allah (S) called them back and told them in a sharp tone: O son of Abu Qahafa and O Umar, pay allegiance to

Ali as he is after me the Wali Amr and Imam.

They asked: Is this order from himself or from Allah? So they paid allegiance and they all set out from there. They continued to travel during the day and the night till they reached the mountain pass of Harshi. Abu Bakr and Umar had already reached there carrying tin cans filled with pebbles. Huzaifa says that when the Messenger of Allah (S) neared the mountain pass, he summoned me and Ammar Yasir, and ordered Ammar to catch hold of the head of the she-camel and continue to pull it and he told me remain behind the beast.

In this way we reached to the top of the mountain pass and Abu Bakr and Umar were following us. They threw the cans between the legs of the Prophet's camel as a result of which it was terrified, and was about to bolt throwing down the Prophet. His Eminence, called out to the she-camel: Be quiet, nothing will happen to you. At that time the Almighty Allah made her speak up and she said in eloquent Arabic: "O Messenger of Allah (S), by Allah, I will not move my legs as long as you are on my back."

The two came near the she-camel to topple her, but I and Ammar drew out our swords and ran to them and they fled from there in the dark night failing in their plot to assassinate the Prophet. Huzaifa says: I asked, "O Messenger of Allah (S), who were these people who acted in this manner against you?" The Messenger of Allah (S) replied: "O Huzaifa, they are hypocrites in the world and the hereafter." I said: "Why don't you send someone to behead them?"

He replied: "The Almighty Allah has commanded me not to fight them lest people blame me for eliminating my own followers after having invited to Islam and after fighting the enemies and then killed them after gaining victory over the enemies. O Huzaifa, leave them, the Almighty Allah would punish them on Judgment Day. He has given a little respite in this world. After that He will throw them into a dreadful chastisement."

The Prophet identifies the hypocrites for Huzaifa

I asked the Messenger of Allah (S) whether these hypocrites were from the Muhajireen or Ansar. The Holy Prophet (S) mentioned each of them by name and also informed me of a group regarding whom I didn't want it to be included, so I kept quiet. The Prophet said: O Huzaifa, perhaps you have doubts about some of them, just look up.

So I looked up and saw all of them standing on the cliff. Suddenly there was a flash of lightning, which illuminated our surroundings for such a long time that I thought that the Sun was up. In that light, I recognized each person of that group and found each of those whom the Prophet had named, who were fourteen in all, nine from Quraish and five from other people.

The reporter of this narration, Ansari said: O Huzaifa, may Allah have mercy on you, please mention their names to me. Huzaifa said: By Allah, they were: Abu Bakr, Umar, Uthman, Talha, Abdur Rahman

bin Auf, Saad bin Abi Waqqas, Abu Ubaidah bin Jarrah, Muawiyah bin Abi Sufyan and Amr bin Aas, from Quraish; and another five were: Abu Musa Ashari, Mughairah bin Shoba Aus bin Hadsan, Abu Huraira and Abu Talha Ansari.

Huzaifa says that when we came down from the cliff it was already dawn. The Holy Prophet (S) came down from his she-camel and after performing ablutions, began to wait for his companions. I saw those hypocrites descending from the cliff and mingling with the people also joined the Prophet in prayers. When the Holy Prophet (S) concluded the Morning Prayer, he saw Abu Bakr, Umar and Abu Ubaidah Jarrah in a huddle. The Prophet ordered that announcement be made prohibiting the assembly of three or more persons.

Salim reveals his enmity to Ali (a.s.)

After that Prophet Muhammad (S) departed from there and when he reached the next station, Salim, the slave of Huzaifa saw Abu Bakr, Umar and Abu Ubaidah in a huddle. He asked them if the Prophet of Allah had not prohibited assembly of three or more persons talk secretly. By Allah, if you don't confide me with the secret you were discussing, I will complain to the Holy Prophet (S) about you.

Abu Bakr said: O Salim, I place you under oath, that if we tell you this secret you may also join us in this matter, for which we have gathered and you can also become our associate. If you like you can guard our secret and do not expose it to Muhammad. Salim agreed and promised them that he would do that, because more than his loyalty to Abu Bakr and company, he was extremely inimical to Imam Ali (a.s.).

They also knew this point and that is why they confided in him that they had come together to take an oath that they would not accept whatever the Prophet has announced about the Wilayat of Ali (a.s.), and that they would not obey the Prophet's orders. Salim said: I am the first to take this oath and I agree to this and will not oppose you. By Allah, I don't hate any clan more than Bani Hashim and I don't have as much malice against anyone of Bani Hashim as I have against Ali.

So you may proceed with your plans; I will support you. All of them took an oath and made promises to each other and dispersed from there. When the Prophet ordered the people to march on from there, these persons came to him. He asked them: What secret matter did you discuss among yourself even though I had prohibited you to talk secretly?

They said: We did not meet anyone today, except that we are meeting you. The Messenger of Allah (S) looked at them in astonishment: Are you more knowing of the Almighty Allah? Who is more unjust than one who knowingly conceals testimony? The Almighty Allah is not ignorant of all that you do. After that he set out from there and reached Medina. The hypocrites gathered and wrote down a document of covenant and mentioned whatever they had proposed to do.

The first point mentioned in that document was to break the oath of allegiance they had given to Amirul

Momineen (a.s.). And that only Abu Bakr, Abu Ubaidah and Salim were concerned with this and no one else had any relation to it. Thirty-four persons from hypocrites joined this conspiracy, fourteen of whom were those who had been present on the cliff.

Then the written document was handed over to Abu Ubaidah Jarrah and he was told to keep it in a secure place. Now that Ansari asked Huzaifa: The hypocrites, namely Abu Bakr, Umar and Abu Ubaidah bin Jarrah agreed to join because they were from Quraish, but why did they admit Salim? He was neither from the Quraish nor from the Muhajireen or Ansar.

He was a freed slave of an Ansari lady. Huzaifa said: Due to the jealousy of hypocrites, they wished that Ali should not get the Caliphate. They were inimical to Ali (a.s.) because the Imam has slain their infidel relatives on the path of religion and his slashing sword had hurt their beings, so they wanted to take revenge from him. Since they considered Salim also in support of this, they admitted him.

Ansari asked Huzaifa to relate to him the matter of the written document executed by the hypocrites. Huzaifa said that it was reported to him by Asma binte Umais as she was the wife of Abu Bakr at that time. She says that the rebellious group met at Abu Bakr's place and Asma heard them. She got to their conspiracy till they reached consensus and ordered Saeed bin Aas Amawi to put it all in writing and he followed their instructions. The text was as follows:

Text of the Document

In the name of Allah, the Beneficent, the Merciful. The nobles of Muhajireen and Ansar, whom the Almighty Allah had praised in His Book through His Messenger have reached consensus after much consideration that this document is prepared with much love and regard of Muslims so that the generations that come in the future may follow this document.

The Lord of the worlds, sent Prophet Muhammad (S) with His mercy and chose him for His message and sent him to all humanity. So the Holy Prophet (S) conveyed the message and propagated the laws sent by Allah. He also made it obligatory on us to remain steadfast on all those matters. So much so that he completed our religion, obligated the duties and fixed the practices.

Then the Almighty Allah raised the status of the Prophet and then summoned him to the heavens. This was without the Prophet having appointed anyone as his Caliph, leaving the choice to the people so that they may appoint one they trust. Indeed it is obligatory on Muslims to follow the Holy Prophet (S) as he deserves to be followed. Thus the Almighty Allah has said in the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

“Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day.”¹⁴

Indeed the Messenger of Allah (S) did not appoint anyone as his Caliph so that this successorship should not remain in one family; it should not become a dynastic rule whereas the other Muslims are deprived of it. And that the affluent ones may rotate it among themselves. So that any claimant of Caliphate may not be able to say that this post will remain in his descendants till Judgment Day.

After the death of one Caliph, it is obligatory on Muslims that their elders must come together and discuss this matter and appoint as Caliph one they find eligible. After that if anyone claims that the Holy Prophet (S) has appointed him as the Caliph and had issued text in support of his Caliphate, his claim is invalid and his statement is false as known by the companions of the Prophet.

In this way he has opposed the ranks of Muslims and if anyone claims that the successorship of the Prophet is inherited, it is an absurd statement because the Holy Prophet (S) has said: We the group of prophets, do not leave any inheritance. Whatever we leave is Sadaqah. If anyone claims that Caliphate is restricted to only one man and no one is eligible for it, because Caliphate is the successorship of the Prophet; hence such a one is a liar, because the Holy Prophet (S) has said: My companions are like stars, you will gain salvation if you follow any of them.

If anyone claims that he is deserving for Caliphate and Imamate due to his relationship to the Prophet and it is for him and after him his sons as one son inherits his father in every age, and no one else can get that inheritance. This will continue till the earth and whatever is in it reaches to the Almighty Allah as inheritance and is destroyed. Therefore caliphate is not for one who makes such statement and neither is it there for his sons even if he is closely related to the Holy Prophet (S). Because the Lord of the Worlds says that all are obliged to obey His commands.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty).”¹⁵

And the Messenger of Allah (S) has said that the refuge of Muslims is one who gives refuge to the lowest of the Muslims and all of them are like a hand for one who is not from them and they remain united against their common enemy. Such a person brings faith in Allah and His Book and accepts the practice of the Prophet, such a person is on the Straight Path is inclined to the truth and he has chosen the right path.

And one who detests the character of Muslims and their appointment of Caliph has opposed the truth and the Book of Allah and has gone out of the Muslim community. Therefore he must be eliminated. Because eliminating would be in the interest of the community. Indeed the Messenger of Allah (S) has said: Kill the one who divides my community when they have united. And kill the one who separates from the opinion of the Ummah, whoever he may be. Indeed congregation is a blessing and living in disunity brings divine chastisement.

My Ummah can never have consensus on deviation and wrong path. Indeed, all the people of the Ummah are like a single hand because no one separates from the Muslim community except one who becomes aloof to them and who harbors malice to them and helps their enemy against them. The Almighty Allah and the Prophet have legalized the elimination of such a person.

This document was written by Saeed bin Aas in the month of Mohurrum in the tenth year of Hijra with the consensus of a group of people, whose names are mentioned at the end of the document. And praise be to Allah, the Lord of the Worlds, and may Allah bless our Chief, Muhammad and his family.

The Document is buried in Kaaba

After that the document was entrusted to Abu Ubaidah to bury it in Kaaba, and it remained there till the Caliphate of Umar Ibn Khattab. He dug it out and when Umar was killed and Amirul Momineen (a.s.) came on his bier, he said: I hope to meet the Almighty Allah with the document of this person who is sleeping the sleep of death, and whose head and face is covered with a sheet.

Thus after writing this document, they left the house of Abu Bakr. The Messenger of Allah (S) concluded the Morning Prayer and was reciting the post-prayer supplications till the sun arose. The Prophet glanced at Abu Ubaidah and said by way of ridicule: Who can be like you! Now you are the trustee of the community. Then he recited the following verse:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا
قَلِيلًا ۗ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

“Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.”¹⁶

Then the Messenger of Allah (S) said: The example of this group is like those who seek Allah’s forgiveness, while the Almighty Allah is with them when they spend their time in things that Allah does not like. And Allah has encompassed their deeds and He knows well. Then His Eminence, said: In this Ummah also there are some who have written a scroll like the people of the period of Ignorance and

they have placed the scroll in the Kaaba. And Allah, gives them respite so that He may test them and those who are to come after them and that He may separate the evil from good.

If it had not been so, the Almighty Allah would not have told me not to oppose them due to some exigencies. Otherwise I would have killed all of them. Huzaifa said: By Allah, we saw those hypocrites trembling when the Holy Prophet (S) was talking about them. They were so much affected that their dishonesty became clear to all. And all understood that His Eminence, was speaking about them; examples were given about them and verses of Qur'an were recited in their condemnation.

Ayesha reveals the Secret

Then Huzaifa said that when the Messenger of Allah (S) returned from this journey and stayed in the quarters of Umm Salma for a month and did not visit any of his wife as was his usual practice. Ayesha and Hafasa complained to their fathers about this. They said: We know why the Prophet is acting in this way. Both of you go to him and speak in a nice manner with him. Keep him happy. Since he is extremely modest, he might reveal what he intends. Make him devoted to you. Ayesha came alone to the Holy Prophet (S).

The Prophet was in the quarters of Umm Salma. Amirul Momineen (a.s.) was also with him. The Messenger of Allah (S) asked: O Humaira what is the purpose of your visit? "I am highly disconcerted with the fact that you did not come to my house this time," said Ayesha, "I seek the refuge of Allah from your displeasure." The Messenger of Allah (S) said: "If you had been true in your claim you would not have revealed the secret that I entrusted to you, even though I had insisted you not to. But you have certainly destroyed yourself and also destroyed a group of persons."

The Holy Prophet (S) authorizes Ali (a.s.) to divorce any of wives

The Prophet then called for the maidservant of Umm Salma and told her to summon all his wives. When all gathered in the house of Umm Salma, the Prophet said: "Listen carefully to what I have to say." Then he pointed to Imam Ali (a.s.) and said: "This is my brother, my successor and inheritor and the caretaker of all religious and secular affairs of the community after me. Therefore you must obey what he commands and in no case must you disobey him or you shall be destroyed."

Then he said to His Eminence, Ali (a.s.): "I commend you to take care of these women as long as they remain obedient to you and continue to pay for their maintenance. And continue to order them your obedience. And keep them away from doubtful acts. If they disobey you, you may free them from my wifehood and you may divorce them." Amirul Momineen (a.s.) said: "O Messenger of Allah (S), they are women, they are lazy and weak in opinion."

The Holy Prophet (S) said: "Be kind to them as much as possible, and if in spite of that they do not obey, you must divorce them in the manner approved by the Almighty Allah. All the wives fell silent on hearing

this discourse. But Ayesha said: “O Messenger of Allah (S), we can never go against your commands.” The Prophet said: “It is not so. You have disobeyed me in the worst type of disobedience.

By Allah, you will oppose what I have just told you and you will disobey Ali after I have passed away. And you will openly go out of the house, where I have restricted you. You will be surrounded by thousands of people and you will rebel against Ali (a.s.) and become a sinner to your Lord. And on the way you travel, the dogs of Hawwab will bark on you; and this would indeed come to pass.” Then he sent away all the wives to their respective quarters.

After that the Holy Prophet (S) summoned the group of hypocrites who had written the document and who has been present on the cliff, along with the freed slaves of Mecca and the other hypocrites who had followed them. They were four thousand in number and appointing Usamah bin Zaid as their commander, they were ordered to march to Shaam. They said: We have just returned with you from a journey and we again have to prepare for another journey. So allow us to stay in Medina for some days so that they may arrange for the rations of the journey. The Holy Prophet (S) allowed them and gave them whatever they required.

The Prophet orders Usamah’s army to march at the earliest

And ordered Usamah bin Zaid that he must take them out of Medina and camp at a place one Farsakh from the city limits. Usamah camped at the place the Prophet had mentioned and he began to wait so that hypocrites and other people may complete their chores and join him. The aim of sending that group under the command of Usamah bin Zaid was that they should all be out of Medina and that no hypocrite should remain in Medina.

And the Messenger of Allah (S) made elaborate arrangements for their journey and continued to encourage them. Suddenly the Holy Prophet (S) fell ill and later passed from the world. When the hypocrites saw the Prophet’s illness, they began to delay the departure of Usamah’s army. When the Prophet came to know about the delaying tactics, he ordered Qays bin Saad bin Ubadah, who used to mobilize soldiers for the Prophet’s army, and Khabbab bin Munzir and sent him with a group of Ansar to convey the hypocrites forcibly to join Usamah.

So Qays and Khabbab forced them out of Medina and took them to Usamah’s cantonment. They told Usamah not to delay his departure anymore and march forward immediately so that we can inform the Prophet that you are on your way. Usamah marched forward immediately and Qays and Habbab came to the Prophet and reported the departure of Usamah’s forces. But the Messenger of Allah (S) said that they will not go and this is what happened.

After the return of Qays and Khabbab, Abu Bakr, Umar and Abu Ubaidah and a group of their companions asked Usamah: Where are you going? Do you want to empty the whole of Medina? Whereas it is necessary for us to remain in Medina at this juncture.” Usamah and his companions

asked: “What is the real motive of this statement of yours?” They said: “The Prophet’s death is near. If we leave Medina at this point, such events will occur that cannot be rectified.”

The Trio leaves Usamah’s Army

They continued: So we shall remain in Medina and see how the Prophet fares and only after that can we march in the army.” Saying this, they came out of the army and headed for Medina. Usamah and his companions camped at that place and sent a man to inquire about the health of the Prophet. The messenger came to Ayesha secretly and asked about the Prophet’s condition.

She told him to inform Abu Bakr and Umar and those who are with them not to move from their place as the Prophet is in a very serious condition. I will continue to send reports of his health.” Thus the Prophet’s condition deteriorated. Ayesha sent Suhaib to Abu Bakr that the Prophet was so serious that no hope remained of his survival, therefore he must come immediately with Umar and Abu Ubaidah and whoever he considered necessary and to reach Medina at the earliest, and enter the city secretly after dark.

The Prophet informs that a great mischief has entered Medina at night

When they received this information, they caught the hand of Suhaib and came to Usamah and told him about the severity of the Prophet’s illness said: “How is it possible for us to leave the Prophet in this condition?” and they asked for Usamah’s permission. Usamah allowed them but asked them to go secretly. If the Prophet is in health they must return to the army and if he passes away they must inform Usamah about it so that he may also come with the people.

Abu Bakr, Umar and Abu Ubaidah Jarrah entered Medina at night. The Prophet’s illness had intensified. When there was some respite, His Eminence, said: “Tonight a great mischief has entered our town.” He was asked what that was and He replied: “A group of those whom I sent in the army of Usamah have returned in disobedience of my orders. You should know that I seek immunity from them from the Almighty Allah.”

Then he continued to emphasize that Usamah’s army must be sent forward immediately and those people should be sent in his army. “May Allah curse the one who does not join the army of Usamah.” He repeated this statement again and again and when Bilal, the Muezzin of the Prophet, recited the Zuhr Azan, His Eminence, used to lead the prayers even with difficulty. If he did not have enough strength, he used to instruct Ali Ibn Abi Talib (a.s.) to pray with the people. Amirul Momineen (a.s.) and Fazl bin Abbas never left the side of the Prophet in that condition.

On the night the hypocrites entered Medina, Bilal recited the Azan and came to the house of the Prophet

in order to inform him that Prayer time has arrived. Since the illness of the Prophet had intensified, Bilal was not allowed to meet the Prophet and the Prophet was not informed of Bilal's arrival. On one hand Ayesha sent Suhaib to her father, Abu Bakr and told him that the Prophet's illness has intensified, so he cannot go for prayers, Ali (a.s.) is taking care of the Prophet; so you go and pray with the people as it is a good opportunity and this prayer will be very useful for you later on.

People gathered in the Masjid and waited for the Prophet or Ali (a.s.) to come and pray with them. Suddenly Abu Bakr entered and said: The illness of the Prophet is severe and he has ordered me to pray with you. One of the companions of the Prophet asked: "When did you receive this order, you were in the Usamah's army? By Allah, I don't think the Prophet has sent anyone to us to ask you to lead the prayers." Bilal said: "Wait a bit, let me ask the Prophet." And he rushed to the Prophet's house and knocked loudly.

The Messenger of Allah (S) heard him knocking and asked: "See why there is such a loud knocking at the door?" Fazl bin Abbas came out, opened the door and saw Bilal. He asked, "Why are you knocking the door so hard?" Bilal said: "Abu Bakr has come to the mosque and is standing at the place of the Prophet. He is saying that the Prophet has ordered him to lead the prayers. Fazl was surprised. He said: "Perhaps, Abu Bakr is not with Usamah's army.

By Allah, it is the same great mischief, about which the Prophet stated that the great mischief has entered Medina last night." Thus Fazl brought Bilal to the Prophet. Bilal narrated all the events connected with Abu Bakr to the Prophet. His Eminence, said: "Help me to get up and take me to the mosque. By the One in whose hand is my life, a great tragedy has struck Islam." Then he came out wearing a turban and leaning on the shoulders of Amirul Momineen (a.s.) and Fazl bin Abbas.

He was dragging his feet and in this manner he entered the mosque. Abu Bakr was standing at the place of the Prophet and was surrounded by Umar, Abu Ubaidah, Salim and Suhaib and some who had entered Medina with them. Most people had not followed them and were waiting for the Bilal's information. They saw that in spite of the illness and weakness, the Prophet was entering the mosque. They considered it a serious matter.

The Holy Prophet (S) came near the Mihrab and pulled back Abu Bakr from there. Abu Bakr and companions loyal to him went to the rear and mingled with the people and the rest performed the prayers under the lead of the Messenger of Allah (S). His Eminence, recited the prayer in the sitting position and the sound of his Takbir could not be heard by the people and Bilal used to convey it to them till the prayers came to an end. The Messenger of Allah (S) turned back but could not see Abu Bakr. So he said:

"O people, are you not astonished at the son of Abu Qahafa and his associates? I had sent them with Usamah's army and had ordered them to go where I have said. They disobeyed my commands and they have come back to Medina to create mischief. The Almighty Allah has cast them into a trial." Then the

Messenger of Allah (S) asked them to make him sit on the pulpit. People held him and assisted him to mount the pulpit. His Eminence, sat on the first step and after praise and glorification of the Almighty Allah said: “O people, indeed I have received that from Allah, which you must follow.

Doubtlessly I have left you on the illuminated straight path and have made it so clear that its nights are like the days. Therefore do not fall into dispute after me like Bani Israel did. O people, I have not made anything lawful for you except that which is made lawful by Qur’an and I have not made anything unlawful, except that which is made unlawful by Qur’an. Indeed, I leave among you two heavy things, as long as you remain attached to them you will not go astray.

The two are the Book of Allah and my progeny, my Ahlul Bayt (a.s.). They are my successors among you and the two will not separate from each other till they reach me at the cistern of Kauthar. Where I shall demand from you how you regarded them. Verily, on that day some people will be driven away from my fountain, like when watering the camels you drive away the strange ones.

Some of them will say, “I am such a one, and such a one,” I will answer, I know you, but after my departure from the world you become reprobates and left the religion, therefore distance from the mercy of God nearness to His wrath be there for you.”

The Prophet then descended from the pulpit and returned to his holy house, and till he passed away, Abu Bakr remained concealed in Medina. The Ansar did what they did in opposing the right of the family of Muhammad, to which the Most High had ordained them, and his was the reason that other wretches took the Caliphate violently.

After doing this to one Caliph of God, then the other Caliph, which was the book of God they mutilated and changed and made it into what they pleased. Huzaifa said to the reporter of this narration: O Ansari, there is more in my discourse for one whom Allah wants to guide. Ansari said: Tell the names of those others who were partners in that conspiracy and who had signed the document of rebellion.

Huzaifa said: They were: Abu Sufyan, Akrama bin Abi Jahl. Safwan bin Umayyah bin Khalaf, Saeed bin Aas, Khalid bin Walid, Ayyash bin Abi Rabia, Bashir bin Saeed, Sahal bin Umar, Hakim bin Kharam, Suhaib bin Sinan, Abu Awar Aslami, Mutee bin Aswad Badri and some other people whose names and number I have forgotten.

The Ansari youth again asked Huzaifa: “What was the position of this group such that all companions turned away from religion?” Huzaifa said: “They were the chiefs of their tribes and their elders, and each of them had many followers. The love of Abu Bakr had deep roots in their hearts just as in the hearts of Bani Israel were devoted to the calf and Samiri as the Almighty Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۗ قَالُوا

سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

“And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief.”¹⁷

After that the lucky youth said: I swear by the Lord of the world, I will be inimical to them forever and I announce immunity from them and their deeds. I will always remain in the service of Amirul Momineen (a.s.) so that I get martyrdom as soon as possible, If Allah wills. Then he took leave of Huzaifa and met Ali (a.s.) when the Imam was leaving Medina for Iraq.

He went to Basra with the Holy Imam (a.s.) and was the first to be martyred in that battle. He was the same youth whom His Eminence (a.s.) had handed Qur'an and sent him to the opponents and those people martyred him as will be mentioned in the events of the Battle of Jamal.

Events of the 10th year of Hijri

It is mentioned in some books in the events of the 10th year Hijri that when Bazan, the governor of Yemen died, his place was taken by his son, Shahr bin Bazan and Amir son of Shahr bin Thawr and Maaz bin Jabal was sent to Yemen and Hadhramaut to teach them the law of religion. That same year Jareer bin Abdullah was sent Zil Kallagh Himyari, the king of Taif. He became a Muslim and accepted the obedience of the Holy Prophet (S).

That same year Farwa Jazami, the governor of King of Rum, embraced Islam and wrote a letter to the Holy Prophet (S) about his acceptance of faith. He sent a person named Masud bin Saad to the Prophet. He also sent a white ass, a horse and a mule and some silk garments spun with threads of gold. The Messenger of Allah (S) replied to his letter and ordered Bilal to give 12.5 Awqiya of silver or gold to his messenger.

When the King of Rum learnt about Farwa's acceptance of faith, he summoned him and tried to persuade him to recant, but he did not agree. So he had him crucified. It is said that Ibrahim, the son of the Prophet, died in the month Rabiul Awwal, in the tenth year of the Hijrat, and was buried in Baqi.

Events of the 11th year of Hijri

It is mentioned among the events of the 11th year of Hijri that a group of two hundred persons came from Yemen and embraced Islam, which was the last party that visited the Prophet for such a purpose. They had pledged allegiance at the hands of Maaz bin Jabal. It is narrated that in the same year, the Messenger of Allah (S) was commanded to pray for the forgiveness of those buried at Baqi.

The Holy Prophet (S) went to Baqi and prayed for them and then addressed the departed souls: “Happy be your state you are in; you have escaped the sedition which will arise after me like a dark night. One after another and each of them will be worse than the previous.

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1. Surah Hajj 22:27–28
 2. Surah Baqarah 2: 158
 3. Surah Aale Imran 3:95
 4. Surah Baqarah 2: 199
 5. Salvadora Persica
 6. The writers says: Of the different traditions narrated about the Hajj of the Holy Prophet (S) it is possible that some of them can be based on dissimulation (Taḡayyah) or some Umrah may have been counted as Hajj. Or the tradition of Hajjs relies on Hajjs that he performed after the beginning of his prophethood and his secret performances of Hajj, in spite of the fact that the infidels of Quraish had no objection against Hajj or it may be from the aspect of their choice of considering the ‘Nasih’ months and that they used to perform Hajj other than in its season. Or it may have been due to the heresies they had included in Hajj and the Prophet was not ready to imitate their heresies.
 7. Surah Baqarah 2: 196
 8. Surah Baqarah 2: 196
 9. Surah Maidah 5:67
 10. Surah Maidah 5:67
 11. Surah Ankabut 29:1–4
 12. Surah Hijr 15:92–95
 13. Surah Maidah 5:67
 14. Surah Ahzab 33:21
 15. Surah Hujurat 49: 13
 16. Surah Baqarah 2:79
 17. Surah Baqarah 2:93

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