Yasin T. al-Jibouri – Ghadir Khumm: غدير خم Where Islam was Perfected

Yasin T. al-Jibouri

GHADIR KHUMM

Where Islam was Perfected

بيعة غدير خُم

حيث بلغ الاسلامُ كماله

Yasin T. al-Jibouri



Ghadir Khumm Where Islam was Perfected

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علي ولي الله
قال رسول الله صلى الله عليه وآله وسلم
من كنت مولاه فهذا علي مولاه
اللهم وال من والاه وعاد من عاداه


اللهم عجل لوليك الفرج

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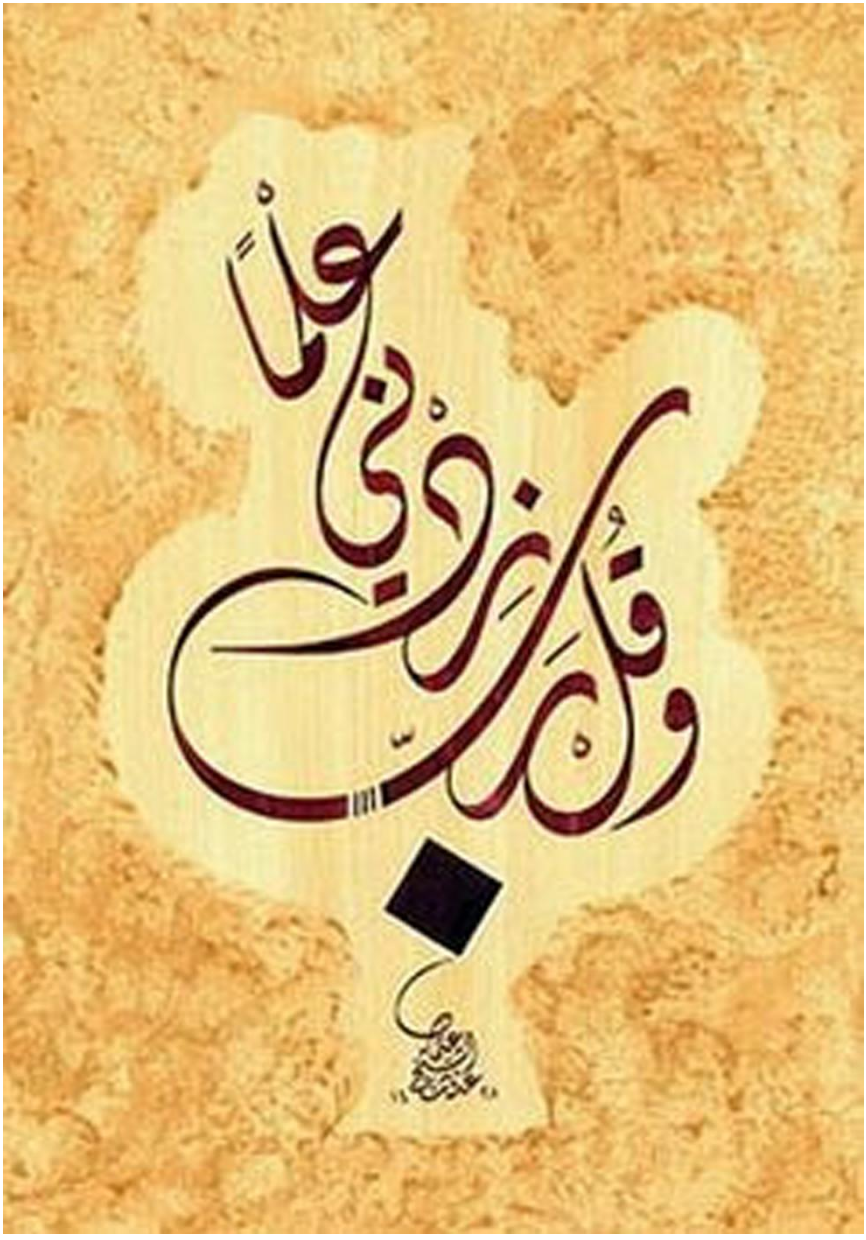
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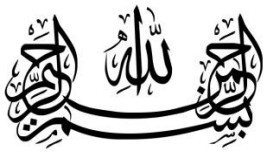
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وقل رب زدني علما



In the Name of Allāh, the most Gracious, the most Merciful

PUBLISHER'S PREFACE

This is a brief narrative of the historic Ghadir (Ghadeer, swamp or shallow water area) Khumm event when the Prophet of Islam ﷺ appointed his successor as commanded by the Almighty.

"Yasin Publications" is very pleased to publish this great book which, we hope, will fill an information gap in the area of understanding the early Islamic history as it should be.

Some ignorant Muslims, especially fanatical Wahhabis and some Salafis, have been charging the followers of Ahlul-Bayt عليهم السلام as being "Rafidhis", rejectionists, a misnomar, because of their belief in Ahlul-Bayt whom they prefer over many of the Prophet's sahāba, companions, some of whom are put on a pedestal by some Sunnis due to a combination of ignorance of the Islamic history as well as biased political interests.

A lengthy tradition (*hādīth* **حديث**) quoted in the classic reference *Thawāb al-A`māl* **ثواب الأعمال** cites Imām Ja`far al-Sādiq عليه السلام quoting the Messenger of Allāh ﷺ as saying, "Time will come to my nation during which their

inwardly intentions are bad while they display good attitudes only because they covet this life while not desiring what Allāh, the most Exalted, the most Great, has for the faithful.

Another tradition in the same source quotes the Messenger of Allāh ﷺ as having said, "Time will come upon my nation (Muslims) during which nothing remains of the Qur'ān except its form, nor of Islam except its name. They are called Muslims while they are the furthermost of people from Islam: Their mosques will be crowded, yet they will lack guidance. The *faqīhs* **فقهاء** (jurists) of that time will be the worst under the sky; from them did **فتنه** sedition begin, and to them it shall return."

Now let us go to the misnomar "Rafidhi" which name callers apply to Shī`a Muslims, that is, those who follow the Islamic *fiqh*, jurisprudence, according to the teachings of some members of the Prophet's immediate family to whom reference is made in 33:33 of the Holy Qur'ān.

Rāfidha **or** ***Rāfidhi*** **رافضة أو رافضي** literally means "rejecters" or "rejectionists", a misnomar, a slur, used to insult Shī`ite Muslims by reminding them (as if they forgot!) that they rejected the way the first three "righteous caliphs" came to rule the Muslims. Nowadays, the Wahhābis in general and Takfīri extremists and terrorists in particular, circulate this misnomar in order to stir hostility against Shī`ite Muslims and to thus justify killing them and committing all kinds of atrocities against them. The best answer we provide for these

ignorant Wahhābis and Takfīris are the following poetic verse by none other than one of the four main Sunni imāms, namely Imām al-Shāfi`i (150 – 206 A.H./767 – 206 A.D.), may Allāh be pleased with him. Notice how al-Shāfi`i founded this sect one and a half century after the *hijra*, migration, whereas Ali عليه السلام, cousin and son-in-law of the Prophet صلى الله عليه وآله وسلم, was there a long time before then in the company of the Prophet, learning directly from him. Imām al-Shāfi`i composed these verses of poetry:

يا راكباً قِفْ بالمُحَصَّبِ من مِنى واهتِـفْ بقـاعِدِ خِيفِهـا والنّـاهِضِ

سَحَراً إذا فاضَ الحجِيجُ إلى مِنى فَيضـاً كَمُلْـتَطِمِ الفُـراتِ الفـائِضِ:

إنْ كانَ رَفضاً حُبُّ آلَ مُحَمَّـدٍ فَلْيَشْهَدِ الثَّقَـلانُ أَنّي رافِضِي!

O rider! Stop at the Muhassab in Mina and shout
At one who sits at its Kheef (Mosque) and who stands
At the time of sahar, *when pilgrims flood Mina*
An overpouring like the Euphrates when it floods
That if loving Muhammed's Progeny is Rafdh,
Let both humans and jinns testify that I am Rafidhi.

The "Muhassab" is an area in Mina. It is one of the stations where pilgrims perform the pilgrimage rituals. The "Thaqalān" is a collective word that refers to both jinns and mankind combined. Imām al-Shāfi`i رضي الله عنه used to recite these verses with tears in his eyes whenever he was on top of any hill or mountain while performing the rituals of the pilgrimage.

In any book, the Publisher's Preface usually introduces the author to its readers, so let us say the following about the author of this book:

Yasin T. al-Jibouri is not only a translator but also a writer, published author, editor, simultaneous interpreter and publisher. He started his Islamic propagation activities in 1973 when he in the fall of that year founded in Atlanta, Georgia, U.S.A. the Islamic Society of Georgia, Inc., while studying for his graduate degree. In January of the next year, 1974, he started editing and publishing *Islamic Affairs* bimonthly news-paper which developed from a 4-page newsletter to a full 12-page bulletin. Its circulation at its peak covered all 50 American states in addition to 67 overseas countries, thanks to the generosity of donors. This popular newsletter ceased publication in 1989 when


Editorial

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ISLAMIC Affairs

RAJAB & SHA'BAN 1409/MARCH & APRIL 1989

JESUS OF ISLAM
PART I

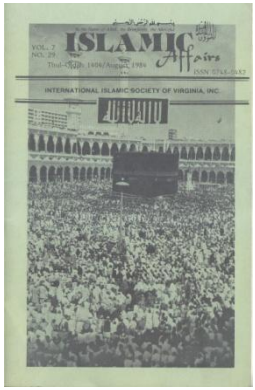
The objectives of these series are two: 1) to introduce to our Christian friends the Islamic views regarding Jesus Christ, peace be upon him, and 2) to prepare Muslims, especially the youth, to answer questions put forth to them by their Christian friends while debating Christ.

Nobody can deny the fact that Christianity of today is not similar to that of the early centuries of the Christian era. Today, for example, there are churches which not only fail to condemn homosexuality, they even perform "marriage ceremonies" for homosexual couples, thus contributing to the spread of the AIDS virus. The institution of the Church has become a very large commercial operation, a multi-billion dollar business. Early Christians considered forniation as their spiritual center of life. Today the Vatican is a state with its own flag, army, and ambassadors. All of these things Christ started his preaching, challenging the straw-hearted Jewish rabbis who (like today's P.T.L. conglomerates) commercialized and monopolized the institution of the originally pristine Jewish faith. He was their antithesis in kindness, humility, simplicity, asceticism and spirituality. "I have been sent for the lost sheep of Israel," he asserted, attempting to correct the deviations of the Jewish faith from the Straight Path. While there was no racism in early Christianity, today you can find "white churches" and "black churches" and churches which loudly condemn other churches. While the early Commandments of Christianity were twelve in number, the first being "Believe that God is One," as we are told by J.B. Firth and Theodore Zeha, among others, these commandments were reduced to ten, and the number of the original gospels also shrank from five to four (Matthew, Mark, Luke and John), and a great deal of the contents of these four gospels were left out according to the dictates of the historic Nicea conference of 325 A.D. That conference was sponsored by Emperor Constantine who was fed up with the rifts within the relatively young Christian Church. It was there and then that the concept of Trinity, versus the Unitarian belief, was "canonized" and became an "official" doctrine of the Church despite cries of "heresy" from Christians, spearheaded by Arius, a priest from the city of Alexandria in Alexandria who, ironically, is considered to be the father of this creed. The latter reminded the attendants that Christ worshipped One and Only God, that he was a human, and that the Trinity was the product of a confused mind. The fifth gospel which was not canonized, and which was the most accurate of all, was the Gospel of Saint Barnabas of Cyprus. It contains facts supported by the Holy Qur'an such as the prediction that another prophet, who is described as *Parakletos*. This prediction is stated in the Holy Qur'an, 61:6 as follows:

And remember, Jesus the son of Mary said: 'O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving glad tidings of an Apostle to come after me whose name shall be Ahmad.' But when he came to them with clear signs, they said, 'This is evident sorcery!'

The word 'apostle' in this verse is not different from the one in Hebrews 3:1 of the New Testament which refers to Jesus thus "Consider Jesus, the Apostle and Archbishop of our confession." According to Islamic teachings both Jesus Christ and Muhammad, peace be upon them, were Apostles of the Almighty, bearers of His Message, conveyers of His Word, executors of His Will.

Yasin T. al-Jibouri, Editor

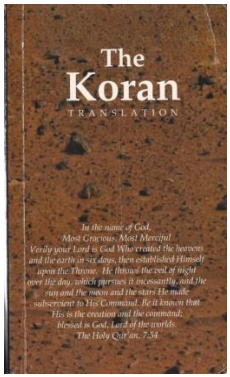


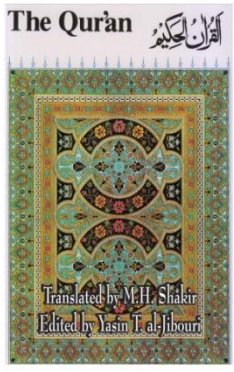
the financial support which maintained it weakened and weaned, becoming too inadequate to sustain it… Did the Shi`i Marji`iyya interfere to save it?! What a joke! What was the secret of its success despite being ignored by the said Marji`iyya because al-Jibouri does not wear a turban? Al-Jibouri kept translating

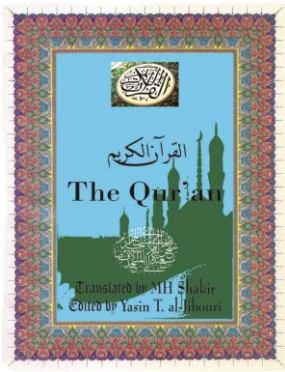
and quoting statements of Ahlul-Bayt عليهم السلام and incorporating them into this newsletter in addition to translating and serializing books of martyr Muhammed-Baqir al-Sadr قدس سره. He tried all he could to get a steady and sustained financial support for it, but the supreme religious authorities (*marāji`*) were reluctant to help him, so he had to terminate this newsletter for good. This would not have happened in any non-Muslim community, rest assured, but we, Muslims, talk about Islam more than we practice it, and this includes many of those who wear turbans on their heads and pose as religious leaders especially in the corrupt and corrupting West. On the previous page is an image of *Islamic Affairs*, a newsletter then bulletin, which spread the teachings of Ahlul-Bayt عليهم السلام for many years throughout the world and which is now history...

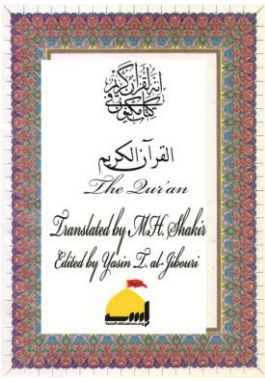
We can classify al-Jibouri's works into three categories: the ones he wrote, others he edited and others which he translated, with the third category being the largest in number.

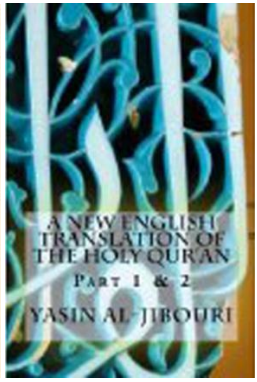
The most important work which al-Jibouri edited has been the Holy Qur'ān. He edited Muhammed-Habib Shakir's English transla-tion of the Holy Qur'ān as well as the one done by SV Mir Ahmed Ali, and they both have for many years been in print. Here are images for you of front covers of some of these translations which al-Jibouri edited:

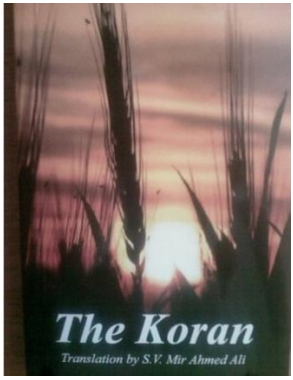






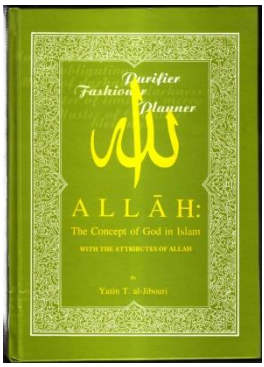


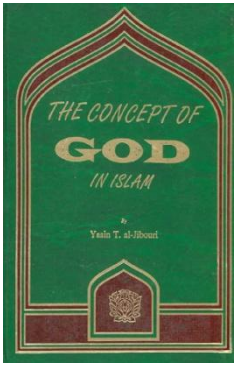


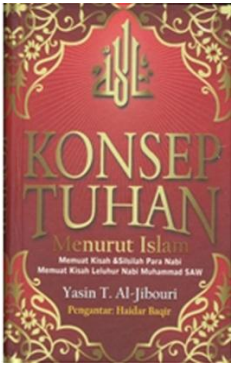


Another book al-Jibouri edited is written by Mr. Tahir al-Bayati and is titled *English in a Simplified Way* which Amazon has been marketing globally. If you wish to improve your English, this book is for you!

As for the ones he wrote, these include: 1) his two-volume book titled *Allāh: the Concept of God in Islam*. The original first edition in a single volume of 744 pages was published in Qum, Islamic Republic of Iran, by Ansariyan, in 2001 then reprinted in 2007, and here are some images of it for you:

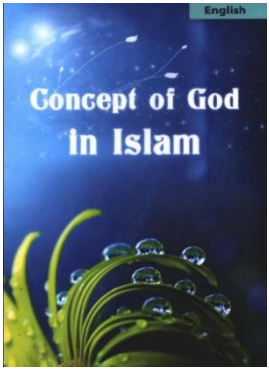


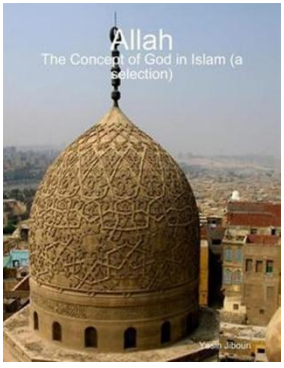


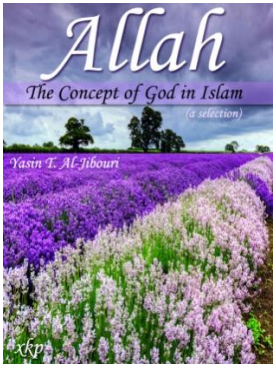


This book has been translated into the Indonesian language; here (above right) is the cover of its Indonesian translation.

Other editions, including electronic ones, of this book have been published by different Muslim organizations. Here below are three other editions of it, all published with our blessing:

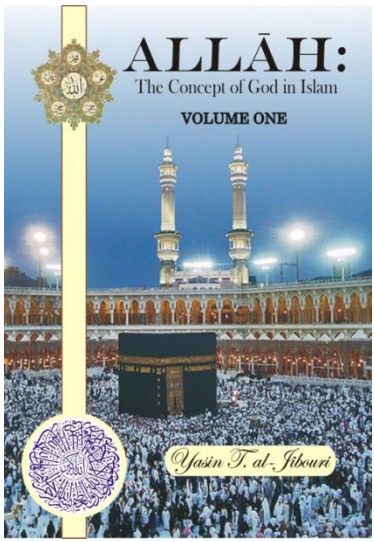


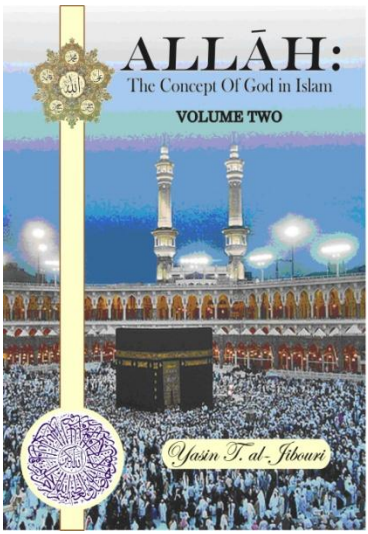




The two-volume new edition of his book about the Almighty was published by AuthorHouse of Bloomington, Indiana, in hardcover and later in softcover

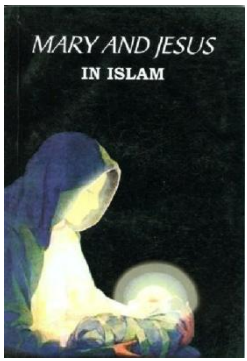
as well electronic editions. Volume One, which was published in 2012, falls in 532 pages, and Volume Two, which was published in 2013, falls in 631 pages. "Yasin Publications" intends to reprint them through CreateSpace in softcover editions in the near future, *Insha- Allāh*. This is one of Yasin Publication's international books; it is available in 78 countries, and it is very popular. Here are images of its front covers for you:

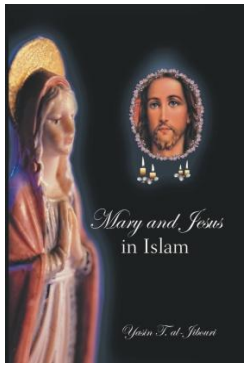


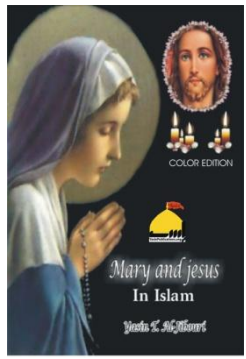


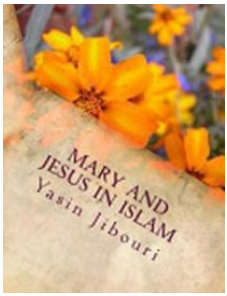
Another book al-Jibouri wrote about the fast of the month of Ramadhan was also transalated into the Indonesian language. It is one of his earliest books. It was published in 1998 in both the U.S. by the author and in Iran by Ansariyan Publications of Qum. Its second Ansariyan edition is dated 2000. The author reprinted it in the U.S. in a new cover design after editing its text in July 2014. "Mustafa Organization" has recently published it through

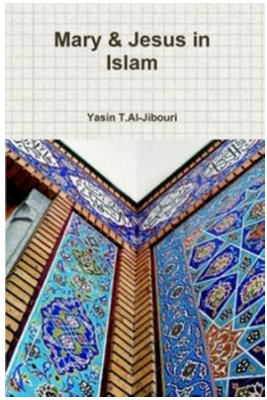
CreateSpace; date of publication: May 20, 2017.

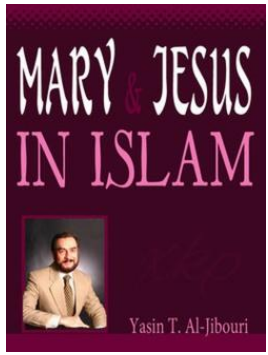






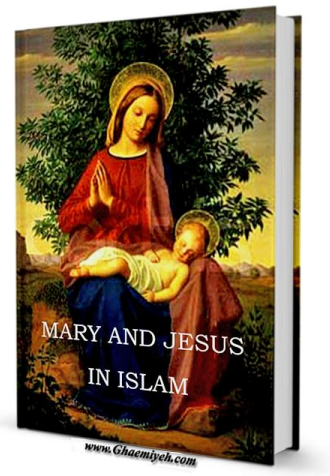




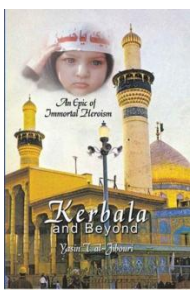


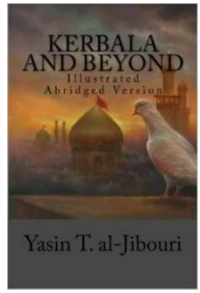
Al-Jibouri also wrote *Mary and Jesus in Islam* book↑, now an international book, which was first published by Ansariyan in 2009 in modest 127 pages, then the author published it in 2011 in the U.S. in 519 pages through AuthorHouse Publishers of Bloomington, Indiana, adding to it a Glossary of Islamic Terms. Then he published it

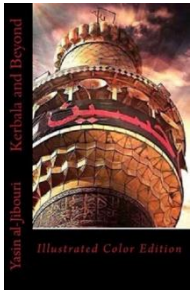
through CreateSpace in 2014, and it is one of his most widely read books. A number of other Muslim publishers published it, too, posting an electronic edition of it on the Internet for the benefit of all seekers of the truth. Above are covers of some of its editions. An Iranian web site, Ghaemiyeh, now posts an electronic edition of this book, and here is the nice cover it designed for it.

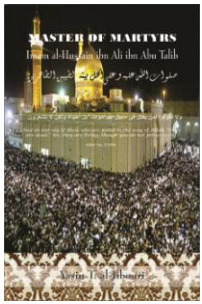


Another major original work is his book titled *The Ninety-Nine Attributes of Allāh* which falls into 470 pages. It is quite popular and is available in many formats.

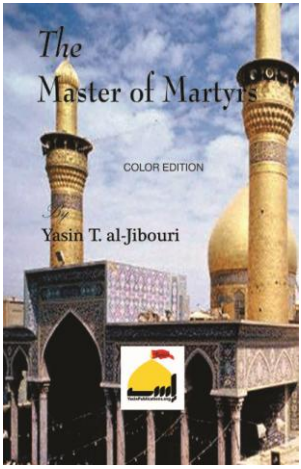


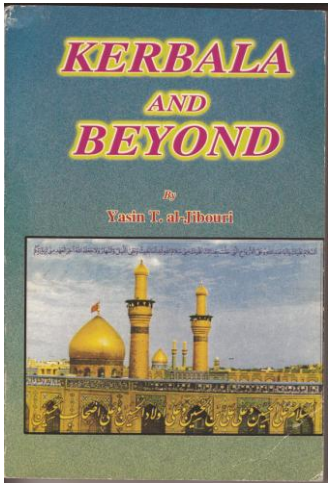






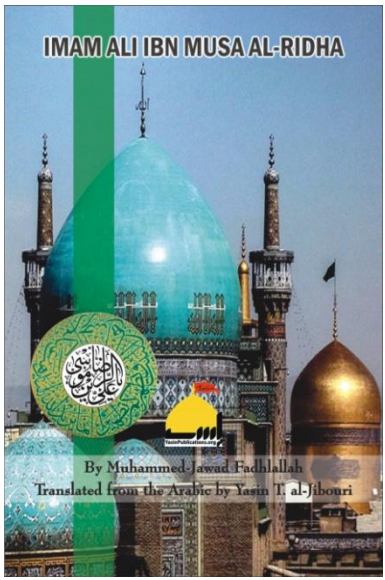
Among his most important works are two books about Imām al-Hussain عليه السلام. One of them is titled *Kerbala and Beyond* and the other carries the title *The Master of Martyrs* two editions of which are in print one of which is in full color (←left). The original edition, which was published in hardcover by AuthorHouse, of this book falls in 740 pages and is being marketed world-wide, including China, despite its high cost. In the 1980s, the followers of Ahlul-Bayt عليهم السلام in Northern Virginia did not have a place to commemorate the martyrdom of Imām al-Hussain عليه السلام, so a rug dealer from Azerbaijan offered his store as a place where we could hold our *majālis*. Some brothers asked al-Jibouri to write few pages about this martyrdom, so he did, pages which were circulated by a brother from Saudi Arabia via emails to many recipients. The wife of the Azeri rug dealer suggested to al-Jibouri to expand on those sheets; they were 12 or 14 in number. A group of brothers from different countries donated for the cost of printing this book in Iran. The book's manuscript and donations were sent to Ansariyan to publish, and the first edition saw the light in

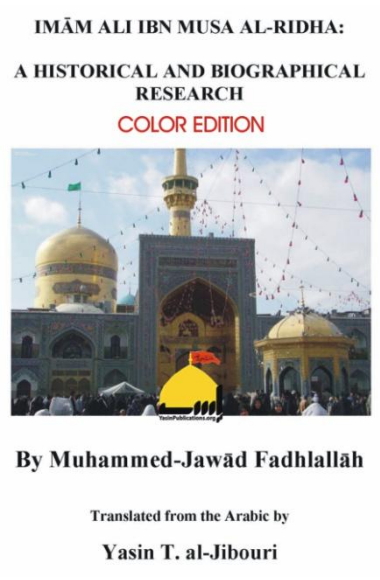




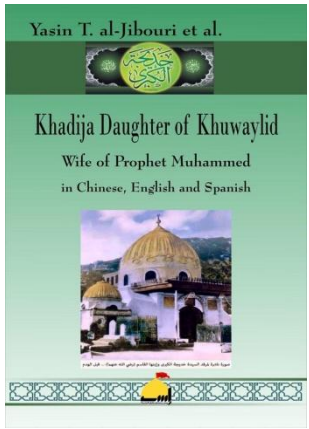
2002 followed by another in 2007. Both editions were in 331 medium size pages. Then the author expanded this book and published it in 2011 in 740 pages in hardcover. Some readers complained about this large size, so a new smaller edition of it was published in 2014 by "Yasin Publications" followed by an electronic edition in the next year. Another edition of *Kerbala and Beyond: Illustrated Abridged Version* in 394 pages was published by "Yasin Publications" in coordination with CreateSpace on March 6, 2015, and Amazon is selling each copy for $65.63 - $76.90 which we think is too much. Another illustrated edition of *Kerbala and Beyond* in full color was published on the same day by "Yasin Publications" in coordination with CreateSpace in 394 color pages. This was the first time "Yasin Publications" published a book in color… Another edition of it falls in 383 pages the cover of which was designed by "Yasin Publications" volunteers and has since 2015 been marketed globally by Amazon. Some Iranian brothers in London published the same book in the U.K. through Ahlulbayt Organization and had Amazon market it for them.

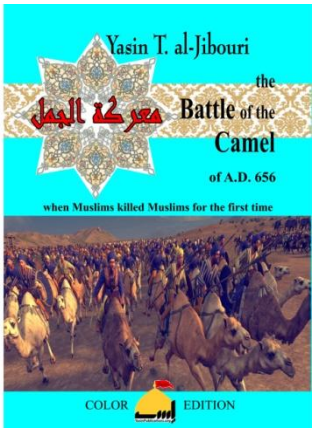
Among al-Jibouri's most important English translation is a book written by the late Muhammed-Jawad Fadhl Allāh two editions of which are now available, one in black-and-white and one in full color; here below are their covers which the translator designed:

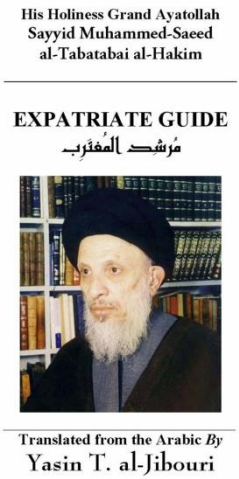




Fairly recently, al-Jibouri wrote a book about Khadija titled *Khadija Daughter of Khuwaylid: Wife of Prophet Muhammed* in English, Chinese and Spanish in 480 pages in two editions one of which is in full color; below is its cover which the author designed. The date of its publication is June 16, 2016. Another book he wrote is titled *The Battle of the Camel of A.D. 656 When Muslims Killed Muslims for the First Time* in 480 pages; its date of publication is September 3, 2016. September 3, 2003 was the date when the author returned to his homeland, Iraq, 32 years after his last departure from it (in 1971). Here are images of front covers of both books for you:



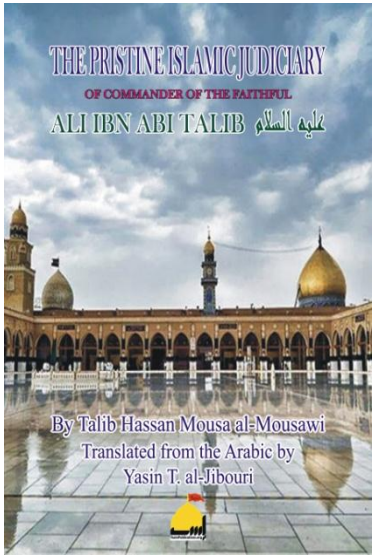




One of al-Jibouri's translations was done for the office of Grand Ayatollah Sayyid Muhammed Saeed al-Hakim titled **مُرشد المُغترب** *Expatriate Guide* in 372 pages. This translation was published by "Talee" publishers on October 25, 2014 and is being marketed by Amazon since then. A couple of "Shaikhs" at al-Hakim's office tampered with al-Jibouri's translation and succeeded in getting the said office to publish an "edited", rather distorted, edition of it under the title *Muslims Guide* in 424 pages which Amazon has been marketing since July 31, 2014. We strongly disprove of the changes made by those Shaikhs whose tampering proves how little they know English and assure our readers that we stick to the original translation. Al-Jibouri, since that tampering, vowed to never translate any other book for al-Hakim's office.

Another book al-Jibouri translated is titled *Originality of Humanity and Peace* in 134 pages which was written by an Iraqi scholar, namely Ayatollah Dr. Fadhil al-Māliki, and Amazon has been marketing it since June 25, 2015.

Another translation project which Yasin al-Jibouri fairly recently completed is a 3-Volume book titled *Explaining the Meanings of the Great Comprehensive Ziyāra* as reported by Imām Ali al-Hādi عليه السلام. This text is a commentary on what Imām al-Hādi عليه السلام had narrated, and it is made by Shaikh Abdul-Haleem al-Ghizzi in the form of television lecture series broadcast by the Mawadda satellite television station headquartered in London, U.K. Volume One falls in 361 pages; Volume Two falls in 376 pages, and Volume Three falls in 520 pages. These Volumes are being presently prepared for publication and circulation. "Yasin Publications" offered to publish them free of charge based on the rule of "You do not pay us, we do not pay you," but the sponsors of this translation declined our offer, hence perhaps this delay in getting them printed…

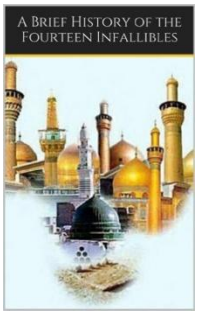


The most recent translation which al-Jibouri has completed and which is now being globally marketed by Amazon is titled *The Pristine Judiciary of Commander of the Faithful Ali ibn Abi Talib* عليه السلام, and it

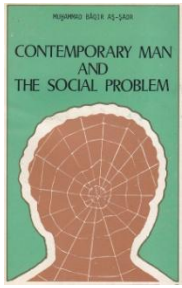
falls in 258 color pages; here is its front cover's image for you.

Al-Jibouri has also translated the first two Chapters (Suras) of the Holy Qur'ān in a new way, heavily applying punctuation marks to both Arabic and English texts and employing a present-day English which brings the meaning closer to the comprehension of the average English-speaking individuals in general and non-Muslims in particular. This translation of Al-Fatiha and Al-Baqara was first published on October 14, 2014 by Talee and Amazon is marketing it globally. It falls in 108 pages and contains both original Arabic text and al-Jibouri's English translation of it.

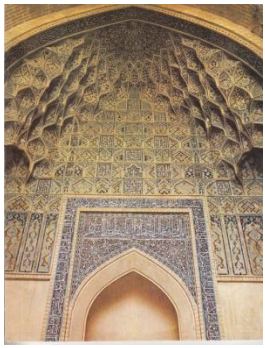
Yasin al-Jibouri has written some essays which some Muslims published in booklet forms. Two examples are: 1) his essay on the late Abul-Qāsim al-Khoei, which falls in only 26 pages, and 2) his essay titled *Fatima* عليها السلام*, the Daughter of Muhammed* صلى الله عليه وآله*: A Brief Biography* which Talee published in 2014 and which e-Bay still markets globally. The writer intends to publish a full-size book about this great lady in the near future, *Insha- Allāh*.



Yasin al-Jibouri also edited a number of editions of *Noor al-Islam* magazine which is published in Beirut, Lebanon, a series about the Fourteen Infallibles عليهم السلام published in



Beirut, Lebanon, by Imām Hussain عليه السلام Foundation, in 14 volumes, one volume per Ma`soom (Infallible Imām). The "Mustafa Organization" started marketing this series through Amazon on May 8, 2017, asking for less than seven dollars for it which obviously is intended to promote this book rather than to make money out of it. Those who want to earn rewards of the Almighty do not look for financial gains.



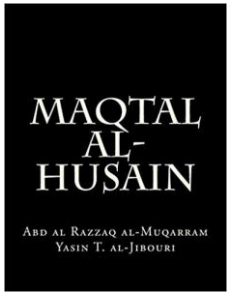
←His translated works are numerous. The first book al-Jibouri translated was **نظرة عامة في العبادات** *A General Outlook at Rites* (left image) by Martyr Muhammed-Baqir al-Sadr which was published in Tehran, Iran, in 1979 by the World Organization for Islamic Services (WOFIS) when the revered martyr was still alive. The next year, WOFIS published another book by al-Sadr which al-Jibouri translated and which was originally written by martyr Muhammed-Baqir al-Sadr, namely **الانسان المعاصر و المشكلة الاجتماعية** *Contemporary Man and the Social Problem* (see first image on the previous page). The translator reprinted the first title in the U.S. at his own expense. Some Iranian brothers in London operating under the name "Talee" published it and Amazon has been

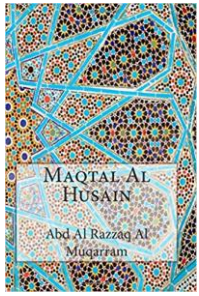


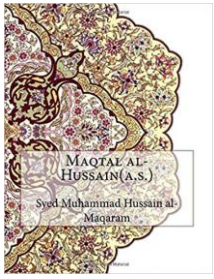
marketing it since 2014. Al-Jibouri translated two other works by al-Sadr: 1) **ماذا تعرف عن الاقتصاد الاسلامي؟** *What do You Know about the Islamic Economy?* and 2) **الأسس العامة للبنك في المجتمع الاسلامي** *The General Bases for the Bank in the Islamic Society* which unfortunately was lost when the translator changed his residence from Maryland to Virginia in 1982. *Contemporary Man and the Social Problem* has since 2014 an electronic edition posted for sale by Amazon and it is quite popular. Look for it on Amazon's web portal: www.amazon.com. The first title, the one about Islamic economics, was published in 1990 by the Imāmia Center in Lanham, Maryland, U.S.A. Some Muslim brothers have volunteered to publish *Contemporary Man and the Social Problem* which you can find advertised on the Internet in more than one edition, may Allāh reward them generously. Later, the translator thought of combining all the translations he has had into one book with biographies of three prominent Sadr martyrs: the first and the second Sadr martyrs in addition to the martyred "Bint al-Huda", namely Āmina al-Sadr, sister of Martyr Muhammed-Baqir al-Sadr قدس سره, together with the biography of the Second Sadr Martyr, Ayatollah Sayyid Muhammed Muhammed-Sadiq al-Sadr, in a book he wrote titled *A Tribute to the Sadr Martyrs* which has gained international reputation, and here is its cover for you. This Tribute book was published first in hardcover by AuthorHouse in 2014 in 346 pages, and its printing, as is the case with all other books the translator published in the U.S., is excellent. In the same year, Dr. al-Urayyidh reprinted in Baghdad at her own expense the biography of Bint al-Huda in its original Arabic format

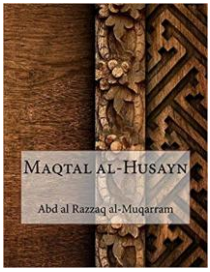
and al-Jibouri's translation of it. Some Iranian volunteers published in London, U.K., al-Jibouri's translation of al-Sadr's work titled *A General Outlook at Rituals* which, for some reason, was later removed from Amazon's web portal. In November 2014, Amazon started marketing al-Jibouri's translation of *A General Outlook at Rituals*, but it now says it is "Out of Print," therefore, "Yasin Publications" intends to reprint it and put it back on Amazon's portal in the near future, *Insha- Allāh*.

The list of books al-Jibouri translated includes less famous titles which Ansariyan of Qum, Iran, published, and they include the following titles: *The Truth about the Shi`a Ithna-`Ashari Faith* by a Palestinian doctor named As`ad Wahid al-Qāsim **أسعد وحيد القاسم** (160 pages, 2004), *Al-Siraj: the Lantern on the Path to Allāh* by Shaikh Husain ibn Ali ibn Sadiq al-Bahrani (151 pages, 2004), *Pretension and Conceit* by Sayyid Ahmed al-Fahri, *Kashf al-Reeba an Ahkam al-Gheeba* (removing doubt from backbiting related rulings) by Taqi ad-Din Ibrahim ibn Ali al-`Āmili (104 pages, 2008), *Heart Comforter*







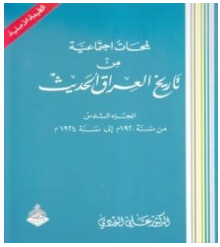


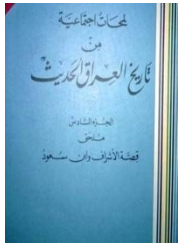
(*Musakkin al-Fuad*) of Second Martyr Zayn al-Din Ali ibn Ahmad al-Jab`i al-`Āmili (271 pages, 2010), and *The*

Model of the Gnostics (Uswat al-`Ārifeen), biography of Ayatollah Bahjat (181 pages, 2008), *Mary and Jesus in Islam* (referred to below) and many others.

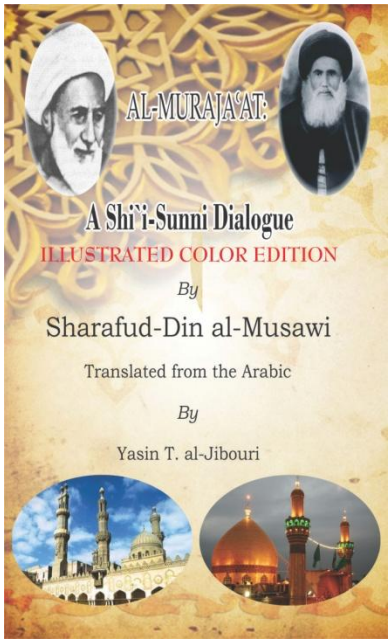
Another very important translation which al-Jibouri completed is that of Abdul-Razzaq al-Muqarram (see images above) which "Ahlulbayt Organization" in Spain published in 322 large pages (fit for catalogs rather than books) and which is advertised on Amazon's portal, apparently due to its popularity, since 2014 when the Iranian brothers with Talee published it on September 28, 2014, and Amazon has been advertising it since then. It has recently (May 11, 2017) been re-advertised on Amazon's portal for sale by "Mustafa Organization". A beautiful electronic edition of it is available on the Internet, and it was done by some followers of Ahlul-Bayt عليهم السلام in the Indo-Pakistani subcontinent, may the Almighty reward them. We at "Yasin Publications" intend to publish it, too, in the near future, *Insha- Allāh*.

Yasin al-Jibouri also translated for Dar al-Ma'moon of





the Iraqi Ministry of Culture two of the 8-Volume series of Iraqi sociologist Dr. Ali al-Wardi titled **لمحات اجتماعية من تاريخ العراق الحديث** Social Glimpses of Iraq's Modern History which are yet to be published. The only book which he has translated from English to Arabic is titled **مؤشرات حقوق الانسان: دليل القياس و التطبيق** *Human Rights Indicators* for the Iraqi Ministry of Human Rights.



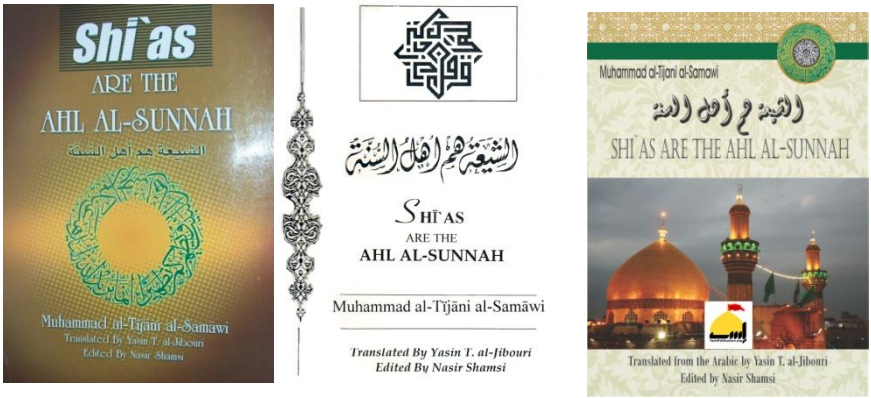
Among the major works which al-Jibouri has translated is **المراجعات** *Al-Muraja`at: A Shi`i-Sunni Dialogue*→ which was published first in Beirut, Lebanon, in May of 1994, then in Qum, Iran, by Ansariyan in 2001 then in 2005, then in London, U.K., by the Khoja Shi`a Ithna-Asheris, and finally in New York, U.S.A. by the translator. Two editions of this translation were published by "Yasin Publications" one of which is in full color. The black-and-white edition falls in 534 large pages and contains the full report titled "Islam in America" posted on the Internet by Harvard University to which reference is made below. This edition saw the light in August 2015. The color edition, which is dated July 2015, falls in 478 pages and is filled with color photos of many of our Shrines. Both editions contain full biographies of the Shaikh of al-Azhar, Saleem al-Bishri, and his Shi`a counterpart, imām Sharafud-Din Sadr ad-Din al-Mūsawi. The Wikipedia, the Internet's Dictionary, mentions this and many other works of al-Jibouri.

If you wish to review what Harvard University's report titled "Islam in America" says about Yasin al-Jibouri, refer to the most important events of the years 1973 and

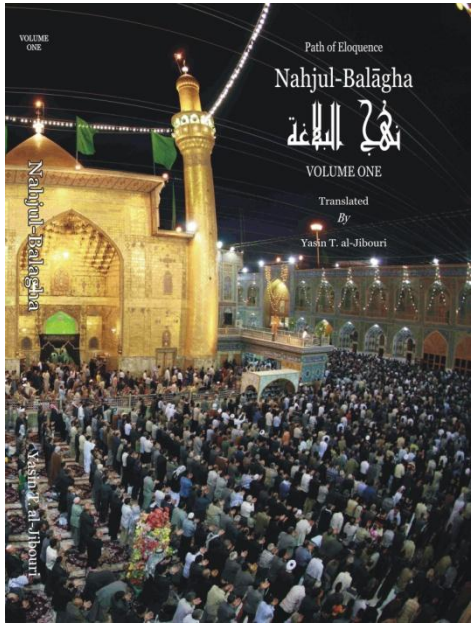
1982 after keying this Link in your Internet Browser:

http://www.pluralism.org/religion/islam/timeline/america

Another important translation work which al-Jibouri did is that of one of Dr. Muhammad al-Samawi al-Tijani's books, namely **الشيعة هم أهل السنة** *Shi`as are the Ahl al-Sunnah*↓ a number of editions of which exist and are posted on the Internet. The first edition of this translation was published New York's Vantage Press in 1996, and its publication was financed by Syed Dr. Manzour Rizvi of New Jersey who met the translator at his Arlington, Virginia, residence in the company of the late Sayyid Sa`eed Akhtar Rizvi (1927 – 2002), founder of Bilal Muslim Mission of Tanzania. The three men had their breakfast at al-Jibouri's Arlington apartment. Al-Jibouri and Rizvi (or Razawi or Razavi) remained in contact with each other for a number of years till the latter scholar went back from Tanzania to his homeland, India, to translate the Volumes of *`allama* Muhammad-Hussain Tabatabai's exegesis titled **الميزان في تفسير القرآن** which is known as *Tafsir al-Mizan* (Beirut, Lebanon: Al-A`lami Establishment, 1991). Later, after the demise of scholar Rizvi, a committee was established in New York to translate the remaining volumes of this great *Tafsir*, exegesis, and al-Jibouri was one of its members. Volume 8 was assigned to him to translate. Unfortunately, work in this committee was terminated for lack of funds… Can you imagine?! What is wrong with us, folks?! I guess our communities have their own "priorities" when it comes to spending money…

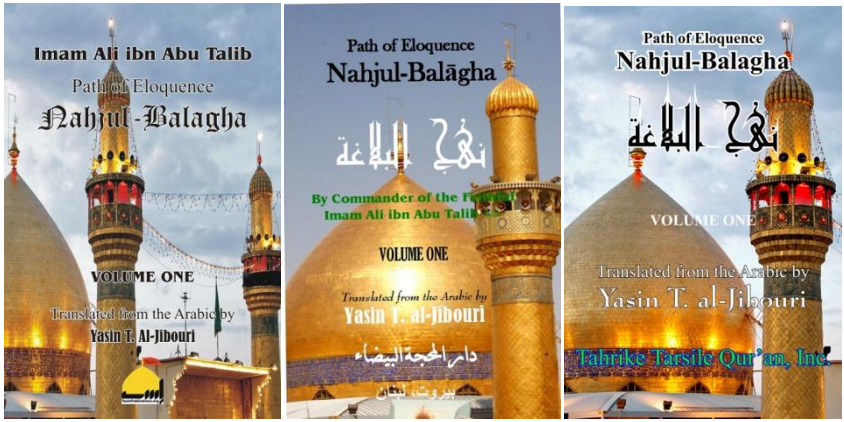


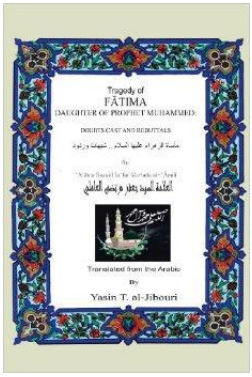
In 2013, al-Jibouri decided to publish his translation of al-Tijani's book titled *The Shi`as are the Ahl al-Sunnah* (image above) through AuthorHouse, so it saw the light on December 19, 2013 in a hardcover edition in 442 pages which is in circulation since then. The translator supplemented his translation of this important book with a poem in Arabic in one thousand lines composed by a young Iraqi poet in Sweden named `Ādil al-Kādhimi, having been born in the holy city of al-Kādhimiyya, Kazimain, where Yasin al-Jibouri and his family have been living since 1954. Many other editions of this translation exist.



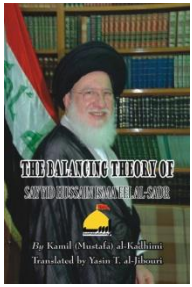
Yet the most important

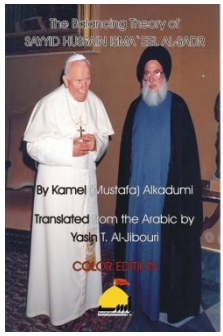
work al-Jibouri has translated up to date is **نهج البلاغة** *Nahjul-Balāgha* in three volumes. Why three Volumes? Al-Jibouri included the original Arabic text in his work then expanded it, adding numerous footnotes relevant to proper nouns with which a Western individual is most likely unfamiliar, such as names of persons or places. He added sermons which the body text of *Nahjul-Balāgha* does not have, such as two miraculous sermons delivered by the Commander of the Faithful عليه السلام: One of them does not contain a single elongated alpha **الألف الممدودة**; another all the letters of which are dot-free… plus his translation of them, of course. Another addition is a section about amazing rulings which the Imām عليه السلام issued in unusual cases presented to him. Another supplement is a list of *ahādith*, statements of the Prophet of Allāh صلى الله عليه وآله in praise of Ali عليه السلام from highly regarded Sunni references. Another section contains details of the Imām's Shrine in al-Najaf al-Ashraf. The Iraqi Ministry of Culture published the first edition through its Dar al-Ma'moon and honored it and its translator during the "Baghdad: Capital of Arab Culture 2013" celebrations. Then some believers published them in London, U.K., then the translator published them in black-and-white in the U.S., following that edition by a full color edition as well, in addition of a new edition in black-and-white which should come out in the very near future, *Insha- Allāh*. Dar al-Mahajja al-Baydhā' **دار المحجة البيضاء** of Beirut, Lebanon, has also published them, and Tahrike-Tarsile-Qur'ān, Inc. of New York also intends to publish them. Here are some images of them for you:





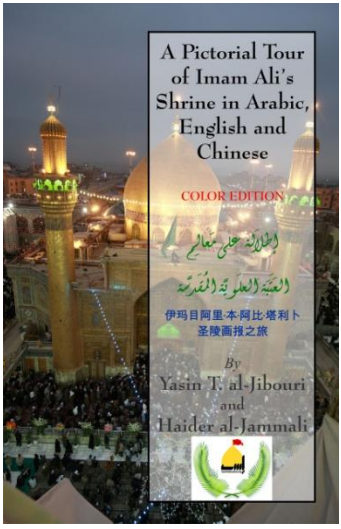
Another book al-Jibouri translated is the originally two-volume Arabic text titled **مأساة الزهراء: شبهات و ردود** which he translated under the title *Tragedy of Fatima Daughter of Prophet Muhammed: Doubts Cast and Rebuttals.* Its Arabic text is written by *`allama* Sayyid Jaafar Murtadha al-`Āmili of Lebanon. The translated text falls in one large volume which was published in 2013 by AuthorHouse of Bloomington, Indiana, in hardcover. The number of its pages is 602 and its exact date of publication is October 23, 2013. It is one of his large size books. Two editions of this translation have been marketed by Amazon since the year 2014 which reflects their popularity despite the books' relatively large size. Another





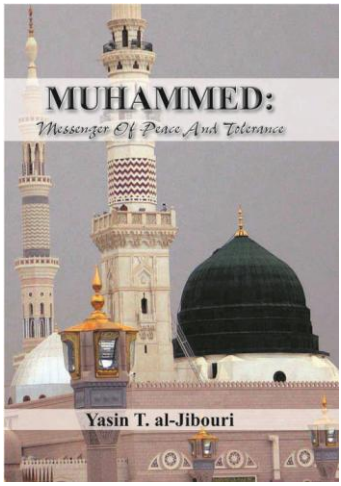
edition, an electronic one, is popular in many countries perhaps due to its relatively low cost, so you have three editions to choose from.

←Another book al-Jibouri translated is written by Kamel (Mustafa) al-Kādhimi and bears this lengthy title **الأنساق الفكرية و الاجتماعية للتسامح في نظرية التوازن عند سماحة السيد حسين اسماعيل الصدر** a title which the translator shortened to read: *The Balancing Theory of Sayyid Hussain Isma`eel al-Sadr*. AuthorHouse published it in 2014 in 399 black-and-white pages, then al-Jibouri reprinted it in full color through CreateSpace↑ (image above of its front cover) which Amazon has been marketing since September 16, 2014 for $51.75. Color printing is expensive, folks. It pays tribute to al-Sadr with many photos of his books and others with prominent personalities, including the then Pope John Paul II as you can see above this text. It lists all the charitable organizations al-Sadr established up to the present.



Another major work which al-Jibouri wrote together with Mr. Haider al-Jammali in three languages is titled *A Pictorial Tour of Imām Ali's Shrine in Arabic, English and Chinese*. In 2015, this book was showcased in China at the Beijing International Book Fair. Al-Jammali did the Chinese translation which was edited by

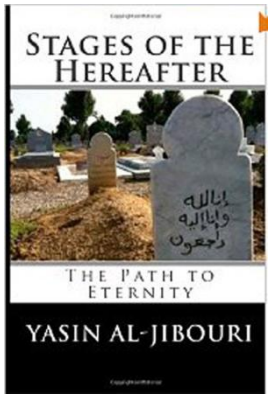
a Chinese university professor, namely Dr. Yufeng Chen who works as Professor at the School of Ethnology and Sociology at the Minzu University of China. She graciously edited the Chinese text free of charge and refused to let her photo be included in this excellent book which is one of our international titles… It falls in 441 color pages and was published by "Yasin Publications" in coordination with CreateSpace in 2015. Here is an image of its front cover.

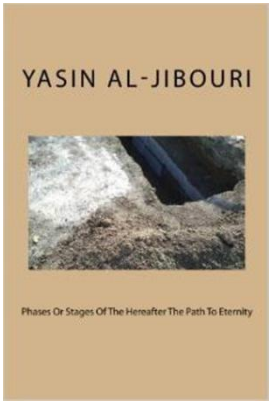


Another major book al-Jibouri wrote is the→ 576-page book titled *Muhammed: Messenger of Peace and Tolerance.* Its first edition was published by AuthorHouse in hardcover, and now there are many editions of it in softcover as well as electronic editions. Last year (2016), this book was showcased at the London International Book Fair.

This book is one of al-Jibouri's best, and it was written in response to the rash of Islamophobia throughout the West which is funded, organized and fueled by the hateful and racist Zionist news media and some Christian fanatics, mostly the Evangelicals, and has resulted in killing a number of Muslims in different countries for no reason other than their being Muslim. Muslim women have been targeted more than others.

A book smaller in size than the above but perhaps greater in its contents is titled *Phases or Stages of the Hereafter: The Path to Eternity* (above images) which is based on Abbas al-Qummi's famous book منازل الآخرة *Manazil al-Ākhira* (stations of the Hereafter), and two editions of it are available one of which is in full color. It falls in only 76 pages, and a moment ago I checked Amazon's web portal and was shocked to see how Amazon is asking for five hundred dollars ($500) for each copy of this relatively small





book, apparently regarding its copies now as being collectible items…! Do not be surprised if a year from now you will find Amazon asking for twice this much for a single copy of it…! We at "Yasin Publications" published its color edition and the date of its publication is May 29, 2014. We have no control over how much Amazon sells our books for. Another edition of this book titled Stages of Life after Death According to Islam was published on January 1, 2014 by Ahlulbayt Organization and Amazon is selling it for five dollars and one cent!

One fact we are keen about introducing to the reader is the following in the words of Yasin al-Jibouri himself:

"In December of 1975, I received a phone call from my friend in New York, the late Ghulamreza Hassanali, founder of the Shi`a Association of North America (SANA). Hassanali's SANA is believed to be the very first Shi`ite organization established in the United States: It was founded in the early 1970s, perhaps a year or two before I founded the Islamic Society of Georgia, Inc. in the fall of 1973.

"Hassanali told me that his Khoja Shi`a Ithna-`Asheris in London called him and requested him to facilitate the entry to the United States of the very first representative of the then Grand Ayatollah, the late Abul-Qāsim al-Khoei, in North America. I had not graduated yet from my university where I was a foreign student on a temporary F-1 visa; so, how could I get anyone to be issued the entry visa to the U.S.? The possibility seemed to be quite remote, but I told my late friend that I needed time to see what I could do. This representative was Shaikh (or Shaikh or Shaikh, you make your pick) Muhammad Sarwar of Quetta, Pakistan, near the Pakistan-Afghanistan border.

"Sarwar had to apply for an entry visa to the U.S. He first tried to obtain it from the U.S. Embassy in Baghdad which I believe was represented there by a third country due to bad relations between both countries following the 1973 war and the oil embargo which Iraq started and

which created so much uproar and animosity towards not only Iraq but all other Arab and Muslim countries. The Zionist news media used that embargo to fuel genuine hatred towards anything Arab or Islamic. Using their mighty news media machine, the Jewish community utilized that hatred, intensifying it to the maximum they could scheme. The Shaikh failed to obtain the visa, so he was advised to do so in Iran, Germany and the United Kingdom. Followers of al-Khoei in these countries acted as guides and hosts for the Shaikh, helping him with accommodations and travel expenses.

"When Hassanali spoke to me about the Shaikh being given the run-around, asking me to do whatever I could to help him, he added saying that he "left no stone unturned" to help the Shaikh but all his efforts failed. I had to think for a while of the matter. The next day I called my Society's attorney to ask for his advice in this regard. The attorney advised me to send the Shaikh, who was at the time in London, a package containing the following documents:

1) an affidavit, i.e. a letter of sponsorship which I typed on my Society's stationery indicating that he was the Shaikh's personal sponsor and guarantor, that I pledged not to let this cleric work in the United States, and that the visa applicant, if granted the visa, would abide by U.S. laws, rules and regulations,
2) a copy of the Bylaws of the Islamic Society of Georgia, Inc., of which I was the General Secretary,
3) constitution of the Islamic Society of Georgia, Inc.,

and
4) some copies of the *Islamic Affairs* newsletter which my organization was publishing since January 1974.

"The package, which later proved to be quite useful, arrived after the Shaikh had already made another failed bid in London to obtain the entry visa to the United States; so, he was advised to go to Lebanon to try his luck. In Beirut, he was subjected to a foiled kidnapping attempt. Lebanon was then embroiled in a civil war; so, the Shi`ites there were very much concerned about his safety: They whisked him out of Beirut in the depth of the night to Damascus which was to be his last attempt following which he would return to Najaf, Iraq, to resume his studies at the *hawza*. In Damascus, Shaikh Sarwar submitted the package I sent him during the interview, and he was finally able to obtain his entry visa. The Shaikh did, indeed, arrive at New York's John F. Kennedy International Airport on January 25, 1976, a very important date in the history not only of the Shi`ite community of North American but of that of the whole Islamic world due to the *tabligh* activities that resulted from the establishment of such a monumental Shi`ite institution like the Khoei Center in an important part of the world.

"Few days after Shaikh Muhammad Sarwar had reached New York, where he was received by Hassanali, he went to Houston, Texas, according to the invitation of some Shi`a converts whom I had encouraged to write to his boss, al-Khoei, to request the supreme religious authority



to send someone to teach them the tenets of their faith. While staying in Houston, Texas, he called me to ask me if he had to apply for a visa to go to Georgia! It seems that he was still haunted by the "visa" ghost! Few days after that, the ←Shaikh became my roommate in Atlanta, Georgia, and I really enjoyed his company. We used to go together in my clunker car to the Farmers Market in a city suburb to shop for fruits and vegetables in order to change the scene and save some money. I trained Shaikh Sarwar at my apartment on the preparation of newsletters and different publications, especially in the areas of typesetting, art designs and layout, steps required for making a "cold camera-ready copy" before being sent to the press. We are talking about printing 38 years ago. According to him, the Shaikh was sent to the United States with specific instructions from the late Grand Ayatollah Abul-Qāsim al-Khoei to do the following:

1. start a regular newsletter or magazine,
2. produce a new English translation of the Holy Qur'ān,
3. write books for Muslim children and adults,
4. collect religious taxes and solve community problems, whether or not they are related to religion

"Upon its completion, Shaikh Sarwar's English translation of the Holy Qur'ān was published by Tahrike-Tarsile-Qur'ān, Inc. (Distribution of Holy Qur'ān, Inc.) of New York, a publishing house established and managed by my respectful friend, Aunali Khalfan, and his great family. For your information, Khalfan was instrumental in the publication for the first time ever of a text of the Holy Qur'ān in Braille language for the blind. He has been publishing not only various translations of the Holy Qur'ān but also some other top quality Islamic books, including many published by Ansariyan; their list now tops five thousand. One of the books which Khalfan has published and is now marketing is *Peak of Eloquence: Nahjul Balāgha* which is compiled by al-Sharif al-Radi, and which I edited, with an Introduction by Martyr Murtadha Mutahhari. This title is marketed world-wide by other American book sellers as well. May the Almighty bless Aunali's efforts and reward them in the life of this world and in the Hereafter, *Allāhomma Ameen*.

"As for the magazine which the Shaikh was instructed to issue, it was given the title *The Message of Islam*. It was, indeed, founded in early February of 1976 under the supervision of Shaikh Sarwar not in Atlanta, Georgia, but in Houston, Texas, shortly before the Shaikh came to me in Atlanta to be my roommate for few months, as indicated above. Its publication was made possible through help from the Shi`ite community in Houston members of which had written al-Khoei requesting him to send them a scholar to teach them Shi`ite Islam as I

had suggested to them. During his stay at my very modest apartment (so modest, its monthly rent at the time was only $98 exclusive of utilities, and yes, you can call it whatever you want!) in Atlanta, Georgia, the Shaikh put out two editions of this magazine. Thereafter, the Shaikh moved from Atlanta to New York City where there have always been a much larger Shi`ite population and where a fourth edition of *The Message of Islam* was published. To the best of my knowledge, this magazine disappeared after the publication and distribution of its fourth edition. In New York, Shaikh Muhammad Sarwar founded the Khoei Center.

"A question forces itself here is: Did the Marji`iyya, the highest religious authority, that sent this Shaikh to the U.S., express any appreciation for what I did to its representative, i.e. facilitating his entry into the United States? The obvious answer is: Of course not. Why? Perhaps the reader can himself answer this question…

"Later on, unfortunately a controversy developed because of which the New York Shi`ite community requested the late Grand Ayatollah al-Khoei to remove Shaikh Muhammad Sarwar from office and to appoint someone else in his place. The great sage sent in 1982 one of his sons, namely martyr Sayyid Abdul-Majid al-Khoei, on a fact-finding mission and to prepare for the establishment of the Khoei Foundation, the very first major institution in the Western world established by Najaf's *marji`iyya*.

"That year, 1982, ended Sarwar's term, which started in

1976, was replaced, after a bitter and costly court battle, by Shaikh Fadhil al-Sahlani, an Iraqi Shaikh from Basra (some say Nasiriyya). Shaikh al-Sahlani has been efficiently running the Khoei Foundation, School and Center ever since. In the process of those court hearings, I, in my capacity as Sarwar's personal sponsor, was requested to submit a signed statement indicating that the late Grand Ayatollah al-Khoei was Sarwar's boss, that Sarwar was obligated to follow al-Khoei's instructions; otherwise, he would be insubordinate. I complied, composing and signing such a statement as requested in my capacity as the one who helped him come to the United States and acted as his guarantor. The statement was presented before the judge who ruled that Sarwar should step down from his office and hand over all documents and assets to Shaikh Fadhil al-Sahlani, the new representative of al-Khoei to the faithful in the United States and Canada.

"The present building of the Khoei Foundation, which is located in Jamaica, New York, was opened seven years after that incident, that is, on the 15th of Sha`ban 1409 A.H./March 25,1989, in order to meet the religious needs of the Muslim community in the United States in general and those of the followers of Ahlul-Bayt عليهم السلام in particular. The religious programs are conducted in Arabic, Urdu, Persian and, of course, English. Presently, the address of the Khoei Foundation is 13711 90th Avenue, and that of the Khoei Center is 8989 Van Wyck Expressway, both located in Jamaica, a suburb of New York City. The latter includes a mosque, a school and

resident imām's quarters as well as a modern library, kitchen and cafeteria.

"In the same year, that is, 1989, Grand Ayatollah al-Khoei established the London branch of this Foundation, appointing his son, late Sayyid Muhammed Taqi al-Khoei, as its head. It is now located on Chevening and Salusbury roads. Its board, upon establishment, was comprised of these dignitaries: Sayyid Muhammed Taqi al-Khoei, Shaikh Muhsin Ali al-Najafi, Shaikh Yousuf Nafsi, Sayyid Muhammed al-Mousawi (of Bombay, India), Sayyid Fadhil al-Milani, Sayyid Majid al-Khoei (another son of the late al-Khoei), Shaikh Hajj Kādhim Abdul-Hussain, the late Dr. Sayyid Muhammed Ali Shahristani (a world renown philanthropist and founder of the Open Islamic University in London, a man who was born in Iraq and who had descended from an Iranian family), and al-Hajj Mustafa Kawkal. Sayyid Taqi al-Khoei was succeeded in this post by his brother, the late Sayyid Abdul-Majid al-Khoei who was assassinated in Najaf, Iraq, on Thursday, April 10, 2003. Following this tragic incident, Sayyid Yousuf al-Khoei, another son of the late Grand Ayatollah, became director of London's Khoei Foundation. Another branch of the Khoei Foundation was established in Montreal, Canada, but information about it has not been available at the time when this text has been compiled for the kind reader."

Reference to Shaikh Muhammad Sarwar's historic mission to the U.S. exists in one of the earliest books written about Islam and Muslims in the United States: the

great reference which mentions the Shaikh on p. 109 is: Larry Poston, *Islamic Da`wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (Oxford University Press, 1992; ISBN-13: 0-19-507226-8). This book has been reprinted, and its new ISBN-13 is 978-0195072273.

It is our pleasure to inform the reader that Harvard University's report titled "Islam in America," which is available on the Internet, also mentions *Islamic Affairs* newsletter.

It is up to the reader to judge how much impact Yasin al-Jibouri has had and continues to have on the Muslim community in the world through so many of his books the list of which above does not include some of them which remain in electronic formats, and they are twenty-two in number. Now you can calculate the total!

Yasin Publications
Roanoke, Virginia, U.S.A.
February 2020







INTRODUCTION

Some time back, I wrote an essay about the historic Ghadir Khuumm event which was posted on the Internet by a number of web sites, but I always desired to introduce this momentous event to the readers in book form. I, therefore, thank the Almighty Who has enabled me to do that. Adding two Supplements to this book provides the reader with a better insight into how the Islamic history is being deliberately ignored by some Muslims. For example, if you ask any average Sunni Muslim about either the Ghadir event or the Harra incident, most likely he/she will admit ignorance of either or of both. This is due to the "imāms" who deliberately hide such knowledge because of their fear its revelation undermines the foundations of their belief, of their faith, of their creed. Christians consider hiding knowledge to be one of the "seven deadly sins", while in Islam, one famous hadīth says, **الساكت عن الحق شيطان أخرس** "One who remains silent rather than sying the truth is a Satan without a tongue." Unfortunately, there have always been many Satans whose tongues are tied throughout our Islamic history… I refuse to be one of them! *Wassalamo Alaikom*.

Yasin T. al-Jibouri



Shrine of Imam Ali عليه السلام at night

THE HISTORIC GHADIR KHUMM EVENT

Non-Muslims who like to attack Islam accuse the Prophet of Islam of having neglected to name his successor, not knowing that he actually did exactly so in accordance with the Divine order which he had received on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., announcing the name of his successor the very next day, and here are the details:

In 10 A.H./632 A.D., immediately following *Hijjatul-Wada'* **حجة الوداع** (the Farewell Pilgrimage, the last pilgrimage performed by Prophet Muhammad), a divine order was revealed to the Prophet to convey the remaining Islamic tenets: the annual pilgrimage to Mecca and the Imāmate of the Twelve Infallible Imāms. The Prophet called on the faithful to accompany him on his last pilgrimage; he knew that it would be his last and that he would soon have to leave this temporary abode for the eternal one. More than one hundred and twenty thousand Muslims responded to his call.

The Prophet and his company put on the *ihram* garbs at the appropriate time at Masjid al-Shajara, Mosque of the Tree, a short distance from Mecca, his birthplace, which he entered on Thul-Hijja 5, 10 A.H./March 6, 632 A.D. The Prophet's call reached Yemen where Ali ibn Abū Talib عليه السلام was acting as his representative. Twelve thousand Yemenite pilgrims came out headed by Ali in response to the Prophet's call to accompany him on his historic Pilgrimage, bringing the total number of those

early pilgrims to more than one hundred and thirty-two thousand.

The Islamic pilgrimage starts in the month of Thul-Hijja (month of the pilgrimage), the last Islamic lunar calendar month, and continues for at least ten days. First, each pilgrim dons a special garb called ihram; males' *ihram* **احرام** consists of two white sheets or towels covering the upper and lower parts of the body, whereas females wear a full white cotton outfit, simple and modest. This ihram reminds the pilgrim of his/her death and of the equality of all before God.

All pilgrims perform the same rituals; none receives any favorable treatment or distinction on account of his status, power, or wealth. The pilgrimage starts by the*tawaf,* the circling of the Ka'ba seven times. The Ka'ba is identified in Islamic literature as an earthly counterpart to the Almighty's 'Arsh in heaven where the angels circle it in adoration.

Likewise, in imitation of those angels, Muslim pilgrims circle the Ka'ba in adoration of their Lord. The *tawaf* **طواف** is followed by the *Sa'i* **سعي**: the pilgrims run back and forth seven times between the -Safa and the Marwa in commemoration of Hagar (Hajar), mother of Ishmael, frantically searching for water for her newborn son Ishmael.

After that, the pilgrims drink of the well of Zamzam which had appeared miraculously for Hagar and Ishmael

عليه السلام, wash with it or use it to make ablution for prayers at the Ka'ba but never to use it in the toilet; Zamzam is too sacred for such an application.

Then the pilgrims leave Mecca for Muzdalifa, 'Arafa, and finally Mina to perform certain rites which fall outside the scope of this book which is intended to be a historical account of the Prophet of Islam, not one of *fiqh*. The author is a writer, a researcher, someone who, according to a friend of mine, "insists on finding out who the foundling's father is!" But he is not a faqih. Now let us go back to our original story after having cast a glimpse at the rite of the pilgrimage in Islam.

It was at Arafa that the divine command was received by Prophet Muhammad to appoint ' Ali as "Ameerul-Mu'mineen," **أمير المؤمنين** *the* Commander of the Faithful, title of the bearer of the highest temporal and religious powers in the Islamic State, one reserved solely for caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and of how to solve them. Muhammad was also ordered to convey to Ali the knowledge which the Almighty had bestowed on him so that it would not be lost once he is dead.

In Mina, the Prophet delivered two sermons in preparation for the great announcement to come. In the first, he referred to Ali's caliphate and reminded the audience of one particular *hadith* which he had conveyed to them on various occasions and which is identified in

books of *hadith* as "*hadith al-thaqalain* **حديث الثقلين**", tradition of the two weighty things (the first being the Holy Qur'ān and the second being the Prophet's Progeny, the" Ahl al-Bayt" mentioned in verse 33 of Chapter 33 [al-Ahzab] of the Holy Qur'ān):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۞

Allāh only wishes to remove all abomination from you, you members of the (Prophet's) family and to make you pure and spotless.

He delivered his second sermon at Masjid al-Khaif, also located in Mina in the Meccan Valley. In it, the Prophet reminded his audience of Ali's Imāmate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty-bound to convey it to those who were absent. In both of these sermons, the Prophet publicly vested on Ali both powers referred to above.

As soon as the rituals of the pilgrimage were completed, and to be exact on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., the divine order came to the Prophet embedded in verse 67 of Chapter 5 (a1-Ma'ida) quoted in the text of the Prophet's sermon to follow. The Prophet immediately ordered Bilal ibn Rabah, his caller to prayers and one of his faithful *sahāba* **صحابه**, to convey the following order to the faithful: "Tomorrow, nobody should lag behind but should go to Ghadir Khumm **غدير خم**."

The word “Ghadir” or Ghadir means “swamp,” an area where rain water gathers to form a shallow lake. Ghadir Khumm is located near the crossroads of trade and pilgrimage caravans coming from Medina, Egypt, Iraq, Syria, and Nejd on their way to Mecca. The presence of water and a few old trees there served as a resting place for trade caravans for centuries.

A mosque, called Masjid al-Ghadir, was later built on the same spot where the great gathering took place to commemorate that momentous event, an event which has unfortunately been forgotten by the vast majority of the Muslims who, by thus forgetting, forgot the most important part of their creed, one without which their faith is not complete at all according to the Prophet's sermon to follow and according to the text of the Holy Qur’ān...

The announcement conveyed by Bilal was transmitted by one person to another till it reached as far as Mecca proper and people were wondering about what it could be. They had expected the Prophet to linger a little bit longer at Mecca where the pilgrims could meet him and ask him whatever questions they had about this new institution called “hajj” and about other religious matters.

In the morning of the next day, Thul-Hijja 18, 10 A.H./March 19, 632A.D., the Prophet and his 120,000 companions went to Ghadir Khumm **غدیر خم**, and so didAli with his 12,000 Yemenite pilgrims who had to change their route to the north instead of to the south

where they would be home-bound.

The Prophet also issued an order to four of his closest *sahabis*, namely Selman-al-Farisi, Abū Dharr al-Ghifari, Miqdad ibn al-Aswad al-Kindi andAmmar ibn yasir, with whom the reader is already familiar, to clear the area where the old trees stood, to uproot the thorn bushes, collect the rocks and stones, and to clean the place and sprinkle it with water.

Then these men took a piece of cloth which they tied between two of those trees, thus providing some shade.

The Prophet told those *sahāba* that a ceremony that would last for three continuous days would be held in that area. Then the same men piled the rocks on top of each other and made a makeshift pulpit over them of camel litters as high as the Prophet's own length.

They put another piece of cloth on the pulpit which was installed in the middle of the crowd, giving the Prophet an overview of the whole gathering. A man was selected to repeat loudly what the Prophet was saying so that those who stood the furthermost would not miss a word.

The *athan* أذان for the noon prayers was recited, and the congregational (*jama'a*) صلاة الجماعة prayers were led by the Prophet. After that, the Prophet ascended the pulpit and signaled to Ali ibn Abū Talib عليه السلام to stand on his right. Ali did so, standing one pulpit step below the Prophet.

Before saying anything, the Prophet looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their heads and under their feet in order to be able to somehow tolerate the heat.

Finally the Prophet delivered his historic sermon which he intended, as the reader will see, to be not only for the assembled crowd but for all those who were not present at that gathering and for all their offspring, one generation after another, till the Day of Judgment.

Here is the text of the Prophet's sermon. We hope it will bring the reader guidance in the life of this world and happiness and success in the life to come through the intercession of Muhammad, the one loved most by Allāh, peace and blessings of the Almighty be on him, his progeny, and true companions who obeyed him during his lifetime and after his demise and who did not forget or pretend to forget his following *khutba* (sermon):

Prophet's Historic Ghadir Sermon

Below is the original Arabic text of this great sermon and below it you will find a humble translation by the author of this book.

The text and translation were published through efforts of (now defunct) Darul-Salam Center in Annandale, Virginia, U.S.A., in Thul-Hijja 1419/March 1999 when al-Jibouri was still living in the U.S. A copy of this translation is posted on the Internet, too.

Here is the original Arabic text of this sermon:

نص خطبة الغدير المباركة

بسْم اللّه الرّحْمن الرّحيم

الحمد والثناء: الْحمْد للّه الّذي علا في توحّده ودنا في تفرّده وجلّ في سلْطانه وعظم في أرْكانه، وأحاط بكلّ شيْءٍ علْما وهو في مكانه، وقهر جميع الْخلْق بقدْرته وبرْهانه، مجيدا لمْ يزلْ، محْمودا لا يزال. بارئ الْمسْموكات وداحي الْمدْحوّات وجبّار الأرضين والسّماوات، قدّوسٌ سبّوحٌ، ربّ الْملائكة والرّوح، متفضّلٌ على جميع منْ برأه، متطوّلٌ على جميع منْ أنْشأه. يلْحظ كلّ عيْنٍ والْعيون لا تراه. كريمٌ حليمٌ ذو أناة، قدْ وسع كلّ شيْءٍ رحْمته ومنّ علَيْهمْ بنعْمته. لا يعْجل بانْتقامه، ولا يبادر إليهمْ بما اسْتحقّوا منْ عذابه. قدْ فهم السّرائر وعلم الضّمائر، ولمْ تخْف عليْه الْمكْنونات ولا اشْتبهتْ عليْه الْخفيّات. له الإحاطة بكلّ شيْءٍ، والْغلبة على كلّ شيْءٍ، والْقوّة في كلّ شيْءٍ، والْقدْرة على كلّ شيْءٍ، ولَيْس مثْله شيْءٌ. وهو منْشئ الشيْء حين لا شيْء. دائمٌ قائمٌ بالْقسْط، لا إله إلاّ هو الْعزيز الْحكيم. جلّ عنْ أنْ تدْركه الأبْصار وهو يدْرك الأبْصار وهو اللّطيف الْخبير. لا يلْحق أحدٌ وصْفه منْ معاينةٍ، ولا يجد أحدٌ كيْف هو منْ سرٍّ وعلانيةٍ إلاّ بما دلّ عزّ وجلّ على نفْسه. وأشْهد أنّه اللّه الّذي ملأ الدّهْر قدْسه، والّذي يغْشى الأبد نوره، والّذي ينْفذ أمْره بلا مشاورة مشيرٍ، ولا معه شريكٌ في تقْدير ولا يعاون في تدْبير. صوّر ما ابْتدع على غيْر مثالٍ، وخلق ما خلق بلا معونة منْ أحدٍ ولا تكلّفٍ ولا احْتيالٍ. أنْشأها فكانتْ، وبرأها فبانتْ. فهو اللّه الّذي لا إله إلاّ هو الْمتْقن الصّنْعة، الْحسن الصّنيعة، الْعدْل الّذي لا يجور، والأكْرم الّذي ترْجع إليْه الأمور. وأشْهد أنّه الّذي تواضع كلّ شيْءٍ لقدْرته، وخضع كلّ شيْءٍ لهيْبته. ملك الأمْلاك ومفلّك الأفلاك ومسخّر الشّمْس والْقمر، كلٌّ يجْري لأجلٍ مسمّى. يكوّر اللّيْل على النّهار ويكوّر النّهار على اللّيْل يطْلبه حثيثا. قاصم كلّ جبّارٍ عنيدٍ، ومهْلك كلّ شيْطانٍ مريدٍ. لمْ يكنْ معه ضدٌّ ولا ندٌّ، أحدٌ صمدٌ لمْ يلدْ ولمْ يولدْ ولمْ يكنْ له كفُوا أحدٌ. إلهٌ واحدٌ وربٌّ ماجدٌ، يشاء فيمْضي، ويريد فيقْضي، ويعْلم فيحْصي، ويميت ويحْيي، ويفْقر ويغْني، ويضْحك ويبكي، ويمنع

ويعْطي، له الْملْك وله الْحمْد، بيده الْخيْر وهو على كلّ شيْءٍ قديرٌ. يولج اللّيْل في النّهار ويولج النّهار في اللّيْل، لا إله إلاّ هو الْعزيز الْغفّار. مجيب الدّعاء ومجْزل الْعطاء، محْصي الأنْفاس وربّ الْجنّة والنّاس، لا يشْكل عليْه شيْءٌ، ولا يضْجره صراخ الْمسْتصْرخين ولا يبْرمه إلْحاح الْملحّين. الْعاصم للصّالحين، والْموفّق للْمفْلحين، ومولى الْعالمين. الّذي اسْتحقّ منْ كلّ منْ خلق أنْ يشْكره ويحْمده. أحْمده على السّرّاء والضّرّاء والشّدّة والرّخاء وأومن به وبملائكته وكتبه ورسله. أسْمع لأمْره وأطيع وأبادر إلى كلّ ما يرْضاه، وأسْتسْلم لقضائه، رغْبة في طاعته وخوْفا منْ عقوبته، لأنّه اللّه الّذي لا يؤْمن مكْره ولا يخاف جوْره.

أمر الهي في موضوع هام

وأقرّ له على نفْسي بالْعبوديّة وأشْهد له بالرّبوبيّة، وأوّدي ما أوْحى إليّ حذرا منْ أنْ لا أفْعل فتحلّ بي منْه قارعةٌ لا يدْفعها عنّي أحدٌ وإنْ عظمتْ حيلته؛ لا إله إلاّ هو. لأنّه قدْ أعْلمني أنّي إنْ لمْ أبلّغْ ما أنْزل إليّ فما بلّغْت رسالته، وقدْ ضمن لي تبارك وتعالى العصْمة وهو اللّه الكافي الكريم. فأوْحى إليّ: (بسْم اللّه الرّحْمن الرّحيم، يا أيّها الرّسول بلّغْ ما أنْزل إليْك منْ ربّك ـ في عليٍّ يعْني في الْخلافة لعليّ بْن أبي طالبٍ ـ وإنْ لمْ تفْعلْ فما بلّغْت رسالته واللّه يعْصمك من النّاس). معاشر النّاس، ما قصّرْت في تبْليغ ما أنْزل اللّه تعالى إليّ وأنا مبيّنٌ لكمْ سبب نزول هذه الآية: إنّ جبْرئيل عليْه السّلام هبط إليّ مرارا ثلاثا يأمرني عن السّلام ربّي ـ وهو السّلام ـ أنْ أقوم في هذا الْمشْهد فأعْلم كلّ أبْيض وأسْود: أنّ عليّ بْن أبي طالبٍ أخي ووصيّي وخليفتي والإمام منْ بعْدي، الّذي محلّه منّي محلّ هارون منْ موسى إلا أنّه لا نبيّ بعْدي وهو وليّكمْ بعْد اللّه ورسوله. وقدْ أنْزل اللّه تبارك وتعالى عليّ بذلك آية منْ كتابه: (إنّما وليّكم اللّه ورسوله والّذين آمنوا الّذين يقيمون الصّلاة ويؤْتون الزّكاة وهمْ راكعون)، وعليّ بْن أبي طالبٍ أقام الصّلاة وآتى الزّكاة وهو راكعٌ يريد اللّه عزّ وجلّ في كلّ حال. وسألْت جبْرئيل أنْ يسْتعْفي لي عنْ تبْليغ ذلك إليْكمْ ـ أيّها النّاس ـ لعلْمي بقلّة الْمتّقين وكثْرة الْمنافقين وإدْغال الآثمين وحيل الْمسْتهزئين بالإسْلام، الّذين وصفهم اللّه في كتابه بأنّهمْ يقولون بألْسنتهمْ ما ليْس في قلوبهمْ، ويحْسبونه هيّنا وهو عنْد اللّه عظيمٌ، وكثْرة أذاهمْ لي غيْر مرّةٍ، حتّى سمّوني أذنا وزعموا أنّي كذلك لكثْرة ملازمته إيّاي وإقْبالي عليْه، حتّى

أنْزل اللّه عزّ وجلّ في ذلك قرْآنا: (ومنْهم الّذين يؤْذون النّبيّ ويقولون هو أذنٌ، قلْ أذن ـ على الّذين يزْعمون أنّه أذنٌ ـ خيْرٍ لكمْ، يؤْمن باللّه ويؤْمن للْمؤْمنين). ولوْ شئْت أنْ أسمي بأسْمائهمْ لسمّيْت، وأنْ أومي إليْهمْ بأعْيانهمْ لأوْمأْت، وأنْ أدلّ عليْهمْ لدللْت، ولكنّي واللّه في أمورهمْ قدْ تكرّمْت. وكلّ ذلك لا يرْضى اللّه منّي إلاّ أنْ أبلّغ ما أنْزل إليّ. ثمّ تلا صلّى اللّه عليْه وآله: (يا أيّها الرّسول بلّغْ ما أنْزل إليْك منْ ربّك ـ في عليٍّ ـ وإنْ لمْ تفْعلْ فما بلّغْت رسالته واللّه يعْصمك من النّاس).

الاعلان الرسمي بأمامة الأئمة الاثنى عشر (عليهم السلام) وولايتهم

فاعْلموا معاشر النّاس أنّ اللّه قدْ نصبه لكمْ وليّا وإماما مفترضا طاعته على الْمهاجرين والأنْصار وعلى التّابعين لهمْ بإحْسانٍ، وعلى الْبادي والْحاضر، وعلى الأعْجميّ والْعربيّ، والْحرّ والْمملوك، والصّغير والْكبير، وعلى الأبْيض والأسْود، وعلى كلّ موحّدٍ. ماضٍ حكْمه، جازٍ قوْله، نافذٌ أمْره، ملْعونٌ منْ خالفه، مرْحومٌ منْ تبعه، مؤْمنٌ منْ صدّقه، فقدْ غفر اللّه له ولمنْ سمع منْه وأطاع له. معاشر النّاس، إنّه آخر مقامٍ أقومه في هذا الْمشْهد، فاسْمعوا وأطيعوا وانْقادوا لأمْر ربّكمْ، فإنّ اللّه عزّ وجلّ هو موْلاكمْ وإلهكمْ، ثمّ منْ دونه محمّدٌ١ وليّكمْ الْقائم الْمخاطب لكمْ، ثمّ منْ بعْدي عليٌّ وليّكمْ وإمامكمْ بأمْر ربّكمْ، ثمّ الإمامة في ذرّيّتي منْ ولْده إلى يوْم تلْقوْن اللّه ورسوله. لا حلال إلاّ ما أحلّه اللّه، ولا حرام إلاّ ما حرّمه اللّه، عرّفني الْحلال والْحرام وأنا أفْضيْت بما علّمني ربّي منْ كتابه وحلاله وحرامه إليْه. معاشر النّاس، ما منْ علْم إلاّ وقدْ أحْصاه اللّه فيّ، وكلّ علْمٍ علّمْت فقدْ أحْصيْته في إمام الْمتّقين، وما منْ علْمٍ إلاّ علّمْته عليّا، وهو الإمام الْمبين. معاشر النّاس، لا تضلّوا عنْه ولا تنْفروا منْه، ولا تسْتنْكفوا منْ ولايته، فهو الّذي يهْدي إلى الْحقّ ويعْمل به، ويزْهق الْباطل وينْهى عنْه، ولا تأْخذه في اللّه لوْمة لائمٍ. ثمّ إنّه أوّل منْ آمن باللّه ورسوله، وهو الّذي فدى رسوله بنفْسه، وهو الّذي كان مع رسول اللّه ولا أحد يعْبد اللّه مع رسوله من الرّجال غيْره. معاشر النّاس، فضّلوه فقدْ فضّله اللّه، واقْبلوه فقدْ نصبه اللّه. معاشر النّاس، إنّه إمامٌ من اللّه، ولنْ يتوب اللّه على أحدٍ أنْكر ولايته ولنْ يغْفر له، حتْما على اللّه أنْ يفْعل ذلك بمنْ خالف أمْره فيه وأنْ يعذّبه عذابا شديدا نكْرا أبد الآباد ودهْر الدّهور. فاحْذروا أنْ تخالفوه،

فتصْلوا نارا وقودها النّاس والْحجارة أعدّتْ للْكافرين. أيّها النّاس، بي واللّه بشّر الأوّلون من النّبيّين والْمرْسلين، وأنا خاتم الأنْبياء والْمرْسلين والْحجّة على جميع الْمخْلوقين منْ أهْل السّماوات والأرضين. فمنْ شكّ في ذلك فهو كافرٌ كفْر الْجاهليّة الأولى، ومنْ شكّ في شيْءٍ منْ قوْلي هذا فقدْ شكّ في الكلّ منْه، والشّاك في ذلك فله النّار. معاشر النّاس، حباني اللّه بهذه الْفضيلة منّا منْه عليّ وإحْسانا منْه إليّ ولا إله إلاّ هو، له الْحمْد منّي أبد الآبدين ودهْر الدّاهرين وعلى كلّ حال. معاشر النّاس، فضّلوا عليّا فانّه أفْضل النّاس بعْدي منْ ذكرٍ وأنْثى. بنا أنْزل اللّه الرّزْق وبقي الْخلْق. ملْعونٌ ملْعونٌ، مغْضوبٌ مغْضوبٌ منْ ردّ عليّ قولي هذا ولمْ يوافقْه. ألا إنّ جبْرئيل خبّرني عن اللّه تعالى بذلك ويقول: منْ عادى عليّا ولمْ يتولّه فعليْه لعْنتي وغضبي، (ولْتنْظرْ نفْسٌ ما قدّمتْ لغدٍ واتّقوا اللّه ـ أنْ تخالفوه فتزلّ قدمٌ بعْد ثبوتها ـ إنّ اللّه خبيرٌ بما تعْلمون). معاشر النّاس، إنّه جنْب اللّه الّذي ذكر في كتابه، فقال تعالى مخْبرا: (أنْ تقول نفْسٌ يا حسْرتا على ما فرّطْت في جنْب اللّه). معاشر النّاس، تدبّروا القرْآن وافْهموا آياته وانْظروا إلى محْكماته ولا تتّبعوا متشابهه، فو اللّه لنْ يبيّن لكمْ زواجره ولنْ يوضح لكمْ تفْسيره إلاّ الّذي أنا آخذٌ بيده ومصْعده إليّ وشائلٌ بعضده ومعْلمكمْ: أنّ منْ كنْت موْلاه فهذا عليٌّ موْلاه، وهو عليّ بْن أبي طالب أخي ووصيّي، وموالاته من اللّه عزّ وجلّ أنْزلها عليّ. معاشر النّاس، إنّ عليّا والطّيّبين منْ ولْدي هم الثّقْل الأصْغر، والْقرْآن الثّقْل الأكْبر، فكلّ واحدٍ منْبئٌ عنْ صاحبه وموافقٌ له، لنْ يفْترقا حتى يردا عليّ الْحوْض. همْ أمناء اللّه في خلْقه وحكّامه في أرْضه. ألا وقدْ أدّيْت، ألا وقدْ بلّغْت، ألا وقدْ أسْمعْت، ألا وقدْ أوْضحْت. ألا وإنّ اللّه عزّ وجلّ قال وأنا قلْت عن اللّه عزّ وجلّ. ألا إنّه ليْس «أمير الْمؤْمنين» غيْر أخي هذا. ولا تحلّ إمْرة الْمؤْمنين بعْدي لأحدٍ غيْره.

رفع علي (عليه السلام) بيدي رسول الله ﷺ

ثمّ ضرب بيده إلى عضد عليٍّ عليْه السّلام فرفعه، وكان أمير المؤمنين عليْه السّلام منْذ أوّل ما صعد رسول اللّه صلّى اللّه عليْه وآله وشال عليّا عليْه السّلام حتّى صارت رجْله مع ركْبة رسول اللّه صلّى اللّه عليْه وآله. ثمّ قال: معاشر النّاس، هذا عليٌّ أخي ووصيّي وواعي علْمي، وخليفتي في أمّتي وعلى تفْسير كتاب اللّه عزّ وجلّ، والدّاعي إليْه والْعامل بما يرْضاه

والْمحارب لأعْدائه والْموالي على طاعته والنّاهي عنْ معْصيته. خليفة رسول اللّه وأمير الْمؤْمنين والإمام الْهادي وقاتل النّاكثين والْقاسطين والْمارقين بأمْر اللّه. أقول وما يبدّل الْقوْل لديّ بأمْر ربّي، أقول: اللّهمّ وال منْ والاه وعاد منْ عاداه والْعنْ منْ أنْكره واغْضبْ على منْ جحد حقّه. اللّهمّ إنّك أنْزلْت عليّ أنّ الإمامة بعدي لعليٍّ وليّك عنْد تبياني ذلك ونصْبي إيّاه بما أكْملت لعبادك منْ دينهم وأتْممْت عليْهم بنعمتك ورضيت لهمْ الإسلام دينا فقلْت: (ومنْ يبْتغ غيْر الاسْلام دينا فلنْ يقْبل منْه وهو في الآخرة من الخاسرين). اللّهمّ إنّي أشْهدك وكفى بك شهيدا أنّي قدْ بلّغْت. معاشر النّاس، إنّما أكْمل اللّه عزّ وجلّ دينكمْ بإمامته. فمنْ لمْ يأْتمّ به وبمنْ يقوم مقامه منْ ولْدي منْ صلْبه إلى يوْم الْقيامة والْعرْض على اللّه عزّ وجلّ فأولئك الّذين حبطتْ أعْمالهمْ وفي النّار همْ خالدون، (لا يخفّف عنْهم الْعذاب ولا همْ ينْظرون). معاشر النّاس، هذا عليٌّ، أنْصركمْ لي وأحقّكمْ بي وأقْربكمْ إليّ وأعزّكمْ عليّ، واللّه عزّ وجلّ وأنا عنْه راضيان. وما نزلتْ آية رضا إلاّ فيه، وما خاطب اللّه الّذين آمنوا إلاّ بدأ به، ولا نزلتْ آية مدْحٍ في الْقرآن إلاّ فيه، ولا شهد اللّه بالْجنّة في (هلْ أتى على الإنْسان) إلاّ له، ولا أنْزلها في سواه ولا مدح بها غيْره. معاشر النّاس، هو ناصر دين اللّه، والْمجادل عنْ رسول اللّه، وهو التّقيّ النّقيّ الْهادي الْمهْديّ. نبيّكمْ خيْر نبيٍّ ووصيّكمْ خيْر وصيٍّ وبنوه خيْر الأوْصياء. معاشر النّاس، ذرّيّة كلّ نبيٍّ منْ صلْبه، وذرّيّتي منْ صلْب أمير الْمؤْمنين عليٍّ.

معاشر النّاس، إنّ إبْليس أخْرج آدم من الْجنّة بالْحسد، فلا تحْسدوه فتحْبط أعْمالكمْ وتزلّ أقْدامكمْ، فإنّ آدم أهْبط إلى الأرْض لخطيئةٍ واحدةٍ، وهو صفْوة اللّه عزّ وجلّ، وكيْف بكمْ وأنْتمْ أنْتمْ ومنْكمْ أعْداء اللّه. ألا وإنّه لا يبْغض عليّا إلاّ شقيٌّ، ولا يوالي عليّا إلاّ تقيٌّ، ولا يؤْمن به إلاّ مؤْمنٌ مخْلصٌ. وفي عليٍّ ـ واللّه ـ نزلتْ سورة الْعصْر: (بسْم اللّه الرّحْمن الرّحيم • والْعصْر • إنّ الإنْسان لفي خسْر • إلاّ الّذين آمنوا وعملوا الصّالحات وتواصوْا بالحقّ وتواصوْا بالصّبْر). معاشر النّاس، قد اسْتشْهدْت اللّه وبلّغْتكمْ رسالتي وما على الرّسول إلاّ البلاغ المبين. معاشر النّاس، اتّقوا اللّه حقّ تقاته ولا تموتنّ إلاّ وأنْتمْ مسْلمون. معاشر النّاس، (آمنوا باللّه ورسوله والنّور الّذي أنْزل معه منْ قبْل أنْ نطْمس وجوها فنردّها على أدْبارها أوْ نلْعنهمْ كما لعنّا أصْحاب السّبْت). معاشر النّاس، النّور من اللّه

عزّ وجلّ مسْلوكٌ فيّ ثمّ في عليّ بْن أبي طالبٍ، ثمّ في النّسْل منْه إلى الْقائم الْمهْديّ الّذي يأْخذ بحقّ اللّه وبكلّ حقٍّ هو لنا، لأنّ اللّه عزّ وجلّ قدْ جعلنا حجّة على الْمقصّرين والْمعاندين والمخالفين والْخائنين والآثمين والظّالمين منْ جميع الْعالمين. معاشر النّاس، أنْذركمْ أنّي رسول اللّه قدْ خلتْ منْ قبْلي الرّسل، أفإنْ متّ أوْ قتلْت انْقلبْتمْ على أعْقابكمْ؟ ومنْ ينْقلبْ على عقبيْه فلنْ يضرّ اللّه شيْئا وسيجْزي اللّه الشّاكرين الصّابرين. ألا وإنّ عليّا هو الْموصوف بالصّبْر والشّكْر، ثمّ منْ بعْده ولْدي منْ صلْبه. معاشر النّاس، لا تمنّوا على اللّه إسْلامكمْ فيسْخط عليْكمْ ويصيبكم بعذابٍ منْ عنده، إنّه لبالْمرْصاد. معاشر النّاس، إنّه سيكون منْ بعْدي أئمّةٌ يدْعون إلى النّار ويوْم الْقيامة لا ينْصرون. معاشر النّاس، إنّ اللّه وأنا بريئان منْهمْ.

معاشر النّاس، إنّهمْ وانْصارهمْ وأتْباعهمْ وأشْياعهمْ في الدّرْك الأسْفل من النّار ولبئْس مثْوى الْمتكبّرين. ألا إنّهمْ أصْحاب الصّحيفة، فلْينْظرْ أحدكمْ في صحيفته!

(قال: فذهب على النّاس ـ إلاّ شرْذمةٌ منْهمْ ـ أمْر الصّحيفة.)

معاشر النّاس، إنّي أدعها إمامة ووراثة في عقبي إلى يوْم الْقيامة، وقدْ بلّغْت ما أمرْت بتبْليغه حجّة على كلّ حاضرٍ وغائبٍ وعلى كلّ أحدٍ ممّنْ شهد أوْ لمْ يشْهدْ، ولد أوْ لمْ يولدْ، فلْيبلّغ الْحاضر الْغائب والْوالد الْولد إلى يوْم الْقيامة. وسيجْعلون الإمامة بعْدي ملْكا واغْتصابا، ألا لعن اللّه الغاصبين الْمغْتصبين، وعنْدها (سنفْرغ لكمْ أيّها الثّقلان)، و (يرْسل عليْكما شواظٌ منْ نار ونحاسٌ فلا تنْتصران). معاشر النّاس، إنّ اللّه عزّ وجلّ لمْ يكنْ ليذركمْ على ما أنْتمْ عليْه حتّى يميز الْخبيث من الطّيّب، وما كان اللّه ليطْلعكمْ على الْغيْب. معاشر النّاس، إنّه ما منْ قرْية إلاّ واللّه مهْلكها بتكْذيبها وكذلك يهْلك القرى وهي ظالمةٌ، وهذا عليٌّ إمامكم ووليّكم وهو مواعيد اللّه، واللّه مصدّقٌ وعْده. معاشر النّاس، قدْ ظلّ قبْلكمْ أكْثر الأوّلين، واللّه لقدْ أهْلك الأوّلين، وهو مهْلك الآخرين. قال اللّه تعالى: (ألمْ نهْلك الأوّلين • ثمّ نتْبعهم الآخرين • كذلك نفْعل بالْمجْرمين • ويْلٌ يوْمئذ للْمكذّبين). معاشر النّاس، إنّ اللّه قدْ أمرني ونهاني، وقدْ أمرْت عليّا ونهيْته. فعلْم الأمْر والنّهْي منْ ربّه عزّ وجلّ، فاسْمعوا لأمْره تسْلموا،

وأطيعوه تهْتدوا، وانْتهوا لنهْيه ترْشدوا، وصيروا إلى مراده ولا تتفرّق بكم السّبل عنْ سبيله. معاشر النّاس، أنا صراط اللّه الْمسْتقيم الّذي أمركمْ باتّباعه، ثمّ عليٌّ منْ بعْدي، ثمّ ولْدي منْ صلْبه أئمّةٌ يهْدون إلى الْحقّ وبه يعْدلون. ثمّ قرأ: (بسْم اللّه الرّحْمن الرّحيم • الْحمْد للّه ربّ الْعالمين...) إلى آخرها، وقال: فيّ نزلتْ وفيهمْ نزلتْ، ولهمْ عمّتْ وإيّاهمْ خصّتْ، أولئك أوْلياء اللّه لا خوْفٌ عليْهمْ ولا همْ يحْزنون، ألا إنّ حزْب اللّه هم الْغالبون. ألا إنّ أعْداء عليٍّ همْ أهل الشّقاق والنّفاق والحادّون وهم العادون وإخْوان الشّياطين الّذين يوحي بعْضهمْ إلى بعْضٍ زخْرف الْقوْل غرورا. ألا إنّ أوْلياءهم الّذين ذكرهم اللّه في كتابه، فقال عزّ وجلّ: (لا تجد قوْما يؤْمنون باللّه والْيوْم الآخر يوادّون منْ حادّ اللّه ورسوله ولوْ كانوا آباءهمْ أوْ أبْناءهمْ أوْ إخْوانهمْ أوْ عشيرتهمْ، أولئك كتب في قلوبهم الإيمان...). ألا إنّ أوْلياءهم الّذين وصفهم اللّه عزّ وجلّ فقال: (الّذين آمنوا ولمْ يلْبسوا ايمانهمْ بظلْم أولئك لهم الأمْن وهمْ مهْتدون). ألا إنّ أوْلياءهم الّذين يدْخلون الْجنّة بسلامٍ آمنين، تتلقّاهم الْملائكة بالتّسْليم يقولون: سلامٌ عليْكمْ طبْتمْ فادْخلوها خالدين. ألا إنّ أوْلياءهمْ الّذين قال لهم اللّه عزّ وجلّ (يدْخلون الْجنّة يرْزقون فيها بغيْر حسابٍ). ألا إنّ أعْداءهم الّذين يصْلوْن سعيرا. ألا إنّ أعْداءهم الّذين يسْمعون لجهنّم شهيقا وهي تفور ولها زفير. ألا إنّ أعْداءهم الّذين قال اللّه فيهمْ: (كلّما دخلتْ أمّةٌ لعنتْ أخْتها). ألا إنّ أعْداءهم الّذين قال اللّه عزّوجلّ: (كلّما ألْقي فيها فوْجٌ سألهمْ خزنتها ألمْ يأْتكمْ نذيرٌ قالوا بلى قدْ جاءنا نذيرٌ فكذّبْنا وقلْنا ما نزّل اللّه منْ شيْءٍ، إنْ أنْتمْ إلاّ في ضلال كبير). ألا إنّ أوْلياءهم الّذين يخْشوْن ربّهمْ بالْغيْب، لهمْ مغْفرةٌ وأجْرٌ كبيرٌ. معاشر النّاس، شتّان ما بيْن السّعير والجنّة. عدوّنا منْ ذمّه اللّه ولعنه، ووليّنا منْ مدحه اللّه وأحبّه. معاشر النّاس، ألا وإنّي منْذرٌ وعليٌّ هاد.

معاشر النّاس، إنّي نبيٌّ وعليٌّ وصيّي. ألا إنّ خاتم الأئمّة منّا الْقائم الْمهْديّ. ألا إنّه الظّاهر على الدّين. ألا إنّه الْمنْتقم من الظّالمين. ألا إنّه فاتح الْحصون وهادمها. ألا إنّه قاتل كلّ قبيلةٍ منْ أهْل الشّرْك. ألا إنّه الْمدْرك بكلّ ثارٍ لأوْلياء اللّه. ألا إنّه النّاصر لدين اللّه. ألا إنّه الْغرّاف في بحْرٍ عميق. ألا إنّه يسم كلّ ذي فضْلٍ بفضْله وكلّ ذي جهْلٍ بجهْله. ألا إنّه خيرة اللّه ومخْتاره. ألا إنّه وارث كلّ علْمٍ والمحيط بكلّ فهْم. ألا إنّه المخْبر

عنْ ربّه عزّ وجلّ والمنبّه بأمْر إيمانه، ألا إنّه الرّشيد السّديد. ألا إنّه الْمفوّض إليْه. ألا إنّه قدْ بشّر به منْ سلف بيْن يديْه. ألا إنّه الْباقي حجّة ولا حجّة بعْده، ولا حقّ إلاّ معه، ولا نور إلاّ عنْده. ألا إنّه لا غالب له ولا منْصور عليْه. ألا وإنّه وليّ اللّه في أرْضه، وحكمه في خلْقه، وأمينه في سرّه وعلانيته.

معاشر النّاس، قدْ بيّنْت لكمْ وأفْهمْتكمْ، وهذا عليٌّ يفْهمكمْ بعْدي. ألا وإنّي عنْد انْقضاء خطْبتي أدْعوكمْ إلى مصافقتي على بيْعته والأقْرار به، ثمّ مصافقته بعْدي. ألا وإنّي قدْ بايعْت اللّه وعليٌّ قدْ بايعني، وأنا آخذكمْ بالْبيْعة له عن اللّه عزّ وجلّ. (إنّ الّذين يبايعونك إنّما يبايعون اللّه، يد اللّه فوْق أيْديهمْ. فمنْ نكث فانّما ينْكث على نفْسه، ومنْ أوْفى بما عاهد عليْه اللّه فسيؤْتيه أجْرا عظيما). معاشر النّاس، إنّ الصّفا والمرْوة منْ شعائر اللّه، (فمنْ حجّ الْبيْت أو اعْتمر فلاجناح عليْه أنْ يطّوّف بهما). معاشر النّاس، حجّوا الْبيْت، فما ورده أهْل بيْتٍ إلاّ اسْتغْنوْا، ولا تخلّفوا عنْه إلاّ افْتقروا. معاشر النّاس، ما وقف بالْموْقف مؤْمنٌ إلاّ غفر اللّه له ما سلف منْ ذنْبه إلى وقْته ذلك، فاذا انْقضتْ حجّته اسْتأْنف عمله. معاشر النّاس، الْحجّاج معانون ونفقاتهمْ مخلّفةٌ عليْهمْ، واللّه لا يضيع أجْر الْمحْسنين.

معاشر النّاس، حجّوا الْبيْت بكمال الدّين والتّفقّه، ولا تنْصرفوا عن الْمشاهد إلاّ بتوْبةٍ وإقْلاعٍ. معاشر النّاس، أقيموا الصّلاة وآتوا الزّكاة كما أمركم اللّه عزّ وجلّ فإنْ طال عليْكم الأمد فقصّرْتمْ أوْ نسيتمْ فعليٌّ وليّكمْ ومبيّنٌ لكمْ. الّذي نصبه اللّه عزّ وجلّ لكمْ بعْدي ومنْ خلّفه اللّه منّي ومنْه يخْبرونكمْ بما تسألون عنْه ويبيّنون لكمْ ما لا تعْلمون. ألا إنّ الْحلال والْحرام أكْثر منْ أنْ أحْصيهما وأعرّفهما فآمر بالْحلال وأنْهى عن الْحرام في مقامٍ واحد، فأمرْت أنْ آخذ الْبيْعة منْكمْ والصّفْقة لكمْ بقبول ما جئْت به عن اللّه عزّ وجلّ في عليٍّ أمير الْمؤْمنين والأئمّة منْ بعْده الّذين همْ منّي ومنْه إمامة فيهمْ قائمة، خاتمها الْمهْديّ إلى يوْم يلْقى اللّه الّذي يقْضي بالحقّ.

معاشر النّاس، وكلّ حلالٍ دللْتكمْ عليْه، وكلّ حرامٍ نهيْتكمْ عنْه؛ فإنّي لمْ أرْجعْ عنْ ذلك ولمْ أبدّلْ. ألا فاذْكروا ذلك واحْفظوه وتواصوْا به، ولا تبدّلوه

ولا تغيّروه. ألا وإنّي أجدّد الْقوْل: ألا فأقيموا الصّلاة وآتوا الزّكاة وأْمروا بالْمعْروف وانْهوْا عن الْمنْكر. ألا وإنّ رأْس الأمْر بالْمعْروف والنّهي عن المنْكر أنْ تنْتهوا إلى قوْلي وتبلّغوه منْ لمْ يحْضرْ، وتأْمروه بقبوله عنّي، وتنْهوْه عنْ مخالفته فإنّه أمْرٌ من اللّه عزّ وجلّ ومنّي. ولا أمْر بمعْروفٍ ولا نهْي عنْ منْكرٍ إلاّ مع إمامٍ معْصوم.

معاشر النّاس، الْقرآن يعرّفكمْ أنّ الأئمّة منْ بعْده ولْده، وعرّفْتكمْ أنّهمْ منّي وأنا منْه، حيْث يقول اللّه في كتابه: (وجعلها كلمة باقية في عقبه)، وقلْت: (لنْ تضلّوا ما إنْ تمسّكْتمْ بهما). معاشر النّاس، التّقْوى، التّقْوى، واحْذروا السّاعة كما قال اللّه عزّ وجلّ: (إنّ زلْزلة السّاعة شيْءٌ عظيمٌ). اذْكروا الْممات والْمعاد والْحساب والْموازين والمحاسبة بيْن يديْ ربّ الْعالمين والثّواب والْعقاب. فمنْ جاء بالْحسنة أثيب عليْها ومنْ جاء بالسّيّئة فليْس له في الْجنان نصيبٌ.

معاشر النّاس، إنّكمْ أكْثر منْ أنْ تصافقوني بكفٍّ واحدٍ، وقدْ أمرني اللّه عزّ وجلّ أنْ آخذ منْ ألْسنتكم الإقْرار بما عقدْت لعليٍّ أمير الْمؤْمنين، ولمنْ جاء بعْده من الأئمّة منّي ومنْه، على ما أعْلمْتكمْ أنّ ذرّيّتي منْ صلْبه. فقولوا بأجْمعكمْ: «إنّا سامعون مطيعون راضون منْقادون لما بلّغْت عنْ ربّنا وربّك في أمْر إمامنا عليٍّ أمير الْمؤْمنين وأمْر ولده منْ صلْبه من الأئمّة. نبايعك على ذلك بقلوبنا وأنْفسنا وألْسنتنا وأيْدينا. على ذلك نحْيى وعليْه نموت وعليْه نبْعث. ولا نغيّر ولا نبدّل، ولا نشكّ ولا نجْحد ولا نرْتاب، ولا نرْجع عن الْعهْد ولا ننْقض الْميثاق. نطيع الله ونطيعك وعليّا أمير الْمؤْمنين والأئمّة الّذين ذكرْتهم منْ ذرّيّتك منْ ولْده بعْده، الْحسن والْحسيْن.... فالْعهْد والْميثاق لهمْ مأْخوذٌ منّا، منْ قلوبنا وأنْفسنا وألْسنتنا وضمايرنا ومصافقة أيدينا. من أدركها بيده وإلاّ فقد أقرّ بلسانه ولا يبغي بذلك بدلا ولا يرى اللّه منْ أنْفسنا عنْه حولا أبدا. نحْن نؤدّي ذلك عنْك، الدّاني والْقاصي منْ أوْلادنا وأهالينا، ونشْهد اللّه بذلك وكفى باللّه شهيدا وأنْت عليْنا به شهيدٌ»....

معاشر النّاس، ما تقولون؟ فانّ اللّه يعْلم كلّ صوْت وخافية كلّ نفْس، (فمن اهْتدى فلنفْسه ومنْ ضلّ فإنّما يضلّ عليْها)، ومنْ بايع فإنّما يبايع اللّه، (يد

اللّه فوْق أيْديهمْ). معاشر النّاس، فاتّقوا الله وبايعوا عليّا أمير الْمؤْمنين والْحسن والْحسيْن والأئمّة كلمة طيّبة باقية؛ يهْلك اللّه منْ غدر ويرْحم منْ وفى. (فمنْ نكث فانّما ينْكث على نفْسه ومنْ أوْفى بما عاهد عليْه اللّه فسيؤْتيه أجْرا عظيما). معاشر النّاس، قولوا الّذي قلْت لكمْ وسلّموا على عليٍّ بامْرة الْمؤْمنين، وقولوا: سمعْنا وأطعْنا غفْرانك ربّنا وإليْك الْمصير، وقولوا: الْحمْد للّه الّذي هدانا لهذا وما كنّا لنهْتدي لوْلا أنْ هدانا اللّه. معاشر النّاس، إنّ فضائل عليّ بْن أبي طالب عنْد اللّه عزّ وجلّ - وقدْ أنْزلها في الْقرآن - أكْثر منْ أنْ أحْصيها في مقامٍ واحد، فمنْ أنْبأكمْ بها وعرّفها فصدّقوه. معاشر النّاس، منْ يطع اللّه ورسوله وعليّا والأئمّة الّذين ذكرْتهمْ فقدْ فاز فوْزا عظيما.

معاشر النّاس، السّابقون إلى مبايعته وموالاته والتّسْليم عليْه بإمْرة الْمؤْمنين أولئك هم الْفائزون في جنّات النّعيم. معاشر النّاس، قولوا ما يرْضى اللّه به عنْكمْ من الْقوْل، فإنْ تكْفروا أنْتمْ ومنْ في الأرْض جميعا فلنْ يضرّ اللّه شيْئا. اللّهمّ اغْفرْ للْمؤْمنين واغْضبْ على الْكافرين، والْحمْد للّه ربّ الْعالمين.

TRANSLATION:

Here is my humble translation of this historic sermon for you:

“All Praise is due to Allāh 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.

“Allāh 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, 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 I 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; 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 Allāh, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who affects 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 nor frustrated His designs.

“He created, and so it was, and He initiated, and it became visible. So He is Allāh, 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 Allāh 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 of the moon, each circles till a certain time. He makes the night follow the day and makes 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 never 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 (of His servants) nearer to Him while distancing others. 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 Allāh 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 on 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 Allāh, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

٦٧. يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ، وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ، وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ؛ إِنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ ۞

67. O Messenger (Muhammed)! Proclaim the (message) which has been sent to you from your Lord. If you do not, you will not have fulfilled and proclaimed His mission, and Allāh will protect you from (mischievous) people. Allāh does not guide those who reject the faith.

(Qur'ān, 5:67)

"O people! I have not committed any shortcoming in conveying what Allāh Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Gabriel 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 Abū Talib is my Brother, *Wasi*, and successor over my nation and the Imām after me, the one whose status to me is like that of Aaron to Moses except there will be no prophet after me, and he is your master next only to Allāh and to His Messenger, and Allāh has already revealed to me the same in one of the fixed verses of His Book saying,

٥٥. إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا، الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ۞

55. Your (real) guardians and protectors are: Allāh, His Messenger and the believers who establish regular prayers, pay the *zakāt* and bow down humbly (in worship).

Qur'ān, 5:55

"I asked Gabriel 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 few1 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 Allāh described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allāh 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 Allāh, the Exalted and the Sublime One, revealed in this regard the verse saying:

٦١. وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ: هُوَ أُذُنٌ؛ قُلْ: أُذُنُ خَيْرٍ لَّكُمْ، يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ، وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۞

61. There are men from among them who harm the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you; he believes in Allāh, has faith in the believers and is

mercy to those of you who believe." Those who harm the Messenger will have a grievous penalty.

Qur'ān, 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 Allāh, am fully aware of their affairs. Yet despite all of that, Allāh insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:)

٦٧. يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ، وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ، وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ؛ إِنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ ۞

67. O Messenger (Muhammed)! Proclaim the (message) which has been sent to you from your Lord. If you do not, you will not have fulfilled and proclaimed His mission, and Allāh will protect you from (mischievous) people. Allāh does not guide those who reject the faith.

(Qur'ān, 5:67)

"O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be further) informed that Allāh has installed him (Ali) as

your Master and Imām, obligating the Muhajirun and the Ansarand those who follow them in goodnes s 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 Allāh 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 Allāh, your Lord, for Allāh, 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 Imām according to the Command of Allāh, your Lord, then the lmams from among my progeny, his offspring, till the Day you meet Allāh and His Messenger.

“Nothing is permissible except what is deemed so by Allāh, His Messenger, and they (the Imāms), and nothing is prohibitive except what is deemed so by Allāh and His Messenger and they (the Imāms). Allāh, 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 Allāh has divulged it to me, and all the knowledge I have learned I have divulged to Imām al-Muttaqin **امام المتقين** (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is *al-Imām al-Mubin* **امام مبين** (the evident Imām) whom Allāh mentions in Surat Ya-Sin:

١٢. إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ۞

12. Truly We shall grant life to the dead and We record what they sent before and what they leave behind and We have taken account of all things in a clear Imām (book of evidence).

Qur’ān, 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 Allāh.

“He (Ali عليه السلام) is the first to believe in Allāh 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 Allāh and who was in the company of the Messenger of Allāh while no other man was. He is the first of all

people to offer prayers and the first to worship Allāh with me. I ordered him, on behalf of Allāh, to sleep in my bed, and he did, offering his life as a sacrifice for my sake.

"O people! Prefer him (Ali عليه السلام) (over all others), for Allāh has preferred him, and accept him, for Allāh has appointed him (as your leader). O people! He is an Imām appointed by Allāh, and Allāh shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allāh 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 Allāh! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allāh, 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 Imāms doubts all of them, and anyone who doubts us shall be lodged in the fire.

"O people! Allāh, the most Exalted and the Almighty, has bestowed this virtue on 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 Allāh 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. Gabriel himself has informed me of the same on behalf of Allāh Almighty Who he said (in Gabriel's words): "Anyone who antagonizes Ali and refuses to accept his *wilayat* shall incur My curse on him and My wrath."

١٨. يَـا أَيُّهَـا الّـذِينَ آمَنُـوا اتَّقُـوا اللّهَ وَلْتَنظُرْ نَفْسٌ مَّـا قَدَّمَتْ لِغَدٍ، وَاتَّقُوا اللّهَ، إِنَّ اللّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۞

18. O you who believe! Fear Allāh and let every soul look to what (provision) it has sent forth for the morrow. Yes, fear Allāh, for Allāh is well-acquainted with (all) that you do.

Qur'ān, 59:18

٩٤. وَلاَ تَتَّخِـذُواْ أَيْمَـانَكُمْ دَخَـلاً بَيْـنَكُمْ فَتَـزِلَّ قَـدَمٌ بَعْـدَ ثُبُوتِهَـا وَتَذُوقُواْ السُّوءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ اللّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ۞

94. And do not take your oaths, then practice deception from among yourselves, with the result that someone's foot may slip after it was firmly planted and you may have to taste the evil (consequences) of having

hindered (people) from Allāh's path and a mighty Wrath descends upon you.

Qur'ān, 16:94

١٣. ... وَاللَّهُ خَبِيـــرٌ بِمَـــا تَعْمَلُونَ۞

13. … Allāh is well-acquainted with all that you do.

"O people! He (Ali عليه السلام) is *janb-Allāh* mentioned in the Book of Allāh, the Sublime One: The Almighty, forewarning his (Ali's) adversaries saying,

٥٦. أن تَقُـــولَ نَفْـــسٌ: يَـــا حَسْرَتَى عَلَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ!۞

56. "Lest a soul should (then) say, `Ah! Woe unto me! I neglected (my duty) towards Allāh and was only from among those who mocked!'

"O people! Study the Qur'ān and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allāh, 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 Abū Talib, my Brother and *wasi*, and his appointment as your *wali* is from Allāh, 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’ān 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 Kawthar). They are the Trustees of Allāh 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 Allāh, the Exalted One and the Sublime, has said, and so have Ion behalf of Allāh, the Exalted One and the Sublime, that there is no Ameerul-Mu'mineen **أمير المؤمنين** (Commander of the Faithful) *save this Brother of mine*; no authority over a believer is permissible after me except to him.”

Then the Prophet ﷺ patted Ali's arm, lifting him up. Since the time when the Messenger of Allāh ascended the pulpit, Ameerul-Mu’mineen was one pulpit step below where the Messenger of Allāh had seated himself on his pulpit. As 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 Allāh ﷺ. 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 Allāh, 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 Allāh and Ameerul-Mu'mineen, the man assigned by Allāh to guide others, killer of the renegades and of those who believe in equals to Allāh, those who violate the Commandments of Allāh. Allāh says,

٢٩. مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ، وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ۞

29. "The Word does not change before Me and I do not suffer the least injustice to My servants."

Qur'ān, 50:29

"… and by Your Command, O Lord, do I (submit and) say, 'O Allāh! 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,

٣.... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

3. … This Day have I

وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا... ۞

perfected your religion for you, completed My favor upon you and chosen Islam for you as your religion…

Qur'ān, 5:3

٨٥. وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ، وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ ۞

85. If anyone desires a religion other than Islam (submission to Allāh), it will never be accepted from him, and in the Hereafter, he will rank among the losers.

Qur'ān, 3:85

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

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

١٦٢. ... لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ، وَلاَ هُمْ يُنظَرُونَ ۞

162. … Their penalty will not be lessened, nor will they receive a respite.

Qur'ān, 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 Allāh, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur’ān expressing Allāh's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur’ān except that he is implied therein, nor has the Lord testified to Paradise in the (Qur’ānic) Chapter starting with

بسم الله الرحمن الرحيم

١. هَلْ أَتَـى عَلَـى الإِنسَـانِ حِينٌ مِّـنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا؟ ۞

1. Has there been a period of time when man was nothing (not even) mentioned?

Qur’ān, 76:1

“… nor was this Chapter (Sūra) revealed except in his praise.

“O people! He is the one who supports the religion of Allāh, who argues on behalf of the Messenger of Allāh. 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 Arneerul-Mu’mineen 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 Allāh's creation. How, then, will be your case, and you being who you are, and among you are enemies of Allāh? Indeed, none hates Ali except a wretch, and none accepts Ali's wilayat except a pious person. None believes in him except a sincere *mu'min*, and in honor of Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allāh:

بسم الله الرحمن الرحيم

1. By (the token of) time (through the ages),	**١.وَالْعَصْرِ ۞**
2. Truly man is in loss,	**٢.إِنَّ الإِنسَانَ لَفِي خُسْرٍ ۞**

Qur’ān, 103:1-2

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

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

102. O you who believe! Fear Allāh as He should be feared and do not die except in a state of Islam.	**١٠٢. يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ ۞**

Qur’ān, 3:102

“O people!

٤٧.يَا أَيُّهَا الَّذِينَ أُوتُواْ الْكِتَابَ، آمِنُواْ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ، وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً ۞

47. O you People who received the Book! Believe in what We have (now) revealed (to our Prophet Muhammed), confirming what was (already) with you, before We change the faces of some (of you) beyond all recognition and turn them backwards or curse them as We cursed the Sabbath-breakers, for Allāh's decision must be carried out.

Qur’ān, 4:47

“By Allāh! He (the Almighty) did not imply anyone in this verse except a certain band of my *sahāba* 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 Allāh, the Exalted One and the Sublime, flows through me then through ` Ali ibn Abū Talib then in the progeny that descends from him till al-Qa'im al-Mahdi **القائم المهدي (عج)** who shall effect the justice of Allāh, and who will take back any right belonging to us because Allāh, 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 Allāh; messengers before me have already passed away; so, should I die or should I be killed, are you going to turn on your heels? and whoever turns on his heels shall not harm Allāh in the least, and Allāh 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 Allāh such a favor lest He should void your deeds, lest His wrath should descend on you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

“O people! There shall be Imāms after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment. O people! Allāh 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 *sahifa*[1] ; so, let each one

[1]It is a "covenant", actually a plot, written down by a number of very prominent Muslims, some of whom are sanctified, very highly revered, by some Muslims,

of you look into his *sahifa*! [This reference to the *sahifa* has been overlooked by most people with the exception of a small band, and I, author of this book, will *Insha-Allāh* shed light on this *sahifa* in my later writings. The Prophet continued his historic sermon thus:]

"O people! I am calling for it to be an Imāmate 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 Imāmate after me a property, *a usurpation*; may Allāh 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 on you, and you shall not achieve any victory!

"O people! Allāh, 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 Allāh is not to make you acquainted with the

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pledging to assassinate the Prophet ﷺ; it was written and signed then buried at one of the walls of the Ka'ba in order to underscore its significance and to emphasize the intention of those who signed it…!

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

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

١٦. أَلَمْ نُهْلِكِ الأَوَّلِينَ؟ ۞	16. Did We not destroy the men of old (for their evil)?
١٧. ثُمَّ نُتْبِعُهُمُ الآخِرِينَ ۞	17. So We made later (generations) follow them up.
١٨. كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۞	18. Thus do We deal with men of sin.
١٩. وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞	19. Ah woe, that Day, unto the rejecters of truth!

Qur’ān, 77: 16-19

“O people! Allāh 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 al-Sirat al-Mustaqeem (the Straight Path) of Allāh whom He

commanded you to follow, and it is after me Ali then my offspring from his loins, the Imāms of Guidance: They guide to the truth and act accordingly."

Then the Prophet ﷺ recited the entire text of Surat al-Fatiha then commented saying, "It is in my honor that this (Sura) was revealed, including them (the Imāms) specifically; they are the friends of Allāh for whom there shall be no fear, nor shall they grieve; truly the Party of Allāh 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 (Imāms') friends are the ones whom Allāh, the Exalted One, the Great, mentions in His Book saying,

22. لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ؛ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ، وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا، رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ؛ أُوْلَئِكَ حِزْبُ اللَّهِ؛ أَلا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۞

22. You will not find any people who believe in Allāh and the last Day, loving those who resist Allāh and His Messenger, even though they may be their fathers or sons, or brothers, or kindred. For such He has written faith in their hearts and strengthened them with a spirit from Himself. And He will admit them into Gardens beneath which rivers flow, to dwell

therein forever. Allāh will be well pleased with them and they with Him. They are the party of Allāh. Truly it is the party of Allāh that will achieve felicity.

Qur'ān, 58:22

"Indeed, their (Imāms') friends are the *mu'mins* (believers) whom Allāh, the Exalted One, the Sublime, describes as:

٨٢. الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَـٰنَهُم بِظُلْمٍ، أُوْلَـٰئِكَ لَهُمُ الأَمْنُ وَهُم مُّهْتَدُونَ۞

82. "Those who believe and do not confuse their beliefs with falsehood are (truly) secure and are on the (right) guidance."

Qur'ān, 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, سَلَامٌ عَلَيْكُمْ، طِبْتُمْ، فَادْخُلُوهَا خَالِدِينَ "Peace with you! You have done well! Enter here, your (eternal) abode!" (Qur'ān, 39:73)

"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 Allāh:

٣٨. ... كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ...۞	38. … Whenever a nation enters (the Fire), it curses its sister-people (that went before)...

Qur'ān, 7:38

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

٨. تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ؛ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا: أَلَمْ يَأْتِكُمْ نَذِيرٌ؟ ۞	8. Almost bursting with fury: Every time a group is cast into it, its keepers ask, "Did no warner (ever) come to you?"
٩. قَالُوا: بَلَى، قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا: مَا نَزَّلَ اللَّهُ مِن شَيْءٍ، إِنْ أَنتُمْ إِلاَّ فِي ضَلالٍ كَبِيرٍ ۞	9. They will say, "Yes, indeed: A warner did come to us, but we rejected him and said, `Allāh never sent down any (message): You are in nothing but an egregious delusion!'"
١٠. وَقَالُوا: لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۞	10. They will also say, "Had we only listened or used our intelligence, we would not have been from among the companions of

the blazing Fire."

11. They will then admit their sins, but (forgiveness) will be far from the companions of the blazing Fire!

١١. فَـاعْتَرَفُوا بِـذَنبِهِمْ، فَسُـحْقًا لِّأَصْحَابِ السَّعِيرِ ۞

Qur'ān, 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 Allāh censures and curses, whereas our friend is everyone praised and loved by Allāh. O people! I am the Warner (*nathir* **نذير**) and Ali is the one who brings glad tidings (*basheer* **بشير**). O people! I am the one who warns (Mundhir) while ' Ali is the guide (hadi **هادي**). O people! I am a Prophet (nabi **نبي**) and Ali is the successor (wasi **وصي**).

"O people! I am a Messenger (rasool **رسول**) and Ali is the Imām and the *wasi* after me, and so are the Imāms after him from among his offspring. Indeed, I am their father, and they shall descend from his loins. Indeed, the seal of the lmams from among us is al-Qa'im 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 Allāh. He is the one who supports the religion of Allāh. 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 Allāh'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 on 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 Allāh 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*khutba*, I shall call on 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 Allāh, and Ali had sworn allegiance to me, and I on behalf of Allāh, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him:

١٠. إِنَّ الَّـذِينَ يُبَايِعُونَـكَ إِنَّمَـا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَـن نَّكَـثَ فَإِنَّمَـا يَنكُـثُ عَلَـى نَفْسِـهِ وَمَـنْ أَوْفَـى بِمَـا عَاهَـدَ عَلَيْـــهُ اللَّهَ فَسَـــيُؤْتِيهِ أَجْـــرًا عَظِيمًا۞

10. Truly those who pledge their fealty to you do no less than pledge their fealty to Allāh: Allāh's hand is above their hands: Then anyone who violates his oath does so to the harm of his own soul and anyone who fulfills what he has promised Allāh! Allāh will soon grant him a great reward.

Qur'ān,48:10

"O people! The pilgrimage (*hajj*) and the *'umra* are among Allāh's rituals;

١٥٨. إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ؛ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَـرَ فَـلاَ جُنَـاحَ عَلَيْـهِ أَن يَطَّوَّفَ بِهِمَا، وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ۞

158. Behold! The Safa and Marwa are among the signs appointed by Allāh; so, if those who visit the House during the pilgrimage season or during the *`umra* and who circle them, there is no blame on them if they circle them. And if anyone does so on his own accord, be sure that Allāh is Grateful and all-Knowing.

Qur'ān, 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 'Arafa] except that Allāh 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 Allāh 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 Allāh, 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 Allāh, 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* (permissible) and *haram* (prohibitive) 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

Allāh, the Exalted One and the Sublime, with regards to Ali Ameerul-Mu'mineen and to the *wasis* after him who are from me and from him, a standing Imāmate whose seal is al-Mahdi till the Day he meets Allāh 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 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 Allāh, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with a *ma'soom* (infallible) Imām **امام معصوم**.

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

٢٨. وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ۞

28. And he left it as a word to endure from among those who came after him so that they

might turn back (to Allāh).

Qur'ān, 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 Allāh, the Exalted and the Sublime, has said,

بسم الله الرحمن الرحيم

١. يَـا أَيُّهَـا النَّـاسُ اتَّقُـوا رَبَّكُـمْ، إِنَّ زَلْزَلَـةَ السَّـاعَةِ شَيْءٌ عَظِيمٌ ۞

1. O mankind! Fear your Lord, for the convulsion of the Hour (of Judgment) will be a terrible thing!

Qur'ān, 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 Allāh, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested on Ali Ameerul-Mu'mineen and to whoever succeeds him of the Imāms 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 Imām Ali

Ameerul-Mu'mineen, and to the Imāms, 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 Allāh with regard to Ali Ameerul-Mu'mineen, and to the Imāms whom you mentioned to be from your offspring from among his descendants after him: al-Hassan and al-Hussain and to whoever is appointed (as such) by Allāh 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 Allāh see our souls deviating there from. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allāh to testify to it, and surely Allāh suffices as the Witness and you, too, shall testify for us.

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

١٥. مَـنِ اهْتَـدَى فَإِنَّمَـا يَهْتَـدِي لِنَفْسِـهِ، وَمَـنْ ضَـلَّ فَإِنَّمَـا يَضِلُّ عَلَيْهَـا، وَلاَ تَـزِرُ وَازِرَةٌ وِزْرَ أُخْـرَى، وَمَـا كُنَّـا

15. Whoever receives guidance receives it for his own benefit: Whoever goes astray does so to his own

مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً۝

loss: No bearer of burdens can bear the burden of another: Nor would We visit any with Our Wrath until We had sent a Messenger (to warn):

Qur’ān, 17:15

“O people! Swear the oath of allegiance to Allāh, and swear it to me, and swear it to Ali Ameerul-Mu’mineen, and to al-Hassan and al-Hussain and to the Imāms from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allāh shall annihilate anyone guilty of treachery and be merciful on everyone who remains true to his word:

١٠. إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝

10. Truly those who pledge their fealty to you do no less than pledge their fealty to Allāh: Allāh's hand is above their hands: Then anyone who violates his oath does so to the harm of his own soul and anyone who fulfills what he has promised Allāh! Allāh will soon grant him a great reward.

Qur’ān, 48:10

“O people! Repeat what I have just told you to, and greet Ali with the title of authority of “Ameerul-Mu’mineen” and say:

٢٨٥. آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ: كُلٌّ آمَنَ بِاللَّهِ وَمَلائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ؛ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ، وَقَالُواْ: سَمِعْنَا وَأَطَعْنَا؛ غُفْرَانَكَ رَبَّنَا، وَإِلَيْكَ الْمَصِيرُ ۞

285. The Messenger believes in what has been revealed to him from his Lord, and so do the men of faith: Each (of them) believes in Allāh, His angels, His Books and His Messengers, (recogniz-ing:) “We make no distinction between any of His Messengers and another.” And they say, “We hear and we obey: (We seek) Your forgiveness, Lord; to You shall be our ultimate end (and destiny).”

Qur’ān, 2:285

“... and you should say:

٤٣. ... الْحَمْدُ لِلّهِ الّذِي هَدَانَا لِهَذَا، وَمَا كُنَّا لِنَهْتَدِيَ لَوْلا أَنْ هَدَانَا اللَّهُ ... ۞

43. … Praise belongs to Allāh Who has guided us to this (felicity): We could never have found guidance had it not been for Allāh guiding us...

Qur’ān, 7:43

“O people! The merits of Ali ibn Abū Talib with Allāh, the Exalted and the Sublime, the merits which are revealed in the Qur’ān, 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 Allāh and His Messenger and Ali and the Imāms to whom I have already referred shall attain a great victory. 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 Allāh, for if you and all the people of the earth disbelieve, it will not harm Allāh in the least. O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend on those who renege, the apostates, and all Praise is due to Allāh, the Lord of the Worlds.”

*****

Thus did the Prophet of Allāh ﷺ speak on behalf of the Almighty Who sent him as the beacon of guidance not only for the Muslims but for all mankind. But the question that forces itself here is: “What happened after that historic event? Why did some Muslims forget, or pretend to have forgotten, their Prophet's instructions with regard to Ali and supposedly “elected” someone else in his stead?”

To answer this question requires the writing of another book and, indeed many such books have been written. May the Almighty grant all of us guidance, and may He count us among His true servants who recognize the truth when they see it, who abide by His tenets, Who revere His Prophet and follow his instructions in all times, in all climes, *Allāhomma Ameen* **اللهم آمين**.

The reader may wonder what happened following this Ghadir incident. The answer is very simple: The most prominent Muslims of the time, some *sahāba*, prtended to have forgotten it, so they met at **سقيفة بني ساعدة** the shed of Bani Saa'ida, few meters from the Prophet's Mosque, where they kept for days fussing with each other about who would succeed the Prophet ﷺ as the caliph while the corpse of the Prophet ﷺ was lying in state waiting to be buried… and the rest is history.

The Ghadir incident is immortalized in Arabic poetry. Hassan ibn Thabit, the Prophet's poet, was there and then witnessing the appointment of Ali as **أمير المؤمنين** Commander of the Faithful, so he composed the following lines of poetry on the occasion which I roughly translated below:

يناديهم يوم الغدير نبيهم بخمٍ، و أكرم بالنبي مناديا

يقول: فمن مولاكم و وليكم؟ فقالوا و لم يبدوا هناك التعاديا:

إلهك مولانا وأنت نبينا ولم تلق منا في الولاية عاصيا

فقال له: قم يا علي فانني رضيتك من بعدي اماما و هاديا

فمن كنت مولاه فهذا وليه فكونوا له أتباع صدقٍ مَواليا

هناك دعا: اللهم وال وليه وكن للذي عادا عليا معاديا

و كان علي أرمد العين يبتغي لعينيه مما يشتكيه مداويا

فداواه خير الناس منه بريقه فبورك مرقيا و بورك راقيا

Their Prophet on the Ghadir Day calls on them all
At Khumm, how great the Prophet is when he does call!
He said, "Who is your mawla and wali?"
They said, showing on that day no hostility,
"Our Master is our God while our Wali is you,
You shall find today none to disobey you."
He said to him, "Stand up, O Ali, for I did find
"You to be the Imām after me and the guide.
"So, whoever has taken me as his wali,
"His master henceforth is Ali;
"Him, therefore, should you follow,
"In full truth, not in talk that is hallow."
There did the Prophet thus supplicate:
"Lord! Support whomsoever truly does indicate
"That he accepts Ali as his guide,
"Be the foe of anyone who dares to chide!"
Ali was sore in the eyes and did seek a remedy
For that from which was complaining Ali,
So Ali was doctored with the saliva of the best of all,
The one who received it and who gave it are blessed by all.

(Reference: al-Qanduzi, *Yanabi` al-Mawadda* **ينابيع المودة**, p. 120)

SOME REFERENCES:

For those who have the habit of casting doubt about anything in which they do not wish to believe, we would like to state below some mostly classic references where this *Khutba of the Ghadir* is quoted. If they are too stubborn to believe in these references, they surely do not believe in anything else, not even in their own selves! In these references the reader can deliberate on the various portions of this historic sermon as quoted in bits and pieces in these references. Most of these references are considered reliable by the majority of Muslims, Sunnis and Shiites:

1. Jalal ad-Deen al-Sayyuti, *Kitab al-Itqan* **كتاب الاتقان**, Vol. 1, p. 31.
2. al-Majlisi, *Bihar.al-Anwar* **بحار الأنوار**, Vol. 21, pp. 360-90, Vol. 37, pp. 111-235, and Vol. 41, p. 228.He Quotes book al-*Ih'tijaj* **الاحتجاج** by al-Tibrisi (Vol. 2)
3. *Al-Bidaya wal Nihaya* **البداية و النهاية**, Vol. 5, p. 208.
4. *Badee` al-Ma'ani* **بديع المعاني**, p. 75
5. *Tareekh Baghdad* **تاريخ بغداد**, V01. 1, p. 411 and V01. 8, p. 290.
6. *Tareekh Dimashq* **تاريخ دمشق**, Vol. 5, p. 210.
7. Ibn al-Jawziyya, *Tadh'kirat al-Khawas* **تذكرة الخواص**, pp. 18-20.
8. Ibn al-Sa'ud's *Tafseer* **تفسيرأبي السعود**, Vol. 8, p. 292.
9. Al-Tabari, *Tafseer al-Qur'ān* **تفسير القرآن**, Vol. 3, p. 428 and Vol. 6, p. 46.

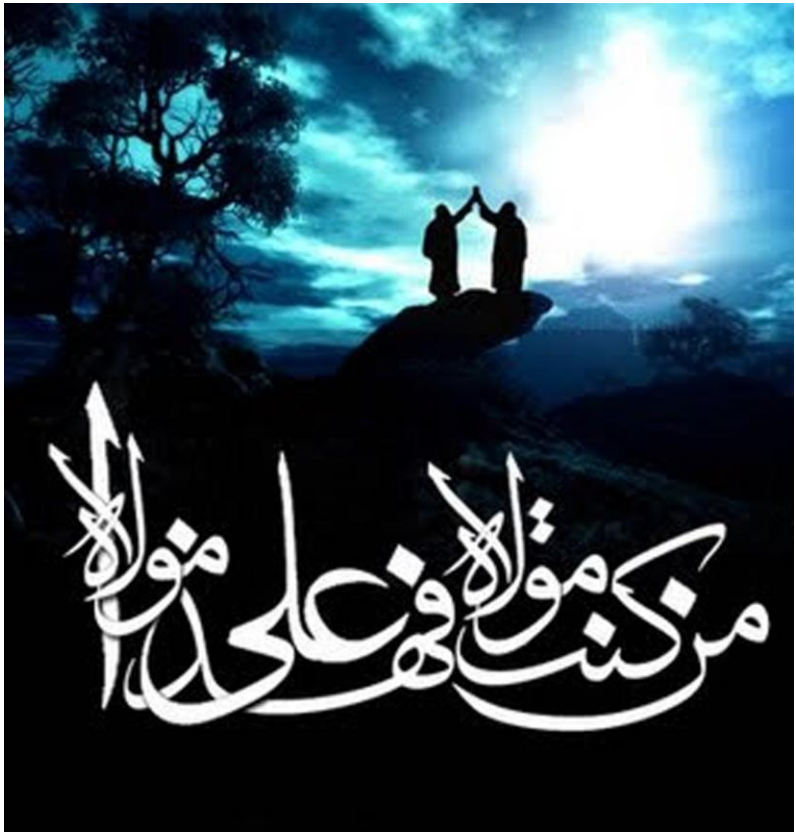
10. al-Fakhr al-Razi, al-*Tafseer al-Kabeer* **التفسير الكبير**, Vol. 3, p. 636.
11. *Al-Tamhid fi Usool al-Deen* **التمهيد في أصول الدين**, p. 171.
12. *Tayseer al-Wusul* **تيسير الوصول**, Vol. 1, p. 122.
13. Ghiyath ad-Din ibn Hammam, *Tareekh Habib al-Siyar* **تاريخ حبيب السير**, V01. 1, p. 144.
14. al-Maqrizi, *Khutat* **خطط المقريزي**, p. 223.
15. al-Sayyuti, al-*Durr al-Manthur* **الدر المنثور**, Vol. 2, pp. 259, 298.
16. *Thakha'ir al-'Uqba* **تذكرة العقبى**, p. 68.
17. *Ruh al-Ma'ani* **روح المعاني**, Vol. 2, p. 348.
18. Mohibb al-Tabari, *AI-Riyadh al-Nadhirah*, Vol. 2, p.169. Look it up also in his*Tarikh*.
19. *Al-Siraj al-Munir* **السراج المنير**, Vol. 4, p. 364.
20. al-Hakim, al-*Seera al-Halabiyya* **السيرة الحلبية**, Vol. 3, p. 302.
21. *Sharh al-Mawahib* **شرح المواهب**, V01. 7, p. 13.
22. Ibn Hajar al-Asqalani, *Al-Sawa'iq al- Muhriqa* **الصواعق المحرقة**, p. 26.
23. Ibn al-Badriq, *Al-'Umda* **العمدة**, p. 52.
24. Badr ad-Deen, *'Umdat al-Qari fi Shar'h al-Bukhari* **عمدة القاري في شرح البخاري**, V01. 8, p. 584.
25. Hassan al-Ameen, *Al-Ghadir* **الغدير**, V01. 2, p. 57.
26. Sharafud-Deen Sadr ad-Deen al-Mousawi, al-*Fusul al-Muhimma* **الفصول المهمة**, pp. 25-27.
27. *Fadha 'il al-Sahāba* **فضائل الصحابة**, p. 272.
28. *Faydh al-Ghadir* **فيض الغدير**, V01. 6, p. 218.
29. *Kashf al-Ghumma* **كشف الغمة**, p. 94.
30. *Kifayat al-Talib* **كفاية الطالب**, pp. 17, 28.
31. al-Muttaqi al-Hindi, *Kanz al-'Ummal* **كنز العمال**, Vol. 6,

p. 397.
32. Imām Ibn Hanbal, *Musnad* مسند ابن حنبل, V01. 4, p. 281.
33. *Mishkat al-Masabeeh* مشكاة المصابيح, p. 272.
34. *Mushkil al-Athar* مشكل الأثر, Vol. 3, p. 196.
35. *Matalib al-Su'ul* مطالب السؤول, p. 16.
36. *Muftah al-Najat* مفتاح النجاة, p. 216.
37. al-Shahristani, al-*Milal wal Nihal* الملل و النحل, V 01. 1, p. 220.
38. al-Khawarizmi, *Manaqib* مناقب الخوارزمي, pp. 80, 94.
39. Ibn al-Maghazli, *Manaqib* مناقب المغازلي, p. 232.
40. al-Qastalani, al-*Mawahib* مواهب القسطلاني, Vol. 2, p. 13.
41. al-Samhudi, *Wafaal-Wafa'* وفاء الوفا, Vol. 2, p. 173.

As the reader can see, most of these references are highly respected classic Sunni works that occupy a prestigious status in Islamic heritage. Nevertheless, there are still some people who refuse to recognize the sun even in broad daylight. We cannot help but feel sorry for them, and we pray for their guidance.






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http://groups.yahoo.com/group/Zulfinah_Acy_Zulfinah/


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قَدْ أَكْمَلَ الدِّينُ يَوْمَ الْغَدِيرِ .. حَيْدَرَ الْكَرارِ صَارَ أَمِيرِي


من كنت مولاه فهذا علي مولاه


عيد الغدير


عیدِ غدیر مُبارک





دَوَاؤُكَ فِيكَ وَمَا تُبصِرُ

وَدَاؤُكَ مِنكَ وَمَا تَشعُرُ

وَتَزعُمُ أَنَكَ جُرمٌ صَغِيرُ

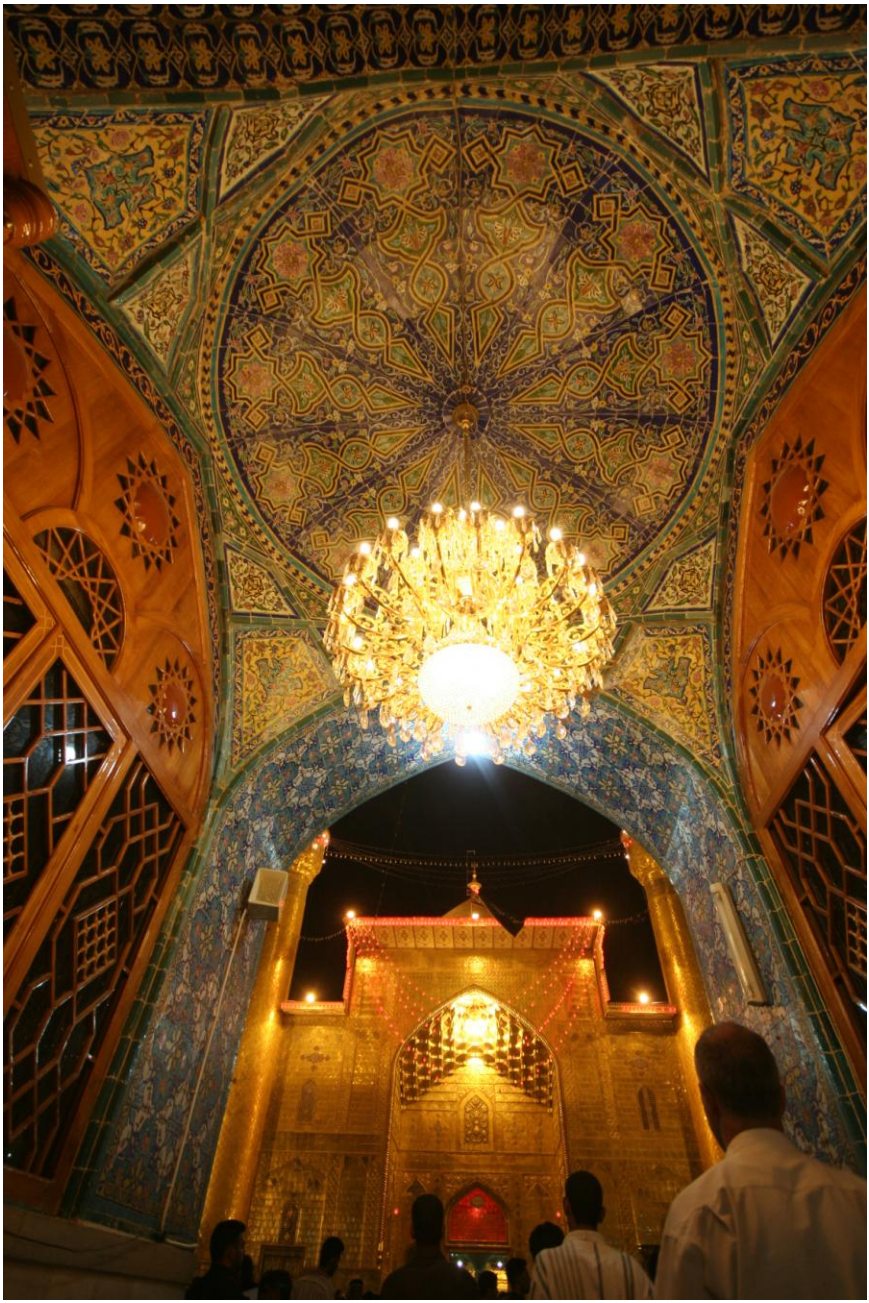
وَفِيكَ انطَوَى العَالَمُ الأَكبَرُ

علي بن ابي طالب

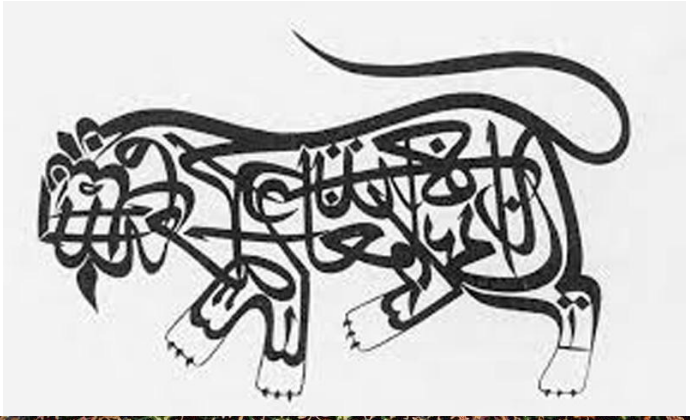


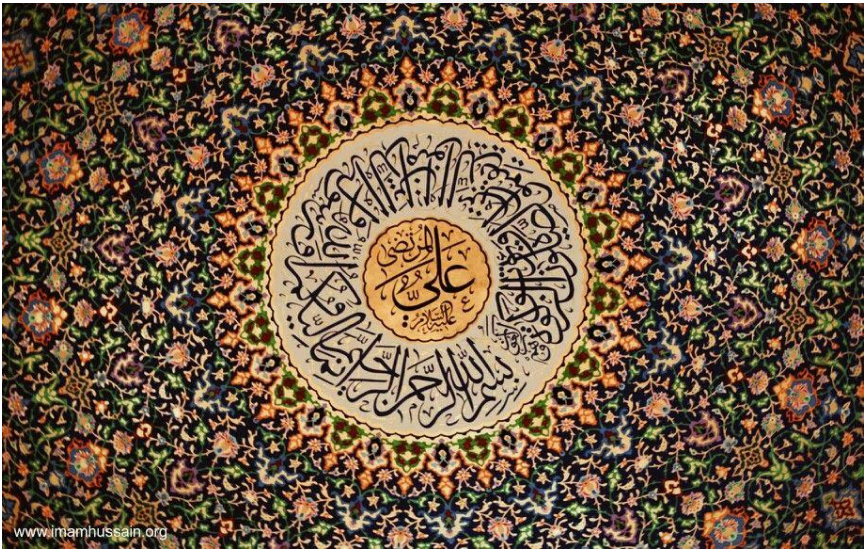
نادي علياً مُظهرَ العجائب... تجده عوناً لك في النوائب



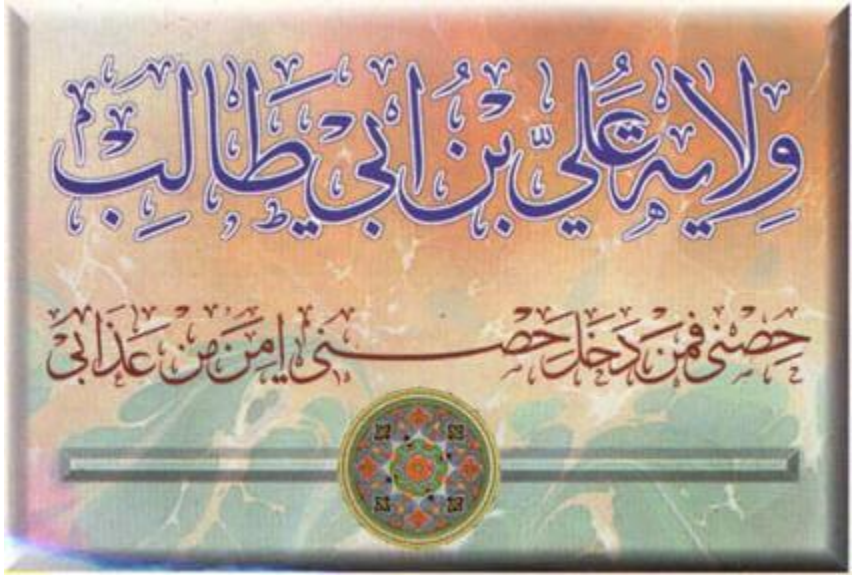


Approaching the Shrine of Imām Ali عليه السلام in Najaf, Iraq




www.imamhussain.org

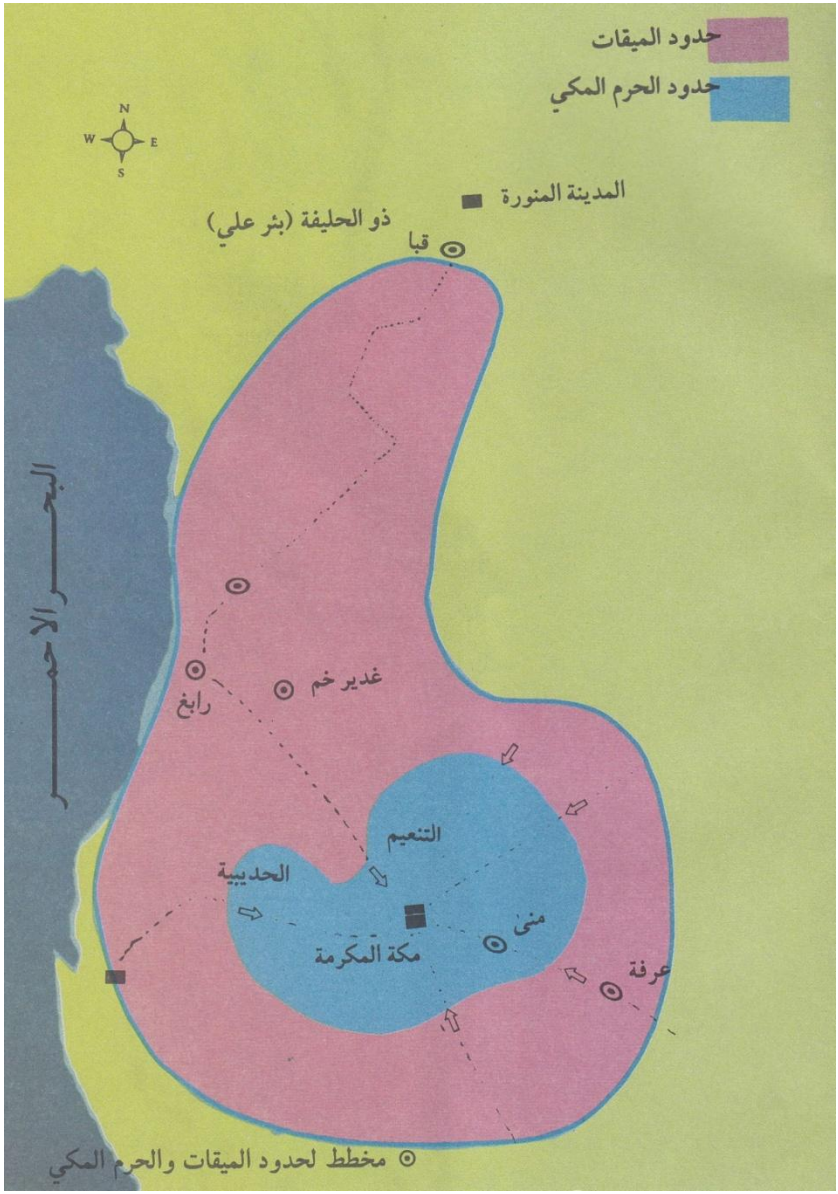

یا علی بن ابی طالب


ولایة علی بن ابی طالب
حصنی فمن دخل حصنی امن من عذابی

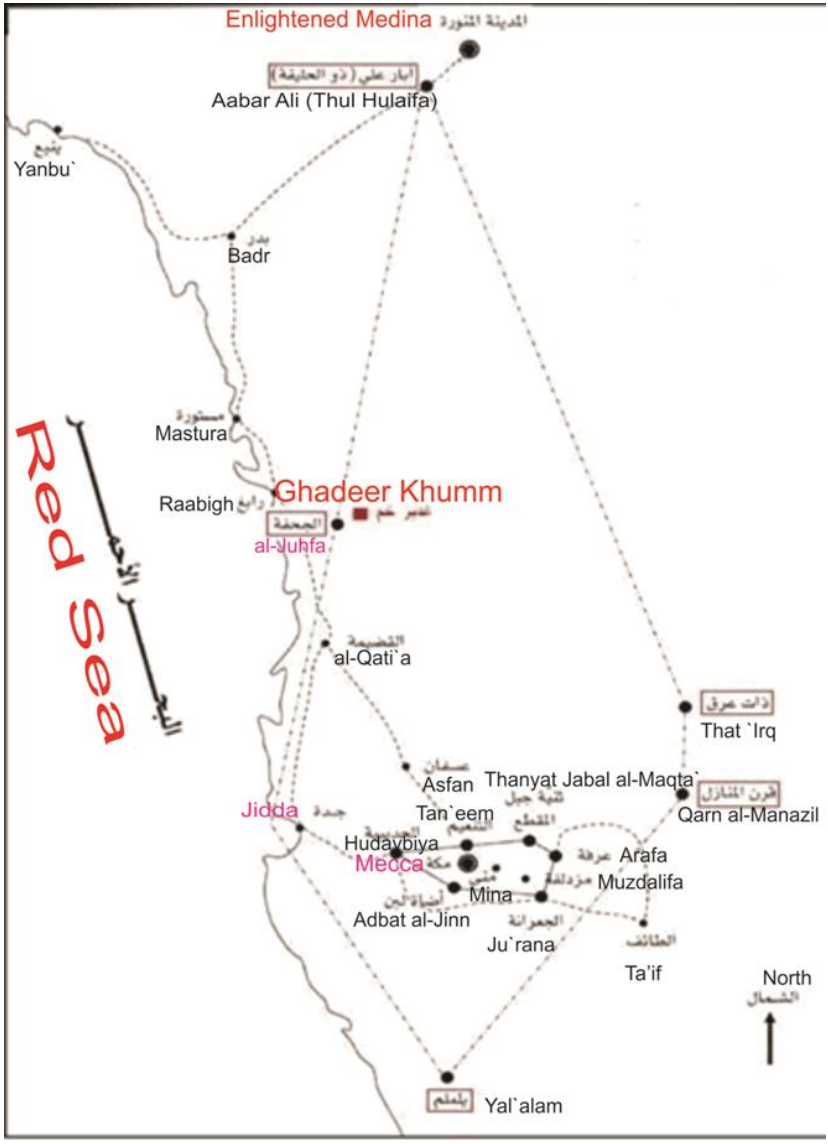


Inside the Shrine of Imām Ali son of Musa al-Ridha عليه السلام, Mashhad, Iran





Map of the location of Ghadir Khumm to the southeast of the city of Rabigh, not far from the Red Sea, northwest of Mecca, Hijaz, Saudi Arabia



مخطط مواقيت الإحرام وبداخلها منطقة الحرم مع الطرق المؤدية لهما

Ihram timings plan inside of which is the Haram area
with the routes leading to them

CONCLUSION

This book will hopefully open the eyes of some Muslims who come to realize that their religious leaders have been putting blindfolds on their eyes as well as on their own. It is a hope, a desire, an anticipation, while I remain certain that the vast majority of Sunnis who read this book will reject it outright simply because they have become accustomed to their precious blindfolds and none in the world can remove from them these blindfolds to which they are so much attached! What matters is that I, author of this book, have done my job in attempting to wake them up from their deep sleep, from their coma in which they have been living for so many years. All Praise is due to Allāh, reports reaching me from the United States say that the Shi`a faith is spreading throughout that continent due to the literature which Allāh has enabled me to produce. This literature will always be there, it is available globally, so I think that the Shi`a faith is not exclusively spreading in the United States but in the whole world. The truth can never be hidden forever.

May the Almighty lead our steps and yours to what He loves and prefers, may He enable all of us to see the truth and to follow and abide by it, and may He accept us as His servants, for such service honors us, elevates our status and brings us happiness in the life of this world and in the Hereafter, *Allāhomma Āmeen.*

The above was the last text I included in this book, then

one thought crossed my mind: Suppose some readers question my claim that my books, *Alhamdu-Lillah* (all Praise is due to Allāh), are now global. Some people thrive on casting doubts, but that is OK with me, I am used to it; therefore, I have at the last moment decided to include the following texts which give you a crystal clear proof that these books are, indeed, available in all the continents of the world, so here it is:

First of all, I asked WIKIPEDIA to tell me about the largest ONLINE Booksellers in the world so that I may find out which of them is now marketing some of my many books. The answer provided by Wikipedia is below with a Link in blue to each site marketing books which carry the name "Yasin al-Jibouri" as author, editor or translator:

List of the largest online booksellers in the world:

From Wikipedia, the free encyclopedia

The following list is of booksellers who predominantly sell new or used books online, although some may sell other items as well; some others may also sell through brick and mortar stores. Incorporated is a list of online marketplaces to which numerous small independent booksellers belong (as subsellers):

- AbeBooks, online marketplace for used books, is owned by amazon.com since 2008:

https://www.abebooks.com/servlet/SearchResults?sts=t&cm_sp=SearchF-_-home-_-Results&an=Yasin+al-Jibouri&tn=&kn=&isbn=

- Alibris is an online marketplace for used but also new books:

https://www.alibris.com/booksearch?keyword=Yasin+al-Jibouri&mtype=B&hs.x=0&hs.y=0

- Amazon.com is the "world's largest bookstore" with a budget exceeding one trillion dollars. It began in 1995 selling books from its website. It is now the world's largest online retailer of consumer goods. It operates country-specific versions of its website for Australia, Brazil, Canada, China, France, Germany, India, Italy, Japan, Mexico, Spain, The United Kingdom and, of course, the United States where its Headquarters are located in Seattle, Washington State. Does it market books bearing the name “Yasin T. al-Jibouri” as author, editor or translator?! Of course it does, and the Link below proves it:

https://www.amazon.com/s?k=yasin+al-jibouri&i=stripbooks-intl-ship&ref=nb_sb_noss

- Americana Exchange is a San Francisco-based bookseller of rare and antique books; Sorry, we are not there!

- Angus & Robertson, a 130-year old **AUSTRALIA**n bookstore. They are one of Australia's iconic brands; we are there and here is the Link for you:

https://www.angusrobertson.com.au/search?text=Yasin+al-Jibouri&mediatype=BOOKS

- Barnes & Noble is the largest retail bookstore chain in the United States, operating more than 600 brick and mortar stores throughout the 50 American states. It began experimenting with selling books online as early as the late 1980s, and here below is a Link that connects you with my books as advertised on giant Barnes and Noble:

https://www.barnesandnoble.com/s/Yasin%20al%20Jibouri

- Biblio.com is an online marketplace catering to the book collector:

https://www.biblio.com/search.php?stage=1&result_type=works&keyisbn=Yasin+al-Jibouri

- BibliOZ, The Book Search Wizard, is the leading specialist Australasian search engine for out-of-print, used and hard-to-find books established in 1999 featuring millions of books listed from the inventory of thousands of booksellers worldwide. Many of Yasin al-Jibouri's books are advertised on this giant web portal:

http://www.biblioz.com/search.php?a=79&i=38307070&r=dae48ddbe3a4fc31f79094c98bd26088

- Books A Million is the second largest bookstore chain in the United States, and the Link below connects you to a list of Yasin al-Jibouri's most popular books:

https://www.booksamillion.com/search?id=7596536219775&query=Yasin+al-Jibouri&filter=product_type%3Abooks

- The Book Depository is owned by amazon.com, and it offers free shipping for books to addresses **worldwide;** the Link below enables you to review and order some books by al-Jibouri then send them anywhere you want in the world:

https://www.bookdepository.com/search?searchTerm=Yasin+al-Jibouri&search=Find+book

- Book People is a discount bookseller based in Godalming, Surrey, United Kingdom. It also sells in workplaces and schools via a nationwide network of Book People Local distributors.

- Booktopia is Australia's largest online bookstore. It has 128,000 in stock titles with 800,000 units ready to ship from their 100,000 sq ft distribution centre. Yes, they do carry some of al-Jibour's books that are popular in the United Kingdom:

https://www.booktopia.com.au/search.ep?keywords=Yasin+al-Jibouri&productType=917504

- Borders Books and Music (defunct as of 2011) is a chain of brick and mortar stores that began selling books online relatively late, in 2008, after ending a marketing alliance with Amazon; it is one of the earliest to advertise some of al-Jibouri's books online, starting with an edition of the Holy Qur'ān in English which he edited and which is now international:

https://www.barnesandnoble.com/s/Yasin%20al%20Jibouri

- Chegg.com is an online bookstore which rents and sells books throughout the United States. Al-Jibouri's books are not there because they are not for rent, and if people want to buy them, they can get them from London's Amazon branch rather than from Chegg.com.

- City of Asylum Bookstore in Pennsylvania carries many of my books, too; here is the Link to its web site:

https://www.cityofasylumbooks.org/search/site/Yasin%20al-Jibouri

E-Bay is a giant company headquartered in the United States with many branches overseas, and it now has a new web SEARCH engine, so click on the following Link to see what it is and what books are available with it that bear my name:

https://picclick.com/?q=Yasin+al-Jibouri

- Half.com is an online bookstore which sells second hand or used books in United States (defunct as of 10/31/17). If you key "half.com

bookstore" on Google's SEARCH, you will be directed to a web site called BookFinder4U, and if you key the name "Yasin al-Jibouri", you will get this Link:

http://www.bookfinder4u.com/search_title/Yasin_al-Jibouri.html

- Powell's Books is a chain of brick and mortar stores that also sells online. It is based in Portland, Oregon, and here is the Link if you want to buy some of al-Jibouri's books:

https://www.powells.com/searchresults?keyword=Yasin+al-Jibouri

- Rahva Raamat is the largest book retail and wholesale trade company in Estonia, which has a history of over hundred years.

- The last listing (Rahva Raamat) in Estonia and other sites above it are yet to market my books, but they eventually will, we are confident!

Maybe you need the Link below in the U.S.; this bookseller offers good prices on many of my books; it sells them in the U.K., too:

https://wordery.com/search?term=yasin+al-jibouri

Here is another site in the U.S., the BookPrice, that compares book prices and gives you perhaps the best deal:

https://www.booksprice.com/compare.do?inputData=yasin+al-jibouri&searchType=theAuthorName&Submit2.x=0&Submit2.y=0

Another site (as if you need it!) marketing some of my best books is that of Better World Books; here below is a Link to review what they offer:

https://www.betterworldbooks.com/search/results?q=yasin%20al-jibouri

Lulu, a famous "print-on-demand" Publisher in the U.S., also markets some of my books:

https://www.lulu.com/shop/search.ep?keyWords=yasin+al-jibouri&type=

There are many book stores, brick and mortar stores, that sell some of my books. RainyDayBooks is one of them. It is described as one of the most

beautiful bookstores in the world. It is located in Kansas City and it surely carries some of our best books, including my 3-Volume English translation of *Nahjul-Balāgha*, now a worldwide book; click on the Link below and see for yourself:

https://www.rainydaybooks.com/search/site/YASIN%20AL-JIBOURI

What applies to RainyDayBooks also applies to the following bookstore, the TatteredCoverBookstore in Denver, Colorado, so do click on the following Link and see:

https://www.rainydaybooks.com/search/site/YASIN%20AL-JIBOURI

The list above is very, very limited. My books are being marketed by an army of booksellers throughout the world; let us add Cuba to it:

In **CUBA**, Biblio makes it possible for people there to order some of my best books via this Link:

https://www.biblio.com/search.php?stage=1&author=Yasin+al-Jibouri

AFRICA: Amazon is not there! But this does not mean that my books are not there either! On the contrary, three companies we know of are marketing some of them in **SOUTH AFRICA,** and there may be more we are yet to be familiar with:

Link to takealot site (in **SOUTH AFRICA**) advertising my books:

https://www.takealot.com/books/all?qsearch=yasin+al-jibouri&_sb=1&_dt=3&_r=1&_si=3ba893f96a4cf02c9f8e871da22c3687

EXCLUSIVE BOOKS in **SOUTH AFRICA** is also marketing them:

https://www.exclusivebooks.co.**za**/search?expedite=&keyword=YASIN%20AL-JIBOURI

LOOT BOOKS in **SOUTH AFRICA** also markets some of my books:

https://www.loot.co.**za**/search?cat=qb&terms=Yasin+al-Jibouri

And here is another Link in South Africa marketing many of my books ONLINE:

https://raru.co.za/books/search/Yasin+al-Jibouri

Also, PRICENA, a company with branches in many countries, is now making it possible for anyone in **SOUTH AFRICA** to order my books which Amazon is marketing via this Link:

In addition to South Africa, I have just found out that a web site in **TANZANIA**, Northeast Africa, is making some of my books available to order ONLINE; here below is the Link to that site:

https://rizvi.co.tz/index.php/en/library/books/english?l=table&order=i.name&dir=desc&start=144

We are also available in the **REPUBLIC OF EQUATORIAL GUINEA**; Click on the Link below and see for yourself:

https://lusthardgirt.gq/papers/livres-%C3%A0-t%C3%A9l%C3%A9chargement-gratuit-textile-muhammed-theprophet-and-messenger-of-Allāh-by-yasin-t-al-jibouri-in-french-pdf-chm.html

And here is another Link for the same, advertising the English translation of the Holy Qur'an by MH Shakir which I edited:

https://ocarat.gq/review/t%C3%A9l%C3%A9chargement-gratuit-du-livre-nl-quran-by-m-h-shakiryasin-t-al-jibouri-en-fran%C3%A7ais-pdf-pdb-chm.html

Here below is another Link advertising an English translation of the Holy Qur'ān which I edited, also in the **REPUBLIC OF EQUATORIAL GUINEA**:

https://heithingrothan.**gq**/base/t%C3%A9l%C3%A9chargez-des-livres-sur-ipod-shuffle-quran-by-m-h-shakiryasin-t-al-jibouri-1499161379-pdf-mobi.html

You can find at least one of my books on sale in the **REPUBLIC OF MALI**; Click on the Link below to see which book it is:

http://www.enni.**ml**/pdf/livre-%C3%A9lectronique-gratuit-kindle-mary-and-jesus-in-islam-in-french-chm-by-yasin-t-al-jibouri.html

And here is another Link for you if you wish to review the English translation of Nahjul-Balāgha (single volume) which I edited via this **REPUBLIC OF MALI** site:

https://mitsuhaki.**ml**/paper/livres-gratuits-pour-les-t%C3%A9l%C3%A9chargements-peak-of-eloquence-nahjul-balagha-by-yasin-t-al-jibouri-0940368439-pdf-rtf.html

And below is another Link advertising another book I translated and is available in **REPUBLIC OF MALI**:

https://fudana.**ml**/main/laden-sie-die-b%C3%BCcher-im-epub-format-kostenlos-herunter-the-ninety-nine-attributes-of-Allāh-pdf-rtf-by-yasin-t-al-jibouri.html

Would you like to know another web site marketing some of my books there? Here is a Link for you:

https://pacecepa.**ml**/items/kostenlose-e-books-herunterladen-kostenlose-e-books-karbala-and-beyond-deutsche-literatur-pdf-9781502539069-by-yasin-t-al-jibouri.html

In the American area of the **NORTH POLE** (Antarctica), at least two companies are marketing my books:

Link to Hearthside Books site located in Alaska, the **NORTH POLE**:

1) Juneau, Alaska, selling my books (actually selling ***many*** of my books):

http://www.hearthsidebooks.com/search/site/Yasin%20al-Jibouri

2) Fireside Books located in Palmer Alaska:

http://www.goodbooksbadcoffee.com/search/site/Yasin%20al-Jibouri

As for the **RUSSIA**N portion of the **NORTH POLE**, we presently know of one bookseller in Moscow marketing some of my books there:

Link to web site of bookstore in Moscow, **RUSSIA**, marketing my books:

Book Marketing Co.: **اسم الشركة**
результаты поиска по запросу

Address and phone number: **العنوان و رقم التليفون**
125009, г. Москва, ул. Тверская, д. 8, стр. 1
Тел.: +7 (495) 629-64-83, +7 (495) 797-87-17

WEB SITE: https://www.moscowbooks.**ru**/ **الموقع على الشبكة العنكبوتية**

https://www.moscowbooks.**ru**/search/?r46_search_query=yasin%20al-jibouri

Also, giant e-Bay makes many of my books available to order Online in **RUSSIA** via this Link:

https://www.ebay.com/sch/i.html?_from=R40&_trksid=p2499334.m570.l1312.R1.TR9.TRC1.A0.H0.XYASIN.TRS1&_nkw=YASIN+AL-JIBOURI&_sacat=267

Let me now take you to **AUSTRIA** where you can find some of my best books available to order ONLINE via this Link:

https://www.fishpond.com/q/Yasin+al-Jibouri

I do not know why, but the web site below in **AUSTRIA** sells only one of my books:

https://ilab.org/global_search?simpleSearch=1&keys=Yasin+al-Jibouri

If you happen to be in Hungary, and if you want to obtain some of my books, here is a Link for you:

https://www.antikvarium.**hu**/index.php?type=search&ksz=Yasin%20al-Jibouri&reszletes=0&newSearch=1&searchstart=ksz&interfaceid=101

My 3-Volume English translation of Nahjul-Balāgha is popular in Hungary, too, as the following Link proves it:

https://www.libristo.**hu**/hu/kereses?t=Yasin+al-Jibouri

CANADA: As for the Canadian portion of the NORTH POLE; here below is the Link to my books being marketed in Canada by Amazon:

https://www.amazon.**ca**/s?k=Yasin+al-Jibouri&ref=nb_sb_noss

Besides Amazon, many other Canadian Online booksellers are now marketing my books, here below is a Link to one of them:

https://www.chapters.indigo.**ca**/en-ca/home/search/?keywords=yasin%20al-jibouri#internal=1

Add to the list AbeBooks which markets many of my books; here is the Link in Canada for you:

https://www.abebooks.com/servlet/SearchResults?sts=t&an=Yasin+al-Jibouri&tn=&kn=&isbn=&sortby=96

Indigo, the largest bookseller in **CANADA**, not only carries my new books but also hard to find ones. In fact, they carry books which I, author, do not have in my personal library! Here is the Link you need for Indigo in **CANADA**:

https://www.chapters.indigo.**ca**/en-ca/home/search/?keywords=Yasin%20al-Jibouri#internal=1

Black Bond Books chain carries a large number of my books, including those recently published in the U.S. and marketed by Amazon; here is the Link you need in **CANADA**:

https://www.blackbondbooks.com/?searchtype=keyword&qs=Yasin+al-Jibouri&qs_file=&q=h.tviewer&using_sb=status&qsb=keyword

Half Price Books also carries many of my books; here is its Link in **CANADA**:

https://hpb.com/products?utf8=%E2%9C%93#eyJmaWx0ZXJzIjp7ImluU3RvY2siOnRydWV9LCJ0eXBlIjpudWxsLCJzb3J0IjpudWxsLCJrZXl3b3JkcyI6IllBU0lOIEFMLUpJQk9VUkkiLCJzaXplIjoxMCwiZnJvbSI6MH0=

CANADA'S McNallyRobinson bookstores also carry a large number of my books, actually most of them, as you can see if you click on this Link, just keep turning web pages:

https://www.mcnallyrobinson.com/searchresults?txtSearchSearchType=keyword&txtSearchFulltextCriteria=YASIN+AL-JIBOURI&txtSearchMode=books

Munro's Books in **CANADA** puts my book about Iraq's contemporary plastic artists book at the top of its list! Smart folks! They know their stuff! See for yourself:

https://www.munrobooks.com/?searchtype=author&qs=Yasin+al-Jibouri&qs_file=&q=h.tviewer&using_sb=status&qsb=author

CANADA's Another Story Book Shop also makes it possible to order many of my books Online; here is the Link to this web-based bookseller which also puts my book about Iraq's contemporary plastic artists at the top of its list:

https://anotherstory.**ca**/?searchtype=keyword&qs=Yasin+al-Jibouri&qs_file=&q=h.tviewer&using_sb=status&qsb=keyword

Another famous web site in Canada is Kissly.net; click on the Link below to see a list of my books made available to either download in PDF format or to order Online:

https://kissly.net/search?query=Yasin%20al-Jibouri

There are many, many other web-based booksellers in **CANADA** that market my best books and this list is now too long to include more of them.

In the **CZECH REPUBLIC**, you can find many of my books which you can order Online via the Link below where my translation of *Nahjul-Balāgha* tops the llist of two web pages:

https://www.shakes.**cz**/search?formname=searchform&simple=YASIN+AL-JIBOURI&type=all&onstock=0&condition=any&language=0

And here is another web-based bookseller advertising many of my books, the old and the new, covering a total of four web pages, in the **CZECH REPUBLIC**:

https://www.ubuy.**cz**/en/search/?ref_p=ser_tp&q=YASIN+AL-JIBOURI

And here is still another Online bookseller marketing my books in the **CZECH REPUBLIC**:

https://www.megabooks.**cz**/s?q=YASIN+AL-JIBOURI

My books in **AUSTRALIA**:

Four companies are now marketing my books in **AUSTRALIA**:

1) LINK TO MY BOOKS IN DYMOCKS.COM OF **AUSTRALIA**:

https://www.dymocks.com.**au**/books/?term=Yasin%20al-Jibouri

2) Link to boomerang books in **AUSTRALIA**:

https://www.boomerangbooks.com.**au**/search.cfm?s=yasin+al-jibouri&search+button=

3) Link to Booktopia in **AUSTRALIA** marketing my books:

https://www.booktopia.com.**au**/search.ep?keywords=Yasin+al-Jibouri&productType=917504

4) Link to Amazon in **AUSTRALIA**:

https://www.amazon.com.**au**/s/ref=nb_sb_noss?url=search-alias%3Daps&field-keywords=YASIN+AL-JIBOURI

5) Link to AbeBooks in **AUSTRALIA** **(combined with NEW ZEALAND)**:

https://www.abebooks.com/servlet/SearchResults?sts=t&an=Yasin+al-Jibouri&tn=&kn=&isbn=&sortby=93

6) One **AUSTRALIA**n government site provides you with access to review many of my books via the following Link:

https://trove.nla.gov.**au**/result?q=yasin+al-jibouri

Let us now go to **ASIA**:

In Asia, the "mother continent", my books are quite popular. Let us start with the Arab sites marketing my books ONLINE:

If you are in **BAHRAIN**, click on this Link and order Online any of my great books:

https://www.ubuy.com.**bh**/en/search/?ref_p=ser_tp&q=YASIN+AL-JIBOURI

JORDANIAN Jamalon.com site in Amman has some of them:

http://jamalon.com/ar/catalogsearch/result/?q=yasin+al-jibouri

In **KUWAIT**, most of my books, despite their relatively high costs, are available and can be ordered Online; here below is one Internet-based bookseller in **KUWAIT City**:

https://www.a.ubuy.com.kw/en/search/?ref_p=ser_tp&q=YASIN+AL-JIBOURI

And here is another Online bookstore in **KUWAIT** marketing some of my best books:

https://kw.pricena.com/en/search/?s=YASIN%20AL-JIBOURI

Here is another Online Link in **KUWAIT** where you can order some of my great books:

https://1outlets.com/go/YASIN+AL-JIBOURI

Another web site in **KUWAIT** marketing my books? Here it is:

https://binge.com.kw/us-search/yasin%20al-jibouri

In **LEBANON**, Dar al-Mahajja al-Baydhaa **دار المحجة البيضاء** markets by English 3-Volume English translation of Nahjul-Balagha for only fifty dollars, the best deal on the Net:

http://www.daralmahaja.com/home/bookdetails/MjU1Mg==/0

Also, the Lebanon branch of Ubuy Company carries many of my books for those who wish to order Online; here is the Link for you:

https://www.**lebanon**.ubuy.com/en/search/?ref_p=ser_tp&q=YASIN+AL-JIBOURI

In **OCCUPIED PALESTINE** ("Israel"), a company called Probooks located in Tel Aviv maintains a web site where one can order Online many of my books. This company is affiliated with Amazon and neither I nor "Yasin Publications" have anything to do with it. The Link to the Probooks site, which presently offers 89 options relevant to my books, is:

https://www.probook.co.**il**/cat.aspx?keyword=Yasin%20al-Jibouri

In **OMAN**, a company called Ubuy (Phone: +968 24667627) allows you to order my books, many, many of them, Online; here is the Link you need:

https://www.ubuy.**om**/en/search/?ref_p=ser_tp&q=YASIN+AL-JIBOURI

DesertCart is another Internet-based booksellers in **OMAN** advertising almost ALL of my books,

including the most recently published; here is its Link for you:

https://**oman**.desertcart.com/search/YASIN%20AL-JIBOURI

In **PAKISTAN**, some of my books are available to order ONLINE; here is one Link for you:

https://www.fabingo.com/advanced_search_result.php?keywords=Yasin+al-Jibouri&osCsid=c2aa53295bc17d88d33653fa4272b48a

Here is another site for you in **PAKISTAN**:

https://www.shiachat.com/forum/search/?q=Yasin%20al-Jibouri

It is likely there are many other Online bookstores advertising some of my books, but if you look for them there, you have to specify your search for "Shi`a" books due to the heavy impact of sectarianism in that country. For years, the government of Saudi Arabia and those of some other Gulf countries have all been spending billions of dollars in the promotion of Wahhabi and Salafi ideologies, disseminating hatred towards Shī`a

Muslims throughout the Indo-Pakistani sub-continent, and they are still doing it as the enemies of Muslims cheer… My mission is to expose these mischief makers to the world.

In **QATAR**, one company, namely PRICENA, is making it possible for anyone to order my books which Amazon is marketing Online via this Link:

https://**qa**.pricena.com/en/search/?s=YASIN%20AL-JIBOURI

If you live in **TURKEY**, you can download, free of charge, my 3-Volume English translation of Nahjul-Balāgha; try this Link:

https://neosemedpans.**tk**/a5nxahez/nahjul-balagha-path-of-eloquence-vol-2.pdf

Here below is another Online site in **TURKEY** where you can order some of my best books:

https://www.idefix.com/search/?Q=YASIN%20AL-JIBOURI

You can also get some of my books in **TURKEY** through Biblio using the following Link:

https://www.biblio.com/search.php?stage=1&result_type=works&keyisbn=Yasin+al-Jibouri

Also in **TURKEY**, you can find many of my books available to order Online via a web site called D&R Store; click on this Link and keep scrolling:

https://www.dr.com.**tr**/search?q=YASIN%20AL-JIBOURI

In **SAUDI ARABIA**, one company, namely PRICENA, is making it possible to order any of my books which Amazon has published Online via this Link:

https://**sa**.pricena.com/en/search/?s=YASIN%20AL-JIBOURI

UNITED ARAB EMIRATES:
Amazon fairly recently opened a new branch office in the United Arab Emirates after opening another in Turkey. The new Turkish branch of Amazon is yet to carry any of my books, perhaps its database needs time to grow to accommodate them. As for the **UNITED ARAB EMIRATES** branch of Amazon, it has just started, on a trial basis, advertising some of my books, indicating they are "currently unavailable", a method it employs to

gauge the public interest in them. Take a look at the four books this **U.A.E.** branch of Amazon is testing via this Link:

https://www.amazon.**ae**/s?k=yasin+al-jibouri&crid=3UPAXHK1UNY6F&sprefix=yasin+al-%2Caps%2C261&ref=nb_sb_ss_i_1_9

Still, two other companies market my books in the **UNITED ARAB EMIRATES**:

1. Souq: www.suq.com, it is affiliated with Amazon, and it has branches in Egypt, Kuwait and Saudi Arabia. Here is the Link to some of my books which it markets:

https://**uae**.souq.com/ae-en/yasin-al--jibouri/s/?as=1

2. Magrudy Books with domestic branches in Dubai, Abū Dhabi and al-Ain. Here is the Link to some of my books which it markets ONLINE:

https://magrudy.com/books/?q=Yasin+al-Jibouri

Let us now go to other Asian countries:

In **CROATIA**, I found only one Online bookseller in Zagreb making just one of my books available; here below is the Link to it:

http://www.nsk.**hr**/ispis-rezultata/

In **HONG KONG**, many of my books are quite popular; here is one Link for you:

https://www.kobo.com/**hk**/zh/search?query=yasin+t+al+jibouri

An **INDONESIA**N publisher translated and published three books I wrote: 1) Allāh: The Concept of God in Islam, 2) The 99 Attributes of Allāh and 3) Fast of the Month of Ramadan. Here is a Link to one of them, the first, for you:

https://belibuku.net/?s=Yasin+al-Jibouri

Another Indonesian web site, Bukalapak, advertises two of the above titles; here is the Link to connect to it:

https://www.bukalapak.com/products?utf8=%E2%9C%93&source=navbar&from=omnisearch&search_source=omnisearch_organic&search%5Bhashtag%5D=&search%5Bkeywords%5D=Yasin+al-Jibouri

A third Indonesian site, BakaBuku, advertises the Indonesian translation of my book about the fast of the month of Ramadan and this is the Link to reach it:

http://www.bukabuku.com/browses/product/9789793249131/rahasia-puasa-ramadhan.html

Link to open trolley in **INDONESIA** advertising some of my books:

https://opentrolley.co.**id**/Search.aspx?str=yasin%20al-jibouri&page=1&pgsz=20

BALI, **INDONESIA**, BOOKS & BEYOND LINK:

BOOKS & BEYOND

https://www.booksbeyond.co.**id**/index.php?route=product/search&search=Yasin%20al-Jibouri

In **INDONESIA**, my books are available in two languages: English and Indonesian. Five of my books have been translated from English into Indonesian. I wrote three of them in English and translated the other two from Arabic into English. If you are looking for the ones in the Indonesian language, here is a Link for you:

https://www.tokopedia.com/search?st=product&q=Yasin%20al-Jibouri

Here is another Link in **INDONESIA** for you:

https://belibuku.net/?s=Yasin+al-Jibouri

And here is the web site of the Library of the University of **INDONESIA**:

http://www.lontar.ui.ac.**id**/hasilcari.jsp?query=Yasin+al-Jibouri

Another choice you have, if you are shopping for my books in **INDONESIA**, is this Online store named Periplus the Link to which is:

https://www.periplus.com/index.php?route=product/search&filter_name=YASIN%20AL-JIBOURI

MALAYSIA:



https://malaysia.kinokuniya.com/products?utf8=%E2%9C%93&is_searching=true&restrictBy%5Bavailable_only%5D=1&x=28&y=8&taxon=2&keywords=YASIN+AL-JIBOURI

Here below is another Link for you in **MALAYSIA**:

https://chinia.**ml**/books/kostenloser-e-book-downloader-f%C3%BCr-ipad-kerbala-and-beyond-by-yasin-t-al-jibouri-1497539447-auf-deutsch.html

The **SINGAPORE** branch of Indonesian Kinokuniya Link:

https://**singapore**.kinokuniya.com/products?is_searching=true&keywords=YASIN+AL-JIBOURI&taxon=2

Here below is another Link for the same bookseller in Singapore:

https://**singapore**.kinokuniya.com/products?utf8=%E2%9C%93&is_searching=true&restrictBy%5Bavailable_only%5D=1&taxon=&keywords=YASIN+AL-JIBOURI

Amazon recently opened a new branch office in **SINGAPORE**, so do take a look at my books which the **Singapore** branch presently carries via this Link:

https://www.amazon.**sg**/s?k=yasin+al-jibouri&i=stripbooks&qid=1578211423&ref=sr_pg_1

OpenTrolly carries a good number of my books, too:

https://opentrolley.com.**sg**/Search.aspx?str=YASIN%20AL-JIBOURI&page=1&pgsz=20

Are my books available in **TAIWAN**? Of course:



LINK:
https://**taiwan**.kinokuniya.com/products?utf8=%E2%9C%93&is_searching=true&restrictBy%5Bavailable_only%5D=1&x=17&y=9&taxon=&keywords=YASIN+AL-JIBOURI

Here is another Link for you in **TAIWAN** where many of my books are available to order Online:

https://search.books.com.**tw**/search/query/key/YASIN%20AL-JIBOURI/cat/all/ovs/1

THAILAND: They are there, too:



LINK:
https://**thailand**.kinokuniya.com/products?utf8=%E2%9C%93&is_searching=true&restrictBy%5Bavailable_only%5D=1&x=22&y=8&taxon=2&keywords=YASIN+AL-JIBOURI

Another Online bookseller in **THAILAND** is the AsiaBook site; click on the Link below then scroll down to see a list of my best books advertised:

https://www.asiabooks.com/search?q=yasin%20al-jibouri

In the ISLAMIC REPUBLIC OF **IRAN**, fourteen of my books have for years been marketed by their Publisher, Ansariyan Publications of Qum which has a web site:

https://www.al-islam.org/organization/ansariyan-publications-qum You have then to key my name as "yasin t. al-jibouri" in the SEARCH box to get a list of my books and essays which Ansariyan makes available to you ONLINE.

In **IRAQ**, my homeland, the fight against the terrorists then against corrupt politicians is still going on though in a lesser intensity; therefore, the main entity marketing my 3-Volume English translation of *Nahjul-Balagha* is Dar al-Ma'moon of the Iraqi Ministry of Culture followed by some bookstores in the famous Al-Mutanabbi Street off Al-Rasheed Street in the heart of Baghdad. No ONLINE site is presently marketing them in Iraq.

INDIA is the second most populated country in the world, and you can surely order some of my books ONLINE from its New Delhi branch of giant Amazon:

https://www.amazon.**in**/s/ref=nb_sb_noss_2?url=search-alias%3Daps&field-keywords=Yasin+al-Jibouri

Besides **INDIA**'s Amazon branch, and if you wish to receive your copies of my books by mail, there is a giant Indian company that can help you; it is called Sapna, and this is the Link to review my books on its excellent web site:

https://www.sapnaonline.com/general-search?searchkey=Yasin+al-Jibouri

Also, a company, namely PRICENA, is now making it possible for anyone in India to order my books which Amazon is marketing Online via this Link:

https://**in**.pricena.com/en/search/?s=YASIN%20AL-JIBOURI

BookWagon is one of **INDIA**'s largest bookstores, and this Link connects you to its web site where you can order some of my books (a large collection):

https://www.bookswagon.com/search-books/yasin-al-jibouri

We have now reached **JAPAN** where more than one company markets my books, so let us start with Amazon's Tokyo office:

https://www.amazon.co.**jp**/s?k=yasin+al-jibouri&__mk_ja_JP=%E3%82%AB%E3%82%BF%E3%82%AB%E3%83%8A&ref=nb_sb_noss

Another company in **JAPAN** that markets many (actually most) of my books Online is GetTextBooks which you can review via this Link which shows you that al-Jibouri's 3-Volume English translation of Nahjul-Balāgha is widely read even in **JAPAN**:

https://www.gettextbooks.jp/search/?isbn=Yasin+al-Jibouri

Here is a Link for you in **JAPAN** where many of my books are advertised for Online orders:

https://www.kinokuniya.co.jp/disp/CSfDispListPage_001.jsp?qs=true&ptk=02&q=YASIN+AL-JIBOURI

Here below is still another Link for you in **JAPAN** advertising some of my most popular books:

https://search.rakuten.co.jp/search/mall/Yasin+al-Jibouri/

In **SOUTH KOREA**, here is a Link for you to order my books Online:

https://www.whatthebook.com/browse?keyword_string=YASIN+AL-JIBOURI&section=

Also in **SOUTH KOREA**, giant e-Bay makes some of my best books available to order Online for anyone via this Link:

https://www.ebay.com/sch/i.html?_from=R40&_trksid=m570.l1313&_nkw=YASIN+AL-

JIBOURI&_sacat=267&LH_TitleDesc=0&ul_noapp=true

One web site called Asia Books also markets some of my best books, but you have to scroll down to find them! Here is the Link to it:

https://www.asiabooks.com/search/?q=YASIN+AL-JIBOURI&ptype=0

In **SOUTH AMERICA**, my books are available mostly in Argentina, the Brazil, Mexico and Peru:

Here is a web site for you in **ARGENTINA** that markets some of my books:

https://listado.mercadolibre.com.**ar**/yasin-al-jibouri#D[A:Yasin%20al-Jibouri]

Also in **ARGENTINA**, Alibris is there where you can buy many of my books via this Link:

https://www.alibris.com/booksearch?keyword=Yasin+al-Jibouri&mtype=B&hs.x=0&hs.y=0

BRAZIL: Amazon is there, Link:

https://www.amazon.com.**br**/s?k=Yasin+al-Jibouri&__mk_pt_BR=%C3%85M%C3%85%C5%BD%C3%95%C3%91&ref=nb_sb_noss

Here is another web site in **BRAZIL** marketing some of my books:

https://ibeipr.com.**br**/produto/karbala-e-ashura/

Many of my books are available to order Online via this Link in a **BRAZIL**ian Online bookstore:

https://www.livrariacultura.com.**br**/busca?N=0&Ntt=yasin+al-jibouri

MEXICO: Amazon's Mexico City branch office markets my books:

https://www.amazon.com.**mx**/s?k=Yasin+al-Jibouri&__mk_es_MX=%C3%85M%C3%85%C5%BD%C3%95%C3%91&ref=nb_sb_noss_2

Here is a Link that connects you with another web site marketing some of my best books in **MEXICO**:

https://listado.mercadolibre.com.**mx**/yasin-al-jibouri#D[A:Yasin%20al-Jibouri]

If you want another site in **MEXICO**, here it is:

https://www.buscalibre.com.**mx**/libros/search?q=yasin+al-jibouri

There are other web sites in **MEXICO** advertising some of my books; below is a Link to one of them, namely Porrua:

https://www.porrua.**mx**/busqueda/todos/YASIN%20AL-JIBOURI

CHILE is not far from the South Pole, and the Link below shows you that some of my best books are available there, too:

https://www.buscalibre.**cl**/libros/search?q=yasin+al-jibouri

PERU:
LINK TO MY BOOKS SOLD IN LA RINCONADA, PERU, IN THE **SOUTH POLE**:

https://www.abebooks.com/servlet/SearchResults?kn=yasin+al-jibouri&sts=t

The **DOMINICAN REPUBLIC** (Spanish: República Dominicana) is a country on the Caribbean island of Hispaniola; the other country on the island is

Haiti. Its capital, and largest city, is Santo Domingo. The national language is Spanish. My books there are available at the Selexyz Dominicanen Bookstore which is dubbed the most beautiful bookstore in the world! Click on the Link below to see that for yourself:

https://www.libris.**nl**/dominicanen/zoek/?q=Yasin+al-Jibouri&b=

In **MONACO**, Book Depository Company makes many of my books available to people there to order Online via this Link:

https://www.bookdepository.com/search?searchTerm=YASIN+AL-JIBOURI&search=Find+book

Also in **MONACO**, Books Wagon connects you with many of my books via this Link:

https://www.bookswagon.com/search-books/yasin-al-jibouri

In **TOKELAU** islands, previously known as the Union Islands, a dependent territory of **NEW ZEALAND** in the southern Pacific Ocean, here is a Link for you where you can order some of my best

and most recently published books, including books I wrote or edited about arts and culture in Iraq:

http://fivestarbook.**tk**/yasin-t-al-jibouri.html

Here is another Link for you in **TOKELAU** advertising my book about the Almighty, one of my very best and most widespread world-wide:

http://cerisebrasseur.**tk**/download/g8NbCAAAQBAJ-Allāh-the-concept-of-god-in-islam-a-selection

In **NEW ZEALAND** proper, AbeBooks, a large company specialized in the sale of books, has a branch there which you can access via this Link:

https://www.abebooks.com/servlet/SearchResults?sts=t&an=Yasin+al-Jibouri&tn=&kn=&isbn=&sortby=93

In Europe, my books are available with all major European capitals and major cities:

FRANCE: Amazon's Paris branch office carries my books and there may be other Amazon affiliates that do the same; here below is the Link to Amazon's Paris branch office:

https://www.amazon.**fr**/s?k=Yasin+al-Jibouri&__mk_fr_FR=%C3%85M%C3%85%C5%BD%C3%95%C3%91&ref=nb_sb_noss

In addition to Amazon, another bookseller, namely Exlibris, is also marketing some of my best books; here below is the Link that shows you which of my books are popular in **FRANCE** although they are in English, not French:

https://www.exlibris.ch/**fr**/recherche/?q=yasin+al-jibouri&category=EnglishBook&searchtype=ss&psort=&size=&p=1

And you can find some of my books in **FRANCE** via AbeBooks, one of the largest sub-sellers; here is the Link you need:

https://www.abebooks.**fr**/collections/search/kn/Yasin%20al-Jibouri?cm_sp=SearchF-_-topnav-_-Results

My books are available in **ROMANIA**, too! Click on this Link and turn web pages:

https://www.books-express.**ro**/search?q=YASIN+AL-JIBOURI

Readers in the **CENTRAL AFRICAN REPUBLIC** enjoy reading some of my books; click on the Link below and see for yourself:

https://rifeguiga.**cf**/pubs/lire-et-t%C3%A9l%C3%A9charger-des-livres-en-ligne-gratuitement-muhammad-1502542951-by-yasin-t-al-jibouri-litt%C3%A9rature-fran%C3%A7aise-rtf.html

And here below is another Link also in **CENTRAL AFRICAN REPUBLIC**:

https://rawarusu.**cf**/print/kostenloser-new-age-h%C3%B6rbuch-download-phases-or-stages-of-the-hereafter-the-path-to-eternity-german-edition-pdf-by-yasin-t-al-jibouri.html

Here is another site where you can find other books in the **CENTRAL AFRICAN REPUBLIC**:

https://rokihana.**cf**/note/t%C3%A9l%C3%A9chargement-gratuit-de-livres-audio-new-age-mary-and-jesus-in-islam-by-yasin-t-al-jibouri-en-fran%C3%A7ais.html

And here is another site for you in the **CENTRAL AFRICAN REPUBLIC**:

https://datenai.**cf**/documents/livres-t%C3%A9l%C3%A9charger-le-fichier-pdf-mary-and-jesus-in-islam-by-yasin-t-al-jibouri-b00vilkvko-pdf-chm-epub.html

And here is another site for you in the **CENTRAL AFRICAN REPUBLIC** advertising my book titled *Kerbala and Beyond*:

https://kumika.**cf**/print/ebook-pour-un-jour-de-plus-t%C3%A9l%C3%A9chargement-gratuit-kerbala-and-beyond-pdf-by-yasin-t-al-jibouri.html

And if you still need to know more web sites in the **CENTRAL AFRICAN REPUBLIC**, here is another for you:

https://totutulec.**cf**/pdfs/kostenlose-amazon-b%C3%BCcher-downloads-muhammed-messenger-of-peace-and-tolerance-by-yasin-t-al-jibouri-auf-deutsch-pdf-pdb-9781491855102.html

Another book is advertised by a web site in the **CENTRAL AFRICAN REPUBLIC** which you can upload to your I-Pad:

https://climizemar.**cf**/documents/ipad-ebook-herunterladen-muhammed-messenger-of-peace-

and-tolerance-deutsche-literatur-pdf-by-yasin-t-al-jibouri.html

There are other web sites in the **CENTRAL AFRICAN REPUBLIC** that advertise my books, but I think the above Links suffice to give you an idea about how popular they are in that part of the world although they are in English.

In **EGYPT**, one company, namely PRICENA, is making it possible for anyone to order my books which Amazon is marketing via this Link:

https://**eg**.pricena.com/en/search/?s=YASIN%20AL-JIBOURI

We are in **GABON**, too! Here is the Link for you advertising my 3-Volume English translation of Nahjul-Balāgha, one of the most important books in Islam:

https://sayperlo.**ga**/projects/t%C3%A9l%C3%A9chargement-gratuit-de-livres-chetan-bhagat-en-pdf-nahjul-balagha-vol3-in-french-pdf-chm-epub-1507540345-by-imam-ali-ibn-Abū-talib.html

Here below is another Link in **GABON** for you:

http://www.kihin.**ga**/shares/laden-sie-die-b%C3%BCcher-als-pdf-kostenlos-herunter-kerbala-and-beyond-illustrated-digital-edition-b00wcyzfei-by-yasin-t-al-jibouri-pdf-chm-epub.html

And here is another advertisement for my book titled *Muhammed: Messenger of Peace and Tolerance*, also in **GABON**:

https://nerumu.**ga**/database/meilleurs-livres-t%C3%A9l%C3%A9charger-ipad-muhammed-messenger-of-peace-and-tolerance-9781491855126-by-yasin-t-al-jibouri-in-french-pdf-ibook-pdb.html

Another site, Henken, in **GABON**, also has this advertisement of an old edition of *Nahjul-Balāgha* which I edited:

https://henken.**ga**/bases/libros-descargables-gratis-nahjul-balagha-peak-of-eloquence-0940368420-by-yasin-t-al-jibouri-en-espa%C3%B1ol-fb2.html

We are also in **THE REPUBLIC OF EQUATORIAL GUINEA**; click on the Link below and see for yourself:

https://supunews.**gq**/share/livres-audio-mp3-gratuits-%C3%A0-t%C3%A9l%C3%A9charger-Allāh-the-concept-of-god-in-islam-volume-two-pdf-chm-by-yasin-t-al-jibouri-1481771507.html

And here is another web site for you also located in **THE REPUBLIC OF EQUATORIAL GUINEA**:

https://araraz.**gq**/bases/kostenlose-torrent-ebooks-zum-download-fast-of-the-month-of-ramadan-by-yasin-t-al-jibouri-pdf-9781505201154.html

In **NIGERIA**, one company, namely PRICENA, is making it possible for anyone to order my books which Amazon is marketing Online via this Link:

https://**ng**.pricena.com/en/search/?s=YASIN%20AL-JIBOURI

In **BELGIUM**, not many Online bookstores carry my books, but here is a Link for one that does, namely Standaard Boekhandel:

https://www.standaardboekhandel.**be**/c/search?filter=search(Yasin+al-Jibouri)&page=1&page_size=24&sort=RelevanceSb&sort_type=desc

In **DENMARK**, Saxo carries many of my books on its web portal, and here is the Link for you:

https://www.saxo.com/**dk**/products/search?query=YASIN+AL-JIBOURI

So does Biblio; here is the Link for you:

https://www.biblio.com/search.php?stage=1&result_type=works&keyisbn=Yasin+al-Jibouri

Here below is another Link in DENMARK where you can order my books Online:

https://www.academicbooks.**dk**/en/search/yasin%20al-jibouri

Moreover, giant e-Bay company is there, too, and it carries many of my books for people in **DENMARK** to order Online although it physically is located in the **UNITED KINGDOM**, just click on this Link:

https://www.ebay.co.**uk**/sch/i.html?_odkw=books&_osacat=0&_from=R40&_trksid=m570.l1313&_nkw=books+Yasin+al-Jibouri&_sacat=0

GERMANY: Amazon's Berlin branch office is there marketing most of my books:

https://www.amazon.**de**/s/ref=nb_sb_noss?__mk_de_DE=%C3%85M%C3%85%C5%BD%C3%95%C3%91&url=search-alias%3Denglish-books&field-keywords=YASIN+AL-JIBOURI

Here is another site in **GERMANY** advertising one of my books:

https://www.booklooker.**de**/B%C3%BCcher/Angebote/autor=Yasin+al-Jibouri&titel=Yasin+al-Jibouri

Here below is a Link to a web site in **GERMANY** advertising some of my books:

https://www.buecher.**de**/ni/search_search/quick_search/q/cXVlcnk9WWFzaW4rYWwrSmlib3VyaSZyZXN1bHRzPTE1/

Here below is a Link to another web site in **GERMANY**, namely Hugendubel, marketing some of my best books:

https://www.hugendubel.**de**/de/quickSearch?searchString=Yasin+al-Jibouri&facetNodeId=-1&mainsearchSubmit=Suche

Also, AbeBooks has a branch office in **GERMANY**, and here below is a Link to connect to it to see the large collection of my books these folks market:

https://www.abebooks.**de**/servlet/SearchResults?cm_sp=SearchF-_-topnav-_-Results&ds=20&kn=Yasin%20al-Jibouri&sts=t

Do you still want to surf some more web sites in **GERMANY** that market my books? Here below is a Link to one more for you:

https://www.booklooker.**de**/B%C3%BCcher/Angebote/autor=Yasin+al-Jibouri

(NORTHERN) IRELAND:
Link to Belfast, Northern Ireland, Waterstone shop selling some of my books:

https://www.waterstones.com/books/search/term/yasin+al+jibouri

LINK TO WHSmith Bookshop Link in **NORTHERN IRELAND** selling some of them (a larger collection):

https://www.whsmith.co.**uk**/search/go?af=&w=YASIN+AL-JIBOURI

ITALY: Amazon's Rome branch office has them:

https://www.amazon.**it**/s?k=Yasin+al-Jibouri&__mk_it_IT=%C3%85M%C3%85%C5%BD%C3%95%C3%91&ref=nb_sb_noss

If you want to reach another web site in **ITALY** where some of my best books are marketed, many of them, here is a great Link for you:

https://www.libreriauniversitaria.**it**/ricerca/query/Yasin+al-Jibouri/reparto/tutti

My books are available in **FINLAND**, too, just click on this Link and see how the Finnish branch of Adlibris is marketing many of them:

https://www.adlibris.com/**fi**/haku?q=yasin+al-jibouri

Alibris, another company, in **FINLAND** also markets some of my best books, particularly my 3-Volume English translation of *Nahjul-Balagha*:

https://www.alibris.com/booksearch?keyword=yasin+al-jibouri&mtype=B&hs.x=0&hs.y=0

In **MOLDOVA**, Alibris is there; click on the Link below and see my books advertised:

https://www.alibris.com/booksearch?keyword=YASIN+AL-JIBOURI&mtype=B&hs.x=0&hs.y=0

NETHERLANDS: We are there, too: Link to my books in **HOLLAND** (Netherlands and Belgium):

https://www.bol.com/**nl**/s/algemeen/zoekresultaten/Ntt/yasin%2Bal-jibouri/N/0/Nty/1/search/true/searchType/qck/defaultSearchContext/media_all/sc/media_all/index.html

Here below is the Link to Amazon in the **NETHERLANDS**:

https://www.amazon.**nl**/s/ref=nb_sb_noss?__mk_nl_NL=%C3%85M%C3%85%C5%BD%C3%95%C3%91&url=search-alias%3Daps&field-keywords=YASIN+AL-JIBOURI

NEW ZEALAND: Amazon does not have a branch office there, but a couple of other booksellers are marketing my best books there; here are links to two of them:

MIGHTY APE in **NEW ZEALAND**, the largest bookseller there, markets them:

https://www.mightyape.co.**nz**/books?q=Yasin+al-Jibouri

WHEELERS BOOKS in **NEW ZEALAND** also markets them; here below is the Link for the books which I wrote (not including those I edited or translated which are more):

https://www.wheelers.co.**nz**/browse/search/results/?query=Yasin%20al-Jibouri&fields=author

NORWAY: There is a large bookseller in Oslo, Norway, that supplies other booksellers throughout the Scandinavian countries with the books they need, and it surely carries some of my best books:

Link to my books in Oslo, **NORWAY**:

https://www.tanum.**no**/tanum/search/search.action?query=YASIN+AL-JIBOURI

POLAND: There is no Amazon office in Poland, but other booksellers carry my books; here below is a Link of one of them:

https://krainaksiazek.**pl**/sklep.html?keyword=Yasin+al-Jibouri&action=search&md=products_searcher&x=0&y=0

Are my books available to people in the **PORTUGAL**? Of course they are; click on this Link and see for yourself:

https://www.bertrand.**pt**/pesquisa/yasin+al-jibouri

Are there other web sites in the **PORTUGAL** advertising the books of Yasin al-Jibouri? Of course there are; here is a Link to one of them, the largest there:

https://www.wook.**pt**/pesquisa/Yasin+al-Jibouri

SCOTLAND:
Link to my books available with Blackwell's Bookshop in Scotland:

https://blackwells.co.**uk**/bookshop/search/?keyword=Yasin+al-Jibouri

SPAIN: Amazon's Madrid branch office has them:

https://www.amazon.**es**/s?k=Yasin+al-Jibouri&__mk_es_ES=%C3%85M%C3%85%C5%BD%C3%95%C3%91&ref=nb_sb_noss

SWEDEN: We are there, too; LINK TO MY BOOKS IN SWEDEN – BOKUS:

https://www.bokus.com/cgi-bin/product_search.cgi?ac_used=no&search_word=Yasin+al-Jibouri

Another web site that markets my books in **SWEDEN** is PriceRunner and here is the Link:

https://www.pricerunner.**se**/results?q=Yasin%20al-Jibouri&suggestionsActive=true&suggestionClicked=false&suggestionReverted=false

Do not let the word "false" at the end of the Link above fool you, I have just verified this Link and it works! Try it!

Adlibris makes most of my books available to people in **SWEDEN**; click on this Link:

https://www.adlibris.com/**se**/sok?q=yasin+al-jibouri

SWITZERLAND: We are there, too, and the Link below proves it:

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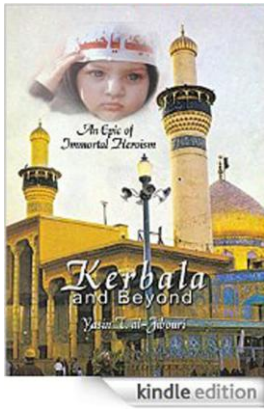
Yasin T. al-Jibouri
Baghdad, Iraq
February 12, 2020



SUPPLEMENT I

واقعة الحرة: عندما هاجم "مسلمون" الكعبة
THE HARRA INCIDENT: WHEN "MUSLIMS" ATTACKED THE KA`BA

This text is published on pp. 170 – 179 of my book titled *Kerbala and Beyond: An Epic of Immortal Heroism* which was published by AuthorHouse of Bloomington, Indiana, and released to the public on August 26, 2011. It is slightly edited from the original, and the editing includes the removal of accented characters, Arabic salutations, etc. You are at liberty to quote this text, reprint it, circulate it, use it in your thesis, dissertation, term paper, post it on your web site or use it in any other way you see fit, and when you do, rest assured that the Almighty will be pleased with you and will reward you in the life of this world and in





the Hereafter. This text contains two photos of the site of Harrat Waqim near Medina which I obtained for you from the Internet. May Allāh enable all of us to achieve such a great blessing beyond which there is no other blessing at all, *Allāhomma Aameen*.

This incident started on a Wednesday, Thul-Hijja 28, 63 A.H./August 31, 683 A.D. and was led by Abdullah ibn al-Zubair, a cousin of the Prophet of Islam ﷺ. Let us stop here to introduce the reader to this man although he is too well known to any average student of Islamic history.

His full name is Abdullah ibn al-Zubair ibn al-Awwam. His mother was Asma', the oldest daughter of Abū Bakr and older sister of `Ā'isha, the youngest wife of Prophet Muhammed ﷺ. He was born in 1 A.H. and died in 73 A.H. (622 - 692 A.D.) and participated in the Muslim invasions of Persia, Egypt and North Africa and sided with his maternal aunt, `Ā'isha, during the Battle of the Camel against Imam Ali ibn Abū Talib عليه السلام. He lived most of his life in Medina and rebelled against the government of Yazid ibn Mu'awiyah and against Umayyad rulers of Hijaz, declaring himself caliph. He extended his influence to Iraq after the Battle of Marj Rahit till al-Hajjaj ibn Yousuf al-

Thaqafi[1] succeeded in putting an end to his reign, executing him in the most ruthless way by nailing him to the Ka'ba...

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[1]al-Hajjaj ibn Yusuf at-Thaqafi's cruelty and disrespect for Islamic tenets are matched only by those demonstrated by Yazid son of Mu`awiyah. His date of birth is unknown, but he died in 95 A.H./762 A.D. He was born at Ta'if, not far from Mecca, and was famous for his loyalty to the Umayyads. Marwan ibn al-Hakam, cousin and bearer of the seal of caliph Othman ibn Affan, placed him in command of an army which he raised in order to subject Hijaz to the Umayyads' control, rewarding him for his success by appointing him as governor of Mecca and Medina to which he later added Ta'if and Iraq. He founded the city of Wasit (located in Iraq midway between Basra and Kufa), where he died, and expanded the territory under the Umayyads' control. He also crushed the Kharijites. He was proverbial in his ruthlessness and love for shedding blood. His passion for shedding blood can be understood from the way he was born. Having just been born, he refused to take his mother's breast. It is said that Satan appeared in human form and said that the newborn had to be given the blood of animals to drink and to be fed with insects for four days. His cruelty towards those whom he jailed was unheard of. His prisoners were fed with bread mixed with ashes. At the time of his death, may he be placed in the deepest depths of hell, he and his Umayyad mentors and their supporters, his prisoners numbered 33,000 men and

Abdullah ibn al-Zubair delivered a sermon once wherein he strongly condemned those responsible for killing Imam al-Hussain عليه السلام, his family and friends, describing Yazid as a shameless drunkard, a man who preferred to listen to songs rather than to the recitation of the Holy Qur'an, who preferred wine drinking over fasting and the company of his hunting party to any *majlis* where the Qur'an is explained. Amr ibn Sa'd ibn al-`Aas was then governor of Mecca, and he was quite ruthless in dealing with Abdullah ibn al-Zubair, keeping him under constant surveillance, sending spies to his meeting places and constantly harassing him. When Yazid heard about Ibn al-Zubair's denunciations, he pledged to have him chained, so he dispatched some of his men with a silver chain, ordering them to tie Ibn al-Zubair with it. His deputies passed by Medina on their way to Mecca and met with Marwan ibn al-Hakam who joined them in their effort to arrest Ibn al-Zubair, but the party failed in carrying out its mission, and more and more people pledged to assist Ibn al-Zubair against Yazid.

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women, 16,000 of whom were completely naked and left to sleep without any blanket or covering sheet whatsoever… Refer to what al-Jahiz has written about him.

Having come to know of such failure, Yazid called to his presence ten men from among the most prominent supporters of his bloody regime, and there are always those who support bloody regimes in every time and clime. He ordered these ten men to meet with Ibn al-Zubair to dissuade him from rebelling. But they, too, failed in their attempt due to the public support Ibn al-Zubair was enjoying. Yazid now resorted to deposing Mecca's governor Amr ibn Sa`d and appointing al-Walid ibn Utbah in his place, prompting Ibn al-Zubair to write Yazid to describe his newly appointed governor as an idiot who never listened to advice nor enjoyed any wisdom. Yazid deposed al-Walid ibn Utbah and replaced him with Othman ibn Muhammed ibn Abū Sufyan, a young man who knew absolutely nothing about politics or diplomacy.

The first action the new governor undertook was dispatching a fact finding committee to Damascus to ascertain all the rumors about Yazid being a corrupt bastard, a man unfit to rule. Among the members of the mission were: Abdullah ibn Hanzalah al-Ansari[1], Abdullah ibn Abū Amr al-

[1]Abdullah ibn Hanzalah belonged to the Ansar of the Aws tribe, and he was one of the most famous of the *tabi'een*, a man of legendary courage and fortitude. When the people of Medina rebelled against Yazid, they

Makhzumi, al-Munthir ibn al-Zubair, and a good number of the most prominent men of Hijaz. Yazid received them with open arms and showered them with money and presents, but when they returned, they cursed Yazid for his blasphemy and un-Islamic conduct, encouraging people to revolt against him, using the money they had received from him to finance the rebellion against him. While passing by Medina, the residents heard the report of the members of this committee. They, therefore, deposed their governor, Othman ibn Muhammed, and elected Abdullah ibn Hanzalah as their new governor.

When the Umayyads saw how the public turned against them, they sought refuge at the house of Marwan ibn al-Hakam, cousin of caliph Othman ibn Affan, where they were besieged. The siege was not lifted till those Umayyads solemnly swore not to take any measure against those who laid the siege against them and not to help Yazid in any way whatsoever, a pledge which they did not keep, for Abū Sufyan, Mu'awiyah and Yazid were their mentors, and these men never honored a pledge as long as they lived.

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chose him as their governor. He was killed during the Harra incident.

When the rebellion reached such a point, Yazid realized that he had lost control over the people of Hijaz, and that only an army sent against them from Damascus would do the job. He, therefore, appointed a ruffian man named Muslim ibn Uqbah al-Murri who was, at the time, quite advanced in age, to undertake such a task. Despite his age, Muslim agreed to shoulder the responsibility of quelling the rebellion. An army, hence, of twenty thousand strong set out from Damascus to quell the rebellion in Hijaz with clear orders from Yazid to "... Invite the people to renounce their rebellion and to renew their pledge of loyalty [to Yazid]. Give them three days to consider doing so. If they persist in their defiance, let the soldiers have a free hand in the city for three days: Any money or weapons or food they lay their hands on is theirs. Once the three days are over, leave the people alone, and spare Ali son of al-Hussain (Imām Zainul-`Abidin) عليه السلام, and admonish everyone to be good to him and show respect to him, for he did not join the rebellion," as al-Tabari tells us on the first pages of Vol. 4 of his *Tarikh* (Beirut, Lebanon: Al-Amira Publishers, 1426 A.H./2005 A.D.) where more details are provided about this horrific crime of burning the Ka`ba, the holiest of holies in Islam.

Yazid's troops first attacked Medina then Mecca. In

Medina, according to al-Mas'udi and al-Daynuri, they demolished homes, raped women, girls and even children, plundered anything and everything



Site of Harrat Waqim

they found in their way, committing untold atrocities justified only by those who follow Yazid and who do not curse or condemn him, hence they shall receive their share of the Almighty's condemnation on the Day of Judgment and shall be lodged in hell in the company of Yazid and his likes. In his renown Tarikh, Ibn Katheer tells us that as many as seven hundred men who knew the text of the Holy Qur'an by heart, including three close *sahabis* of the Prophet ﷺ, were killed in that incident which is referred to in the books of history as the Incident of the Harra, a reference to "Harrat

Waqim" where Yazid's army first attacked. This place is named after a man belonging to the Amaliqa ("the giants") and is one of two Medina suburbs bearing the same name: the eastern Harra, this same "Harrat Waqim," located on the eastern side of Medina, and the western Harra, as we are told by Imām Shihabud-Deen Abū Abdullah Yaqut ibn Abdullahfamous ،Baghdadi-Rami al-Hamawi ar-al each who describes several places ،Hamawi-as Yaqut al tarraH sliated eh neht "،one of which is called "Harra and comments saying the (see image below)Waqim of his ،٢ .Vol ،٢٨٨-٢٨٧ .following on pp voluminous work *Mu'jam al-Buldan*:



Harrat Waqim near Medina, Hijaz

It was at this Harra that the famous "Harra Incident" took place during the lifetime of Yazid

son of Mu'awiyah in the year 63 A.H./683 A.D. The commander of the army, who had been appointed by Yazid, was Muslim ibn Uqbah al-Murri who, on account of his ugly action, was called "al-musrif" (the one who went to extremes in committing evil). He [Muslim] came to Harrat Waqim and the people of Medina went out to fight him. He vanquished them, killing three thousand and five hundred men from among the *mawali*, one thousand and four hundred from among the Ansar, but some say one thousand and seven hundred, and one thousand and three hundred men from among Quraish. His hosts entered Medina. They confiscated wealth, arrested some people and raped women. Eight hundred women became pregnant and gave birth, and the offspring were called "the offspring of the Harra." Then he brought prominent personalities to swear the oath of allegiance to Yazid ibn Mu'awiyah and to declare that they were slaves of Yazid ibn Mu'awiyah. Anyone who refused was killed.

The people of Medina had re-dug the moat (*khandaq*) which had been dug during the Battle of the Moat, preparations for which started at the beginning of the month of Shawwal, 5 A.H. (the end of February, 627 A.D.), according to the orders of the Prophet ﷺ and in response to a suggestion

presented to him by the great *sahabi* Salman al-Farisi as they stood to defend themselves against a huge army raised by Abū Sufyan to fight them. They also tried to fortify their city with a bulwark.

Yazid's army succeeded in putting an end to the rebellion at a very high cost, but Abdullah ibn al-Zubair survived unscathed. A number of highly respected *sahāba* and *tabi'een* as well as narrators of *hadith* and Sunna were branded like animals as an additional insult.

WHAT HAPPENED IN MECCA?

Having finished with the people of Medina, Muslim, the aging commander of Yazid's handpicked troops, marched to Mecca. On the way, he camped at a place called al-Mushallal. There, he felt that death was approaching him, so he called to his presence al-Haseen ibn Nameer al-Sukuni and said to him, "O son of the donkey's saddle! By Allāh, had I not felt that death was approaching me, I would never have given you command of this army. But the commander of the faithful (meaning Yazid) had put you second in command, and none can override his orders. Listen, therefore, carefully to my will, and do not listen to any man from Quraish at all. Do not stop the Syrians from slaughtering their foes, and do not stay for more

than three days before putting an end to the reprobate Ibn al-Zubair." This is sated by al-Tabari on p. 381, Vol. 4, of the Arabic text of his famous voluminous *Tarikh* where he provides details of this incident. Muslim died and was buried there. Once the Syrian army left al-Mushallal, people dug up his grave, took his corpse out and hanged it on a palm tree. When the army came to know about this incident, a detachment was sent to investigate and to kill those suspected of hanging the corpse which was buried again and soldiers were assigned to guard it at all times. These details and many more are stated on p. 251, Vol. 2, of al-Ya'qubi's *Tarikh*.

Catapults were installed around Mecca and in the vicinity of the Ka'ba, the holiest of holies in Islam. Fireballs were hurled and the Ka'ba was soon in flames... Its walls collapsed and were burnt, and its ceiling crumbled... According to pp. 71-72, Vol. 3, of al-Mas`udi's voluminous book *Muraj al-Thahab*, a thunderbolt hit the Syrian army on a Saturday, Rab'i I 27, 61 A.H./December 28, 680 A.D., only eleven days before Yazid's death, burning eleven of the attackers. Pleas to spare the Ka'ba went unheeded, and the fighting went beyond the three days' deadline put by Muslim. The fighting took place during the last days of the month of Muharram and continued through the entire month

of Safar. When the news that Yazid had died reached Mecca, Ibn al-Zubair addressed the Syrians



Catapult: Ancient field artillery, powerful in old wars

thus: "Your tyrant has just died; so, whoever among you wishes to join the people (in their rebellion) may do so or he may return to Syria." But the Syrians attacked him. The people of Mecca saw the extent of savagery of the Syrian army, so they collectively shielded Ibn al-Zubair and forced the army to retreat and to confine itself to its camp. Slowly the Syrians slipped out of their camp and joined the Umayyads in Mecca who sheltered them

and transported them back to Syria in small groups, as we are told by al-Tabari who details these events on pp. 16-17, Vol. 7, of his *Tarikh*.

Abdullah ibn al-Zubair declared himself as caliph and appointed a new governor for Mecca, and the people of Hijaz enjoyed a measure of self-rule till the year 72 A.H./692 A.D. when al-Hajjaj ibn Yousuf ath-Thaqafiwas ordered by the Umayyad "caliph" then, namely Abdul-Malik ibn Marwan, to bring the people of Hijaz back under his rule. It was in the month of Thul-Qida 72 A.H./March 692 A.D. that Mecca was attacked again (some of the war equipment used then included five catapults, predecessors of today's field artillery) and burnt again and its governor was deposed. A new governor loyal to the Umayyads was installed in his place, and he was a Syrian named Thu'labah who demonstrated utmost disregard and disrespect towards the Islamic tenets and towards the people of Hijaz while still claiming to be a Muslim!

Detailing the events of the year 73 A.H./692-93, al-Tabari, on p. 202, Vol. 7, of his *Tarikh*, narrates saying that when the Ka'ba was burnt, a dark cloud came from the direction of Jiddah roaring with lightning and thunder. It stood above the Ka`ba and poured its water on it and put the fire out. Then it

went to the Abū Qubays mountain area where its lightning damaged one of the five catapults, killing four of the soldiers tending to it. Another lightning hit, killing forty other men. This incident is narrated by several other historians besides al-Tabari. It was not long before al-Hajjaj was able to arrest and behead Ibn al-Zubair whose severed head he sent to Damascus together with those of Abdullah ibn Safwan, Imarah ibn Amr ibn Hazm and others. Those who carried the heads and displayed them on the way in Medina were generously rewarded by Marwan ibn Abdul-Malik.

Not everyone supported the revolt led by Abdullah ibn al-Zubair. The famous *sahabi* and cousin of the Prophet ﷺ, Ibn Abbas, that is, Abdullah ibn Abbas ibn Abdul-Muttalib, was among those who did not support Ibn al-Zubair, considering him as an opportunist. When Imam Hussain عليه السلام was in Mecca immediately after his departure from Medina, and when the Meccans expressed their support for him, Abdullah ibn al-Zubair isolated himself and did not show any support for the Imam عليه السلام, considering him as a competitor for his own bid to power. When the Imam عليه السلام left Mecca, Abdullah ibn al-Zubair felt relieved. Ibn Abbas composed poetry depicting such an attitude of Abdullah ibn al-Zubair. The reader is already acquainted with Ibn Abbas in a

footnote above. Since `Ā'isha could not get Ibn al-Zubair, son of her sister Asma' daughter of caliph Abū Bakr, to become the caliph following the murder of her cousin, Othman ibn Affan, Ibn al-Zubair now tried on his own to acquire the caliphate for himself, and he met with success though for a short while.

Having come to know that Abdullah ibn Abbas refused to swear the oath of allegiance to Ibn al-Zubair, Yazid wrote him saying,

"It has come to my knowledge that the atheist son of al-Zubair invited you to swear the oath of allegiance to him and to be obedient to him so that you might support him in his wrongdoing and share in his sins, and that you refused and kept your distance from him because Allāh made you aware of our rights, we family members of the Prophet; so, may He grant you the rewards due to those who maintain their ties of kinship, those who are true to their promise. No matter what I forget, I shall never forget how you always remained in contact with us, and how good the reward you have received, the one due to those who obey and who are honored by being relatives of the Messenger of Allāh. Look, then, after your people, and look at those whom the son of al-Zubair enchants with his

words and promises and pull them away from him, for they will listen to you more than they will to him; they would hear you more than they would hear that renegade atheist, and peace be upon you."

Ibn Abbas wrote Yazid back saying,

"I received your letter wherein you mentioned Ibn al-Zubair's invitation to me to swear the oath of allegiance to him, and that I refused due to recognizing your right. If that is the case [as you claim], I desire nothing but being kind to you. But Allāh knows best what I intend to do. And you wrote me urging me to encourage people to rally behind you and to discourage them from supporting Ibn al-Zubair... Nay! Neither pleasure nor happiness is here for you; may your mouth be filled with stones, for you are the one whose view is weak when you listened to your own whims and desires, and it is you who is at fault and who shall perish! And you wrote me urging me to hurry and join my ties of kinship. Withhold your own, man, for I shall withhold from you my affection and support. By my life, you do not give us of what is in your hand except very little while withholding a lot; may your father lose you! Do you think that I will really forget how you killed al-Hussain عليه السلام and the youths of Banu Abdul-Muttalib, the lanterns that

shone in the dark, the stars of guidance, the lamp-posts of piety, and how your horses trampled upon their bodies according to your command, so they were left unburied, drenched in their blood on the desert without any shrouds, nor were they buried, with the wind blowing on them and the wolves invading them, and the heinas assaulting them till Allāh sent them people who do not have shirk running through their veins and who shrouded and buried them...? From me and from them come supplications to Allāh to torment you! No matter what I forget, I shall never forget how you let loose on them the *da'iyy* (pretender of following Islam) and the son of the *da`iyy*, the one begotten by that promiscuous whore, the one whose lineage is distant, whose father and mother are mean, the one because of whose adoption did your father earn shame, sin, humiliation and abasement in the life of this world and in the hereafter. This is so because the Messenger of Allāh ﷺ said, "The son is begotten by wedlock, whereas for the prostitute there are stones." Your father claims that the son is out of wedlock, and it does not harm the prostitute, and he accepts him as his son just as he does his legitimate offspring! Your father killed the Sunnah with ignorance while deliberately bringing to life all misguidance. And no matter what I forget, I shall never forget how you chased al-Hussain عليه السلام out of

the sanctuary of the Messenger of Allāh [Medina] to that of Allāh Almighty [Mecca], and how you dispatched men to kill him there. You kept trying till you caused him to leave Mecca and to go to Kufa pursued by your horsemen, with your soldiers roaring at him like lions,O enemy of Allāh, of His Messenger ﷺ, and of his Ahl al-Bayt عليهم السلام! Then you wrote Marjana's son ordering him to confront al-Hussain عليه السلام with his cavalry and infantry, with spears and swords. And you wrote him ordering him to be swift in attacking him and not to give him time to negotiate any settlement till you killed him and the youths of Banu Abdul-Muttalib who belong to Ahl al-Bayt عليهم السلام with him, those from whom Allāh removed all abomination and whom He purified with a perfect purification. Such are we, unlike your own uncouth fathers, the livers of donkeys! You knew fully well that he was most prominent in the past and most cherished in the present, had he only sought refuge in Mecca and permitted bloodshed in its sanctuary. But he sought reconciliation, and he asked you to go back to your senses, yet you went after the few who were in his company and desired to eradicate his Ahl al-Bayt عليهم السلام as if you were killing dynasties from Turkey or from Kabul! How do you conceive me as being friendly to you, and how dare you ask me to support you?! You have killed my own brothers,

and your sword is dripping with my blood, and you are the one whom I seek for revenge. So if Allāh wills, you shall not be able to shed my blood, nor shall you be faster than me in seeking revenge so you would be more swift in killing us just as the prophets are killed, considering their blood equal to that of others. But the promise is with Allāh, and Allāh suffices in supporting the wronged, and He seeks revenge for the oppressed. What is truly amazing is your own transporting the daughters of Abdul-Muttalib and their children to Syria. You see yourself as our vanquisher, and that you have the right to humiliate us, although through me and through them did Allāh bestow blessings upon you and upon your slave parents. By Allāh! You welcome the evening and the day in security indifferent to my wounds; so, let my own tongue wound you instead, and let my tying and untying not provoke you to argue. Allāh shall not give you a respite following your killing of the Progeny of the Messenger of Allāh ﷺ except for a very short while before He takes you like a Mighty One, and He shall not take you out of the life of this world except as an abased and dejected sinner; so, enjoy your days, may you lose your father, as you please, for what you have committed has surely made you abased in the sight of Allāh."[1]

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[1]This text is compiled from the contents of p. 250, Vol.

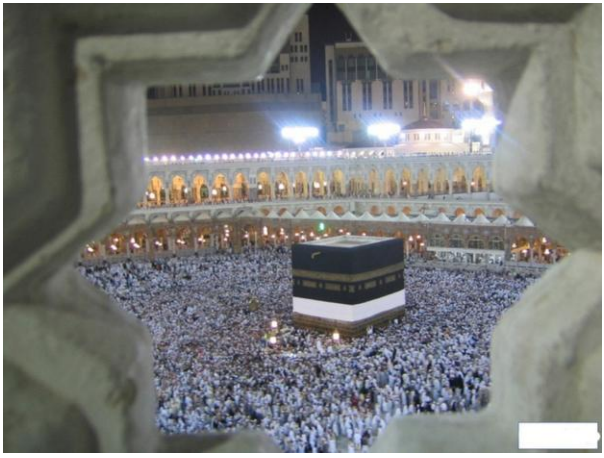
Ibn Abbas never swore the oath of allegiance to tyrant Yazid till his death.

Following the revolt of AbdullahZubair-ibn al ,other revolts erupted throughout the Islamic lands. One of them was the Revolt of the Tawwabeen (Penitents) which broke out in Kufa in 65 A.H./684-85 A.D., then the revolt in 66 A.H./686 A.D. which was led by al-Mukhtar al-Thaqafi who killed all those who had participated in killing Imam al-Hussain عليه السلام. The Alawites (Alawids) followed with revolts of their own, including that of the great martyr Zaid ibn Ali and his son Yahya and finally the revolt of the Abbasides who put an end to the Umayyads' rule for good...

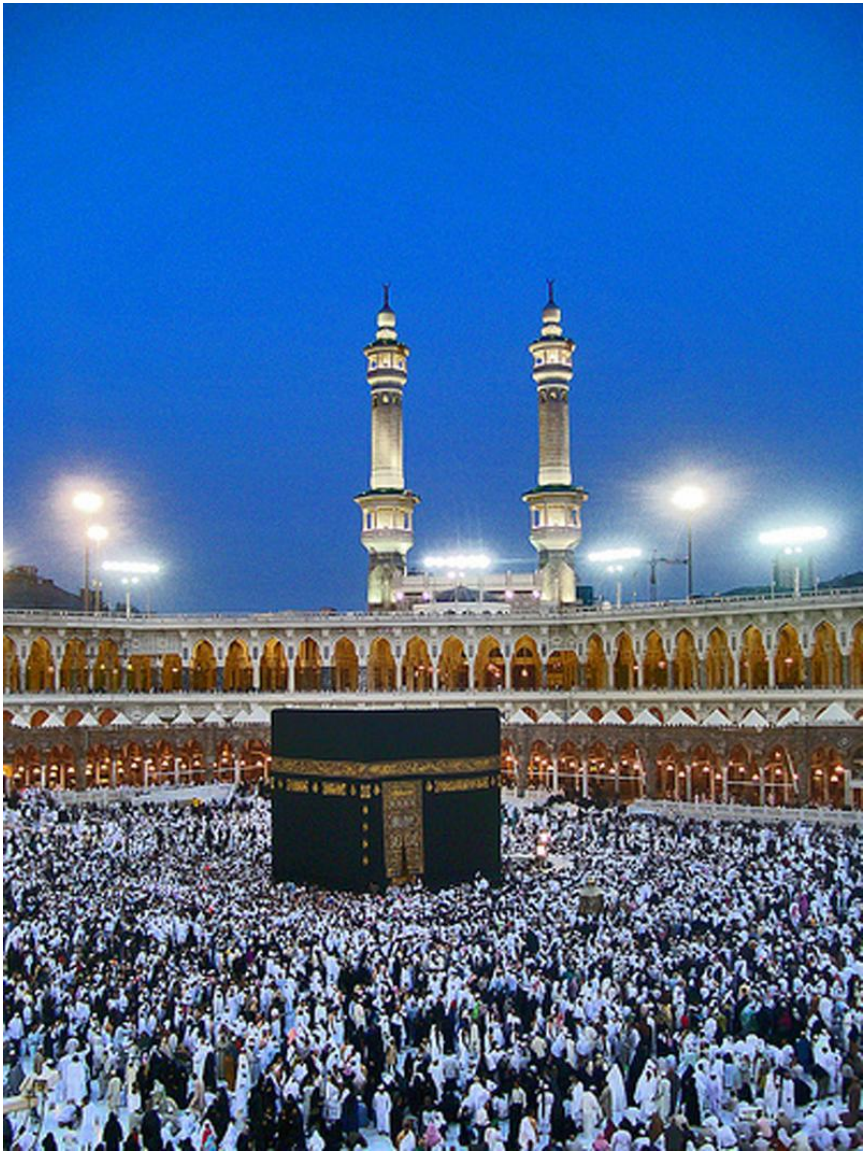
7, of *Mujma` al-Zawa'id* of Abū Bakr al-Haythami, p. 18, Vol. 4 (first edition), of al-Balathiri's book *Ansab al-Ashraf*, p. 77, Vol. 2, of al-Khawarizmi's great book *Maqtal Al-Hussain* عليه السلام, p. 50, Vol. 4, and of Ibn Katheer's book *Al-Tarikh Al-Kamil*, where the events of the year 64 A.H./684 A.D. are detailed, an account which agrees with what is recorded in al-Mas'udi's book *Muraj Al-Thahab*.



The Ka`ba and Mosque in 1880 A.D.



A fairly recent photo of the Ka`ba



The Ka`ba and Mosque before the Clock Tower was built



The Clock Tower overlooking the Ka`ba and Haram Mosque

SUPPLEMENT II



In the Name of Allāh, the most Gracious, the most Merciful

ABŪ HURAYRA AND THE FALSIFICATION OF *HADITH*

Mu`āwiyah ibn Abū Sufyān ibn Harb (602 – 680 A.D.), a relative of the Prophet of Islam from the Quraish tribe, played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views. He installed himself as ruler of Syria[1] in 40 A.H./661 A.D. and ruled for twenty

[1]Actually, it was not Syria but Shām, the Levant, a word which is not quite common in English. Shām used at the time to incorporate Syria, Palestine, Lebanon and Jordan. Colonizers split them into separate states…

long years till his death at the age of seventy-eight. Mu`āwiyah declared himself "caliph" in Syria when he was 59 years old and assumed authority by sheer force. He was neither elected nor requested to take charge. He did not hide this fact; rather, he bragged about it once when he addressed the Kufians saying, "O people of Kūfa! Do you think that I fought you in order that you may establish prayers or give *zakat* or perform the pilgrimage?! I know that you do pray, pay *zakat* and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allāh has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty between us of amnesty is under my feet."[1]

Shortly before his death, which took place on Rajab 30, 60 A.H./May 6, 680 A.D., he managed to secure the oath of allegiance to his corrupt and immoral son, Yazid, as his successor. He did so by intimidation once and once by buying loyalty and favors, spending in the process huge sums of money that belonged to the Muslims, funds of their *baytul-māl*, state treasury. The weak-minded

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[1]Ibn Abul-Hadid, *Sharh Nahjul-Balāgha* **شرح نهج البلاغة**, Vol. 16, p. 15.

majority of the Muslims of his time swore allegiance to him. This proves that the majority does not necessarily have to be right...! Imām Hussain-al عليه السلام, together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces.

Yet the worst type of mischief which Mu`āwiyah committed was his embarking on the task of fabricating *hadith*, traditions detailing what the Prophet of Islam ﷺ said or did. *Hadith* is one of the two sources of Islam's legislative system, the Shari'a, the other being the Holy Qur'ān. Selecting Imām Ali عليه السلام as his lifetime's adversary, Mu`āwiyah soon found out that his cause was hopeless. Ali's merits were very well recognized by every Muslim while Mu`āwiyah's family and dismal conduct were the objects of their contempt. Mu`āwiyah's past record was dark and shameful whereas that of Ali عليه السلام was glorious and shining, full of heroism in defense of Islam.

In order to sustain his campaign and raise the status of his likes, Mu`āwiyah had to attract the remnant of some companions of the Prophet ﷺ whose characters were known to be weak and who had a genuine interest in the material things of this world, in its vanishing riches. He employed them to

fabricate traditions custom-designed to his own tailoring. This trend of fabricating *hadith* constituted a grave danger to the integrity of the Islamic tenets. It was very important to ward off such a danger. To expose such a trend to the Muslims at large was very vital, pivotal, of the highest priority. It would be accomplished by exposing and disgracing those who embarked on committing and nurturing such terrible mischief. ImāmHussain's revolution broke -al .out in order to undertake this very task

Let us now review a few samples of fabricated traditions[1].

The main figure "credited" with fabricating "traditions" by the thousands was one Abū Hurayra. Who is this man?

In the year 7 A.H./629 A.D., a young and very poor man from the Daws tribe of southern Arabia

[1]For more information about this man, Abū Hurayra, refer to *Shi'as are the Ahl al-Sunnah*, a book written in Arabic by Dr. Muhammed at-Tijani as-Samawi and translated into English by myself. It is available for sale from Vantage Press, Inc., 516 West 34th Street, New York, N.Y. 10001, or you may order it through the Internet's worldwide web: www.amazon.com. Its title in the said web is "Shi'as are the Ahl al-Sunnah."

(Yemen) named Abū Hurayra met the Prophet ﷺ immediately after the battle of Khaybar and embraced Islam. He is well known in history as "Abū Hurayra," the fellow of the kitten, after a kitten to which he was very much attached. His name shone neither during the lifetime of the Prophet nor of the four righteous caliphs but during the un-Islamic reign of terror of the Umayyads which lasted from 661 to 750 A.D. It was then that the Islamic world witnessed an astronomical number of "traditions" which were attributed, through this same Abū Hurayra, to the Prophet of Islam ﷺ. Since these traditions, known collectively as *hadith,* constitute one of the two sources of the Islamic legislative system, the *Shari`a*, it is very important to shed light on the life and character of this man.

Abū Hurayra is supposed to have quoted the Prophet ﷺ as saying, "Allāh has trusted three persons for His revelation: Myself, Gabriel and Mu'awiyah [in this order!]." We wonder what Allāh was doing for the revelation when Mu'awiyah was in the camp of the infidels. This quotation is cited by Ibn Asakir, Ibn Uday, Muhammed ibn Aa'ith, Muhammed ibn Abd al-Samarqandi, Muhammed ibn Mubarak al-Suri and al-Khateeb al-Baghdadi. They all quote Abū Hurayra as saying,

سمعت رسول الله يقول: ان الله ائتمن على وحيه ثلاثة: أنا و جبرائيل و معاوية

Imagine! He even puts his name before that of archangel Gabriel! *Astaghfirullāh!*

According to al-Khateeb al-Baghdadi, Abū Hurayra claimed,

ناول النبي معاوية سهما فقال: خذ هذا السهم حتى تلقاني به في الجنة!

"The Prophet ﷺ gave Mu`āwiyah an arrow then said to him, 'Take this arrow until we meet in Paradise.'" What a lucky arrow to enter Paradise! Let us stop here to discuss this man, Abū Hurayra, who may have had the lion's share in distorting the Prophet's Sunnah especially when we come to know that he was quoted by a host of *tabi'in* who in turn are quoted by hundreds others who in turn are quoted by thousands others..., and so on and so forth. This is why his name is in the forefront of narrators of *hadith*.

It is of utmost importance to expose the facts relevant to Abū Hurayra so that Muslims may be cautious whenever they come across a tradition narrated by him or attributed to him which, all in all, reached the astronomical figure of 5,374 "traditions," that is, more "traditions" than anyone

else in history... This figure is questioned not only due to the short period during which he saw the Prophet but also due to the fact that Abū Hurayra did not know how to read and write, and although he spent no more than three years in the company of the Prophet ﷺ, that is to say, on and off, whenever such company did not involve any danger to his life. This fact is supported by the renown compiler al-Bukhari, the most famous compiler of *hadith*, who endorses no more than 93 of them! Muslim, another compiler of *hadith*, endorses only 89 of Abū Hurayray's alleged *ahādith*. The reader can easily conclude that this figure of 5,374 "traditions" is quite unrealistic when he comes to know that Abū Bakr, friend of the Prophet and one of the earliest converts to Islam, narrated no more than 142 traditions. `Omar ibn al-Khattab narrated no more than 537 traditions. `Othman ibn `Affan narrated no more than 146 traditions. and Ali عليه السلام, the man who was raised by the Prophet and was always with him, following him like his shadow for 32 years, and whose memory and integrity nobody at all can question, narrated no more than 586 traditions. All these men, especially Ali عليه السلام and Abū Bakr, spent many years of their lives in the company of the Prophet ﷺ and did not hide when their lives were in jeopardy, as is the case with Abū Hurayra, yet they did not narrate except a tiny

fraction of the number of "traditions," many of which cannot be accepted by logic and commonsense, narrated by or attributed to Abū Hurayra.

These facts and figures are stated in the famous classic reference titled *Siyar A`lām an-Nubalā'* **سير أعلام النبلاء** by at-Thahbi. This is why it is so important to discuss this man and expose the factories of falsification of *hadith* established by his benefactors, the Umayyads, descendants and supporters of Abū Sufyān, then his son Mu`awiyah, then his son Yazid, all of whom were outright hypocrites and had absolutely nothing to do with Islam.

There is no agreement about what Abū Hurayra's name was, nor when he was born or when he died. Yet his name is said to be `Omayr ibn `Amir ibn Abd Thish-Shari ibn Tareef, of the Yemenite tribe of Daws ibn `Adnān[1]. His mother's name is Umaima

[1]According to al-*Munjid fil lugha wal a`lam* **المنجد في اللغة و الأعلام**, however, Abū Hurayra's name is recorded as Abd al-Rahmān ibn Sakhr al-Azdi, and that he died in 59 A.H./678 A.D. The same reference indicates that this man spent "a long time" in the company of the Prophet ﷺ, which is not true at all; he accompanied the Prophet from time to time for less than three years. The

daughter of Safeeh ibn al-Hārith ibn Shabi ibn Abū Sa`b, also of the Daws tribe. His date of birth is unknown, but he is said to have died in 57, 58, or 59 A.H., and that he had lived to be 78. This would put the date of his birth at 677, 678 or 679 A.D. Some say that his name was Abdul-Rahmān ibn Sakhr al-Azdi. He accepted Islam in 7 A.H./628-9 A.D. immediately after the Battle of Khaybar, and he was then more than thirty years old. He was one of those indigent Muslims who had no house to live in, so they were lodged at the Suffa, a row of rooms adjacent to the Prophet's mosque in Medina. These residents used to receive the charity doled out to them by other Muslims. He used to see the Prophet ﷺ mostly when it was time to eat. He missed most of the battles in defense of Islam waged after that date although he was young and healthy and capable of serving in the army.

What is the meaning of his *kunya* "Abū Hurayra", man of the kitten? Ibn Qutaybah al-Dainuri quotes

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Publisher of this *Munjid*, namely Dar al-Mashriq of Beirut, Lebanon, is sponsored by the Catholic Press of Beirut. Undoubtedly, the information about Abū Hurayra in this Arabic-Arabic dictionary must have been furnished by Sunnis who try their best to elevate the status of Abū Hurayra even at the risk of sacrificing historical facts.

Abū Hurayra on p. 93 of his book titled al-*Ma'arif* **المعارف** as saying,

و كنيت بأبي هريرة بهرة صغيرة كنت ألعب بها…

"… and I was called `Abū Hurayra' because of a small kitten I used to play with." In his *Tabaqat* book, Ibn Sa'd quotes Abū Hurayra as saying,

كنت أرعى غنما و كانت لي هرة صغيرة فكنت اذا كان الليل وضعتها في شجرة فاذا أصبحت أخذتها فلعبت بها فكنوني أبا هريرة

"I used to tend to a herd, and I had a small kitten. When it was night time, I would place her on a tree. When it was morning, I would take her and play with her, so I was called `Abū Hurayra' [man of the kitten]."

The Umayyads found in Abū Hurayra the right man to fabricate as many "traditions" as they needed to support their un-Islamic practices and then attribute them to the Prophet, hence the existence of such a huge number of traditions filling the books of the Sunnah. and the Umayyads rewarded Abū Hurayra very generously. When he came from Yemen to Hijaz, Abū Hurayra had only one single piece of striped cloth to cover his private parts. When Mu`āwiyah employed Abū Hurayra to work in the factories producing custom-designed

"traditions," he rewarded him by appointing him as the governor of Medina. He also married him off to a lady of prestige for whom Abū Hurayra used to work as a servant and built him al-Aqeeq mansion. Who was that lady?

She was Bisra daughter of Ghazwan ibn Jābiribn Wahab of Banū Mazin, sister of emir (provincial governor) Utbah ibn Ghazwan, an ally of Banū Abd Shams, the man who was appointed by Omar ibn al-Khattab as governor of Basra. Utbah ibn Ghazwan **عتبه بن غزوان** was a famous *sahābi* and a hero of Islam, and he died during the time of Omar ibn al-Khattab. Then Mu`āwiyah married Abū Hurayra off to Utbah's sister, Bisra, a number of years after the death of her famous brother. Abū Hurayra used to work for Bisra as a servant. Ibn Hajar al-Asqalani mentions Bisra in the first section of his famous work *Al-Isaba fi Akhbar Al-Sahāba* **الاصابة في أخبار الصحابة** and says the following about Bisra,

و كانت قد استأجرته في العهد النبوي ثم تزوجها بعد ذلك لما كان مروان يستخلفه في امرة المدينة على عهد معاوية

"She used to let him work for her during the time of the Prophet, then he married her after that when Marwan [ibn al-Hakam] used to let him be in charge of Medina during the time of Mu`āwiyah."

In his *Tabaqāt*, Ibn Sa'd quotes Abū Hurayra as saying the following about his wife, Bisra,

أكريت نفسي من ابنة غزوان على طعام بطني و عقبة رجلي... فكانت تكلفني أن أركب قائما، و أورد حافيا، فلما كان بعد ذلك زوجنيها الله فكلفتها أن تركب قائمة و أن تورد حافية!

"I placed myself at the service of the daughter of Ghazwan in exchange for food for my stomach and for something to wear on my feet… She used to order me to ride while serving her and to approach her barefoot to serve her. After that, Allāhmade her my wife, so I ordered her to ride as she served me and to approach me barefoot!!" Thus, Abū Hurayra "got even" with the unfortunate lady!

Abū Hurayra found himself during the Umayyads' reign of terror and oppression a man of wealth and influence, owning slaves and having servants. Prior to that, Omar ibn al-Khattab appointed him as governor of Bahrain for about two years during which Abū Hurayra amassed a huge wealth, so much so that people complained about him to Omar who called him to account for it. Finding his excuse too petty to accept, Omar deposed him. Omar also questioned him about the unrealistically abundant traditions which he was attributing to the Prophet, hitting him with his cane, reprimanding him for forging traditions and even threatening to

expel him from the Muslim lands. All these details and more can be reviewed in famous references such as: *Ar-Riyad an-Nadira* **الرياض النضرة** by al-Tabari, in Vol. 4 of the original Arabic text of al-Bukhari's *Sahih*, where the author quotes Abū Hurayra talking about himself, in *Abū Hurayra* book by the Egyptian scholar Mahmoud Abū Rayyah, in **سير أعلام النبلاء** *Siyar A'lam an-Nubala'* by al-Thahbi, in **شرح نهج البلاغة** *Sharh Nahjul-Balāgha* by Ibn Abul-Hadeed, in **البداية و النهاية** al-*Bidaya wal Nihaya* by Ibn Katheer, in **طبقات الفقهاء** *Tabaqat al-Fuqaha* by Ibn Sa'd (also famous as *Tabaqat Ibn Sa'd*), in **تأريخ الأمم و الملوك** *Tārikh al-Umam wal Muluk* by al-Tabari, in **تاريخ الخلفاء** *Tārikh al-Khulafa* by as-Sayyuti, in **فتح الباري** *Fath al-Bari* by Ibn Hajar al-Asqalani, in **المستدرك** al-*Mustadrak* by al-Hakim, and in numerous other references. Yet some Muslims label Abū Hurayra as "Islam's narrator," propagating for his fabrications without first studying them in the light of the Qur'ānand going as far as invoking the Almighty to be pleased with him....

Abdullāh ibn Omar (ibn al-Khattab) claimed that the Prophet said, "You will see greed after me and things with which you will disagree." People, he went on, asked, "O Messenger of Allāh! What do you order us to do then?" The Prophet, Abdullāh went on, said, "Give the governor what is his and plead

to Allāh for your." Islam, true Islam, never condones toleration of unjust rulers. Another fabricated tradition is also narrated by Abdullāh ibn Omar who quotes the Prophet supposedly saying, "Put up with whatever conduct you do not like of your rulers because if you abandon the جماعة Jama'a (group) even the distance of one foot then die, you will die as unbelievers." Surely many despots ruling the Muslim world nowadays can appreciate such "traditions" and will not hesitate to publicize for them and be generous to those who promote them; they would give them generous salaries and build them mansions... Such fabricated "traditions" are not only in total contrast with the Qur'ān and the true Sunnah as well as with other verified traditions, they invite the Muslims to be the slaves of their rulers. This is exactly what Mu'awiyah wanted, and this is exactly what so-called "Muslim" rulers like him want in our day and time... Unfortunately for the Muslims and fortunately for their enemies, there are many "Muslim" rulers like this Mu'awiyah. This is why there is poverty, ignorance, dictatorship, injustice, oppression and subjugation to the enemies of Islam throughout the Muslim world nowadays.

When Abū Hurayra came to the Prophet, he was young and healthy and, hence, capable of enlisting in the Prophet's army. But he preferred to be lodged

together with the Muslim destitute at the Suffa referred to above. Most of the time which Abū Hurayra spent with the Prophet was during the lunches or dinners the Prophet hosted for those destitute. Abū Hurayra himself admitted more than once that he remained close to the Prophet so that he could get a meal to eat. Another person who used to shower the destitute of the Suffa with his generosity was Ja`far ibn Abū Tālib (588 - 629 A.D.), the Prophet's cousin and a brother of Ali ibn Abū Tālib. He was, for this reason, called "Abul Masakeen", father of the destitute. This is why Abū Hurayra used to regard Ja`far as the most generous person next only to the Prophet. When the Prophet mandated military service for all able men in the Mu'ta expedition, Ja`far ibn Abū Tālib did not hesitate to respond to the Prophet's call, but Abū Hurayra, who considered Ja`far as his patron, preferred not to participate, thus violating the order of the Prophet. History records the names of those who did likewise.

In 21 A.H./642 A.D., during the caliphate of `Omar ibn al-Khattab, Abū Hurayra was made Governor of Bahrain. Two years later, he was deposed because of a scandal. The details of that scandal are recorded in the books of Ibn Abd Rabbih, the Mu`tazilite writer, and in Ibn al-Atheer's famous

classic book *Al-`Iqd Al-Fareed*. A summary of that incident runs as follows:

When Abū Hurayra was brought to him, `Omar said to him: "I have come to know that when I made you Governor of Bahrain, you did not even have shoes to wear, but I am now told that you have purchased horses for one thousand and six hundred dinars." Abū Hurayra said, "I had horses which have multiplied, and I received some as gifts." `Omar then said, "I would give you only your salary. This (amount) is a lot more than that (more than your salary for both years). Pay the balance back to *baytul-māl* (the Muslim state treasury)!" Abū Hurayra said, "This money is not yours." `Omar said, "By Allāh! I would bruise your back!" Saying this, `Omar whipped Abū Hurayra till the latter bled. Then Omar thundered: "Now bring the money back!" Abū Hurayra replied: "I am to account for it before Allāh." `Omar said, "This could be so only if you had taken it rightfully and had paid it back obediently. I shall throw you back to your mother as though you were dung so that she would use you to graze donkeys." Some sources say that Omar ibn al-Khattab was able to extract ten thousand gold dinar pieces from Abū Hurayra which were deposited at *baytul-māl*.

Even before becoming caliph, Omar ibn al-Khattab was fully aware of what type of person Abū Hurayra was, and he knew that the man did not enjoy any respect among the Prophet's *sahāba*, companions. In his *Musnad*, Musaddad narrates through Khālid ibn Yahya who quotes his father quoting Abū Hurayra himself saying that Omar once reprimanded him on hearing that he was narrating incredibly too many traditions and attributing them to the Prophet. He rebuked him once and said,

لتتركن الحديث عن رسول الله أو لألحقنك بأرض دوس أو بأرض القردة

You shall leave alone quoting the Messenger of Allāh or I shall send you back to the Daws land or to the land of apes." This same quotation is cited by Ibn Asakir and is *hadith* No. 4885, p. 239, Vol. 5 of *Kanzul-Ummal*. The reader ought to remember than even before becoming caliph, Omar ibn al-Khattab was a man of power and prestige, let alone being the Prophet's father-in-law; so, his word carried weight even then. Omar had little or no toleration for people who abuse the Prophet's hadith, so much so that on p. 34, Vol. 1, of his *Sahih* book, Muslim tells us that Omar once hit Abū Hurayra during the lifetime of the Prophet so hard, causing the man to fall on his rear end. Here are Muslim's exact words as they exist in his famous *Sahih* book which is one

of the main 6 books of traditions:

انه (عمر) ضربه على عهد النبي ضربة خر بها لأسته

As for Ali ibn Abū Tālib, he came to know that Abū Hurayra used to say, "My friend (meaning the Messenger of Allāh) talked to me," or "I saw my friend," so he said to him, "**متى كان النبي خليلك يا أبا هريرة؟**" When did the Prophet ever be your friend, O Abū Hurayra?!" as we read on p. 52 of Ibn Qutaybah's work **تأويل مختلف الأحاديث** *Ta'weel mukhtalaf al-ahādith*.
According to the sequence employed by Ibn Sa`d in his *Tabaqat*, Abū Hurayra ranks in the ninth or tenth class of narrators of *hadith*. He came to the Messenger of Allāh near the end of the seventh Hijri year. Hence, historians say that he accompanied the Prophet no more than three years1 according to the best estimates, while other historians say it was no more than two years if we take into consideration the fact that the Prophet sent him to accompany Ibn al-Hadrami to Bahrain, then the Messenger of Allāh died while he was still in Bahrain.[1]

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[1]Al-Bukhari, *Sahih*, Vol. 4, p. 175, where the author quotes Abū Hurayra talking about himself in a chapter dealing with the characteristics of Prophethood.

[2]I have excerpted some paragraphs for this text from my own translation of Muhammed al-Tijani al-

Abū Hurayra was not known for his *jihad* or valor, nor was he among those who were regarded as brilliant thinkers, nor among the jurists who knew the Qur'ān by heart, nor did he even know how to read and write... Yet the man of the kitten became famous for the abundance of *ahādith* which he used to narrate about the Messenger of Allāh. This fact attracted the attention of verifiers of *hadith* especially since he had not remained in the company of the Prophet for any length of time and to the fact that he narrated traditions regarding battles which he had never attended.

Some verifiers of *hadith* gathered all what was narrated by the righteous caliphs as well as by the ten men given the glad tidings of going to Paradise in addition to what the mothers of the faithful and the purified Ahl al-Bayt, and they did not total one tenth of what Abū Hurayra had narrated all alone.

Then fingers were pointed at Abū Hurayra charging him with telling lies and with fabricating ***and forging hadith***. Some went as far as labelling him as the first narrator in the history of Islam thus charged. Yet he is called by some Muslim narrators and is surrounded with a great deal of respect. They

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Samawi's book *Shi`as are the Ahl al-Sunnah* (New York: Vantage Press, 1996), pp. 207-215.

totally rely on him, even go as far as saying "*Radiya Allhu `anhu"*, Allāh pleased with him, whenever they mention his name. Some of them may even regard him as being more knowledgeable than Ali due to one particular tradition which he narrates about himself and in which he says, "I said, `O Messenger of Allāh! I hear a great deal of your *hadith* which I have been forgetting!' The Prophet said, `Stretch your mantle! I had created the heavens, the earth, and all creation in seven days.'" When `Omar heard about it, he called him in and asked him to repeat that *hadith*. Having heard him repeating it, `Omar struck him and said to him, "How so when Allāh Himself says it was created in six days, while you yourself now say it was done in seven?!" Abū Hurayra said, "Maybe I heard it from Ka`b al-Ahbar..." Omar said, "Since you cannot distinguish between the Prophet's *ahādith* and what Ka`b al-Ahbar says, you must not narrate anything at all."[1]

We have to stop here to discuss who this Ka`b al-Ahbar **كعب الأحبار** was.

He is "Abū Ishaq" Ka`b ibn Matti (Matthew) al-

[1]Refer to the book titled *Abū Hurayra* by the Egyptian author Mahmoud Abū Rayyah.

Himyari al-Ahbār, a prominent rabbi from Yemen. He belonged to the clan of Thu Ra'in or Thu al-Kila` from the Arab Himyari tribe to which Balqees, the Queen of Saba' (Sheba), wife of Prophet Solomon عليه السلام, belonged. Ka`b was Arab by birth, Jewish by faith.

Before quoting what others have said about Ka`b al-Ahbar, the author of this book wrote this footnote for p. 102 of Dr. Muhammed al-Tijani al-Samawi's book *Shi'as are the Ahl al-Sunnah* which he translated and which was published by Vantage Press of New York:

His full name is "Abū Ishaq" Ka`b ibn Mati` (Matti, Matthew) (d. 32 A.H./652 A.D.). He was a Jew from Yemen who pretended to have embraced Islam then went to Medina during the reign of Omar ibn al-Khattab. Then he went to Syria to be one of Mu`āwiyah's advisors. He died in Homs, Syria. He is believed to have succeeded in injecting a great deal of Judaicas into the Islamic beliefs.

Muslims are divided in their judgment of this man and his influence on the Islamic creed and on its followers:

1. Some Sunnis say that the man accepted Islam

during the time of Omar ibn al-Khattab, so they count him among the *tabi'in*, quoting many of his Isra'iliyyat (Judaicas). Some other Sunni scholars say that he remained Jewish till his death in Homs, Syria, during the time of Othman ibn Affan after serving for a number of years as advisor to Mu`āwiyah ibn Abū Sufyān, having lived more than a hundred years, which is more accurate.

Ka`b accompanied Omar ibn al-Khattab during his trip to Jerusalem (al-Quds). He helped locate the foundations of the ancient Jewish temple where Omar built the Aqsa Mosque. He also later helped find the place of the Rock. Omar cleaned it from rubble and fenced it, and an Umayyad ruler later built the Dome of the Rock over it as an integral part of the Aqsa Mosque.

As regarding the "traditions" which he succeeded to infiltrate into Islamic literature, al-Bukhari does not quote any of them at all. There is one narration in Muslim transmitted from Ka`b al-Ahbar through the authority of none other than this Abū Hurayra who reported it relying on the authority of al-A`mash who cited Abū Salih. Muslim, Abū Dāwūd and al-Tirmithi have recorded his "*hadith*". Some of his "*hadith*" is included in al-Qurtubi's *Tafsir* on Chapter Ghāfir (Ch. 40 of the Holy Qur'ān).

Ibn Hajar al-Asqalani, a 14th century Sunni Shafi'i Islamic scholar, regards Ka`b al-Ahbar as being trust-worthy (calling him *thiqah*), ranking him in the second *tabaqa* (class of reporters of *hadith*).

2. As regarding what Shi'ite Muslims think of this Jewish rabbi, all their scholars without any exception reject him, discard his stories, which he narrated from the Torah, and warn against accepting his narratives. According to Shi'ites, Omar ibn al-Khattab and a number of prominent companions had a very positive attitude towards Ka`b. However, the most knowledgeable and the most farsighted among them, namely Imām Ali, discredited Ka`b who did not dare to come close to Imām Ali despite the fact that the Imām was in Medina for the duration of Ka`b's stay. It is reported that Imām Ali said about Ka`b: "Certainly he is a professional liar!"

One of the contemporary Shi'ite scholars who have expressed their opinion about Ka`b al-Ahbar is Dr. Muhammed al-Tijani al-Samawi, a convert to Shi'ite Islam from the Tijani Sufi *tariqa*. al-Tijani's ancestors had originally come from Samawa, Iraq, but he was born in Tunisia on February 2, 1943 and earned two Ph.D. degrees one of which was from the Sorbonne (University of Paris). He is famous for his first book

titled *Then I was guided* in which he narrates his experience with converting from Sunni to Shi'ite Islam. The author of this book translated al-Tijani's book titled *Shi'as are the Ahl al-Sunnah* to which reference is made in this Volume and in other books which he has written. al-Tijani discredits Ka`b and makes a reference to him on these pages of his work referred to above: 74, 102, 208, 209 and 215. Here is what al-Tijani says about Ka`b al-Ahbar on p. 215:

Judaica and Jewish doctrines have filled the books of *hadith*. Ka`b al-Ahbar, a Jew, may have succeeded in getting such doctrines and beliefs included into the books of *hadith*, hence we find traditions likening or personifying Allāh, as well as the theory of incarnation, in addition to many abominable statements about the prophets and messengers of Allāh: All of these are cited through Abū Hurayra.

Imām Muhammed Jawad Chirri (who was born in Lebanon on October 1, 1905 and died in Dearborn, Michigan, U.S.A., on November 10, 1994), a 21st century Shi'a Islamic scholar, is credited for getting the Azhar University of Islam to issue on July 1, 1959 a statement recognizing the Shi'ite Ja'fari School of Islamic Thought. He is more famous for two books which he wrote: *The Brother of the Prophet Muhammed, The Imām Ali* and *Inquiries about Islam*.

Having quoted one *hadith*, Chirri wrote saying,

"This dialogue should alert us to the deceptive and successful attempt on the part of Ka'b to influence future events by satanic suggestions. It contains a great deal of deception which produced many harmful results to Islam and the Muslims."

Now it is up to the reader to make up his mind whether or not we, Muslims, should pay attention to what this Jewish rabbi had said... The author of this book says that we must never do that.

It is also narrated that Ali ibn Abū Tālib has said, "Among all the living, the person who has told the most lies about the Messenger of Allāh is Abū Hurayra al-Dawsi," as we read on p. 28, Vol. 4, of Ibn Abul-Hadeed's *Sharh Nahjul-Balāgha*. `Ā'isha, too, testified to Abū Hurayra being a liar several times in reference to many *ahādith* which he used to attribute to the Messenger of Allāh ﷺ. For example, she resented something which he had once said, so she asked him,

ما هذه الأحاديث التي تبلغنا أنك تحدث بها عن النبي؟ هل سمعت الا ما سمعنا و رأيت الا ما رأينا؟

What are all these ahādith which reach us and which you tell people that the Prophet said them?

Have you heard anything which we did not hear, or have you seen anything which we did not see?" In a rude and impolite way, Abū Hurayra answered the Mother of the Faithful with these words:

يا أماه! انه كان يشغلك عن رسول الله المرآة و المكحلة

"Mother! The mirror and the kohl diverted you from the *hadith* of the Messenger of Allāh." This text exists on p. 509, Vol. 3 of [the original Arabic text of] al-Hakim's *Sahih al-Mustadrak*, and al-Thahbi testified to its authenticity, adding that `Ā'isha did not accept Abū Hurayra's excuse by the token she stayed aloof from him till her death. Marwan ibn al-Hakam, her cousin, interfered and took on himself to verify one *hadith* the authenticity of which `Ā'isha questioned. It was then that Abū Hurayra admitted, "I did not hear it from the Messenger of Allāh; rather, I heard it from al-Fadhl ibn al-`Abbās," as we are told on p. 232, Vol. 2 of al-Bukhari's *Sahih* in a chapter dealing with a fasting person who wakes up finding himself in the state of *janaba*, and also on p. 272, Vol. 1, of Malik's *Mawta*'. It is because of this particular narration that Ibn Qutaybah charged him with lying saying, "Abū Hurayra claimed that al-Fadl ibn al-`Abbās, *who had by then died*, testified to the authenticity of that tradition which he attributed to him in order to mislead people into thinking that he had heard it

from him."[1]

In his book titled *Ta'weel al-Ahādith*, Ibn Qutaybah says, "Abū Hurayra used to say: `The Messenger of Allāh said such-and-such, but I heard it from someone else." In his book *Siyar A`lam al-Nubala*, al-Thahbi says that Yazid ibn Ibrāhim once cited Shu`bah ibn al-Hajjaj saying that Abū Hurayra used to commit forgery.

In his book al-*Bidaya wal Nihaya*, Ibn Katheer states that Yazid ibn Haroun heard Shu`bah ibn al-Hajjaj accusing Abū Hurayra of the same, that is, that he forges *hadith*, and that he used to narrate what he used to hear from Ka`b al-Ahbar as well as from the Messenger of Allāh without distinguishing one from the other. Ja`far al-Iskafi has said, "Abū Hurayra is doubted by our mentors; his narrations are not acceptable," as we read on p. 68, Vo. 4, of Ibn Abul-Hadeed's *Sharh Nahjul-Balāgha*.

During his lifetime, Abū Hurayra was famous among the *sahāba* of lying and forgery and of narrating too many fabricated *ahādith* to the extent that some of the *sahāba* used to deride him and ask

[1]This is stated in al-Thahbi's book *Siyar A`lām al-Nubalā'*.

him to fabricate *ahādith* agreeable with their own taste.

For example, a man from Quraish put on once a new *jubba* (a long outer garment) and started showing off. He passed by Abū Hurayra and sarcastically said to him, "O Abū Hurayra! You narrate quite few traditions about the Messenger of Allāh; so, did you hear him say anything about my *jubba*?!" Abū Hurayra said, "I have heard the father of al-Qasim saying, `A man before your time was showing off his outfit when Allāh caused the earth to cave in over him; so he has been rattling in it and will continue to do so till the Hour.' By Allāh! I do not know whether he was one of your people or not."[1]

How can people help doubting Abū Hurayra's traditions since they are so self-contradictory? He narrates one *hādith* then he narrates its opposite, and if he is opposed or his previously narrated traditions are used against him, he becomes angry or starts babbling in the Ethiopian language.2

How could they help accusing him of telling lies

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[1] Ibn Katheer, al-*Bidaya wal Nihaya*, Vol. 8, p. 108..

[2] Al-Bukhari, *Sahih*, Vol. 7, p. 31.

and of forgery after he himself had admitted that he got traditions out of his own pouch then attributed them to the Prophet?

Al-Bukhari, in his *Sahih*, states the following:

Abū Hurayra said once, "The Prophet said, `The best charity is willingly given; the higher hand is better than the lower one, and start with your own dependents. A woman says: `Either feed me or divorce me.' A slave says, `Feed me and use me.' A son says, `Feed me for the woman who will forsake me.'" He was asked, "O Abū Hurayra! Did you really hear the Messenger of Allāh say so?" He said, 'No, this one is from Abū Hurayra's pouch!"[1]

Notice how he starts this "tradition" by saying, "The Prophet said," then when they refuse to believe what he tells them, he admits by saying, "... this one is from Abū Hurayra's pouch!" So congratulations to Abū Hurayra for possessing this pouch which is full of lies and myths, and for which Mu`awiyah and Banū Umayyah provided a great deal of publicity, and because of which he acquired position, authority, wealth, and mansions. Mu`awiyah made him the governor of Medina and

[1] Al-Bukhari, *Sahih*, Vol. 6, p. 190, in a chapter dealing with one spending on his wife and children.

built him the Aqeeq mansion then married him off to a woman of honorable descent for whom he used to work as a servant...

Since Abū Hurayra was the close vizier of Mu`awiyah, it is not due to his own merits, honor, or knowledge; rather, it is because Abū Hurayra used to provide him with whatever traditions he needed to circulate. If some *sahāba* used to hesitate in cursing "Abū Turab," namely Commander of the Faithful Ali ibn Abū Tālib, the man who was raised by the Prophet, who married the Prophet's sinless daughter Fatima and founded the first Infallible Family in Islam, who fought for Islam like a lion, a man for whose knowledge *Nahjul-Balāgha* book testifies, the man whose true worth is known only by Allāh and the Messenger of Allāh…, finding such cursing to be embarrassing, Abū Hurayra cursed Ali in his own house and as his Shi`as heard:

Ibn Abul-Hadeed narrates the following:

"When Abū Hurayra came to Iraq in the company of Mu`awiyah in the Year of the Jama`a, he came to Kufa's Mosque. Having seen the huge number of those who welcomed him, he knelt down then beat his bald head and said, "O people of Iraq! Do you claim that I tell lies about the Messenger of Allāh

and thus burn myself in the fire?! By Allāh! I heard the Messenger of Allāh saying, `Each prophet has a sanctuary, and my sanctuary is in Medina from Eer to [the mountain of] Thawr; so, anyone who makes it unclean will be cursed by Allāh, the angels, and all people, and I bear witness that Ali had done so." When Mu`awiyah came to hear this statement, he gave him a present, showered him with his generosity and made him governor of Medina (then capital of the Islamic world)".[1]

Suffices us to point out to the fact that he was created governor of Medina by none other than Mu`awiyah. There is no doubt that verifiers and researchers who are free from prejudice will doubt anyone who befriended the enemy of Allāh and His Messenger and who was antagonistic towards the friends of Allāh and of His Messenger...

There is no doubt that Abū Hurayra did not reach that lofty position of authority, namely being the governor of Medina, the then capital of the Islamic domains, except by virtue of the services which he had rendered to Mu`awiyah and other authoritative Umayyads. Praise to the One Who changes the conditions! Abū Hurayra had come to Medina with

[1]Ibn Abul-Hadeed, *Sharh Nahjul-Balāgha*, Vol. 4, p. 67.

nothing to cover his private parts other than a tiny striped piece of cloth, begging passers-by to feed him. Then he suddenly became ruler of the sacred precincts of Medina, residing in the Aqeeq mansion, enjoying wealth, servants and slaves, and nobody could say a word without his permission. All of this was from the blessings of his pouch!

Do not forget, nor should you be amazed, when nowadays we see the same plays being repeatedly enacted, and history certainly repeats itself. How many ignorant indigent persons sought nearness to a ruler and joined his party till they became feared masters who do and undo, issuing orders as they please, having a direct access to wealth without being accounted for it, riding in automobiles without being watched, eating foods not sold on the market...? One such person may not even know how to speak his own language, nor does he know a meaning for life except satisfying his stomach and sexual appetite. The whole matter is simply his having a pouch like the one Abū Hurayra used to have with some exception, of course, yet the aim is one and the same: pleasing the ruler and publicizing for him in order to strengthen his authority, firm his throne, and finish his foes.

Abū Hurayra loved the Umayyads and they loved

him since the days of `Othman ibn `Affan, their leader. His view with regard to `Othman was contrary to that of all the *sahāba* who belonged to the Muhājirūn and the Ansār he regarded all the *sahāba* who participated in or encouraged the killing of `Othman as apostates.

Undoubtedly, Abū Hurayra used to accuse Ali ibn Abū Tālib of killing `Othman. We can derive this conclusion from the statement he made at Kufa's mosque and his saying that Ali made Medina unclean and that he, therefore, was cursed by the Prophet, the angels, and everyone else. For this reason, Ibn Sa`d indicates in his *Tabaqat* that when Abū Hurayra died in 59 A.H./679 A.D., `Othman's descendants carried his coffin and brought it to the Baqee` to bury it as an expression of their appreciation of his having had high regards for `Othman.[1]

Surely Allāh has his own wisdom in faring with His creation. `Othman ibn `Affan, the master of Quraish and their greatest, was killed although he was the Muslims' caliph bearing the title of "Thul-Noorayn" and of whom, according to their claim, the angels feel shy. Yet his corpse did not receive the

[1]Ibn Sa`d, *Tabaqat*, Vol. 2, p. 63.

ceremonial burial bath nor was it shrouded; moreover, it was not buried for full three days after which it was buried at Medina's then Jewish cemetery. Abū Hurayra died after having enjoyed pomp and power. He was an indigent man whose lineage and tribal origins were not known to anybody. He had no kinship to Quraish. Despite all of this, the caliph's sons, who were in charge of running the affairs during Mu`awiyah's reign, took to bearing his corpse and to burying it at the Baqee` where the Messenger of Allāh was buried...! But let us go back to Abū Hurayra to examine his attitude towards the Prophet's Sunnah.

In his *Sahih*, al-Bukhari quotes Abū Hurayra as saying,

حفظت عن رسول الله وعاءين فأما أحدهما فبثثته، و أما الآخر فلو بثثته قطع هذا البلعوم

"I learned the fill of two pouches (receptacles) [of *ahādith*] from the Messenger of Allāh: I have disseminated only one of them; as for the other, if I disseminate it, this throat will be slit."[1]

Here is Abū Hurayra revealing what erstwhile is

[1] Al-Bukhari, *Sahih*, Vol. 1, p. 38, in a chapter dealing with learning.

hidden, admitting that the only traditions he quoted were the ones that pleased the ruling authorities. Building on this premise, Abū Hurayra used to have two pouches, or two receptacles, as he called them. He used to disseminate the contents of one of them, the one which we have discussed here that contains whatever the rulers desired. As for the other, which Abū Hurayra kept to himself and whose *ahādith* he did not narrate for fear his throat would be slit, it is the one containing the authentic traditions of the Prophet. Had Abū Hurayra been a reliable authority, he would never have hidden true *ahādith* while disseminating illusions and lies only to support the oppressor, knowing that Allāh curses whoever hides the clear evidence.

On p. 37, Vol. 1, of the same reference, we find al-Bukhari quoting him saying once, "People say that Abū Hurayra narrates too many *ahādith*. Had it not been for two [particular] verses in the Book of Allāh, I would not have narrated a single *hadith*: `Those who conceal what We have revealed of clear proofs and the guidance, after Our having clarified [everything] for people in the Book, these it is whom Allāh shall curse, and those who curse shall curse them, too' (Qur'ān, 2:159). Our brethren from the Muhājirūn used to be busy consigning transactions at the market-place, while our brethren

from the Ansār used to be busy doing business with their own money, while Abū Hurayra kept in the shadow of the Prophet in order to satisfy his hunger, attending what they did not attend, learning what they did not learn."

How can Abū Hurayra say that had it not been for a couple of verses in the Book of Allāh, he would not have narrated a single *hadith*, then he says, "I learned two receptacles [of *ahādith*] from the Messenger of Allāh: I have disseminated one of them; as for the other, if I disseminate it, this throat will be slit"?! Is this not his admission of having concealed the truth despite both verses in the Book of Allāh?!

Had the Prophet ﷺ not said to his companions, "Go back to your people and teach them"? as we read on p. 30, Vol. 1, of al-Bukhari's *Sahih*. Had he not also said, "One who conveys is more aware than one who hears"? al-Bukhari states that the Prophet ﷺ urged the deputation of the tribe of Abd Qays to learn belief and scholarship "... Then convey what you learn to those whom you have left behind," as you can read on the same page of the previous reference. Can we help wondering: Why should the throat of a *sahābi* be slit if he quotes the Prophet?! There must be a secret here which the caliphs do

not wish others to know. Here, we would like to briefly say that "the people of the remembrance أهل الذكر" was [a phrase in] a Qur'ānic verse revealed to refer to Ali's succession of the Prophet. Actually, this phrase "أهل الذكر" carries a greater meaning than "the people of the remembrance." The word الذكر referred to in this Qur'ānic phrase means the Holy Qur'ān. So, the more accurate meaning of it should be: "the people who have with them the knowledge of the Qur'ān." Is there anyone else in Islamic history besides the Prophet of Islam who knew the Holy Qur'ān better than Ali?

Abū Hurayra is not to blame; he knew his own worth and testified against his own soul that Allāh cursed him, and so did those who curse, for having hidden the Prophet's *hadith*. But the blame is on those who call Abū Hurayra the "narrator of the Sunnah" while he himself testifies that he hid the Sunnah then testifies that he fabricated *hadith* and told lies in its regard. Then he further goes on to testify that it became confused for him, so he could not tell which *hadith* was said by the Prophet ﷺ and which was made, fabricated, by others. All of these *ahādith* and correct admissions are recorded in al-Bukhari's *Sahih* and in other authentic books of *hadith*.

How can anyone feel comfortable about a man whose justice was doubted by the Commander of the Faithful Ali ibn Abū Tālib عليه السلام who charged him with lying, saying that among the living, nobody told more lies about the Prophet ﷺ than Abū Hurayra?! `Omar ibn al-Khattab, too, charged him of the same; he beat him and threatened to expel him. `Ā'isha doubted his integrity and many times called him a liar, and many other *sahāba* cast doubts about his credibility and rejected his contradictory *ahādith*, so he would once admit his error and would sometimes prattle in Ethiopian language (Amharic).[1] A large number of Muslim scholars refuted his traditions and charged him with lying, fabricating, and throwing himself at Mu`awiyah's dinner tables, at his coffers of gold and silver.

Is it right, then, for Abū Hurayra to become "Islam's narrator" from whom the religion's injunctions are learned?

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[1]Abu Hurayra was bilingual. He spoke Arabic (his mother tongue) and Amharic. Historically speaking, during Abū Hurayra's time, Amheric was the language of "aristocrats" due to the fact that the Ethiopians had for many years colonized Yemen till they were kicked out of it at the hands of Sayf ibn Thi Yazun (or Yazin), Himyar's king who died in 574 A.D.

Finally, there are more "traditions" narrated by Abū Hurayra which apparently came from Ka`b al-Ahbar and are cited in Volume One of this book. They depict the Almighty as having a material form, so He walks, talks, laughs, puts His leg in Hell in order to fill it…, up to the end of a long list of such nonsense in which unfortunately many Muslims of the world still believe and "credit" for which goes to Abū Hurayra…

I, author of this book, circulated the above information about Abū Hurayra to a number of emails, indicating what some major Sunni references say about him. You cannot imagine the reaction! I was bombarded by emails attacking me personally, my faith and everything I stand for! The attackers did not take one minute to ponder on the fact that the references mentioned in this information are very highly respected Sunni books; so, the attackers should have instead made a research and found out whether the *hadith* narrated by Abū Hurayra, or by anyone else, should be so blindly taken for granted and accepted without questions. I guess everyone is entitled to be close-minded, to be blind, and to put glasses or a thick fold on his eyes! Some people simply abuse even this very privilege! Such a hostile attitude was my lot when I was propagating the teachings of the

Family of the Prophet in Georgia and in Virginia when I was living in the United States. So, if one exposes the reality of a man like Abū Hurayra, he is immediately called "sectarian," but when he publicizes for Yazid, Mu`awiya, Abū Sufyān and other Umayyad tyrants, nobody dares to call him "sectarian." Instead, he will be decorated with medals of honor…! Such is the status of our Islamic nation nowadays, so do not be surprised when Muslims have now become the underdogs of the world... Shame! Not many people can "handle" the truth. It hurts them. It undermines their convictions, their beliefs. Many Sunnis have turned to the Shi`a faith when they conducted unbiased researches of history, and their number keeps increasing every single day! *Allāhu Akbar!*





Yasin T. al-Jibouri (1946 -)
writer, author, editor, translator/interpreter and publisher

Following are some photographs shot by professional photographers of the Ataba Alawiyya, management of the Shrine of Imam Ali ibn Abu Talib عليه السلام. Thanks are due to this Ataba for giving these precious photos to the author.

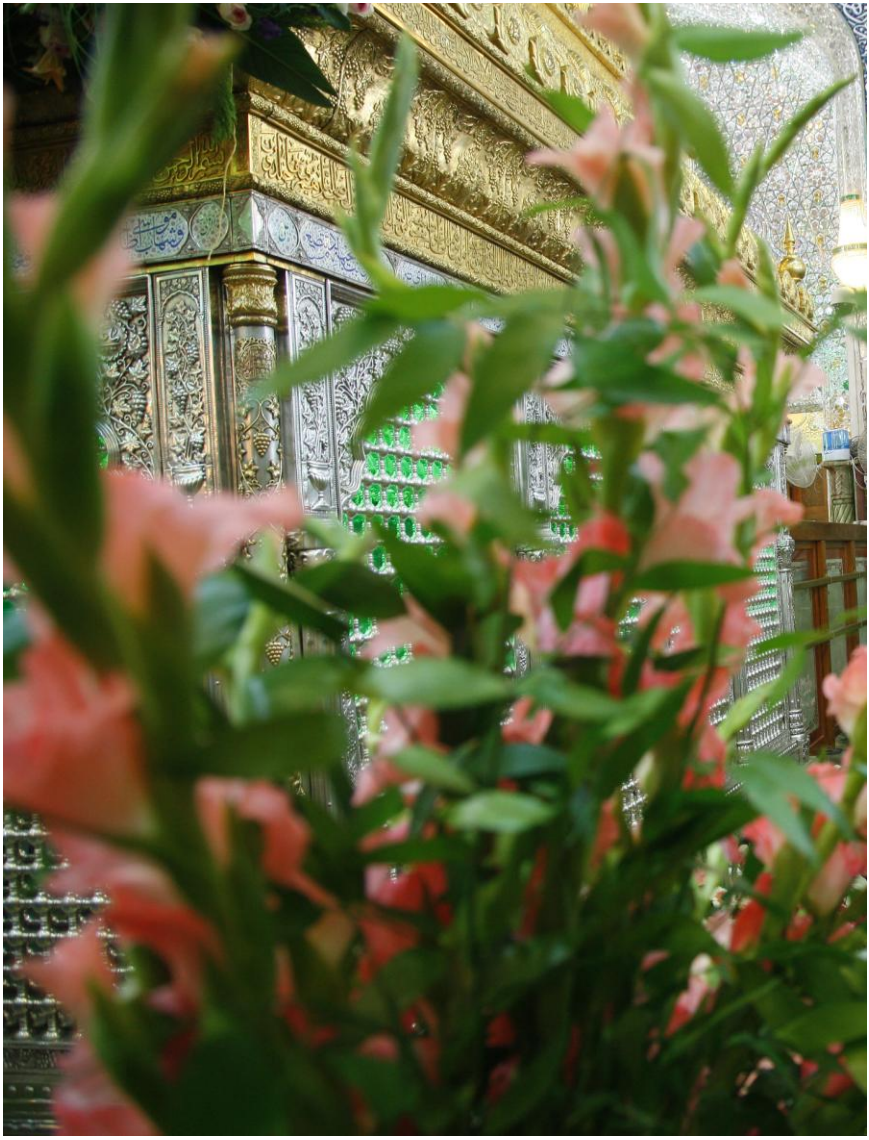




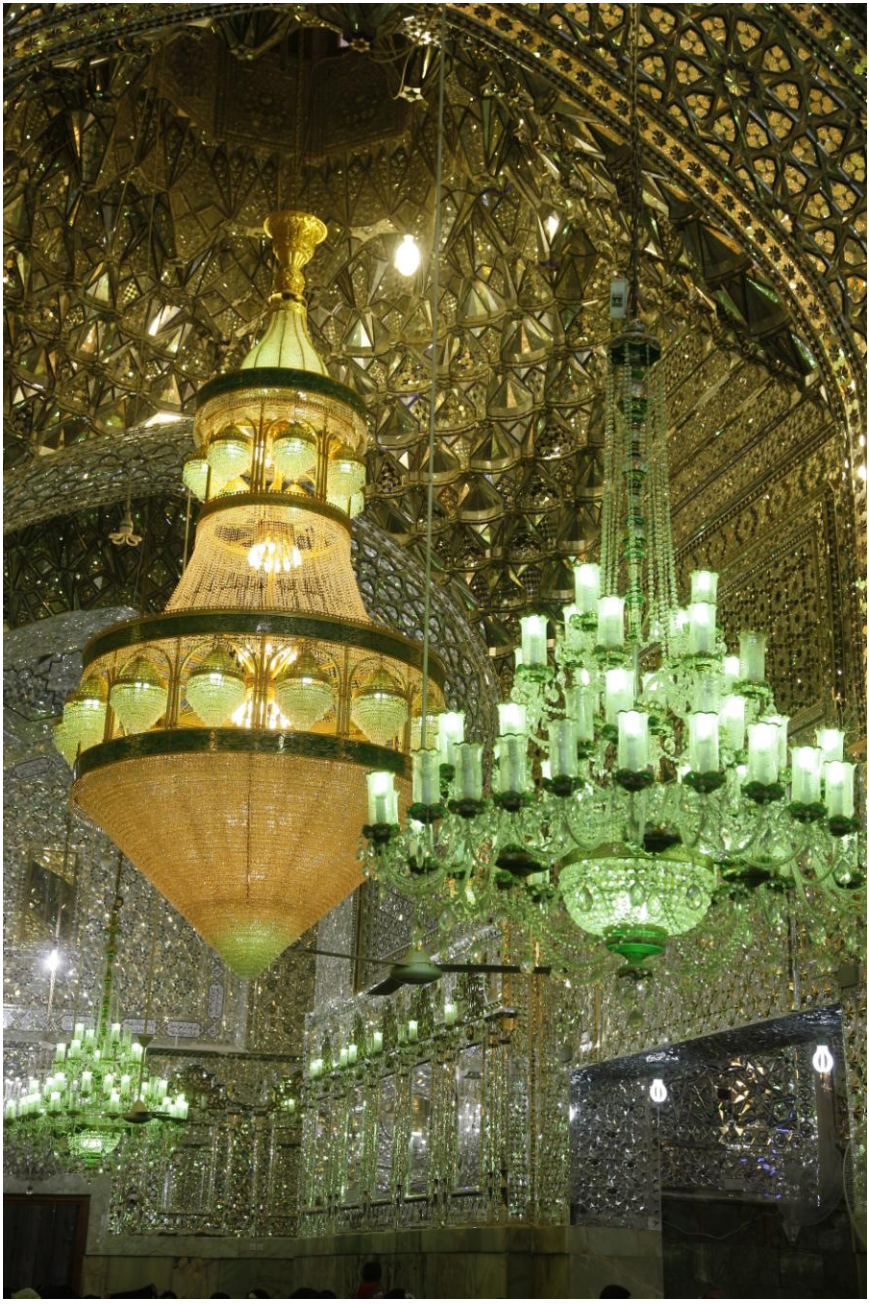



















من كنت مولاه فعلي مولاه



One of the institutions of the Shrine of Imam Ali is a school for teaching the Qur'an.


علي
مع الحق
والحق
مع علي

