

GHADIR
WHOEVER TAME HIS MASTER, THIS ALI IS HIS MASTER

THE SERMON
OF PROPHET
MUHAMMAD PBUH&HF
AT GHADIR KHUM

Introduction & Translation by: Vahid Majd

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

THE SERMON OF
PROPHET MUHAMMAD
AT GHADIR KHUM

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“Certainly, I just conveyed what I have been ordered to convey as an argument against everyone, be him present or absent, a direct witness or not, and already born or not yet born. Hence, everyone who is present should convey (this sermon) to those who are absent, every parent should convey it to his/her children, (and they should continue to do so) until the Day of Judgement.”

— *A part of Prophet Muhammad's (PBUH&HF) last public sermon delivered in Ghadir Khum*

*To the Most Truthful,
The Greatest Sign of Allah,
The Judge of the Day of Religion,
The Allotter of Paradise and Hell,
The Greatest News about Whom People Differ,
The Greatest Distinguisher of Truth from Falsehood,
The Master of All Deputies of the Prophets,
The Brother of the Messenger of Allah,
The Commander of the Believers,
The Leader of the Pious,
Ali Ibn Abi Talib,*

Peace Be Upon Him.

INTRODUCTION

The Ghadir event and its significance

Seventy days before his demise, when Prophet Muhammad (PBUH&HF)¹ was returning to Medina after his last pilgrimage to Mecca, he reached the pond of Khum (*Ghadir Khum*) near Juhfa. It was the 18th of the month of Dhul-Hijja of the year 10 AH (March 15, 632 AD). By this time, the Prophet (PBUH&HF) had conveyed all of the divine commandments to his nation except for the formal and explicit public announcement of his divinely appointed

¹ The acronym “PBUH&HF” refers to phrase “peace be upon him and his family.”

successors as the leaders, guardians, and guides for the believers for all days to come.

By the order of Allah, the Prophet (PBUH&HF) stopped at the pond of Khum, gathered the crowd of pilgrims, and delivered his last universal speech. In this sermon, he presented his last religious instruction which finalized the last divine religion and made Islam the perfect religion in the sight of Allah. Imam Muhammad al-Baqir (PBUH), the fifth Imam and successor of the Prophet (PBUH&HF) said:

أَخِرُ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ تَعَالَى الْوَلَايَةَ ثُمَّ لَمْ يُنْزَلْ بَعْدَهَا فَرِيضَةٌ ثُمَّ
نَزَلَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ... فَأَقَامَهَا رَسُولُ اللَّهِ

“The last obligatory duty that Allah sent down was *al-Walaya* (adherence to the guardian assigned by Allah). Then, He sent down the verse: ‘Today, I completed your religion...’¹ once the Messenger of Allah established it in Juhfa area.”²

This message was the most unique in the entire mission of the Prophet (PBUH&HF) due to the revelation of Verse 67, Chapter 5 of the Holy Quran before his speech. In this

¹ Chapter 5, Verse 3 of the Holy Quran

² *al-Tafsir*, Ali Ibn Ibrahim al-Qummi, vol. 1, p. 162, under the commentary of Verse 5:3; *al-Tafsir*, al-Ayyashi, vol. 1, p. 292, under the commentary of Verse 5:3; *Bihar al-Anwar*, vol. 37, p. 112, Hadith 5, vol. 37, p. 138, Hadith 27.

revelation, Allah warned His Messenger that failing to deliver this last message would nullify his entire mission. This unprecedented warning proves that this last message contained the most important religious commandment of Allah for the Muslim nation.

Moreover, the contents of this last message were so crucial to the faith that the Prophet (PBUH&HF) emphatically required all those who directly or indirectly heard the sermon of Ghadir Khum to convey it to people who were not aware of its details, and parents to convey it to their children for all generations to come. Hence, this sermon addresses all Muslim generations of the world until the Day of Judgement. This

emphasis naturally implies that the content of this message has a vital role in the future of the Muslims, their spiritual health, and their felicity in the Hereafter.

The main issue that the Prophet (PBUH&HF) addressed in his speech in Ghadir Khum was that Allah appointed Ali Ibn Abi Talib (PBUH) as the guardian (*Wali*), the master (*Mawla*), the leader (*Imam*), and the commander (*Amir*) of all believing men and women, the deputy and the executor of his affairs (*Wasi*), and his successor (*Khalifa*). His sayings and commands should be preferred over the opinions of all others in every matter. Obeying him is obeying Allah, and disobeying him is disobeying Allah. Whoever follows him (and his sayings) is

a believer under the guardianship of Allah, and whoever turns away from him (or his sayings) is a disbeliever under the guardianship of Satan.

Guardianship (*al-Walaya*) expresses a bilateral relation between the guardian and the people. Observing *al-Walaya* by people means adhering to the guardian and acknowledging his authority by heart, tongue, and action. On the other hand, the action of *al-Walaya* by the guardian means offering protection from evil, spiritual assistance, care, support, and guidance for his adherents. A divinely appointed guardian guards his adherents from misguidance, spiritual destruction, wrongdoing, and sin as much as they adhere to him and his

commands. Establishing *al-Walaya* has been the ultimate goal of religion and the fruit of the entire efforts of Prophet Muhammad (PBUH&HF) during his mission.

One who submits to Allah's representative and adheres to him has indeed acknowledged Allah's authority and guardianship and is a true monotheist in obeying Allah. Acknowledging the guardianship of the leaders that Allah appointed and submitting to them is the greatest pillar of faith. It safeguards the followers from the wrath and punishment of Allah. Imam Muhammad al-Baqir (PBUH) said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادِ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ

“Islam is established by five things: prayer, charity, fasting, pilgrimage, and *al-Walaya* (adhering to the guardians authorized by Allah). None (among them) was called for as (emphatically as) *al-Walaya* was called for. However, people accepted the first four and abandoned *al-Walaya*.”¹

People who refused to submit to the leaders that Allah appointed resemble the Satan who refused to submit to the viceregent of Allah, Adam (PBUH), and consequently, became an outcast and

¹ *al-Kafi*, vol. 2, p. 18, Hadith 3.

went under the curse of Allah forever as mentioned in the Holy Quran.¹ It is narrated that Imam al-Ridha (PBUH) said:

مَثَلُ الْمُؤْمِنِينَ فِي قَبُولِهِمْ وَلاَءِ أَمِيرِ الْمُؤْمِنِينَ فِي يَوْمِ غَدِيرِ خُمٍ
كَمَثَلِ الْمَلَائِكَةِ فِي سُجُودِهِمْ لِأَدَمَ، وَمَثَلُ مَنْ أَبَى وَلايَةَ أَمِيرِ
الْمُؤْمِنِينَ فِي يَوْمِ الْغَدِيرِ مَثَلُ إِبْلِيسَ.

“The similitude of the believers in accepting the guardianship of the Commander of the Believers (Ali) on the day of Ghadir Khum is that of the angels in prostrating before Adam (i.e., submitting to him), and the similitude of those who turned away from the guardianship of the Commander of the

¹ cf. the Holy Quran, Chapter 38, Verses 73-78.

Believers on the day of Ghadir is that of the devil (*Iblis*).”¹

In one of his speeches on the anniversary of the day of Ghadir, Imam Ali (PBUH) said:

وَلَا يَقْبَلُ دِينًا إِلَّا بِوَلَايَةِ مَنْ أَمَرَ بِوَلَايَتِهِ وَلَا يَتَنظَّمُ أَسْبَابُ طَاعَتِهِ
إِلَّا بِالتَّمَسُّكِ بِعِصْمِهِ وَعِصْمِ أَهْلِ وَوَلَايَتِهِ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص
فِي يَوْمِ الدَّوْحِ مَا بَيَّنَّ بِهِ عَنْ إِرَادَاتِهِ فِي خُلَصَائِهِ وَذَوِي اجْتِبَائِهِ
وَأَمْرِهِ بِالْبَلَاغِ وَتَرْكِ الْحَقْلِ بِأَهْلِ الزَّيْغِ وَالنَّفَاقِ وَضَمَنِ لَهُ
عِصْمَتَهُ مِنْهُمْ... فَكَمَّلَ اللَّهُ دِينَهُ وَأَقْرَعَ عَيْنَ نَبِيِّهِ وَالمُؤْمِنِينَ وَ
المُتَابِعِينَ وَكَانَ مَا قَدْ شَهِدَ بَعْضُكُمْ وَبَلَغَ بَعْضُكُمْ وَتَمَّتْ كَلِمَةُ اللَّهِ
المُحْسَنَى عَلَى الصَّابِرِينَ...

“Allah does not accept the faith (of an

¹ Iqbal al-A'amal, p. 465.

individual) except after he acknowledges the guardianship of whom He required. He does not arrange the means of His obedience (for an individual) except after he adheres to His ropes and the ropes of His authorized people. Thus, Allah sent down to His Prophet (PBUH&HF) on the day of the large trees¹ that which explained His will for His sincere and chosen servants. Allah commanded him to convey (the message) without being concerned about the hypocrites or the deviants, and guaranteed him protection against their evil... By that, Allah

¹ This phrase refers to the day of Ghadir Khum as there had been some large trees beside the pond at the time.

completed His religion, and delighted the eyes of His Prophet (PBUH&HF), and the believers. Some of you witnessed this event and some received its news. This (appointment) concluded the beautiful word of Allah for those who observe patience... ”¹

¹ *Bihar al-Anwar*, vol. 94, p. 115, Hadith 8.

What does the sermon establish for Ali (PBUH)?

Does successorship only refer to political authority?

Some people do terrible injustice to the event of Ghadir by portraying it as a matter of transferring political power. They unwittingly borrow the Sunni understanding of the term *Khalifa*, interpreting it as “a ruling successor”. They state that the main goal of the Prophet (PBUH&HF) in Ghadir Khum was to establish Imam Ali (PBUH) as a political leader after his departure.

Were it truly so, the matter would have been a historical matter, and it would be meaningless to quarrel over the right of

Imam Ali (PBUH) to rule after passing 1400 years. It is almost fourteen centuries too late to decide whether Ali (PBUH) should have been the first or the fourth ruling governor after the departure of the Prophet (PBUH&HF). Were there a mistake during the upheaval after his departure, it should not be stressed, because no one can change the past, and believing that Ali (PBUH) should have been the first ruler instead of the fourth would have no consequence in today's life.

This viewpoint ultimately led some to believe that the differences between the Shia and the Sunnis are limited to some minor historical disagreements, which do not have any bearing on their salvation in the Hereafter, and that their beliefs are

the same; thus, they should abandon their differences for the sake of their prosperity in the life of this world.

By considering the issue of successorship to be a matter of political rule, they have unknowingly belittled the goals and the achievements of Allah's Messenger and his successors, peace be upon them, for historical records show that, due to a lack of sincere supporters, they were unable to implement their ideal divine government. Besides, most of the Shia Imams (PBUH) never attempted to implement their own government and used to refer those who questioned their

stance¹ to Imam Mahdi (PBUH) who will appear at the end of time and will establish the Kingdom of Justice on earth.

On the other hand, a brief look at the sermon of Ghadir shows that the Prophet (PBUH&HF) wanted to pass on much more than political authority to Imam Ali (PBUH) and the Imams after him. An examination of his words shows that they are the guardians that Allah appointed, and people must acknowledge their authority inside their hearts and follow them in all aspects of life. People will benefit from them as

¹ See for instance, *al-Kafi*, vol. 1, pp. 341-342, Hadith 25, 26, and 27; *Bihar al-Anwar*, vol. 51, p. 132, Hadith 1, and p. 109, Hadith 1.

their Imams and will be rewarded by Allah only if they accept them willingly and not through political dominion. Whether or not the guardians that Allah appointed become a ruling authority, the believers of all generations have a duty to abide by their instructions. Therefore, it is not too late to follow their commands, accept them as guardians, submit to them, prefer their sayings over one's own and other's opinions, consider them as the center of truth, evaluate everything by their standard, and keep aloof from their enemies who opposed their commands.

It is also interesting to observe that the Prophet (PBUH&HF) mentioned the titles *Wali*, *Mawla*, and *Imam* for Ali (PBUH) in his

sermon over 27 times, whereas he used the word *Khalifa* for him only three times. Even under the Sunni implication of the word *Khalifa* (successor) – which limits it to political rule – it is clear that the Prophet (PBUH&HF) stressed spiritual leadership in his speech, which would guarantee the salvation of those who follow the Imam, and would lead them towards Paradise. Worldly issues never took priority for the Prophet (PBUH&HF) and his successors. Imam Ali himself has said:

وَاللَّهِ لَدُنْيَاكُمْ هَذِهِ أَهْوَنُ فِي عَيْنِي مِنْ عِرَاقٍ خَنْزِيرٍ فِي يَدٍ مَجْدُومٍ.

“By Allah, this world of yours is more

despicable in my eyes than a pig bone in the hand of a leper.”¹

Certainly, had the majority of people followed the sayings of the Prophet (PBUH&HF) concerning the divinely appointed guide, he would have naturally come to power. Thus, Imam Ali's exclusive qualification for political rule is only one of the natural outcomes of the guardianship (*Walaya*) that the Prophet (PBUH&HF) established for him on behalf of Allah on the day of Ghadir. In this manner, the spiritual authority of Imam Ali (PBUH) and his pure descendants

¹ *Nahj al-Balagha*, Maxim 236. Also refer to Sermon 3 (known as *al-Shiqshiqiyya*) for another similar statement.

is still effective over the remaining believers until the Day of Judgement, irrespective of the support of the majority of people for them or their political authority.

Believing in the Imam's virtues in one's heart and adhering to his words in disguise (*al-Taqiyya*) under tyrannical rule are not only sufficient for salvation in the Hereafter but also rewarded many-fold, because observing faith is more difficult at times of terror and fear. According to the traditions, worship during the days of tyrannical government is more rewarding for the believers than worship during the time of the just government, though this fact should not prevent the believers from

praying to Allah for the manifestation of the Kingdom of Justice on earth by Imam al-Mahdi (PBUH).¹

The rights and virtues of Imam Ali and other Imams

The sermon of Ghadir Khum confirms the following rights and virtues of Imam Ali (PBUH) and the Imams after him:

1-Allah has decreed absolute authority for them over the believers, and thus, just like the Prophet (PBUH&HF), all their commands must be obeyed

¹ cf. *al-Kafi*, vol. 1, p. 333, Hadith 2, also Hadith 1; *Bihar al-Anwar*, vol. 52, p. 127, Hadith 20, also p. 145, Hadith 67. Another related tradition can be found at: *al-Ikhtisas*, p. 20, Hadith; *Bihar al-Anwar*, vol. 52, p. 144, Hadith 62.

unconditionally.

2-Like the Prophet (PBUH&HF), they have priority over people, and they have more rights over the believers than what they have over their own souls. They should be preferred over others (in position, sayings, ideas, commands, etc.) for Allah has preferred them.

3-Allah has made them the leaders of the believers and the medium of divine guidance after the Prophet (PBUH&HF). They guide people towards the pleasure of Allah, keep them from His disobedience and His wrath, and lead them to Paradise.

4-Allah has made them the guardians of the faithful, who protect their close

adherents from evil and misguidance.

5-They are the “Straight Path” of Allah, whom people are ordered to follow.

6-They have all the knowledge of the Prophet (PBUH&HF). Allah has placed the knowledge of everything in them. They are the inheritors of all branches of knowledge. Particularly, they possess the complete knowledge of religion. They are authorized to expound the religion and explain its commandments and prohibitions.

7-Allah has authorized them to interpret the Holy Quran and to explain its meaning after the Prophet (PBUH&HF). No one knows its

interpretations, its hidden warnings, and its mysteries except through them. They guide people to the truth of the Quran and call them to it.

8-They are the executors of the will of the Prophet (PBUH&HF) and the deputies of his affairs (*Wasi*). Imam Ali (PBUH) was the greatest in virtue and rank among the deputies of all the prophets (most of whom were prophets themselves) just as the Prophet (PBUH&HF) was the greatest among all prophets (PBUT).

9-Imam Ali (PBUH) is the most virtuous amongst the creation of Allah so long as creation exists.

10-Imam Ali (PBUH) was foremost in accepting Islam and worshipping

Allah.

11-Imam Ali (PBUH) fought against the enemies of Allah by His command and was the greatest helper of religion.

12-Imam Ali (PBUH) was the greatest aid and defender of the Prophet (PBUH&HF). He fought on his behalf and offered his life as a sacrifice for him. His relation to the Prophet (PBUH&HF) was that of Aaron to Moses (PBUT).

13-Imam Ali (PBUH) was the dearest and the closest to the Prophet (PBUH&HF). He is from the Prophet (PBUH&HF), and the Prophet (PBUH&HF) is from him. The Prophet (PBUH&HF) called him his brother.

14-The title of “the Commander of the

Believers” exclusively belongs to him.

15-Allah and His Prophet (PBUH&HF) are pleased with him. All verses of the Holy Quran that express Allah’s satisfaction or praise in their ideal sense have been revealed about him.

16-The divine light, the divine guidance, and the divine leadership have been placed in Imam Ali (PBUH) and the Imams from his descendants up to Imam Mahdi (PBUH), the last divinely appointed Imam. The earth will never lack an Imam until the Day of Judgement.

17-Imam Ali (PBUH) and the Imams of his descendents are the trustees of Allah, His appointed judges, the vessels of

divine knowledge¹, the greatest

¹ The “divine knowledge” refers to all the heavenly knowledge created by Allah, and placed in His best creation. It is called divine just because Allah issued and authorized it, and because it is not a science generated by a human. It is called His knowledge since it is His creation and is attributed to Him. However, this should not be confused with His “Eternal Knowledge”. It should be made clear that any knowledge that a human being can possess, grasp, or comprehend is a creation, and has no similarity whatsoever with Allah’s Eternal Knowledge (i.e., His Essence), which is not created. The knowledge that a human or even an Imam possesses is not a part of Allah’s Eternal Knowledge, otherwise it would imply His Essence has parts. Any imagination or perception of Allah's Eternal Knowledge by us is a creation of our mind and cannot be attributed to Allah. With regard to the Essence of Allah, we are not allowed to theorize or converse because we have no way to understand Him, and by “His Eternal Knowledge”, we only mean, “He is not ignorant”.



proofs of Allah among His creation, and His exhaustive arguments

We should recognize that His Essence (*Dhat*) is free from any type of knowledge that we know (i.e., any generated knowledge even if it is multiplied by infinity in terms of quality and quantity) just as we recognize that there is nothing that He is unaware of. Nothing is like Him. Maintaining a difference on the quality or the quantity between His knowledge and the concept of knowledge that is known to us is not enough to avoid resemblance, and we need to deny the resemblance in the concept of knowledge between the Creator and the creation. There is neither concept, nor quality for His Essence. Allah is the creator of perfections and qualities, and He is not limited by the extension of qualities and concepts that we imagine. Allah knows, but not like how His creation knows. Hence, our understanding of His Eternal Knowledge (i.e., His Essence) is only limited to denying any opposite in Him. In other words, we should regard Him free from all defects such as ignorance.

against them.

18-Imam Ali (PBUH) and the pure members of his progeny constitute one of the two weighty symbols besides the Holy Quran. If people adhere to both, they will be never misled. Each one of the two guides to the other and agrees with it.

19-Imam Ali (PBUH) and the Imams of his progeny are the most learned about the religion. The lawful and unlawful things are only those that the book of Allah, the Messenger, and the Imams, have declared so, respectively.

20- The last Imam of his descendants, the Mahdi (PBUH), shall establish the global kingdom of justice. He will

revive Allah's religion, and will overcome all religions and ideas. He will annihilate falsehood, will purify the earth from the enemies of Allah, will avenge the blood of all the friends of Allah, and will re-establish the rights of Allah, the Prophet (PBUH&HF), and his family.

His followers, his enemies, and their fate

In the sermon of Ghadir Khum, the Prophet (PBUH&HF) describes the followers and the enemies of Imam Ali (PBUH) and the Imams after him, and informs them of their destinies:

1-Those who acknowledge the authority of Imam Ali (PBUH) are the triumphant Party of Allah and the

true believers who will achieve felicity and a great reward.

2-Whoever doubts any of the Imams has doubted them all, and his abode is the everlasting Hellfire. Whoever doubts the sayings of the Prophet (PBUH&HF) in this sermon concerning them has doubted all of what Allah has revealed to the Prophet (PBUH&HF) throughout his entire mission. Such a person is accursed and under the wrath of Allah.

3-If anyone chooses a religion other than submission to the guardianship of Imam Ali (PBUH), Allah will never accept it from him, nor will He accept his deeds, and he will be among the losers on the Day of

Judgement.

- 4-Allah loves whoever loves Ali (PBUH). He keeps up His support, protection, guidance, forgiveness, and mercy for anyone who keeps attached to Ali (PBUH), listens to him, and remains under his guardianship.
- 5-Anyone who turns away from Imam Ali (PBUH), he has rejected Allah's guardianship and has gone under the guardianship of Satan. Such a person has attained the curse of Allah and His wrath.
- 6-As long as someone denies Ali's authority, Allah will never turn to him nor will He ever forgive him. If he dies like that, he will remain in Hell forever. This is a decisive decree

by Allah that will never change.

7-The friends of Imam Ali (PBUH) are those who believe in his guardianship and never doubt their belief. They detest those who oppose Allah and His Messenger even if they are their closest kin.

8-The enemies of Imam Ali (PBUH) are those who turn away from his guardianship, doubt the virtues that Allah has bestowed upon him, are jealous of him, abandon support for him, reject his sayings, disagree with his actions, oppose his commands, or have friendship with those who oppose him.

9-His enemies are the wretched, the misguided, the arrogant, the brothers

of Satan, and the rejecters of faith. Their deeds are all in vain. Their lasting punishment will not be lessened, and they will never be pardoned.

10-Those who usurped the rights of the family of the Prophet (PBUH&HF) are the leaders who invite people to Hell. Allah and His Prophet (PBUH&HF) are clear of them and their actions. They, their supporters, and their followers will be in the lowest pit of the Hellfire.

The Ghadir event leaves no excuse

During the Sermon, the Prophet (PBUH&HF) stressed that his speech completes Allah's argument against everyone until the Day of Judgement. After the

departure of the Prophet (PBUH&HF), other members of Ahl al-Bait (PBUT)¹ emphasized this fact as well. Lady Fatima (PBUH), the Prophet's daughter, said:

فَمَا جَعَلَ اللهُ لِأَحَدٍ بَعْدَ غَدِيرِ خُمٍ مِنْ حُجَّةٍ وَلَا عُذْرٍ.

“Allah did not leave any argument or any excuse for anyone after the event of

¹ *Ahl al-Bait* means People of the House. However, the *Ahl al-Bait* of the Prophet (PBUH&HF) as specifically defined by him and believed by the Shia, refers only to the divinely selected individuals of his house. They are his daughter (Lady Fatima (PBUH)) as well as twelve divinely appointed leaders (Imams) after him. The twelve Imams include the Prophet's son in law and cousin, Ali (PBUH), Ali's two sons, al-Hasan and al-Husain (PBUT), as well as nine descendants of al-Husain (PBUH).

Ghadir Khum.”¹

Similarly, when Imam Ali (PBUH) addressed the immigrants and the helpers in the Prophet’s Mosque (after they had pledged fealty to Abu Bakr), he reminded them of his exclusive right for the leadership of the community and their covenant with the Messenger of Allah (PBUH&HF) concerning him. Some of the helpers said to Imam Ali, “O Abul Hasan! Had the helpers heard your arguments before giving their pledge of allegiance to Abu Bakr, none would have disputed your rule.” In response to them, Imam Ali (PBUH) said:

¹ Dala’il al-Imama, p. 38. See also, *al-Khisal*, vol. 1, p. 173; *Bihar al-Anwar*, vol. 30, p. 124.

فَقَالَ عَلِيُّ ع يَا هَوُلَاءِ أَكُنْتُ أَدْعُ رَسُولَ اللَّهِ ص مُسَجِّى لَأُؤَارِيهِ
وَأَخْرَجُ أَنْزِعُ فِي سُلْطَانِهِ وَاللَّهِ مَا خِفْتُ أَحَدًا يُسْمُوهُ وَيُنَازِعُنَا
أَهْلَ الْبَيْتِ فِيهِ وَيَسْتَحِلُّ مَا اسْتَحَلَّتْهُمُوهُ وَلَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ
ص تَرَكَ يَوْمَ غَدِيرِ خُمٍّ لِأَحَدٍ حُجَّةً وَلَا لِقَائِلٍ مَقَالًا.

“Did you want me to leave the shrouded body of the Messenger of Allah without burial and come out to quarrel for his sovereignty? By Allah! I could not believe anyone would yearn for it, dispute with us Ahl al-Bait (PBUH) in it, and make lawful to do what you did (in usurping our rights). I do not see that the Messenger of Allah (PBUH&HF) left any place for any controversial talks, any plea, or any argument for anyone (by his speech)

on the day of Ghadir Khum.”¹

The above testimonies, among others, show that the speech of the Prophet (PBUH&HF) at Ghadir Khum in defining the position of Imam Ali (PBUH) is clear, evident, and definitive, and it exhausts arguments brought by anyone. Thus, it can be presented as a comprehensive proof to everyone.

¹ *al-Ihtijaj*, vol. 1, p. 74; *Bihar al-Anwar*, vol. 28, p. 185.

Our obligations towards the sermon and the event

The necessity of submitting to the Prophet's sayings

One of the important differences that distinguishes Islam from all the early divine religions is that it states that it is the final religion of Allah. It offers the ultimate divine instructions for people in terms of beliefs and practices, and all its commandments and prohibitions are effective until the Day of Judgement. Believers of all generations are required to submit to the sayings of the Messenger of Allah (PBUH&HF) to achieve felicity. Allah states in the Holy Quran:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ

يَكُونُ لَهُمُ الْحَيْرَةُ مِنْ أَمْرِهُمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ
ضَلَالًا مُبِينًا.

“It is not permissible for a believer, man or woman, to exercise choice in a matter for which Allah and His Messenger issued a command. Whoever disobeys Allah and His Messenger, he has surely strayed off (the path), a manifest straying.”¹

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ.

“Whoever does not judge according to what Allah has sent down is a

¹ Chapter 33, Verse 36 of the Holy Quran.

disbeliever.”¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدَّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

“O You who believe! Do not precede Allah and His Messenger; and be watchful of (your duties toward) Allah. Verily, Allah hears and knows all things.”²

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

“But no, by your Lord, they have not truly believed until they make you judge

¹ Chapter 5, Verse 44 of the Holy Quran.

² Chapter 49, Verse 1 of the Holy Quran.

in all disputes between them, find in their souls no resistance against your decision, and submit (to you) with complete conviction.”¹

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

“O You who believe! Obey Allah and obey the Messenger and those who are given authority from among you; and if you had a dispute in a matter, return it to Allah and His Messenger if you believe

¹ Chapter 4, Verse 65 of the Holy Quran.

in Allah and the Last Day.”¹

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ. قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ
اللَّهَ لَا يُحِبُّ الْكَافِرِينَ.

“Say, ‘If you truly love Allah, follow me; Allah will love you and will forgive you your sins; and Allah is oft-forgiving and the most merciful.’ Say, ‘Obey Allah and His Messenger.’ But if they turn back, Allah loves not those who reject faith.”²

Therefore, it is necessary for a believer to follow all the sayings of the Prophet (PBUH&HF) which have reached us in the

¹ Chapter 4, Verse 59 of the Holy Quran.

² Chapter 3, Verses 31-32 of the Quran.

form of traditions. Opposing the traditions of the Prophet (PBUH&HF) means opposing Allah and disbelieving the above-mentioned verses of the Holy Quran. Weakening and disregarding the sayings of the Prophet (PBUH&HF) that have been handed down to us means believing that the Quranic verses, which require us to follow his sayings, are useless in our time.

Particularly, for such an important issue as the message of Ghadir Khum, rejecting it means believing that Allah and His Prophet (PBUH&HF) have failed to convey the message that, according to the Quran, if not conveyed, would be as if nothing of

His religion was conveyed,¹ and religion would remain deficient and unsatisfactory in the sight of Allah.²

It is, therefore, our duty to acquire and learn this final message of the Prophet (PBUH&HF), to comply with what it entails, and to follow its directions.

Learning, acknowledging, and protecting the text of the sermon

The sermon of Ghadir Khum constitutes the last instructions of the last prophet of Allah in his last days. Hence, it is of prime importance for every believer to study the text of the sermon with care,

¹ cf. the Holy Quran, Chapter 5, Verse 67.

² cf. the Holy Quran, Chapter 5, Verse 3.

reflect on it, and acknowledge all its implications in one's heart.

In the sermon of Ghadir, the Prophet (PBUH&HF) has emphasized that all his final commandments and prohibitions are effective forever and should never be altered by people's desires, needs, ideas, opinions, or tendencies in any era. He (PBUH&HF) considered it a duty of every believer to learn and comprehend the instructions of the sermon as it was handed down to them, and to protect them from any alteration or change for the use of the current and future generations.

Acting upon the instructions of the sermon and observing the covenant

After understanding and acknowledging the message of the Prophet (PBUH&HF) in the heart, one must put it in practice in his/her life. Calling people toward the truth by self-practice is the most beautiful and the most effective method of propagating the truth, which protects the message on a practical level and keeps it alive in the community.

The covenant taken by the Prophet (PBUH&HF) from all people who eventually hear the sermon includes the following verbal declarations:

- 1-We heard and understood the divine message concerning the authority

and the rights of Ali (PBUH) and the Imams of his offspring.

2-We pledge our fealty to them by our hearts, our souls, our tongues, and our hands.

3-We are satisfied with the message and submit to it.

4-We will never deny it, nor will we break the covenant.

5-We will never doubt it.

6-We will obey it by our actions.

7-We will live and die with this belief.

8-We will never change nor replace its instructions.

9-We will convey it to our children, family, and friends, near or far.

10- We take Allah as witness to this covenant, and His Prophet (PBUH&HF),

Allah's Angels, His forces, and His servants, and anyone who obeyed it.

According to the saying of the Prophet (PBUH&HF), this covenant is taken by the order of Allah, and anyone who pledges his allegiance to him, Imam Ali, and the pure Imams of his progeny according to the terms of the covenant has indeed pledged his allegiance to Allah, the mighty and the majestic. This fact is also verified by the Holy Quran.¹

The Messenger of Allah (PBUH&HF) stated that those who precede others in acknowledging their covenant with Imam Ali (PBUH) and the Imams after him

¹ cf. Chapter 48, Verse 10 of the Holy Quran.

and truly believe in their guardianship are those who succeed in attaining the gardens of bliss.

Transmitting the sermon through modern ways

As the Prophet (PBUH&HF) ordered, every Muslim who receives his message should transmit it to other members of his community, especially the youth and children.

Transmitting the sermon is the greatest manifestation of enjoining what is right (*Amr bil ma'ruf*)¹. The Prophet (PBUH&HF)

¹ The word *al-Ma'ruf* means what is recognized. It refers to the deeds that Allah has recognized as good. On the other hand, the word *al-Munkar*

mentioned that the most important example of enjoining the right is conveying what he said in this sermon to truth-seeking individuals who have not heard its details, urging them to follow it as an order from Allah and His Prophet (PBUH&HF), and advising them against violating it.

Introducing the position and virtues of Imam Ali (PBUH) to the people is the best possible deed, because it makes known to people the authentic source of inquiry for all righteous deeds. The Prophet (PBUH&HF) stated in the sermon that without

means what is rejected. It refers to what Allah did not recognize as righteous deeds, and thus, people should avoid them.

recognizing Imam Ali (PBUH), there is neither any value nor any effect in enjoining other righteous deeds.

Therefore, it is the duty of all believing men and women to inform other Muslims, who are prepared to hear the truth, about the content of this sermon without screening it according to personal opinion.

What follow are some suggestions to make the text as well as the meanings of this sermon popular in our community:

- 1-Holding frequent special meetings for reciting the Arabic text of the sermon, its translation, and its explanation. Seeking nearness to Allah by reminding about the

Prophet's statements on the day of Ghadir, and making such spiritual gatherings as the medium of one's requests before Allah.

2-Reciting a part of the sermon, even a small amount, in any general gathering, and reminding about one's obligation towards it.

3-Holding classes of memorizing the text of the sermon for the youth, organizing competitions, quizzes, and offering prizes for learning the contents of the sermon.

4-Presenting the books containing the full text of the Prophet's (PBUH&HF) sermon at Ghadir Khum as gifts to the family and friends.

5-Making decorative objects, goods,

and greeting cards, etc., on which the key phrases of the sermon are written or carved.

6-Developing extracurricular programs in schools for teaching the text of the sermon to the students.

7-Translating the sermon into different languages and publishing them in papers and on the Internet.

Keeping alive the event and observing its anniversary

There are many traditions on the importance of observing the anniversary of the event of Ghadir Khum. To be brief, only three traditions are partially quoted below. The Messenger of Allah (PBUH&HF) said:

يَوْمُ غَدِيرِ خُمٍ أَفْضَلُ أَعْيَادِ أُمَّتِي وَهُوَ الْيَوْمُ الَّذِي أَمَرَنِي اللَّهُ
تَعَالَى ذِكْرَهُ فِيهِ بِنَصْبِ أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَمًا لِأُمَّتِي
يَهْتَدُونَ بِهِ مِنْ بَعْدِي وَهُوَ الْيَوْمُ الَّذِي أَكْمَلَ اللَّهُ فِيهِ الدِّينَ وَ
أَتَمَّ عَلَى أُمَّتِي فِيهِ النُّعْمَةَ وَرَضِيَ لَهُمُ الْإِسْلَامَ دِينًا.

“The day of Ghadir Khum is the greatest religious festival (*Eid*) of my nation. It was the day that Allah, exalted is His remembrance, commanded me to appoint my brother, Ali Ibn Abi Talib, as the guiding banner for my nation, by whom they will be rightly guided after me. It was the day in which Allah finalized religion and fulfilled His blessings on my nation and was pleased

that Islam be their faith.”¹

Imam al-Sadiq (PBUH) said to one of his companions:

صِيَامُ يَوْمِ غَدِيرِ خُمٍّ يَعْدِلُ صِيَامَ عُمْرِ الدُّنْيَا... وَهُوَ عِيدُ اللَّهِ الْأَكْبَرُ
وَمَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيًّا قَطُّ إِلَّا وَتَعَيَّدَ فِي هَذَا الْيَوْمِ وَعَرَفَ
حُرْمَتَهُ وَاسْمَهُ فِي السَّمَاءِ يَوْمَ الْعَهْدِ الْمُعْهُودِ... لَعَلَّكَ تَرَى أَنَّ اللَّهَ
عَزَّ وَجَلَّ خَلَقَ يَوْمًا عَظَمَ حُرْمَتُهُ مِنْهُ لَا وَاللَّهِ! لَا وَاللَّهِ! لَا وَاللَّهِ!

“Fasting on the day of Ghadir is equivalent to fasting throughout the entire age of the world... It is the greatest festival of Allah. Allah has not sent any prophet but that he celebrated this day as

¹ *al-Amali*, al-Saduq, p. 125, Hadith 8, *Bihar al-Anwar*, vol. 94, p. 110, Hadith 2.

Eid and was aware of its sanctity. It is known in the heavens as ‘The Day of the Famous Covenant’... You might think that Allah, the mighty and the majestic, has created a day more sacred than that. No, by Allah! No, by Allah! No, by Allah!”¹

Imam Ridha (PBUH) said:

قَالَ الرَّضَاعُ حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع قَالَ إِنَّ يَوْمَ الْغَدِيرِ فِي السَّمَاءِ أَشْهُرُ مِنْهُ فِي الْأَرْضِ... وَاللَّهِ لَوْ عَرَفَ النَّاسُ فَضْلَ هَذَا الْيَوْمِ بِحَقِيقَتِهِ لَصَافَحْتَهُمُ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ.

“Certainly, the day of Ghadir is more famous in the heavens than in the

¹ *Tahdhib al-Ahkam*, vol. 3, p. 143, Hadith 1; *Bihar al-Anwar*, vol. 95, p. 302, Hadith 2.

earth... and by Allah, had people truly known the superiority of this day, the angels would have been shaking hands with them ten times a day.”¹

Thanking Allah for this greatest blessing

Being grateful to the benefactor for his favors is a matter of rational necessity. The wiser the servant, the more gratitude he expresses in words and actions to his master. Allah states in the Holy Quran:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ.

“We indeed bestowed wisdom upon

¹ *Tahdhib al-Ahkam*, vol. 6, p. 24, Hadith 9, *Bihar al-Anwar*, vol. 94, p. 118, Hadith 9.

Luqman: ‘Be grateful to Allah.’ Certainly, whoever is grateful does so to the profit of his own soul, but if any is ungrateful, verily Allah is free of all wants and is abundantly praised.”¹

In addition, the greater the favor, the more appreciation that is due. Divine guardianship (*al-Walaya*) is the greatest favor that Allah has bestowed upon His creation. The more gratitude that someone expresses to Allah by adhering to it, the more benefit he receives from it. On the other hand, the more someone rejects Allah’s mercy, the more he is entitled to His curse, which lies in the

¹ Chapter 31, Verse 12 of the Holy Quran.

absence of His mercy and protection.

Allah states:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ.

“If you are grateful, I will increase your (benefits from My favor); but if you show ingratitude, truly My torment is intense indeed.”¹

On the anniversary of the event of Ghadir Khum, Imam al-Sadiq (PBUH) praised and thanked Allah, saying:

اللَّهُمَّ سَمِعْنَا وَأَطَعْنَا وَأَجَبْنَا دَاعِيكَ بِمَنِّكَ فَلَكَ الْحَمْدُ غُفْرَانِكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ آمَنَّا بِاللَّهِ وَحَدُّهُ لَا شَرِيكَ لَهُ وَبِرَسُولِهِ مُحَمَّدٍ وَ

¹ Chapter 14, Verse 7 of the Holy Quran.

صَدَقْنَا وَأَجَبْنَا دَاعِيَ اللَّهِ وَاتَّبَعْنَا الرَّسُولَ فِي مَوْالَاةِ مَوْلَانَا وَ
 مَوْلَى الْمُؤْمِنِينَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِ اللَّهِ وَأَخِي
 رَسُولِهِ وَالصَّديقِ الْأَكْبَرِ وَالْحُجَّةِ عَلَى بَرِيَّتِهِ الْمُؤَيَّدِ بِهِ نَبِيِّهِ وَدِينِهِ
 الْحَقِّ الْمُبِينِ عِلْمًا لِدِينِ اللَّهِ وَخَازِنًا لِعِلْمِهِ وَعَيْبَةً غَيْبِ اللَّهِ وَ
 مَوْضِعِ سِرِّ اللَّهِ وَأَمِينِ اللَّهِ عَلَى خَلْقِهِ وَشَاهِدِ فِي بَرِيَّتِهِ اللَّهُمَّ إِنَّا
 سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
 وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى
 رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ فَإِنَّا يَا رَبَّنَا بِمَنِّكَ وَ
 لُطْفِكَ أَجَبْنَا دَاعِيكَ وَاتَّبَعْنَا الرَّسُولَ وَصَدَقْنَاكَ وَصَدَقْنَا مَوْلَى
 الْمُؤْمِنِينَ وَكَفَرْنَا بِالْمُجِبِّ وَالطَّاغُوتِ فَوَلَّانَا مَا تَوَلَّيْنَا وَاحْشُرْنَا مَعَ
 أَيْمَتِنَا فَإِنَّا بِهِمْ مُؤْمِنُونَ مُوقِنُونَ وَهُمْ مُسْلِمُونَ...

“O Allah! We listened, obeyed, and answered the caller from You due to Your favor. Thus, praise belongs to You.

We seek Your forgiveness, our Lord, and towards Your (reward or punishment) is the eventual turn.¹ We believed in Allah, who is Unique and has no partner, believed in His Messenger, Muhammad, answered the caller of Allah and followed the Messenger in adhering to our master, the commander and the guardian of the believers, Ali Ibn Ali Talib. He is the servant of Allah, the brother of His Prophet, the most truthful, His exhaustive argument against His creation, the supporter of His Prophet, and His true and clear religion. He is a flag of the religion of Allah, the treasurer of His (issued) knowledge, the chest of

¹ cf., Chapter 2, Verse 285 of the Holy Quran.

what is hidden by Allah, the place of His secrets, and the trustee of Allah and His witness over His creation.

O Allah! We have heard the call of one calling (us) to faith, 'Believe in Your Lord,' thus we have believed. Our Lord! Forgive us our sins, blot out from us our evil deeds, and take our souls in the company of the righteous. Our Lord! Grant us what You promised to us through Your messengers, and disgrace us not on the Day of Judgement, for You never break Your promise.¹

Surely it was by Your favor and Your grace that we acknowledged the Prophet

¹ Chapter 3, Verses 193-194 of the Holy Quran.

and the Commander of the Believers (Ali), and disbelieved in *al-Jibt* and *al-Taghut*.¹ Thus, keep us attached to what we have adhered to. Resurrect us with our Imams, for we believe in them, have confidence in their (authorities and virtues), and are submissive before them ...”²

¹ These two terms refer to the idols that are obeyed against Allah, which, in reality, implies they are worshipped instead of Him. According to the traditions, they refer to the two foremost enemies of the family of the Prophet (PBUH&HF). Both terms have also been used in Chapter 4, Verses 51 of the Quran. However, the latter term, *al-Taghut*, has been used in seven more places in the Holy Quran. See for instance: Chapter 2, Verses 256-257, and Chapter 4, Verses 60 and 76.

² *Iqbal al-A'amal*, p. 473, *Bihar al-Anwar*, vol. 95, p. 299, Hadith #1.

Some statistics about the text of the sermon

Here are some statistical facts about the sermon:

- The Prophet (PBUH&HF) explicitly mentioned the name of Imam Ali (PBUH) in his sermon about forty times besides many more instances that he (PBUH&HF) referred to him by pronoun.
- He (PBUH&HF) repeatedly used the following titles for Imam Ali (PBUH) in this sermon:
 - *Wali* and *Mawla* (guardian) fifteen times.
 - *Imam* (leader) twelve times.
 - *Amir* (commander) seven times.
 - *Wasi* (executor of the will and deputy of the affairs) seven times.

- *Akh* (brother) four times.
- *Khalifa* (successor) three times.
- *Hadi* (guide) three times.
- The Prophet explicitly mentioned the word *A'imma* (Imams), referring to the eleven Imams after Imam Ali (PBUH), nine times in his sermon.
- The sermon also refers to over one hundred verses of the Holy Quran concerning Imam Ali (PBUH) and his authority, his followers, and their enemies.
- The number of sentences categorized by some important subjects of the sermon is as follows:
 - Over fifty sentences on the *Walaya* of Imam Ali (PBUH).
 - Twenty sentences about his virtues,

yet stressing that it is impossible to enumerate all his virtues in the sermon.

- Twenty-five sentences about the followers (*Shia*) of Imam Ali (PBUH) and their enemies.
- Ten sentences on the *Walaya* of the Imams (PBUT) after him.
- Twenty sentences specifically about Imam Mahdi (PBUH), the last divinely appointed Imam who will establish the divine government on earth at the end of time.
- Twelve sentences about the importance of the Quran, and introducing Imam Ali (PBUH) and his children as its exclusive authorized interpreters.

- Ten sentences on urging people to pledge their fealty to Imam Ali (PBUH) and the Imams after him from his offspring.

An overview of the sermon

The text of the Sermon can be divided into the following ten major parts:

Part 1: The opening of the sermon is dedicated to praising Allah and regarding Him pure from any resemblance with His creation. It includes great lessons on the Unity of the Essence of Allah. In addition, it contains important information concerning His names, attributes, and actions.

Part 2: This part of the speech informs the listeners of the reasons behind delivering this sermon. It includes the revelations that came down to the Messenger of Allah (PBUH&HF) just before the event, and the divine

order concerning what he must convey to the people. It also explains the reason that the Prophet (PBUH&HF) has delayed the speech until he reached that place.

Part 3: The Prophet (PBUH&HF) officially declares Allah's decree regarding the appointment of Imam Ali (PBUH) and the pure Imams after him. He then enumerates some of the virtues of Imam Ali (PBUH), his rights, and the duties of people regarding him.

Part 4: The Prophet (PBUH&HF) announces that Allah has completed His religion through the leadership of Imam Ali (PBUH) and reminds people more about his exclusive virtues.

Part 5: The Prophet (PBUH&HF) recites some

verses of the Holy Quran concerning the hypocrites, and states what they intend to do after him. He advises people against violating Allah's commands and emphasizes that what will happen after him is but a test for people, which will distinguish the believers from the disbelievers.

Part 6: The Prophet (PBUH&HF) gives a detailed description of the followers and the enemies of Ahl al-Bait (PBUH), and informs people of the final destiny of each, giving references to many verses of the Holy Quran.

Part 7: To give hope to the believers despite all the future misconduct of the enemies of Allah, the Prophet

(PBUH&HF) informs people that justice and faith will finally prevail, and the righteous will inherit the earth. He (PBUH&HF) dedicates this part of his speech to describe Imam al-Mahdi (PBUH) and to confirm his advent as a promise from Allah and His decisive decree.

Part 8: Reciting some verses of the Holy Quran, the Prophet (PBUH&HF) informs people that pledging allegiance to Imam Ali (PBUH) is, in fact, identical to pledging allegiance to Allah, the mighty and the majestic.

Part 9: The Prophet (PBUH&HF) emphasizes that the divine commandments including the obligatory and prohibited actions will never change

in future, and that Imam Ali (PBUH) and other Imams of his offspring are fully aware of all final commandments and their limits. They are the expounders of the religion and the divinely appointed judges for any question pertaining to religion.

Part 10: The Prophet (PBUH&HF) asks people to recite the sentences of the covenant with him. He takes their verbal oath of allegiance to Imam Ali (PBUH) and other Imams of his family. He also asks people who can reach him to confirm their oath by shaking hands with him, Ali, al-Hasan, and al-Husain, peace be upon them.

Documentation of the sermon

Different pieces of the sermon of the Prophet (PBUH&HF) at the pond of Khum are found separately in many books narrated through numerous Shia and Sunni authorities. However, the most complete text of the sermon that has reached us, which covers most aforementioned pieces, is found in a number of books of traditions; the most distinguished of those which have been preserved to this date, is *al-Ihtijaj*, compiled by Ahmad Ibn Ali al-Tabarsi, an outstanding Shia scholar who lived in the 5th century AH.

Since various parts of this speech have been reported in numerous earlier books of traditions, the most comprehensive text available in *al-Ihtijaj*, is classified as

parallel or frequent (*Mutawatir*). Thus, it should be relied upon irrespective of its chain of narrators.

Al-Tabarsi has often omitted the chain of the narrators of the traditions in his book, because as he stressed, he only narrated traditions that were famous among the Shia traditionists before him. However, due to the importance of the Sermon of Ghadir, al-Tabarsi has quoted the chain of the narrators for this tradition in *al-Ihtijaj*, which constitutes the following sound authorities traced back to Imam Muhammad al-Baqir (PBUH), the fifth divinely appointed Imam of guidance after the Prophet (PBUH&HF):

حدثني السيد العالم العابد أبو جعفر مهدي بن أبي حرب

الحسيني المرعشي رضي الله عنه قال أخبرنا الشيخ أبو علي الحسن
 بن الشيخ السعيد أبي جعفر محمد بن الحسن الطوسي رضي الله
 عنه قال أخبرني الشيخ السعيد الوالد أبو جعفر قدس الله روحه
 قال أخبرني جماعة عن أبي محمد هارون بن موسى التلعكبري
 قال أخبرنا أبو علي محمد بن همام قال أخبرنا علي السوري قال
 أخبرنا أبو محمد العلوي من ولد الأفضس وكان من عباد الله
 الصالحين قال حدثنا محمد بن موسى الهمداني قال حدثنا محمد بن
 خالد الطيالسي قال حدثنا سيف بن عميرة و صالح بن عقبة جميعا
 عن قيس بن سمان عن علقمة بن محمد الحضرمي عن أبي جعفر
 محمد بن علي ع.

The detailed sermon, with few minor differences in wording, has been reported in the following books as well:

1- *al-Yaqin*, Sayyid Ibn Tawus (d. 664

AH), pp. 343-361, narrated from Imam al-Baqir (PBUH) with the following chain of narrators:

حدثنا أحمد بن محمد الطبري قال أخبرني محمد بن أبي بكر بن عبد الرحمن قال حدثني الحسن بن علي أبو محمد الدينوري قال حدثنا محمد بن موسى الهمداني قال حدثنا محمد بن خالد الطيالسي قال حدثنا سيف بن عميرة عن عقبة عن قيس بن سمان عن علقمة بن محمد الحضرمي عن أبي جعفر محمد بن علي ع.

2- *Rawdhat al-Wa'idhin*, Muhammad Ibn al-Hasan al-Fattal al-Nishaburi (d. 508), part 1, pp. 89-99, narrated from Imam al-Baqir (PBUH), with the chain of narrators omitted by the author due to its popularity in the scholastic circles.

3- *Iqbal al-A'mal*, Sayyid Ibn Tawus (d. 664 AH), pp. 454-457, narrated from Hudhaifa Ibn Yaman, through the Sunni authorities with the following chain of narrators:

اعلم أن ما نذكر في هذا الفصل ما رواه أيضا مخالفو الشيعة
المعتمد عليهم في النقل فمن ذلك ما رواه عنهم مصنف كتاب
المخالف المسمى بالنشر والطبي وجعله حجة ظاهرة باتفاق
العدو والولي وحمل به نسخة إلى الملك شاه مازندران رستم
بن علي لما حضره بالري فقال فيما رواه عن رجالهم فصل: و
عن أحمد بن محمد بن محمد بن علي المهلب أخبرنا الشريف أبو القاسم
علي بن محمد بن علي بن القاسم الشعрани عن أبيه حدثنا
سلمة بن الفضل الأنصاري عن أبي مریم عن قيس بن حنان
عن عطية السعدي عن حذيفة بن اليمان.

4- *al-Tahsin*, Sayyid Ibn Tawus (d. 664 AH), p. 584, narrated from Zaid Ibn Arqam, through the Sunni authorities with the following chain of narrators:

أبو الفضل محمد بن عبد الله الشيباني قال أخبرنا أبو جعفر محمد بن جرير الطبري و هارون بن عيسى بن السكن البلدي قالا حدثنا حميد بن الربيع الخزاز قال حدثنا يزيد بن هارون قال حدثنا نوح بن مبشر قال حدثنا الوليد بن صالح عن ابن امرأة زيد بن أرقم وعن زيد بن أرقم.

Unless otherwise specified in the endnotes and shown by brackets and marks in the text, the presented Arabic text of the sermon and its English translation are according to the original text of *al-Ihtijaj*, Ahmad Ibn Ali al-Tabarsi, vol. 1, pp. 56-66, narrated from

Imam al-Baqir (PBUH). The phrases within the brackets are either the extra phrases that only appear in the other books named above, or preferred lexically among different phrases with similar meanings given in the above-mentioned documents.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خُطْبَةُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَوْمَ غَدِيرِ خُمٍ

THE SERMON OF THE MESSENGER OF
ALLAH (PBUH&HF) ON THE DAY OF
GHADIR KHUM

Imam al-Baqir (PBUH) said:

قَالَ حَجَّ رَسُولُ اللَّهِ ص مِنْ الْمَدِينَةِ وَقَدْ بَلَغَ جَمِيعَ الشَّرَائِعِ قَوْمَهُ غَيْرَ
الْحَجِّ وَالْوَلَايَةِ فَأَتَاهُ جَبْرَيْلُ ع فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ اسْمُهُ
يُقَرِّبُكَ السَّلَامَ وَيَقُولُ لَكَ إِنِّي لَمْ أَقْبِضْ نَبِيًّا مِنْ أَنْبِيَائِي وَلَا رَسُولًا
مِنْ رُسُلِي إِلَّا بَعْدَ إِكْمَالِ دِينِي وَتَأْكِيدِ حُجَّتِي وَقَدْ بَقِيَ عَلَيْكَ مِنْ
ذَلِكَ فَرِيضَتَانِ مِمَّا يَحْتَاجُ أَنْ تُبَلِّغَهُمَا قَوْمَكَ فَرِيضَةُ الْحَجِّ وَفَرِيضَةُ
الْوَلَايَةِ وَالْخِلَافَةِ مِنْ بَعْدِكَ فَإِنِّي لَمْ أُخْلِ أَرْضِي مِنْ حُجَّةٍ وَلَنْ
أُخْلِهَا أَبَدًا فَإِنَّ اللَّهَ جَلَّ شَأُوهُ يَأْمُرُكَ أَنْ تُبَلِّغَ قَوْمَكَ الْحَجَّ وَتَحْجَّ وَيَحْجَّ
مَعَكَ كُلُّ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا مِنْ أَهْلِ الْحَضَرِ وَالْأَطْرَافِ وَ

الْأَعْرَابِ وَتُعَلِّمُهُمْ مِنْ حُجَّتِهِمْ مِثْلَ مَا عَلَّمْتَهُمْ مِنْ صَلَاتِهِمْ وَزَكَاتِهِمْ وَصِيَامِهِمْ وَتُوقِفُهُمْ مِنْ ذَلِكَ عَلَى مِثَالِ الَّذِي أَوْقَفْتَهُمْ عَلَيْهِ مِنْ جَمِيعِ مَا بَلَّغْتَهُمْ مِنَ الشَّرَائِعِ فَنَادَى مُنَادِي رَسُولِ اللَّهِ ص فِي النَّاسِ إِلَّا إِنْ رَسُولَ اللَّهِ يُرِيدُ الْحُجَّ وَأَنْ يُعَلِّمَكُمْ مِنْ ذَلِكَ مِثْلَ الَّذِي عَلَّمَكُمْ مِنْ شَرَائِعِ دِينِكُمْ وَيُوقِفَكُمْ مِنْ ذَلِكَ عَلَى مِثْلِ الَّذِي أَوْقَفَكُمْ عَلَيْهِ مِنْ غَيْرِهِ.

فَخَرَجَ رَسُولُ اللَّهِ ص وَخَرَجَ مَعَهُ النَّاسُ وَأَصْغَوْا إِلَيْهِ لِيَنْظُرُوا مَا يَضَعُ فَيَضَعُوا مِثْلَهُ فَحَجَّ بِهِمْ وَبَلَغَ مِنْ حَجِّ مَعَ رَسُولِ اللَّهِ ص مِنْ أَهْلِ الْمَدِينَةِ وَأَهْلِ الْأَطْرَافِ وَالْأَعْرَابِ سَبْعِينَ أَلْفَ إِنْسَانٍ أَوْ يَزِيدُونَ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى ع السَّبْعِينَ أَلْفًا الَّذِينَ أَخَذَ عَلَيْهِمْ بَيْعَةَ هَارُونَ ع فَنَكَثُوا وَاتَّخَذُوا الْعِجْلَ وَالسَّامِرِيَّ وَكَذَلِكَ أَخَذَ رَسُولُ اللَّهِ ص الْبَيْعَةَ لِعَلِيِّ ع بِالْخِلَافَةِ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى ع فَنَكَثُوا الْبَيْعَةَ وَاتَّخَذُوا الْعِجْلَ وَالسَّامِرِيَّ سُنَّةً بَسُنَّةٍ وَمِثْلًا بِمِثْلِ وَاتَّصَلَتِ التَّلِيَّةُ مَا بَيْنَ مَكَّةَ وَالْمَدِينَةَ.

فَلَمَّا وَقَفَ رَسُولُ اللَّهِ ص بِالْمَوْقِفِ أَتَاهُ جَبْرَائِيلُ عَنِ اللَّهِ تَعَالَى فَقَالَ يَا
مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُقَرِّبُكَ السَّلَامَ وَيَقُولُ لَكَ إِنَّهُ قَدْ دَنَا أَجْلُكَ
وَمُدَّتْكَ وَأَنَا مُسْتَقْدِمُكَ عَلَى مَا لَا بُدَّ مِنْهُ وَلَا عَنْهُ مَحِيصٌ فَأَعْهَدُ
عَهْدَكَ وَقَدِّمُ وَصِيَّتَكَ وَاعْمِدْ إِلَى مَا عِنْدَكَ مِنَ الْعِلْمِ وَمِيرَاثِ عُلُومِ
الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالسَّلَاحِ وَالتَّابُوتِ وَجَمِيعِ مَا عِنْدَكَ مِنْ آيَاتِ
الْأَنْبِيَاءِ فَسَلِّمْهَا إِلَى وَصِيِّكَ وَخَلِيفَتِكَ مِنْ بَعْدِكَ حُجَّتِي الْبَالِغَةَ عَلَى
خَلْقِي عَلَى بَنِي أَبِي طَالِبٍ فَأَقِمَّهُ لِلنَّاسِ عِلْمًا وَجَدِّدْ عَهْدَهُ وَمِيثَاقَهُ وَ
يَعْتَهُ وَذَكْرَهُمْ مَا أَخَذْتَ عَلَيْهِمْ مِنْ بَيْعَتِي وَمِيثَاقِي الَّذِي وَاثَقْتَهُمْ
بِهِ وَعَهْدِي الَّتِي عَاهَدْتِ إِلَيْهِمْ مِنْ وِلَايَةِ وَلِيِّي وَمَوْلَاهُمْ وَمَوْلَى
كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ عَلَى بَنِي أَبِي طَالِبٍ فَإِنِّي لَمْ أَقْبِضْ نَبِيًّا مِنَ الْأَنْبِيَاءِ
إِلَّا بَعْدَ إِكْمَالِ دِينِي وَإِتْمَامِ نِعْمَتِي بِوِلَايَةِ أَوْلِيَائِي وَمُعَادَاةِ أَعْدَائِي وَ
ذَلِكَ كَمَا لَوْحِي وَدِينِي وَإِتْمَامِ نِعْمَتِي عَلَى خَلْقِي بِاتِّبَاعِ وَلِيِّي
... مَقْرُونٌ طَاعَتُهُ بِطَاعَةِ مُحَمَّدٍ نَبِيِّي وَمَقْرُونٌ طَاعَتُهُ مَعَ طَاعَةِ مُحَمَّدٍ
بِطَاعَتِي مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي وَمَنْ عَصَاهُ فَقَدْ عَصَانِي جَعَلْتُهُ عِلْمًا

بَيْنِي وَبَيْنَ خَلْقِي مَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا وَمَنْ
 أَشْرَكَ بِيَعْتَهُ كَانَ مُشْرِكًا وَمَنْ لَقِينِي بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ وَمَنْ لَقِينِي
 بَعْدَ أَوْتِهِ دَخَلَ النَّارَ فَأَقِمْ يَا مُحَمَّدُ عَلِيًّا عِلْمًا وَخُذْ عَلَيْهِمُ الْبَيْعَةَ وَجَدِّدْ
 عَهْدِي وَ مِيثَاقِي لَهُمُ الَّذِي وَاثَقْتَهُمْ عَلَيْهِ فَإِنِّي قَابِضُكَ إِلَيَّ وَ
 مُسْتَقْدِمُكَ عَلَيَّ.

فَخَشِيَ رَسُولُ اللَّهِ ص قَوْمَهُ وَ أَهْلَ النِّفَاقِ وَ الشُّقَاقِ أَنْ يَتَفَرَّقُوا وَ
 يَرْجِعُوا إِلَى جَاهِلِيَّةٍ لِمَا عَرَفَ مِنْ عَدَاوَتِهِمْ وَ لِمَا تَنْطَوِي عَلَيْهِ أَنْفُسُهُمْ
 لِعَلِيِّ ع مِنَ الْعَدَاوَةِ وَ الْبُعْضَاءِ وَ سَأَلَ جَبْرَيْلُ أَنْ يُسْأَلَ رَبَّهُ الْعِصْمَةَ
 مِنَ النَّاسِ وَ انْتَضَرَ أَنْ يَأْتِيَهُ جَبْرَيْلُ ع بِالْعِصْمَةِ مِنَ النَّاسِ مِنَ اللَّهِ
 جَلَّ اسْمُهُ فَأَحْرَزَ ذَلِكَ إِلَى أَنْ بَلَغَ مَسْجِدَ الْحَيْفِ فَأَتَاهُ جَبْرَيْلُ ع فِي
 مَسْجِدِ الْحَيْفِ فَأَمَرَهُ بِأَنْ يَعْهَدَ عَهْدَهُ وَ يُقِيمَ عَلِيًّا عِلْمًا لِلنَّاسِ وَ لَمْ يَأْتِهِ
 بِالْعِصْمَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِالَّذِي أَرَادَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ بَيْنَ
 مَكَّةَ وَ الْمَدِينَةَ فَأَتَاهُ جَبْرَيْلُ فَأَمَرَهُ بِالَّذِي أَتَاهُ فِيهِ مِنْ قَبْلِ اللَّهِ وَ لَمْ يَأْتِهِ
 بِالْعِصْمَةِ فَقَالَ يَا جَبْرَيْلُ إِنِّي أَخْشَى قَوْمِي أَنْ يُكَذِّبُونِي وَ لَا

يَقْبَلُوا قَوْلِي فِي عَلِيٍّ فَرَحَلْ فَلَمَّا بَلَغَ غَدِيرَ خُمٍّ قَبْلَ الْحُجَّةِ بِثَلَاثَةِ
أَمْيَالٍ أَتَاهُ جَبْرَيْلُ عَلَى خَمْسِ سَاعَاتٍ مَضَتْ مِنَ النَّهَارِ بِالزَّجْرِ وَ
الْإِنْتِهَارِ وَالْعِصْمَةِ مِنَ النَّاسِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُقْرِنُكَ
السَّلَامَ وَيَقُولُ لَكَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ
وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ .

وَكَانَ أَوْائِلُهُمْ قَرِيبًا مِنَ الْحُجَّةِ فَأَمْرُهُ أَنْ يُرَدَّ مَنْ تَقَدَّمَ مِنْهُمْ وَيَحْبَسَ مَنْ
تَأَخَّرَ عَنْهُمْ فِي ذَلِكَ الْمَكَانِ لِيُقِيمَ عَلَيْهِمْ عِلْمًا لِلنَّاسِ وَيُبَلِّغَهُمْ مَا أُنزِلَ
اللَّهُ فِي عَلِيٍّ عَ وَأَخْبَرَهُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ عَصَمَهُ مِنَ النَّاسِ فَأَمَرَ
رَسُولُ اللَّهِ صَ عِنْدَ مَا جَاءَتِ الْعِصْمَةُ مُنَادِيًا يُنَادِي فِي النَّاسِ
بِالصَّلَاةِ جَامِعَةً وَيُرَدُّ مَنْ تَقَدَّمَ مِنْهُمْ وَيَحْبَسُ مَنْ تَأَخَّرَ عَنْهُمْ وَتَنَحَّى
عَنْ يَمِينِ الطَّرِيقِ إِلَى جَنْبِ مَسْجِدِ الْغَدِيرِ أَمْرُهُ بِذَلِكَ جَبْرَيْلُ عَنْ
اللَّهِ عَزَّاسْمُهُ وَفِي الْمَوْضِعِ سَلَمَاتٌ فَأَمَرَ رَسُولُ اللَّهِ صَ أَنْ يُقَمَّ مَا
تَحْتَهُنَّ وَيُنْصَبَ لَهُ أَحْجَارٌ كَهَيْئَةِ الْمُنْبَرِ لِيُشْرِفَ عَلَى النَّاسِ فَتَرَا جَعَ
النَّاسُ وَاحْتَبَسَ أَوْاخِرُهُمْ فِي ذَلِكَ الْمَكَانِ لَا يَزَالُونَ فَقَامَ رَسُولُ

اللَّهُ صَفْوَقَ تِلْكَ الْأَجْرَارِ ثُمَّ حَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ فَقَالَ...

The Messenger of Allah (PBUH&HF) intended to leave Medina to perform pilgrimage having already conveyed all the commandments to his community except for the pilgrimage and the guardianship (of the nation) (*al-Walaya*).

Thus, Gabriel (PBUH) came to him saying, "O Muhammad! Surely, Allah, majestic is His name, offers peace to you, and tells you, 'Verily, I have not taken the soul of any of my prophets or messengers except after completing My religion and affirming My proof.¹ Of the

¹ "The proof of Allah" (*Hujjat Allah*) is one whom Allah has placed among His creation as His most



commandments, two obligatory duties still remain which you need to convey to your nation: namely, (the details of) the duty of performing pilgrimage, and the duty of (people in) acknowledging the guardianship (of the believers) and following your successor after you. Certainly, I have never left nor shall I ever leave My earth empty of a proof.'

Therefore, Allah, majestic is His praise, commands you to perform pilgrimage along with everyone who is capable of attending from the dwellers of the cities and suburbs as well as the Bedouins. Teach them the pilgrimage as you taught

evident sign in his time, who completes His arguments against people by His authority.

them the prayers, the purification tax, and fasting. Make them aware of its (details) as you made them aware of other religious obligations.”

Thus, the announcer of the Messenger of Allah (PBUH&HF) informed people that he (PBUH&HF) intended to go on pilgrimage and to teach them this religious obligation. (Because of his announcement,) the number of people from the inhabitants of Medina and its suburbs as well as (other) Arabs who went on pilgrimage along with the Messenger of Allah (PBUH&HF) was in excess of 70,000 –this is equivalent to the number of people from whom Moses (PBUH) took pledge of allegiance for Aaron (PBUH), but they later chose the calf (for

worship) and the Samiri.¹ Likewise, the Messenger of Allah (PBUH&HF) took the pledge of allegiance from this number of people for Ali (PBUH), but they later broke their pledge and chose the calf and the Samiri of their time (as their leaders), following exactly the custom of their predecessors – Repeating the words of compliance with the call of Allah (*al-Talbiya*), the Prophet (PBUH&HF) traveled from Mecca to Medina and performed the rituals of pilgrimage.

When he was in the stopping place (*al-*

¹ Sameri was a hypocrite who deceived the folk of Prophet Moses (PBUH) during his leave, and made them worship a gold calf instead of Allah. cf. the Holy Quran, Chapter 20, Verses 83-97.

Mina), the Angel Gabriel brought him a message from Allah, the most High, saying, “O Muhammad! Your Lord, the mighty and the majestic, greets you and states, ‘Indeed, your inevitable time (of departure) has approached; thus, fulfill your obligation; make your will earlier; entrust what is with you of knowledge, the heritage of the early prophets in terms of knowledge and signs, the weapon, and the chest¹ to the executor of your will and your successor, who is My far reaching proof over My creation and My exhaustive argument against them, Ali Ibn Abi Talib (PBUH).

¹ cf. the Holy Quran, Chapter 2, Verse 248.

Raise him as a guiding flag for people, remind and renew people's covenant and pledge about adhering to the authorized representative¹ of Mine and the master of every believing man and woman, Ali Ibn Abi Talib (PBUH). Verily, I have never taken the soul of any of the prophets except after perfecting My religion, and

¹ The term "*Wali-Allah*" is translated as "authorized representative" or "authorized friend" throughout the text. It refers to an individual who is authorized by Allah over people, who exercises authority on behalf of Allah and according to His command, and is the guardian of the believers. Thus, obeying him means obeying Allah and disobeying him means disobeying Allah. Naturally, this lofty position only befits those who are free of mistake by Allah's protection, and are absolutely obedient to Allah. See later explanation the term "divine protection" in the footnotes.

completing My bounty by means of requiring adherence to My authorized friends and enmity against My enemies.

As such, the pinnacle of monotheism, faith in My religion, and completion of My blessings over My creation is (achieved only) through following Ali, whose obedience is joint to the obedience of Muhammad (PBUH&HF), My Prophet, as well as My obedience. Anyone who obeys him has indeed obeyed Me, and anyone who disobeys him has indeed disobeyed Me. I have placed him as a (distinguishing) flag amongst My creation so that whoever recognizes him is a believer, whoever denies him is a disbeliever, and whoever associates anyone in pledge with him is a polytheist

(in obedience of Allah). One who meets Me (on the Day of Judgement) having accepted him as his guardian shall enter Paradise, and one who meets me having enmity of him shall enter the Fire. Hence, O Muhammad, raise him as the banner (of truth), remind and renew people's covenant and pledge that you have already taken (informally in several occasions), for I shall soon take your soul.'"

Because what he (PBUH&HF) knew of the inner enmity and hatred of the hypocrites and the dissenters against Ali (PBUH), the Messenger of Allah (PBUH&HF) was concerned about them lest (upon conveying this message) they disperse (people) and return them to the days of

ignorance. Thus, he requested Angel Gabriel to ask his Lord for protection from the evil deign of people, and waited to receive this protection for delivering the message.

Similarly, when the Prophet (PBUH&HF) reached the *Khif* mosque as well as the time the Prophet (PBUH&HF) reached *Kuraa al-Ghamim* after leaving Mecca for Medina, Gabriel came to him bringing the same order without giving protection. The Prophet (PBUH&HF) said, “O Gabriel, I am afraid that my people will reject me and will not accept my saying concerning Ali (PBUH).”

Once they reached the pond of Khum, three miles before Juhfa, it was five hours

past sunrise. At that moment, Gabriel descended upon him again with an admonition and a guarantee of protection from the evil of people, saying, “O Muhammad! Surely, Allah, the mighty and the majestic, conveys greetings to you and states, ‘O Messenger! Deliver what has been sent down to you from your Lord—regarding Ali (PBUH)—and if you do not, you have not conveyed His message at all, and Allah shall protect you from (evil) people.’”¹

By that time, the front end of the caravan had already reached Juhfa. Thereupon,

¹ Chapter 5, Verse 67 of the Holy Quran.

the Prophet (PBUH&HF) sent for all people who were ahead to return, and waited until those who were behind reached the pond. Then he (PBUH&HF) called for group prayer.

There were some trees in that place. The Messenger of Allah (PBUH&HF) ordered (his companions) to clean up the place under the trees and gather the rocks and put them in one place in the form of a pulpit to overlook the crowd. Then, the Messenger of Allah (PBUH&HF) stood over those rocks, and gave the following sermon:

Part 1: Praising Allah and regarding Him pure

جزء ١: حمده سبحانه و التسبيح له

الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي تَوْحِيدِهِ،

Praise belongs to Allah Who is exalted
above (all the creation) in His Oneness,¹

وَدَنَا فِي تَفَرُّدِهِ،

and is near (to His creation) in His
loneliness.²

¹ While He is matchless and thus cannot be compared with His creation by the term “being above”, He is exalted.

² While nothing is beside Him, He is close to everyone.

وَجَلَّ فِي سُلْطَانِهِ،

Sublime is His authority,

وَعَظُمَ فِي أَرْكَانِهِ،

and great are the pillars¹ of His (names).

وَأَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، وَهُوَ فِي مَكَانِهِ،

His knowledge encompasses everything
while He is lofty in status.²

¹ According to the traditions, Allah has created twelve pillars out of His three major names. These pillars are, in turn, the foundations of 120 names of Allah. cf. *al-Kafi*, vol. 1, p. 112, Hadith 1.

² This means that Allah does not need to move into the places of the objects to encompass them in knowledge. It can be proven by reason that Allah has no place, for He is the creator of place. He does not need His creation, and He was eternally existent before any of His creation. Imam al-Ridha

وَقَهَرَ جَمِيعَ الْخَلْقِ بِقُدْرَتِهِ وَبُرْهَانِهِ.

He subdues all the creation through His power and evidence.

حَمِيدٌ أَلَمْ يَزَلْ، مَحْمُودٌ أَلَّا يَزَالَ،

He has always been praiseworthy and shall always be praised.

(PBUH) said, "... Certainly, Allah formed the quality, and thus He is without quality. He positioned the place, and thus He is without place." (*al-Tawhid*, p. 125, Hadith 3; *Bihar al-Anwar*, vol. 4, p. 143, Hadith 13). Therefore, the word "Makan", in the sermon, refers to "Makanah" or "Manzilah", which means lofty position in terms of importance and magnificence, and not physical place. Implying the same meaning, one may possibly return the pronoun in the second sentence to "everything" instead of Allah. Then, the phrase is translated as: "His knowledge encompasses everything while everything is in its own place."

وَمَجِيدَ الْاِيْزُوْلُ،

[He is the glorified Whose glory has no end.

وَمُبْدِئًا وَمُعِيدًا،

He begins and repeats (the creation),¹

وَكُلُّ اَمْرٍ اِلَيْهِ يْعُوْدُ.]²

and to Him all affairs are returned.]²

بَارِئُ الْمُسْمُوْكَاتِ،

He is the maker of what has been elevated (i.e., heavens),

¹ cf. the Holy Quran, Chapter 30, Verse 11.

² For the explanation of the marks after the brackets, see the beginning of the endnotes.

وَدَاحِي الْمَدْحُوتِ،

the expander of what has been spread
out (i.e., the earth),

وَجَبَّارُ الْأَرْضِينَ وَالسَّمَاوَاتِ.

and the dominator of the planets and the
heavens.

قُدُّوسٌ سُبُّوحٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

He is holy and exalted above all
purifications, the Lord of the angels and
the spirit.

مُتَفَضِّلٌ عَلَى جَمِيعِ مَنْ بَرَأَهُ.

He grants to all that He created.

مُتَطَوِّلٌ عَلَى جَمِيعِ مَنْ أَنْشَأَهُ.

He prolongs His grace to all that He
originated.

يَلْحَظُ كُلَّ عَيْنٍ، وَالْعُيُونُ لَا تَرَاهُ.

He sees all eyes, and eyes do not see
Him.

كَرِيمٌ حَلِيمٌ ذُو أَنَاةٍ.

He is generous, forbearing, and patient.

قَدْ وَسَّعَ كُلَّ شَيْءٍ رَحْمَتُهُ،

He made His mercy encompass
everything,¹

وَمَنْ عَلَيْهِمْ بِنِعْمَتِهِ.

and He favored them by His grace.

لَا يَعْجَلُ بِإِنْتِقَامِهِ،

He does not hasten His revenge,

¹ cf. Chapter 40, Verse 7 of the Holy Quran.

وَلَا يَبْدُرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ.

nor does He take the initiative on what
(He knows) they deserve of His
punishment.

قَدْ فَهِمَ السَّرَائِرَ،

He comprehends the secrets,

وَعَلِمَ الصَّمَائِرَ.

and knows what the hearts conceal.

وَلَمْ تُخْفَ عَلَيْهِ الْكُنُونَاتُ،

Hidden things are not concealed from
Him,

وَلَا اسْتَبْهَتْ عَلَيْهِ الْخَفِيَّاتُ.

nor do they make Him doubtful.

لَهُ الْإِحْاطَةُ بِكُلِّ شَيْءٍ، وَالْغَلْبَةُ عَلَى كُلِّ شَيْءٍ،

He encompasses (in knowledge) and dominates everything,

وَالْقُوَّةُ فِي كُلِّ شَيْءٍ، وَالْقُدْرَةُ عَلَى كُلِّ شَيْءٍ.

and has strength and power over everything.

وَلَيْسَ مِثْلُهُ شَيْءٌ، وَهُوَ مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ.

Nothing is like Him¹, and He is the establisher of “the thing” when it was nothing.

دَائِمٌ [غَنِيٌّ] وَدَائِمٌ بِالْقِسْطِ،

He is everlasting [and free of need]♦, who acts justly;

¹ cf. Chapter 42, Verse 11 of the Holy Quran.

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

there is no god but He, the mighty, the
wise.¹

جَلَّ عَنَّا أَنْ تُدْرِكَهُ الْأَبْصَارُ، وَهُوَ يُدْرِكُ الْأَبْصَارَ، وَهُوَ
اللطيفُ الخبيرُ.

He is exalted beyond being grasped by
visions, while He grasps all visions, and
He is subtle, well aware (of all things).²

¹ cf. Chapter 3, Verse 18 of the Holy Quran.

² cf. Chapter 6, Verse 103 of the Holy Quran. The word "visions" mentioned in this verse is not limited to seeing by eyes. It covers all types of vision and perception as it is used in a plural form in the verse. Under the commentary of this verse, Imam al-Ridha (PBUH) said: "Verily, thinking or imagination of the mind is greater than the vision of the eyes. Thus, (the verse means) minds can not

لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايِنَةٍ، وَلَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَ
عَلَانِيَةٍ، إِلَّا بِمَادِلٍّ عَزَّوَجَلَّ عَلَى نَفْسِهِ

None can reach His description by seeing Him, nor can anyone find out how He is, secretly or openly, and (He is not known) except by what Allah, the mighty and the majestic, has made as the signs of Himself.¹

reach Him, and He reaches to all minds.” (*al-Kafi*, vol. 1, p. 98, Hadith #10; *Bihar al-Anwar*, vol. 4, p. 39, Hadith #16).

- ¹ The recognition of Allah for us is only through His signs, not by grasping His Essence. Imam al-Ridha (PBUH) said, “Anything that is known by itself (i.e., by the comprehension of its essence) is a created thing.” Imam al-Ridha (PBUH) also said, “Allah is recognized by the signs and is proven by the indications.” Furthermore, Imam al-Baqir (PBUH) said, “Allah is not recognized by analogy



وَأَشْهَدُ بِأَنَّهُ اللهُ الَّذِي مَلَأَ الدَّهْرَ قُدْسَهُ،

I testify that He is Allah, Whose holiness
overspreads all ages,

وَالَّذِي يَغْشَى الأَبَدَ نُورُهُ،

Whose light overwhelms perpetuity¹,

وَالَّذِي يُنْفِذُ أَمْرَهُ بِلاَ مُشَاوَرَةٍ مُشِيرٍ،

Who enforces His command without

(between the creations), nor is He perceived by senses, nor does He resemble people. He is introduced by signs and is recognized by marks." See: *al-Tawhid*, p. 35, Hadith 2, p. 47, Hadith 9, and p. 108, Hadith 5, respectively.

¹ It refers to what Allah sustains in the Hereafter forever. This cannot be compared to His Eternity, as He has no similarity whatsoever with His creation, including His light, which is the light of the Prophet (PBUH&HF) and His family (Ahl al-Bait (PBUT)).

consulting an advisor.

وَلَا مَعَهُ شَرِيكٌ فِي تَقْدِيرٍ وَلَا تَفَاوُتٌ فِي تَدْبِيرٍ.

There is no partner with Him in (His) planning, nor is there any discrepancy in (His) management.

صَوَّرَ مَا أَبْتَدَعَ عَلَى غَيْرِ مِثَالٍ،

He shaped whatever He originated without a preexisting model,

وَخَلَقَ مَا خَلَقَ بِلَا مَعُونَةٍ مِنْ أَحَدٍ وَلَا تَكْلُفٍ وَلَا اِحْتِيَالٍ.

and created whatever He created without getting assistance from anyone, burdening Himself, or having any need to find out a solution.

أَشَاءَ مَا فَكَانَتْ، وَبَرَأَهَا فَبَانَتْ.

He originated it (in His will), thus it came

into being, and He formed it (in His intention), thus it became distinct.¹

فَهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ،

So, He is Allah, the One that there is no
god but He,

الْمُتَّقِنُ الصَّنْعَةَ الْحَسَنُ الصَّنِيعَةَ.

Who is proficient in skill, and beautiful in
action.

الْعَدْلُ الَّذِي لَا يَجُورُ، وَالْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ

He is the just Who never oppresses, and
the most generous to Whom all affairs

¹ For the explanation of the will and the intention of Allah towards His creation, see *al-Tawhid*, p. 334, Hadith 9; *Bihar al-Anwar*, vol. 5, p. 102, Hadith 27.

are referred.¹

وَأَشْهَدُ أَنَّهُ [اللَّهُ] ■ الَّذِي تَوَاضَعُ كُلُّ شَيْءٍ لِعِظَمَتِهِ، وَذَلُّ كُلُّ
شَيْءٍ لِعِزَّتِهِ،

I further testify that He is [Allah] ■ that
before His magnificence everything is
lowly, before His might everything is
humble,

وَاسْتَسْلِمُ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَخَضَعُ كُلُّ شَيْءٍ لِهَيْبَتِهِ.

before His power everything surrenders,
and before His awe everything yields.

مَلِكُ الْأَمْلاَكِ وَمُفَلِّكُ الْأَفْلاَكِ،

He is the king of all domains, the turner
of the heavenly bodies in their orbits,

¹ cf. Chapter 57, Verse 5 of the Holy Quran.

وَمُسْحَرُ الشَّمْسِ وَالْقَمَرِ، كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى

the dominator of the sun and the moon,
each of which pursues its course to an
appointed time.

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ، يَطْلُبُهُ
حَثِيثًا

He makes night overtake day, and day
overtake night, (each one) seeking the
other rapidly¹.

قَاصِمُ كُلِّ جَبَّارٍ عَنِيدٍ، وَمُهْلِكُ كُلِّ شَيْطَانٍ مَّرِيدٍ.

He is the destroyer of every stubborn
tyrant, and the annihilator of every
rebellious Satan.

¹ cf. verses 39:5 and 7:54 of the Holy Quran.

لَمْ يَكُنْ مَعَهُ ضِدٌّ وَلَا نِدٌّ.

Neither has there been any opposing power beside Him, nor any peer.

أَحَدٌ صَمَدٌ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

He is Unique and impenetrable.¹ He never begets nor is He begotten, and none can ever be a match for Him.²

إِلَهُ وَاحِدٌ، وَرَبُّ مَاجِدٌ، إِشَاءُ فَيَمُضِي، وَيُرِيدُ فَيَقْضِي، وَيَعْلَمُ
فَيَصِّي،

He is the only God, the glorious Lord,

¹ Allah is impenetrable (*al-Samad*) meaning that there is no way to comprehend His Essence. On the meaning of *al-Samad*, Imam al-Sadiq (PBUH) said, "It means the One that there is no entry in Him." (*Bihar al-Anwar*, vol. 82, p. 53).

² cf. Chapter 112 of the Holy Quran.

Who wills, and thus carries out, Who intends, and thus decrees, Who knows, and thus takes into account.

وَيُمِيتُ وَيُحْيِي، وَيُفْقِرُ وَيُغْنِي وَيُضْحِكُ وَيُبْكِي، [وَيُدْنِي وَ
يُقْصِي]، وَيَمْنَعُ وَيُعْطِي.

He causes death and gives life. He impoverishes and enriches.¹ He makes (men) laugh and makes (them) weep.² [He brings near and drives away.]♦ He denies and grants.

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

For Him is sovereignty, so is praise. In His hand is all goodness, and He is

¹ cf. Chapter 39, Verse 52 of the Holy Quran.

² cf. Chapter 53, Verses 43-44 of the Holy Quran.

powerful to do everything.¹

يُوحِي اللَّيْلَ فِي النَّهَارِ، وَيُوحِي النَّهَارَ فِي اللَّيْلِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْغَفَّارُ.

He lets night enter the day, and day enter
night;² there is no god but He, the
mighty, the oft-forgiving.

مُجِيبُ الدُّعَاءِ، وَمُجْزِلُ الْعَطَاءِ، مُحْصِي الْأَنْفَاسِ، وَرَبُّ الْجِنَّةِ وَ
النَّاسِ.

He is the responder to supplication,
open-handed in granting, the enumerator
of breaths, and the Lord of the Jinn and
the humans.

¹ cf. Chapter 64, Verse 1, and Chapter 3, Verse 26 of
the Holy Quran.

² cf. Chapter 57, Verse 6 of the Holy Quran.

لَا يُشْكِلُ عَلَيْهِ شَيْءٌ، وَلَا يُجْبِرُهُ صُرَاخُ الْمُسْتَصْرِخِينَ، وَلَا
يُبرِّمُهُ الْخَاحِ الْمَلْحِينَ،

Neither does anything bring difficulty for Him, nor does the cry of those who appeal for help annoy Him, nor does the insistence of those who insist exhaust Him or force Him to assent.

الْعَاصِمُ لِلصَّالِحِينَ، وَالْمُوفِّقُ لِلْمُفْلِحِينَ،

He (is Who) protected the righteous, and gave success to the prosperous.

وَمَوْلَى الْمُؤْمِنِينَ، وَرَبُّ الْعَالَمِينَ،

He is the guardian of the faithful, and the Lord of the worlds,

الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ وَيُحَمِّدَهُ [عَلَى كُلِّ حَالٍ]

Who deserves that all His creations thank

Him and praise Him [in any situation.

أَحْمَدُهُ وَأَشْكُرُهُ] عَلَى السَّرَّاءِ وَالضَّرَّاءِ، وَالشِّدَّةِ وَالرَّخَاءِ

I (therefore) praise Him and thank Him] in joy and sorrow, and in hardship and comfort.

أُؤْمِنُ بِهِ وَبِمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

I believe in Him, His angels, His books, and His messengers.

أَسْمَعُ أَمْرَهُ وَأُطِيعُ، وَأُبَادِرُ إِلَى كُلِّ مَا يَرْضَاهُ، وَأَسْتَسْلِمُ لِمَا قَضَاهُ،
رَغْبَةً فِي طَاعَتِهِ، وَخَوْفًا مِنْ عُقُوبَتِهِ،

I listen to His command, obey Him, proceed towards whatever pleases Him, and submit to what He decreed, longing for His obedience and fearing His

punishment,¹

لِأَنَّ اللَّهَ الَّذِي لَا يُؤْمِنُ مَكْرَهُ، وَلَا يُخَافُ جَوْرَهُ.

for He is Allah against Whose schemes
no one should feel secure, nor should
anyone be in fear of injustice from Him.

¹ This phrase, among many other pieces of evidence from the Quran and the traditions, proves that, despite some unfounded claims, even the best human beings were obeying Allah while fearful of His punishment, though their major goal in worship was to thank Allah for His blessings. See also Verses 76:7, 76:10, 6:15, 7:205, 10:15, 13:21, 14:14, 24:37, and 32:16 of the Holy Quran concerning the fear of Allah's best servants from His punishment.

Part 2: Preparation for delivering an important commandment from Allah

جزء ٢: التمهيد للإبلاغ أمر الهام

أَقْرُلُهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ، وَأَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ.

I confess before Him that submissiveness befits my soul, and I bear witness that Lordship befits Him.

وَأُوَدِّي مَا أَوْحَى إِلَيَّ حَذْرًا مِنْ أَنْ لَا أَفْعَلَ فَتَحِلَّ بِي مِنْهُ
قَارِعَةٌ،

I convey what He revealed to me, lest should I not do it, He may make lawful that a calamity befalls me;

لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ عَظُمَتْ حِيلَتُهُ [وَصَفَتْ خُلَّتُهُ] ، لَا إِلَهَ إِلَّا هُوَ

that which no one can turn away from

me even if he has great schemes [and sincere friendship]▪, (for) there is no god but He.

لَإِنَّهُ قَدْ عَلَّمَنِي أَنِّي إِن لَّمْ أَبْلُغْ مَا أَنْزَلَ إِلَيَّ [فِي حَقِّ عَلِيٍّ] ♦ فَمَا
بَلَّغْتُ رِسَالَتَهُ،

He has informed me that if I do not convey what He has revealed to me [about Ali's right]♦, (it is as if) I have not conveyed His message at all.

وَقَدْ ضَمِنَ لِي تَبَارَكَ وَتَعَالَى الْعِصْمَةَ [مِنَ النَّاسِ] ♦، وَهُوَ اللَّهُ
الْكَافِي الْكَرِيمُ.

Certainly, He, the most holy, the most high, has guaranteed for me protection [from the (evil of) people]♦, and He is Allah, Who is sufficient and bountiful.

فَأَوْحَىٰ إِلَيَّ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ
 إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيٍّ يَعْني فِي المَخْلَافَةِ لِعَلِيٍّ بِنِ أَبِي طَالِبٍ - وَ
 إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ، وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.

Thus, He revealed to me (this verse): “In the name of Allah, the compassionate, the merciful. O Messenger! Deliver what has been sent down to you from your Lord – regarding Ali Ibn Abi Talib and his leadership – and if you do not, you have not conveyed His message at all, and Allah shall protect you from (evil) people.”¹

مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أُنزِلَ اللَّهُ تَعَالَىٰ إِلَيَّ، وَأَنَا

¹ Chapter 5, Verse 67 of the Holy Quran.

مُبَيِّنٌ لَكُمْ سَبَبَ نُزُولِ هَذِهِ الْآيَةِ.

O people! I have never been neglectful of conveying what Allah, the exalted, sent down to me, and I shall now explain to you the reason behind the revelation of this verse.

إِنَّ جَبْرِيْلَ هَبَطَ إِلَيَّ مَرَارًا ثَلَاثًا يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي - وَهُوَ السَّلَامُ - أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعَلِّمُ كُلَّ أَيْضٍ وَأَسْوَدَ،

Verily, Gabriel came down to me three times giving the order of my Lord, Who is the security (of the believers)¹, that I should stand in this scene and inform everyone, white and black, that:

¹ cf. *al-Tafsir*, Ali Ibn Ibrahim al-Qummi, vol. 2, p 360, under the commentary of Chapter 59, Verse 23 of the Holy Quran.

أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي وَوَصِيِّي وَخَلِيفَتِي [عَلَى أُمَّتِي] ♦ وَ
الإِمَامُ مِنْ بَعْدِي،

Ali Ibn Abi Talib is my brother, my deputy and the executor of (my affairs) (*Wasi*), my successor [over my nation] ♦ (*Khalifa*), and the leader (*Imam*) after me,

الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

whose position to me is like that of Aaron to Moses except that there shall be no prophet after me,

وَهُوَ وَوَلِيُّكُمْ بَعْدَ اللَّهِ وَرَسُولِهِ.

and that he is your guardian (*Wali*) after Allah and His messenger.

وَقَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ:

Indeed, Allah, the most holy, the most

high, had (already) sent down to me a verse from His book about this, saying,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ
يُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

“Only your guardian is Allah and His messenger and those of the believers who establish the prayers and pay the charity while they bow down.”¹

¹ Chapter 5, Verse 55 of the Holy Quran. Notice that in this verse, Allah does not use the plural form of guardian (Wali), and He states that only your Wali is Allah, Prophet Muhammad, and Imam Ali. This implies that, at least for us, the Walaya of Imam Ali (PBUH) is the same as (rather defined as) the Walaya of Prophet Muhammad (PBUH&HF), which in turn, is defined as the Walaya of Allah. Hence, when Allah states in Chapter 32, Verse 4 of the Holy Quran that there is no Wali other than Him



وَعَلِيُّ بْنُ أَبِي طَالِبٍ [الَّذِي] ♦ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَهُوَ
رَاكِعٌ، يُرِيدُ اللَّهُ عَزَّ وَجَلَّ فِي كُلِّ حَالٍ

Ali Ibn Abi Talib [was the one who] ♦ kept
alive prayers and paid charity while
bowing down in *ruku'*. He intends (the

(*min dun Allah*), this does not exclude whom He assigned as Wali. Alternatively, we can say that there is no Wali other than those whose authority is from Allah (*min Allah*). In this connection, Imam Ali (PBUH), said, "... Allah made them (i.e. *Ahl al-Bait*) His authorized representatives, and defined their Walaya as His Walaya and their party as His party and said, 'As to those who turn to the Walaya of Allah, His Messenger, and the believers,- it is the party of Allah that most certainly triumphs.' (5:56) He also said, 'Only your guardian (Wali) is Allah, His Messenger, and the believers who establish prayers and give charity while they are bowing.' (5:55)." (*al-Tafsir*, al-Nu'mani, as quoted in *Bihar al-Anwar*, vol. 66, p. 80, and vol. 90, p. 55).

pleasure of) Allah, the mighty and the majestic, in all situations.

وَسَأَلْتُ جَبْرَائِيلَ أَنْ يَسْتَعْفِيَ لِي [السَّلَامَ] ♦ عَنْ تَبْلِيغِ ذَلِكَ
إِلَيْكُمْ أَيُّهَا النَّاسُ-

I asked Gabriel to plead to Allah, [(Who is) the security (of the believers),]♦ to excuse me from conveying it to you, O people,

لِعِلْمِي بِقِلَّةِ الْمُتَّقِينَ، وَكَثْرَةِ الْمُنَافِقِينَ، وَإِدْغَالِ الْأَثِمِينَ، وَخْتَلِ
الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ،

due to my knowledge on the fewness of the pious, the numerousness of the hypocrites,¹ the corruption and the

¹ The Holy Quran confirms that the majority of people are disbelievers (cf. 13:1, 16:83, 17:89, 26:8,



treachery of the sinful, and the trickery of
those who ridicule Islam,

الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِاللُّسِنَةِ مَا لَيْسَ فِي
قُلُوبِهِمْ، وَيَحْسَبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ.

those whom Allah described in His book
as: “They say with their tongues what is
not in their hearts,”¹ taking it lightly,
while it is a grave matter in the sight of
Allah,²

وَكَثْرَةَ أَذَاهُمْ لِي غَيْرِ مَرَّةٍ، حَتَّى سَمَوْنِي أُذُنًا، وَزَعَمُوا أَنِّي كَذَلِكَ

30:8), wicked (6:116, 5:49, 5:100), ungrateful (2:243, 7:10, 23:78, 27:73, 34:13), and consequently, will abide in Hell (7:179).

¹ Chapter 48, Verse 11 of the Holy Quran.

² cf. Chapter 24, Verse 15 of the Holy Quran.

لِكَثْرَةِ مُلَازِمَتِهِ إِيَّايَ وَإِقْبَالِي عَلَيْهِ،

and due to their annoying me on many occasions, so much so that they called me (all) “ear”, claiming I am so because of Ali’s frequent attendance in my presence and my attention to him,

حَتَّى أَنْزَلَ اللَّهُ عَزَّوَجَلَّ فِي ذَلِكَ:

until Allah, the mighty and the majestic, sent down (the following verse) in this regard:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ.

“And of them are some who annoy the Prophet and say: He is an ear (for accepting what he hears, particularly from Ali).

قُلْ أُذُنٌ (عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أُذُنٌ) خَيْرٌ لَّكُمْ، يُؤْمِنُ بِاللَّهِ
 وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ، وَالَّذِينَ يُؤْذُونَ
 رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ.

Say: One whom you call 'ear' is best for you; He believes in Allah, safeguards the believers, and is a mercy for those of you who believe. And for those who harm the messenger of Allah, there shall be a painful torment."¹

وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْقَائِلِينَ بِذَلِكَ بِأَسْمَائِهِمْ لَسَمَّيْتُ، وَأَنْ أُومِيَ
 إِلَيْهِمْ بِأَعْيَانِهِمْ لَأُومِئْتُ، وَأَنْ أُدَلَّ عَلَيْهِمْ لَدَلَلْتُ.

Had I wished to name those who have called me so, to point out towards them,

¹ Chapter 9, Verse 61 of the Holy Quran.

or to lead to them by their signs, I would have done so.

وَلَكِنِّي وَاللَّهِ فِي أُمُورِهِمْ قَدْ تَكْرَمْتُ.

Yet, by Allah, I have indeed dealt with their affairs magnanimously.

وَكُلَّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ [في حقِّ عليٍّ].

Nevertheless, Allah is not satisfied with me until I convey what He has sent down to me [regarding the right of Ali.]♦

ثُمَّ تَلَا ص: يَا أَيُّهَا الرَّسُولُ، بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيٍّ -
وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ، وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.

Then, the Prophet (PBUH) recited (again the following verse):

“O Messenger! Deliver what has been

sent down to you from your Lord – with regard to Ali – and if you do not, you will not have conveyed His message at all, and Allah shall protect you from (evil) people.”¹

¹ Chapter 5, Verse 67 of the Holy Quran.

Part 3: Open declaration of the leadership
of Ali Ibn Abi Talib (رضي الله عنه) and the Imams
after him

جزء ٣: إعلان إمامة علي بن أبي طالب (ع) و الأئمة

من بعده جهوراً

فَاعْلَمُوا مَعَاشِرَ النَّاسِ، أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَإِمَامًا،

O people! Know that Allah has assigned
him (i.e., Ali) as a guardian and a leader
for you,

مُفْتَرَضَةً طَاعَتُهُ عَلَى الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَعَلَى التَّابِعِينَ

بِإِحْسَانٍ،

whose obedience is obligatory for the
immigrants, the helpers, and those who
follow (them) in goodness,

وَعَلَى الْبَادِيِّ وَالْمَحَاضِرِ، وَعَلَى الْأَعْجَمِيِّ وَالْعَرَبِيِّ، وَالْحُرِّ وَالْمُحْرَوِّ

الْمَمْلُوكِ،

and for everyone, whether nomad or city resident, Arab or non-Arab, free or slave,

وَالصَّغِيرِ وَالْكَبِيرِ، وَعَلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَعَلَى كُلِّ

مُوَحَّدٍ.

young or old, white or black, and for every monotheist.

مَاضٍ حُكْمُهُ، جَائِزُ قَوْلُهُ، نَافِذُ أَمْرُهُ،

His (i.e., Ali's) decree is to be carried out, his saying is sanctioned (as law), and his command is effective.

مَلْعُونٌ مَّنْ خَالَفَهُ، مَرْحُومٌ مَّنْ تَبِعَهُ، مُؤْمِنٌ مَّنْ صَدَّقَهُ.

Cursed is whoever opposes him, blessed with mercy is whoever follows him, faithful is whoever acknowledges his

(virtues and rights).

فَقَدْ غَفَرَ اللَّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَأَطَاعَ لَهُ.

Indeed, Allah has covered him and those who listen to him and obey him with mercy and forgiveness.

مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامٍ أَقُومُهُ فِي هَذَا الْمَشْهَدِ،

O people! This is the last stand I make in this gathering;

فَاسْمَعُوا وَأَطِيعُوا وَأَنْقَادُوا لِأَمْرِ رَبِّكُمْ.

Thus, listen, obey, and submit to the command of your Lord,

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ مَوْلَاكُمْ، ثُمَّ [رَسُولُهُ] ♦ مُحَمَّدٌ وَيُؤَيِّدُكُمْ الْقَائِمُ
الْمُخَاطَبُ لَكُمْ،

for Allah, the mighty and the majestic, is your master, then [His Messenger] ♦,

Muhammad, who is now addressing you, is your master.

ثُمَّ مِنْ بَعْدِي عَلِيٌّ وَلِيُّكُمْ وَإِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ،

Then, after me, Ali is your master and your leader by the command of Allah, your Lord.

ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وُلْدِي إِلَى يَوْمِ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ.

Then, leadership shall be in my progeny, within his offspring, until the Day you meet Allah and His Messenger.

لَا حَلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ [وَرَسُولُهُ وَهُمْ] ♦،

Nothing is lawful except what Allah declared so (in His book), [as well as His Messenger, and them (i.e., the Imams)]♦،

وَلَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ [وَرَسُولُهُ وَهُمْ] ♦.

and nothing is unlawful except Allah declared so (in His book), [as well as His Messenger, and them] ♦,

وَاللَّهُ عَزَّ وَجَلَّ عَرَّفَنِي الْحَلَالَ وَالْحَرَامَ،

(for) Allah, the mighty and the majestic, has informed me of the permissible and the forbidden things,

وَأَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبِّي مِنْ كِتَابِهِ وَحَلَالِهِ وَحَرَامِهِ إِلَيْهِ.

and I have made known to him (i.e., Ali) what my Lord has taught me of His Book, the permissible, and the forbidden things.

مَعَاشِرَ النَّاسِ، مَا مِنْ عِلْمٍ إِلَّا وَقَدَّ أَحْصَاهُ اللَّهُ فِيَّ،

O people! There is no knowledge except that Allah has kept its account in (the

heart of) me,

وَكُلَّ عِلْمٍ عَلَّمْتُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ.

and I have recorded the details of all the knowledge that I was taught, in (the heart of) the leader of the pious, (Ali (PBUH)).

وَمَا مِنْ عِلْمٍ إِلَّا وَقَدْ عَلَّمْتُهُ عَلِيًّا وَهُوَ الْإِمَامُ الْمُبِينُ [الَّذِي ذَكَرَهُ
اللَّهُ فِي سُورَةِ يَس: وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ]

Certainly, there is no knowledge except that I have taught it to Ali, and he is *the evident Imam* [whom Allah mentions in the Chapter of *Yasin*: “ ... And We have kept the detailed account of everything

in an evident Imam.”¹]♦

مَعَاشِرَ النَّاسِ، لَا تَضِلُّوْا عَنَّهُ، وَلَا تَنْفِرُوا مِنْهُ، وَلَا تَسْتَكْفِرُوا
مِنْ وِلَايَتِهِ.

O people! Do not stray from him, nor
should you flee from him, nor should
you refuse his guardianship and his
authority,

فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهَى
عَنْهُ وَلَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَّائِمٍ

for he is the one who guides to truth and
acts upon it, and crushes falsehood and
proscribes it, accepting no blame, in the
path of Allah, from any blamer.

¹ Chapter 36, Verse 12 of the Holy Quran.

إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَالَّذِي فَدَى رَسُولَ اللَّهِ بِنَفْسِهِ.

He is the first to believe in Allah and in His Messenger; and he is the one who offered his life as a sacrifice for the Messenger of Allah.

﴿أَمَرْتُهُ عَنِ اللَّهِ أَنْ يَنَامَ فِي مَضْجَعِي، فَفَعَلَ فَادِيًا لِي بِنَفْسِهِ﴾.

[I commanded him, on behalf of Allah, to sleep in my bed, and he did it to sacrifice himself for me.¹]♦

¹ This refers to the night of migration of the Prophet (PBUH&HF) from Mecca to Medina, when the pagans rushed to kill the Prophet (PBUH&HF) in his bed overnight, but they found Imam Ali (PBUH) sleeping in place of him.

وَالَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَلَا أَحَدٌ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ مِنَ
الرِّجَالِ غَيْرُهُ.

He was with the Messenger of Allah when no one among men worshipped Allah in the company of His Messenger other than him.

مَعَاشِرَ النَّاسِ، فَضِّلُوهُ فَقَدْ فَضَّلَهُ اللَّهُ، وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ،

O people! Prefer him (over all others), for Allah has indeed preferred him, and turn to him, for Allah has indeed appointed him (as your guide).

مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ اللَّهِ، وَلَنْ يُتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ
وَلَايَتَهُ وَلَنْ يَغْفِرَ لَهُ،

O people! He is an Imam authorized by Allah, and Allah shall never turn to anyone (in mercy) who denies his

authority, nor shall He ever forgive him;

حَتْمًا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فِيهِ، وَأَنْ يُعَذِّبَهُ
عَذَابًا نَكْرًا أَبَدًا لِأَبَادٍ وَدَهْرًا لِدُهْرٍ،

this is a decisive decree by Allah that He shall do so to anyone who opposes His command about him, and shall torment him with the most painful torment, which lasts forever and ever.

فَاَحْذَرُوا أَنْ تُخَالِفُوهُ فَتَصْلُوا نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ.

Hence, beware lest you oppose him, and thus, arrive at a fire whose fuel is people and stones, prepared for the

disbelievers.¹

أَيُّهَا النَّاسُ، بِي وَاللَّهِ بَشَّرَ الْأَوْلُونَ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ.

O people! By Allah, all early prophets and messengers have given the glad tidings of my advent.

وَأَنَا خَاتَمُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، وَالْحُجَّةُ عَلَى جَمِيعِ الْمَخْلُوقِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ.

I am the seal of the prophets and the messengers, and the proof (of Allah) over all the creatures, of the inhabitants of the heavens and the earths.

فَمَنْ شَكَّ فِي ذَلِكَ فَهُوَ كَافِرٌ كُفْرَ الْجَاهِلِيَّةِ الْأُولَى.

He who doubts this, is indeed a

¹ cf. Chapter 2, Verse 24 of the Holy Quran.

disbeliever, with the disbelief of the early era of ignorance.

وَمَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا، فَقَدْ شَكَّ فِي كُلِّ مَا أَنْزَلَ إِلَيَّ،

And he who doubts anything of what I have said this (day), has doubted all that has been revealed to me.

[وَمَنْ شَكَّ فِي وَاحِدٍ مِنَ الْأئِمَّةِ فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُمْ] ♦،

وَالشَّاكُّ فِينَا فِي النَّارِ.

[And anyone who doubts any of the Imams, has doubted them all] ♦, and anyone who doubts us, shall be in the Fire.

مَعَاشِرَ النَّاسِ، حَبَانِي اللَّهَ عَزَّ وَجَلَّ بِهَذِهِ الْفَضِيلَةِ مَنْأَمِنُهُ عَلَيَّ وَ
إِحْسَانًا مِنْهُ إِلَيَّ،

O people! Allah, the mighty and the

majestic, has bestowed this virtue upon me out of His kindness and His grace.

وَلَا إِلَهَ إِلَّا هُوَ، لَهُ الْحَمْدُ مِني أَبَدَ الْأَبَدِينَ وَدَهْرَ الدَّاهِرِينَ، وَ
عَلَى كُلِّ حَالٍ.

And there is no god but He. My praise is for Him forever and ever, and in all circumstances.

مَعَاشِرَ النَّاسِ، فَضُّلُوا عَلَيَّ فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَ
أُنْشَى مَا أَنْزَلَ اللَّهُ الرِّزْقَ وَبَقِيَ الْخَلْقُ.

O people! Prefer Ali (over all others), for he is the best of the people, men or women, after me so long as Allah sends down His sustenance and (and so long as) the creation exists.

مَلْعُونٌ مَلْعُونٌ مَغْضُوبٌ مَغْضُوبٌ مَنْ رَدَّ عَلَيَّ قَوْلِي هَذَا وَلَمْ

يُؤَافِقُهُ

Under curse and again under curse,
under wrath and again under wrath, is
he who rejects this saying of mine and
does not does not agree with it.

أَلَا إِنَّ جَبْرِيْلَ خَبَّرَنِي عَنِ اللّٰهِ تَعَالَىٰ بِذٰلِكَ وَيَقُوْلُ:

Certainly, Gabriel has informed me of
this from Allah, the most high, Who also
said:

مَنْ عَادَىٰ عَلِيًّا وَلَمْ يَتَوَلَّهُ فَعَلَيْهِ لَعْنَتِي وَغَضَبِي.

“Anyone who bears enmity against Ali
and refuses his authority, for him shall be
My curse and My wrath.”

فَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ، وَاتَّقُوا اللَّهَ أَنْ تُخَالِفُوهُ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا، إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

Thus, every soul should look to what he has sent forth for the morrow. Be watchful of (your duty towards) Allah lest you should oppose Him and (your) foot should slip after its stability. Verily, Allah is well-acquainted with (all) that you do. ¹

مَعَاشِرَ النَّاسِ، إِنَّهُ جَنْبُ اللَّهِ الَّذِي ذُكِرَ فِي كِتَابِهِ،

O people! He (i.e., Ali) is “the side of Allah”² that is mentioned in Allah’s

¹ cf. Verses 59:18 and 16:94 of the Holy Quran.

² Side is used to express extreme nearness. One’s side is the closest thing to an individual. Imam Ali (PBUH) is called the “side” of Allah because he got



Book.

فَقَالَ تَعَالَى: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ
اللَّهِ.

He, the exalted, says, “Lest a soul should (then) say: ‘Ah! Woe onto me that I abused and neglected (my duties towards) the side of Allah.’”¹

“close” to Him through obedience so much so that he became the criterion of nearness to Allah and His recognition. In this manner, nearness to Imam Ali (PBUH) indicates nearness to Allah, neglecting his right indicates neglecting Allah's right, forsaking him indicates forsaking Allah, and recognizing him in one's heart indicates recognizing Allah.

¹ Chapter 39, Verse 56 of the Holy Quran.

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ وَافْهَمُوا آيَاتِهِ، وَانظُرُوا إِلَى
مُحْكَمَاتِهِ وَلَا تَتَّبِعُوا مُتَشَابِهَهُ.

O people! Reflect on the Quran and comprehend its verses. Look into its clear verses and do not follow its ambiguous parts,¹

¹ Allah states in Chapter 3, Verse 7 of the Holy Quran: "It is Him Who has sent down to you the Book, within which are some clear verses that are the foundation of the Book, and other verses that are ambiguous. But, those in whose hearts is perversity follow the part thereof that is ambiguous, seeking enticement and attraction (of people towards their own views), and searching for its hidden meaning. But, no one knows its interpretation except Allah and those who are firmly grounded in knowledge..." According to the traditions, "those who are firmly grounded in knowledge" refers exclusively to the Prophet (PBUH&HF) and his family (Ahl al-Bait (PBU)). cf. al-Kafi,

فَوَاللَّهِ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَلَا يُوضِّحُ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي
 أَنَا خِذِّيهِ وَمُصَعِدُهُ إِلَيَّ وَشَائِلُ بَعْضِهِ [وَرَافِعُهُ يَدَيَّ] ،

for by Allah, none shall be able to explain
 to you its warnings and its mysteries,¹

vol. 1, p. 213, Hadiths 1, 2, and 3, Kitab Sulaim Ibn Qais al-Hilali, p. 771, Bihar al-Anwar, vol. 33, p. 155, also vol. 23, p. 198, Hadith 31, p. 201, Hadith 40, and p. 202, Hadith 46. Moreover, the Prophet (PBUH&HF) has confirmed this exclusive right for the Imams (PBUT) in the next sentence of the sermon by swearing in the name of Allah.

¹ The word *Zawajir* has a number of meanings. The first meaning that applies here is “warnings”. The Holy Quran has hidden warnings that only an Imam (PBUH) can show them to people, and people cannot personally derive those divine prohibitions from the apparent meaning of the Quranic verses. The second meaning is “deterrents”, which refers to the difficult points in the Quran that deter individuals from understanding their meanings. Only a divinely guided Imam can explain these



nor shall anyone clarify its interpretation,
other than the one that I have grasped his
hand, brought up beside myself, [and
lifted his arm,]♦

وَمُعَلِّمِكُمْ أَن مَّن كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

the one about whom I inform you that
whomever I am his master, this Ali is his
master;

وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَخِي وَوَصِيِّي، وَمُؤَالَاتُهُ مِنْ اللَّهِ عَزَّو
جَلَّ أَنْزَلَهَا عَلَيَّ.

and he is Ali Ibn Abi Talib, my brother,
the executor of my (will), whose
appointment as (your) guardian and
leader has been sent down to me from

complex issues and mysteries.

Allah, the mighty and the majestic.

مَعَاشِرَ النَّاسِ، [إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ، إِنِ أَخَذْتُمْ بِهِمَا لَنْ
تَضِلُّوا]§،

O people! [Indeed, I am leaving amongst
you two weighty and precious things
that if you adhere to both, you will never
go astray.]§

إِنَّ عَلِيًّا وَالطَّيِّبِينَ مِنْ وُلْدِي هُمُ الثَّقَلُ الْأَصْغَرُ، وَالْقُرْآنُ الثَّقَلُ
الْأَكْبَرُ،

Verily, Ali and the pure ones among my
offspring are the lesser weight, and the
Quran is the greater weight.

وَكُلُّ وَاحِدٍ [مِنْهُمَا] ♦ مُنْبِئٌ عَنِ صَاحِبِهِ وَمُوَافِقٌ لَهُ، لَنْ يَفْتَرِقَا
حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Each one [of the two]♦ informs about the

other and agrees with it. They shall never part until they return to me at the Pool (of *al-Kawthar* on the Day of Judgement).

أَلَا إِنَّهُمْ أَمْنَاءُ اللَّهِ فِي خَلْقِهِ وَحُكْمَاؤُهُ فِي أَرْضِهِ.

Behold! They (i.e., the *Ahl al-Bait* (PBU^T)) are the trustees of Allah amongst His creation, and His people of wisdom on His earth."

ثُمَّ ضَرَبَ يَدَهُ عَلَى عَضُدِهِ فَرَفَعَهُ وَقَالَ:

Thereafter, Allah's Messenger (PBUH&HF) took the upper arm of Imam Ali (PBUH) by his hand, raised it, and said:

اَيُّهَا النَّاسُ، مَنْ أَوْلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ.

["O people! Who has more priority over you than yourself?" People said: "Allah and His messenger.""]

فَقَالَ: أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ
عَادِ مَنْ عَادَاهُ وَأَصْرُ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ.*

Then, he (PBUH&HF) said: “Behold!

Whosoever I am his master, this Ali is his master. O Allah! Stay firm in supporting those who stay firm in following him, be hostile to those who are hostile to him, help those who help him, and forsake those who forsake him.]*

مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَخِي وَوَصِيِّي وَوَاعِي عِلْمِي وَخَلِيفَتِي
عَلَى أُمَّتِي وَعَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَالِدَّاعِي إِلَيْهِ.

O people! This Ali is my brother, the executor of my (affairs), the container of my knowledge, my successor over my nation, and over the interpretation the Book of Allah, the mighty and the

majestic, and the true inviter to its
(implications).

وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ لِأَعْدَائِهِ وَالْمُوَالِي عَلَى طَاعَتِهِ وَ
النَّاهِي عَنِ مَعْصِيَتِهِ.

He is the one who acts according to what
pleases Him, fights His enemies, causes
to adhere to His obedience, and advises
against His disobedience.

إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ وَأَمِيرُ الْمُؤْمِنِينَ وَالْإِمَامُ الْهَادِي وَقَاتِلُ
النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ.

Surely, He is the successor of the
Messenger of Allah, the commander of
the believers, the guiding Imam, and the
killer of the oath breakers, the
transgressors, and the apostates.

بِأَمْرِ اللَّهِ أَقُولُ، مَا يَبْدَلُ الْقَوْلُ لَدَيَّ،

I speak by the authority of Allah. The word with me shall not be changed.¹

بِأَمْرِ رَبِّي أَقُولُ:

I say with the command of Allah:

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

O Allah! Be the guardian of him who adheres to him.

وَعَادِ مَنْ عَادَاهُ

Be the enemy of him who bears enmity against him.

¹ cf. Chapter 50, Verse 29 of the Holy Quran.

وَالْعُنُ مِنْ أَنْكَرِهِ

Curse him who rejects him.

وَاعْضَبْ عَلَى مَنْ جَمَدَ حَقَّهُ.

Be wrathful towards him who denies his
right.

أَلَا وَقَدْ أَدَّيْتُ، أَلَا وَقَدْ بَلَّغْتُ، أَلَا وَقَدْ أَسْمَعْتُ، أَلَا وَقَدْ
أَوْضَحْتُ،

Indeed, I have now fulfilled (my duty).

Indeed, I have now conveyed (the
Message). Indeed, I have now made
(you) hear (it). Indeed, I have now
clarified (it).

أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَأَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَجَلَّ.

Indeed, Allah, the mighty and the
majestic, so said, and so did I on His

behalf.

أَلَا إِنَّهُ لَيْسَ أَمِيرُ الْمُؤْمِنِينَ غَيْرَ أَخِي هَذَا، وَلَا تَحِلُّ إِمْرَةُ الْمُؤْمِنِينَ
بَعْدِي لِأَحَدٍ غَيْرِهِ.

Indeed, there is no commander for the faithful save this brother of mine, and it is not permissible to call anyone other than him with the title of “the Commander of the Believers” after my departure.¹

¹ In the traditions, the Prophet (PBUH&HF) and Imams (PBUH) have stressed that *Amir al-Mu'minin* is the exclusive title of Imam Ali (PBUH), and it is not at all permissible to call other Imams (PBUH) with this title even though they were commanding the believers. Moreover, the traditions specify two meanings for this title. The first meaning of *Amir* is “the commander”, which comes from the root



Amara (أَمْرًا - يَأْمُرُ). The word *Imra* (إِمْرَة) that the

Prophet (PBUH&HF) used in the above phrase of the sermon also comes from this root, and has the same meaning. Refer also to another narration from the Prophet (PBUH&HF) in *Bihar al-Anwar*, vol. 37, p. 294, Hadith 9 for the meaning of *Amir* in this sense. The second meaning of *Amir* given in the traditions is “the supplier” or “the supplies”, which comes from the root *Mira* (مِيرًا - يَمِيرُ). The

word *Amir al-Mu'minin* in this sense is interpreted as “the supplier of divine knowledge for the believers.” The Prophet (PBUH&HF) has entrusted Imam Ali (PBUH) with the divine knowledge. Then, all other creations, from the first to the last, receive their share of divine knowledge through the light of Imam Ali (PBUH). It has been narrated that Imam Ridha (PBUH) was asked, “Why is Ali (PBUH) called *Amir al-Mu'minin*?” He (PBUH) answered, “Because he provides them (i.e., the believers) with knowledge. Haven't you heard (a word with the same root) in the Book of Allah, ‘and we provide for our family (*namiru ahlanaa*)’ (12:65)?” (*al-Kafi*, vol. 1, p. 412, Hadith 3). For more tradition in this



Part 4: Announcing the perfection of religion due to Ali's appointment and reminding the People of his virtues

جزء ٤: إعلان إكمال الدين بنصب علي (ع) و ذكر

بعض فضائله

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ [الآيَةَ فِي عَلِيٍّ وَ لِيَّكَ عِنْدَ تَثْبِيهِ ذَلِكَ وَ نَصْبِكَ
إِيَّاهُ هَذَا الْيَوْمَ:][□]

O Allah! (I testify that) You did send down [this verse regarding Ali, Your authorized representative, at the time of the explanation of his authority and appointment today:][□]

regard, see *Bihar al-Anwar*, vol. 37, p. 294, Hadith 8, p. 295, Hadith 11, and p. 334.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ
رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

“This day, I perfected your religion for you, completed My favor upon you, and was satisfied that Islam be your religion.”¹

وَقُلْتُ: وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ، وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ.

You (also) said, “If anyone desires a religion other than *Islam* (submission to *Walaya* of Ali), never shall it be accepted from him, and in the Hereafter, he shall

¹ Chapter 5, Verse 3 of the Holy Quran.

be one of the losers.”¹

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي قَدْ بَلَّغْتُ.

O Allah! I implore You to witness that I
have conveyed (Your message).

مَعَاشِرَ النَّاسِ، إِنَّمَا كَمَّلَ اللَّهُ عَزَّ وَجَلَّ دِينَكُمْ بِإِمَامَتِهِ،

O people! Allah, the mighty and the
majestic, has indeed perfected your
religion through his (i.e., Ali's)
leadership.

فَمَنْ لَمْ يَأْتُمْ بِهِ وَبِمَنْ يَقُومُ مَقَامَهُ مِنْ وُلْدِي مِنْ صُلْبِهِ إِلَى يَوْمِ

¹ Chapter 3, Verse 85 of the Holy Quran. On the commentary of this verse, Imam al-Sadiq (PBUH) said, “It means: he who does not submit to our *Walaya*.” (*al-Manaqib*, vol. 4, p. 283; *Bihar al-Anwar*, vol. 23, p. 358, Hadith #12).

الْقِيَامَةِ وَالْعَرْضِ عَلَى اللَّهِ عَزَّ وَجَلَّ،

Thus, whoever does not follow his example and the example of those of my children from his loins who will take his position until the Day of Judgement – when deeds are presented before Allah, the mighty and the majestic –

فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ.

they are the ones whose deeds become vain and fruitless, and they shall be in Hellfire forever.¹

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ.

“Their torment shall not be lightened,

¹ cf. Chapter 2, Verse 217 of the Holy Quran.

nor shall it be postponed.”¹

مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَنْصَرُكُمْ لِي وَأَحَقُّكُمْ بِي وَأَقْرَبُكُمْ إِلَيَّ وَ
أَعَزُّكُمْ عَلَيَّ.

O people! This is Ali, who has been my greatest aid, the most worthy of you before me, the closest in relation with me, and the dearest to me amongst you (all).

وَاللَّهُ عَزَّ وَجَلَّ وَأَنَا عَنْهُ رَاضِيَانِ.

Both Allah, the mighty and the majestic, and I are pleased with him.

وَمَا نَزَلَتْ آيَةٌ رَضِيَ [فِي الْقُرْآنِ] ♦ إِلَّا فِيهِ،

No verse [in the Quran] ♦ has been sent down expressing (Allah's) pleasure

¹ Chapter 3, Verse 88 of the Holy Quran.

except that (in its absolute sense) it is
about him,

وَمَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بَدَأَ بِهِ،

nor has Allah addressed with honor
“those who believe” but that He meant
him first,

وَلَا نَزَلَتْ آيَةٌ مَدْحٍ فِي الْقُرْآنِ إِلَّا فِيهِ،

nor has any verse of praise been revealed
in the Quran but that it is in his honor,

وَلَا شَهِدَ اللَّهُ بِالْجَنَّةِ فِي هَلْ أَتَى عَلَى الْإِنْسَانِ إِلَّا لَهُ وَلَا أَنْزَلَهَا فِي
سِوَاهُ وَلَا مَدَحَ بِهَا غَيْرَهُ.

nor did Allah testify Paradise in (the
chapter starting with) “Has not passed

over man a long period of time”¹ but for him, nor did He reveal it for other than

¹ Referring to Chapter 76, Verses 7-22 of the Holy Quran: “They perform (their) vows, and they fear a Day whose evil shall be widespread. They feed, for the love of Allah, the indigent, the orphan, and the captive, (saying), ‘We feed you for the sake of Allah alone; no reward do we desire from you, nor thanks. We fear a Day of severity and distress. But, Allah has kept away from them the evil of that Day, and has offered them radiance and (blissful) Joy. And for what they observed patience, He has rewarded them with a Garden and (garments of) silk ...”

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا، وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا، إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا، إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطِيرًا، فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا، وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا...

him, nor did He mean to praise by it save
him.

مَعَاشِرَ النَّاسِ، هُوَ نَاصِرُ دِينِ اللَّهِ وَالْمُجَادِلُ عَنِ رَسُولِ اللَّهِ.

O people! He is the patron of the religion
of Allah, and the one who argues on
behalf of the Messenger of Allah.

وَهُوَ التَّقِيُّ النَّقِيُّ وَالْهَادِي الْمُهْدِيُّ.

He is the pious, the pure, the guide, and
the rightly guided.

نَبِيِّكُمْ خَيْرُ نَبِيٍّ وَوَصِيِّكُمْ خَيْرُ وَصِيٍّ وَبَنُوهُ خَيْرُ الْأَوْصِيَاءِ

Your prophet is the best prophet, the
executor (of my will) over you is the best
executor and deputy, and his sons are the
best deputies.

مَعَاشِرَ النَّاسِ، ذُرِّيَّةَ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ، وَذُرِّيَّتِي مِنْ صُلْبِ عَلِيٍّ.

O people! The progeny of every prophet was from his own loins whereas my progeny is from the loins of Ali.

مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِيسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ،

O people! Surely, *Iblis* (the greater Satan) caused Adam to be dismissed from the garden through envy.

فَلَا تَحْسُدُوهُ فَتَحْبُطَ أَعْمَالُكُمْ وَتَزِلَّ أَقْدَامُكُمْ.

Thus, do not envy him or your deeds shall be nullified and your feet shall slip,

فَإِنَّ آدَمَ أُهْبِطَ إِلَى الْأَرْضِ بِخَطِيئَةٍ وَاحِدَةٍ وَهُوَ صَفْوَةُ اللَّهِ عَزَّوَجَلَّ،

جَلَّ،

Verily, Adam was sent down to earth only because of one mistake, while he

was the elite of Allah, the mighty and the majestic.

وَكَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ أَعْدَاءُ اللَّهِ.

How, then, will be your condition, and you are what you really are, and among you are the enemies of Allah?

أَلَا إِنَّهُ لَا يَبْغِضُ عَلِيًّا إِلَّا شَقِيًّا، وَلَا يُؤَالِي عَلِيًّا إِلَّا تَقِيًّا، وَلَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ.

Indeed, none hates Ali but a wretched person, none keeps himself attached to Ali but a pious person, and none has faith in his (virtues) but a sincere believer.

وَفِي عَلِيٍّ وَاللَّهِ نَزَلَتْ سُورَةُ الْعَصْرِ:

And in the honor of Ali, by Allah, was the Chapter of *al-Asr* (Ch. 103) revealed:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ،

“In the name of Allah, the
compassionate, the merciful. By the Time
(of rising)!¹ Most surely man is in loss,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا
بِالصَّبْرِ.

except those who believe, do righteous
deeds, and enjoin on each other the truth,
and enjoin on each other patience and
constancy.”²

¹ The time in this verse, as Imam al-Sadiq (PBUH) commented, refers to the time of rising of Imam al-Mahdi (PBUH). cf. *Kamal al-Din*, p. 656, Hadith 1.

² Imam al-Sadiq (PBUH) interpreted these verses as follows: “Most surely man is in loss, except those who believe in the guardianship (Walaya) of the



مَعَاشِرَ النَّاسِ، قَدْ أَسْتَشْهَدْتُ اللَّهَ وَبَلَّغْتُكُمْ رِسَالَتِي.

O people! I have sought Allah to be my witness and have conveyed my communication to you,

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ.

“and the messenger is only obligated to

Commander of the Believers (PBUH), do righteous deeds, i.e., perform the religious duties, and enjoin on each other the truth, i.e., al-Walaya (accepting the leadership and guardianship of Ali (PBUH)), and enjoin on each other patience and constancy, i.e., urge their progeny and their next generation to it and to observe patience in that path.” (Bihar al-Anwar, vol. 24, p. 215, Hadith 4).

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَ وَعَمِلُوا الصَّالِحَاتِ أَيُّ أَدَّوْا الْفَرَائِضَ وَتَوَاصَوْا بِالْحَقِّ أَيُّ بِالْوَلَايَةِ وَتَوَاصَوْا بِالصَّبْرِ أَيُّ وَصَّوْا ذُرِّيَّتَهُمْ وَمَنْ خَلَّفُوا مِنْ بَعْدِهِمْ بِهَا وَبِالصَّبْرِ عَلَيْهَا.

convey clearly.”¹

مَعَاشِرَ النَّاسِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ.

O people! “Be cautious of (your duties towards) Allah, the caution that He deserves, and do not die except in the state of submission.”²

¹ Chapter 24, Verse 54 of the Holy Quran.

² Chapter 3, Verse 102 of the Holy Quran. Since one does not know his time of death, this verse implies that one should always be in the state of submission.

Part 5: Referring to the aims of the hypocrites

جزء ٥: الإشارة إلى مقاصد المنافقين

مَعَاشِرَ النَّاسِ، آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أُنزِلَ مَعَهُ،

O people! Believe in Allah and His Messenger and the light that was sent down with him,¹

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهَ فَرَدَّهَا عَلَىٰ أُذْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ.

“before We alter faces then turn them on

¹ cf. Chapter 64, Verse 8, and Chapter 7, Verse 157 of the Holy Quran. The light mentioned in these verses has been interpreted as the 12 Imams (PBU). cf. *al-Kafi*, vol. 1, p. 194, Hadiths 1-4. The Prophet (PBUH&HF) also emphasizes this in the sermon shortly later.

their backs or curse them as We cursed
the Sabbath breakers.”¹

بِاللَّهِ مَا عَنِيَ بِهَذِهِ الْآيَةِ إِلَّا قَوْمًا مِنْ أَصْحَابِي أَعْرِفُهُمْ بِأَسْمَائِهِمْ
وَأَنْسَابِهِمْ، وَقَدْ أُمِرْتُ بِالصَّفْحِ عَنْهُمْ. ♦

[By Allah! No one is intended by this
(latter) verse except a certain group of
my companions whom I know by their
names and their lineage, yet, I have been
ordered to ignore them.]² ♦

¹ Chapter 4, Verse 47 of the Holy Quran.

² The Prophet (PBUH&HF) was not supposed to penalize people based on what he knew of their future actions. He only warned them, informed them of the consequences of such actions, and advised people against the wrongdoers, in general. After all, this world is the place of trial, in which everyone may choose between the path of Allah

مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللَّهِ عَزَّ وَجَلَّ فِي مَسْلُوكِي، ثُمَّ فِي عَلِيٍّ، ثُمَّ
 فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَبِكُلِّ
 حَقٍّ هُوَ لَنَا.

O people! The light (created) by Allah, the mighty and the majestic, has been placed in me, then in Ali, and then in his select descendants up to *al-Qa'im al-Mahdi*¹, who shall re-establish the right of Allah as well as all our rights,

and all other divergent paths, and thus prove what he deserves of reward and punishment in the Hereafter.

¹ *al-Qai'm* means one who shall stand (to establish the kingdom of Allah on earth). *al-Mahdi* means the rightly guided. These are the titles of the twelfth divinely appointed Imam, who is alive and waiting for the command of Allah.

لِأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُقْصِرِينَ وَالْمُعَانِدِينَ وَ
الْمُخَالِفِينَ وَالْمُخَانِنِينَ وَالْأَثِمِينَ وَالظَّالِمِينَ وَالْغَاصِبِينَ مِنْ جَمِيعِ
الْعَالَمِينَ.

because Allah, the mighty and the majestic, has made us (His) exhaustive argument against the neglectful, the stubborn, the dissenters, the treacherous, the sinful, the unjust, and the usurpers from all worlds.

مَعَاشِرَ النَّاسِ، أَنْذِرْكُمْ أَنِّي رَسُولُ اللَّهِ، قَدْ خَلَتْ مِنْ قَبْلِي
الرُّسُلُ،

O people! I warn you that I am the Messenger of Allah. There have been messengers before me who came and passed away.

أَفَإِنْ مِتُّ أَوْ قُتِلْتُ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ؟

Then, should I die or be killed, will you turn back on your heels?

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا، وَسَيَجْزِي اللَّهُ

الشَّاكِرِينَ [الصَّابِرِينَ].¹

And whoever turns back on his heels shall not harm Allah in the least, and Allah shall soon reward the grateful [who observe patience.]¹

أَلَا وَإِنَّ عَلِيًّا هُوَ الْمُوصَفُ بِالصَّبْرِ وَالشُّكْرِ، ثُمَّ مِنْ بَعْدِ وُلْدِي
مِنْ صُلْبِهِ.

Behold! Ali is surely the one described with patience and gratitude, so are after

¹ cf. Chapter 3, Verse 144 of the Holy Quran.

him my offspring from his loins.

مَعَاشِرَ النَّاسِ، لَا تَتَمَنَّوْا عَلَى اللَّهِ إِسْلَامَكُمْ فَيَسْحَطَ عَلَيْكُمْ
فَيُصِيبَكُمْ بِعَذَابٍ مِنْ عِنْدِ اللَّهِ إِنَّهُ لَبَالِرٌ صَادٍ.

O people! Do not think that you are doing a favor to Allah by accepting Islam lest His wrath should descend upon you, and lest He should afflict you with His punishment; surely He is ever-watching.¹

مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ مِنْ بَعْدِي أئِمَّةٌ يُدْعُونَ إِلَى النَّارِ،
وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ.

O people! There shall soon be leaders after me who shall invite (people) to the Fire, and on the Day of Judgement they

¹ cf. Chapter 89, Verse 14 of the Holy Quran.

shall not be helped.¹

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ وَأَنَا بَرِيئَانِ مِنْهُمْ.

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

مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَأَنْصَارُهُمْ وَأَتْبَاعُهُمْ وَأَشْيَاعُهُمْ فِي الدَّرَكِ
الْأَسْفَلِ مِنَ النَّارِ وَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ.

O people! They, their supporters, their followers, and their adherents shall be in the lowest depths of the Fire; and evil, indeed, is the abode of the arrogant.²

أَلَا إِنَّهُمْ أَصْحَابُ الصَّحِيفَةِ، فَلْيَنْظُرْ أَحَدُكُمْ فِي صَحِيفَتِهِ.

Know that these are, indeed, the People

¹ cf. Chapter 28, Verse 41 of the Holy Quran.

² cf. verses 4:145 and 39:72 of the Holy Quran.

of the Sheet;¹ so, let each one of you look into his own sheet (of deeds)!”

(قَالَ فَذَهَبَ عَلَى النَّاسِ إِلا شَرِذِمَةً مِنْهُمْ أَمْرُ الصَّحِيفَةِ).

(Imam Muhammad al-Baqir (PBUH), here states that except for a small band (who themselves were the People of the Sheet) most people did not comprehend the issue of sheet).

¹ By “the sheet”, the Prophet was referring to “the first cursed covenant sheet” that five leading men amongst the hypocrites secretly wrote and signed beside the *Ka’ba* during the Prophet’s farewell pilgrimage. They took an oath among themselves that they must never let the family of the Prophet (PBUH&HF) come into power after his departure. cf. *Kitab Sulaim Ibn Qais al-Hilali*, pp. 597, 650, and 820.

مَعَاشِرِ النَّاسِ، إِنِّي أَدْعُهَا إِمَامَةً وَوِرَاثَةً فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ.

O people! I leave the authority after me as *Imamate* (leadership) inherited in my offspring until the Day of Judgement.

وَقَدْ بَلَّغْتُ مَا أُمِرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَغَائِبٍ، وَعَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ، وَوَلَدًا أَوْ لَمْ يُولَدْ.

Certainly, I just conveyed what I have been ordered to convey as an argument against everyone, be him present or absent, a direct witness or not, and already born or not yet born.

فَلْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ وَالْوَالِدُ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَةِ.

Hence, everyone who is present should convey (this sermon) to those who are absent, every parent should convey it to his/her children, (and they should

continue to do so) until the Day of Judgement.

وَسَيَجْعَلُونَهَا مَلِكًا وَاغْتَصَابًا. أَلَا لَعْنُ اللَّهِ الْغَاصِبِينَ وَ
الْمُغْتَصِبِينَ.

But, (I have been informed that) some people shall replace this (divinely-assigned leadership) with kingdom through usurpation. May Allah curse the usurpers and dispossessors,

وَعِنْدَهَا سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ.

And then, “We will soon settle your affairs, O the two weights.”¹

¹ Chapter 55, Verse 31 of the Holy Quran. According to the traditions, the “two weights” in this verse refers to the Quran and *Ahl al-Bait* (PBU). ←

وَيُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ.

And (also), “on you O the two (greatest enemies) shall be launched a flame of fire and a (flash of) molten brass, thus you shall never prevail.”¹

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّوَجَلَّ لَمْ يَكُنْ لِيَذْرَكُمْ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ،

O people! Without doubt, Allah, the mighty and the majestic, does not leave you in the state you are now,

حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ، وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ.
until He separates the evil from the good

cf., *al-Tafsir*, Ali Ibn Ibrahim al-Qummi, vol. 2, p. 345, *Ta'wil al-Ayat al-Dhahira*, p. 616.

¹ Chapter 55, Verse 35 of the Holy Quran.

ones. Nor does He make you acquainted with (the knowledge of) the unseen.¹

مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرْيَةٍ إِلَّا وَاللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا.

O people! There shall be no (wrongful) community but that Allah shall perish it due to the rejection (of truth) by its people.

وَكَذَلِكَ يُهْلِكُ الْقُرَىٰ وَهِيَ ظَالِمَةٌ كَمَا ذَكَرَ اللَّهُ تَعَالَىٰ.

Such is what Allah, the exalted, mentioned (in His book) as to how He destroys the wrongful societies.²

¹ cf. Chapter 3, Verse 179 of the Holy Quran.

² cf. Verses 11:102, 18:59, 22:45, 22:48, and 28:59 of the Holy Quran.

وَهَذَا إِمَامُكُمْ وَوَلِيُّكُمْ وَهُوَ مَوَاعِيدُ اللَّهِ وَاللَّهُ يَصْدُقُ وَعْدُهُ

This is your leader and your guardian,
and these are Allah's promises. Verily,
Allah fulfills His promise.

مَعَاشِرَ النَّاسِ، قَدْ ضَلَّ قَبْلَكُمْ أَكْثَرُ الْأَوَّلِينَ، وَاللَّهُ لَقَدْ
أَهْلَكَ الْأَوَّلِينَ وَهُوَ مَهْلِكُ الْآخِرِينَ.

O people! Most of the early generations
before you have strayed, and surely,
Allah destroyed them. He shall be the
One who destroys the later generations
too.

قَالَ اللَّهُ تَعَالَى: أَلَمْ نُهْلِكِ الْأَوَّلِينَ؟ ثُمَّ نُسَبِعُهُمُ الْآخِرِينَ. كَذَلِكَ
نَفْعَلُ بِالْجُرْمِينَ. وَيَلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ.

Allah, the exalted, states: "Did We not
destroy the former generations? So shall
We follow the same for later

(generations). Such is how We treat the guilty. Woe on that Day to the rejecters (of truth)!"¹

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ قَدْ أَمَرَنِي وَنَهَانِي، وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ
بِأَمْرِهِ، فَعِلْمُ الْأَمْرِ وَالنَّهْيِ لَدَيْهِ.

O people! Allah gave me the commandments and the prohibitions, and I gave them to Ali by the order of Allah. Hence, the knowledge of all commandments and prohibitions are with him.

¹ Chapter 77, Verses 16-19 of the Holy Quran.

فَاسْمَعُوا لِأَمْرِهِ تَسْلَمُوا، وَأَطِيعُوا تَهْتَدُوا، وَأَنْتَهُوا نَهْيِهِ تَرْشُدُوا،
وَصِرُوا إِلَىٰ مُرَادِهِ، وَلَا تَتَفَرَّقْ بِكُمْ السُّبُلُ عَنْ سَبِيلِهِ.

Thus, listen to his orders so that you remain safe, obey him so that you are guided, and leave what he prohibits so that you become mature. Conform to what he wants, and do not let different paths separate you from his path.¹

¹ cf., Chapter 6, Verse 153 of the Quran.

Part 6: Adherents of Ahl al-Bait (PBUT)
and their enemies

جزء ٦ : أولياء أهل البيت (ع) و أعدائهم

مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمِ الَّذِي أَمَرَكُمْ بِاتِّبَاعِهِ.

O people! I am the Straight Path of Allah
whom He commanded you to follow,¹

ثُمَّ عَلِيٌّ مِنْ بَعْدِي، ثُمَّ وُلْدِي مِنْ صُلْبِهِ أَيْمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ.

and such after me also is Ali, and then my
offspring from his loins, the Imams who
guide with truth and turn (people) to it.”²

¹ cf. Chapter 6, Verse 153 of the Holy Quran.

² cf. Chapter 7, Verse 181 of the Holy Quran.

ثُمَّ قَرَأَ ص: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَى آخِرِهَا وَقَالَ:

Then, the Prophet (PBUH&HF) recited the entire Quranic chapter of the opening (*al-Fatiha*) and said:

فِي نَزَلَتْ وَفِيهِمْ نَزَلْتُ، وَهُمْ عَمَّتْ وَإِيَّاهُمْ خَصَّتْ.

“This (chapter) was revealed in my honor and in theirs (i.e., the Imams’) generally and specifically.

أُولَئِكَ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

They are the authorized friends of Allah, for whom there shall be no fear, nor shall they grieve.¹

¹ cf. Chapter 10, Verse 62 of the Holy Quran.

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

Behold! Truly, it is the party of Allah that shall prevail.¹

أَلَا إِنَّ أَعْدَاءَهُمْ هُمُ أَهْلُ الشَّقَاقِ الْعَادُونَ وَإِخْوَانُ الشَّيَاطِينِ
الَّذِينَ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا.

Lo! It is their enemies who are the dissenters, the transgressors, and the brethren of Satans, who inspire one another with embellished vain discourses by way of deception.²

أَلَا إِنَّ أَوْلِيَاءَهُمْ هُمُ الْمُؤْمِنُونَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ عَزَّوَجَلَّ:

Lo! It is their close adherents who are the true believers, whom Allah, the mighty

¹ cf. Chapter 5, Verse 56 of the Holy Quran.

² cf. Chapter 6, Verse 112 of the Holy Quran.

and the majestic, mentions in His Book
saying:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ إِلَى آخِرِ الْآيَةِ.

“You will not find any group of people who (truly) believe in Allah and in the Last Day, yet they love those who opposed Allah and His messenger, even though they were their own fathers, sons, brothers, or kinsfolk; Those (who meet this criterion) are the ones in whose hearts He has written faith ...”¹

¹ Chapter 58, Verse 22 of the Holy Quran.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ:

Lo! Their close adherents are those whom Allah, the mighty and the majestic, describes as the following:

الَّذِينَ آمَنُوا وَلَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ.

“Those who believe and do not cover their faith with injustice¹, are the ones for whom is the security (from Hellfire), and they are the rightly guided.”²

¹ According to the traditions, injustice in faith, in its worst form, is the recognition of the leadership of the enemies of *Ahl al-Bait* (PBU). Committing other sins in general is the lesser degree of this form of injustice. cf. *al-Kafi*, vol. 1, p. 413, Hadith 3; *al-Tafsir*, al-Ayyashi, vol. 1, p. 366, Hadith 49; *Bihar al-Anwar*, vol. 28, p. 16.

² Chapter 6, Verse 82 of the Holy Quran.

﴿أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ آمَنُوا وَلَمْ يَرْتَابُوا﴾¹

[Indeed, their close adherents are those who believed and then have not entertained doubt (in their faith).]¹

﴿أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ آمِنِينَ، وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالسَّلَامِ أَنْ طَبَّتُمْ فَأَدْخُلُوهَا خَالِدِينَ﴾

Lo! Their close adherents shall enter Paradise in peace and security, and the angels shall receive them with greetings saying, “Well have you done! Hence, enter into it to dwell therein forever!”²

﴿أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ يَدْخُلُونَ الْجَنَّةَ﴾

¹ cf. Chapter 49, Verse 15 of the Holy Quran.

² cf. Chapter 39, Verse 73 of the Holy Quran.

(يُرْزَقُونَ فِيهَا) بِغَيْرِ حِسَابٍ.

Indeed, their close adherents are those about whom Allah, the mighty and the majestic, said, they shall enter Paradise (where they shall receive sustenance) without having to account for anything.¹

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَضِلُّونَ سَعِيرًا.

Lo! Their enemies are ones who shall arrive at Hell.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِحَبَّتِمْ شَهيقًا وَهِيَ تَفُورُ وَهِيَ
زَفِيرٌ.

Indeed, their enemies are the ones who shall hear the (terrible) drawing in of its

¹ cf. Chapter 40, Verse 40 of the Holy Quran.

breath as it blazes forth, and therein shall be the heaving of sighs and sobs.¹

أَلَا إِنَّ أَعْدَائَهُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ: كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا.

Behold! Their enemies are those about whom Allah states: “Whenever a nation enters it, it shall curse its peer.”²

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ:

Lo! Their enemies are those whom Allah, the mighty and the majestic, describes as:

كُلَّمَا أُقِي فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ؟

“Every time a group is cast therein, its keepers shall ask them, ‘Did no warner

¹ cf. Chapter 67, Verse 7 and Chapter 11, Verse 106 of the Holy Quran.

² Chapter 7, Verse 38 of the Holy Quran.

come to you?’

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ، فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ، إِنْ
أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ.

They shall say, ‘Yes indeed. A warner came to us, but we rejected (him) and said, Allah has not revealed anything;¹ you are but in a great error.’

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ.

They shall also say, ‘Had we listened or

¹ This verse refers to the fact that rejecting the guardianship of Imam Ali is equivalent to denying all of what has been revealed to the Prophet (PBUH&HF), as confirmed earlier in the sermon. In other words, saying, “Allah has not appointed Ali as the guardian and Imam” is equivalent to saying, “Allah has not revealed anything.”

used our wisdom, we would not have been among the inmates of the blazing fire.’

فَاعْتَرَفُوا بِذُنُوبِهِمْ، فَسُحْقًا لِأَصْحَابِ السَّعِيرِ.

They shall then confess their sins; but far from mercy shall be the inmates of the burning fire.”¹

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ.

In contrast, their close adherents are, indeed, ones who fear their Lord in secret; for them is forgiveness and a great reward.²

مَعَاشِرَ النَّاسِ، شَتَّىٰ مَابَيْنَ السَّعِيرِ وَالْأَجْرِ الْكَبِيرِ.

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

¹ Chapter 67, Verses 8-11 of the Holy Quran.

² cf. Chapter 67, Verse 12 of the Holy Quran.

reward!

فَعَدُوْنَا مَنْ ذَمَّهُ اللهُ وَلَعَنَهُ، وَوَلِيْنَا مَنْ مَدَحَهُ اللهُ وَأَحَبَّهُ.

O people! Our enemy is whom Allah censures and curses, whereas our adherent friend is the one whom Allah praises and loves.

مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي مُنذِرٌ وَعَلِيٌّ هَادٍ.

O people! Behold! I am a warner and Ali is a guide.¹

مَعَاشِرَ النَّاسِ، إِنِّي نَبِيٌّ وَعَلِيٌّ وَصِيٌّ.

O people! I am a prophet and Ali is the executor of my (will).

¹ cf. Chapter 13, Verse 7 of the Holy Quran.

Part 7: Mentioning Imam al-Mahdi (PBUH)

جزء ٧: ذكر الإمام المهدي (ع)

أَلَا إِنَّ خَاتَمَ الْأُمَّةِ مِنَّا الْقَائِمُ الْمُهْدِيُّ.

Know that the seal of the leaders from among us shall be the Qa'im, the Mahdi.

أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ.

He shall, most certainly, prevail over (all) religious (methods of life).

أَلَا إِنَّهُ الْمُنتَقِمُ مِنَ الظَّالِمِينَ.

He shall definitely be the avenger against the oppressors.

أَلَا إِنَّهُ فَاتِحُ الحُصُونِ وَهَادِمُهَا.

He shall surely be the conqueror of the strongholds and their demolisher.

أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشُّرْكِ.

He shall be, indeed, the destroyer of every polytheistic group.

أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ نَارٍ لِأَوْلِيَاءِ اللَّهِ عَزَّ وَجَلَّ.

He shall be the attainer of vengeance for the blood of all representatives of Allah, the mighty and the majestic.

أَلَا إِنَّهُ النَّاصِرُ لِدِينِ اللَّهِ.

He shall be the supporter of the religion of Allah.

أَلَا إِنَّهُ الْعُرَافُ مِنْ بَحْرِ عَمِيقٍ.

He shall bring out (people's share) from (his) deep ocean (of knowledge and divine resources).

أَلَا إِنَّهُ يَسْمُ كُلَّ ذِي فَضْلٍ بِفَضْلِهِ، وَكُلَّ ذِي جَهْلٍ بِجَهْلِهِ.

He shall mark each man of distinction by his distinction and every man of ignorance by his ignorance.

أَلَا إِنَّهُ خَيْرَةُ اللَّهِ وَاللَّهُ مُخْتَارُهُ.

Behold! He is the elite of Allah, and Allah is his chooser.

أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ، وَالْمُحِيطُ بِكُلِّ فَهْمٍ. [

He shall be the heir of every knowledge, and the one who shall encompass [every perception].

أَلَا إِنَّهُ الْخَبِيرُ عَنِ رَبِّهِ عَزَّ وَجَلَّ، وَالنَّبِيُّ بِأَمْرِ إِيْمَانِهِ.

He shall advise and inform on behalf of his Lord, the mighty and the majestic, and shall remind about the matters pertaining to His faith.

أَلَا إِنَّهُ الرَّشِيدُ السَّيِّدُ، أَلَا إِنَّهُ الْمَفُوضُ إِلَيْهِ.

He shall be the right-minded and unerring,
to whom authority shall be vested.

أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ،

Behold! All former (prophets) have given
the glad tidings of him.

أَلَا إِنَّهُ الْبَاقِي حُجَّةٌ وَلَا حُجَّةَ بَعْدَهُ،

Know that he shall be the remaining
proof (of Allah), after whom there shall
be no (new) proof.¹

¹ This phrase implies that there will be no Imam after the twelfth Imam (PBUH). On the other hand, in the well-established belief of *al-Raj'a*, it is confirmed beyond doubt that the 11 martyred Imams (PBUT) will return after the rule of Imam al-Mahdi (PBUH). However, considering the fact that

وَلَا حَقَّ إِلَّا مَعَهُ، وَلَا نُورَ إِلَّا عِنْدَهُ.

There shall be no truth except with him,
nor shall there be any light (of guidance)
except at his disposal.

أَلَا إِنَّهُ لَا غَالِبَ لَهُ، وَلَا مَنْصُورَ عَلَيْهِ.

None, indeed, shall overcome him, and
none shall be supported against him.

أَلَا وَإِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ، وَحَكَمُهُ فِي خَلْقِهِ، وَأَمِينُهُ فِي
سِرِّهِ وَعَلَانِيَتِهِ.

He shall be the authorized representative
of Allah on His earth, His judge over His
creation, and His trustee in His secrets
and in what He made evident.

they are not new Imams or proofs, but the
previous proofs who will return after Imam al-
Mahdi (PBUH), resolves this apparent conflict.

Part 8: Exhorting people to give their pledge

جزء ٨: الحثّ على الناس لأمر البيعة

مَعَاشِرَ النَّاسِ، قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ، وَهَذَا عَلِيٌّ يَفْهَمُكُمْ
بَعْدِي.

O people! I have, indeed, explained for you and made you comprehend (Allah's commandments), and it is this Ali that shall make you comprehend (every issue) after me.

أَلَا وَإِنِّي عِنْدَ انْقِضَاءِ خُطْبَتِي أَدْعُوكُمْ إِلَى مُصَافَقَتِي عَلَى بَيْعَتِهِ
وَالإِقْرَارِ بِهِ، ثُمَّ مُصَافَقَتِهِ بَعْدِي.

Notice that at the end of my sermon, I shall call upon you to shake hands with me as the oath of allegiance to him and the recognition of his authority, and to

shake hands with him afterwards.

أَلَا وَإِنِّي قَدْ بَايَعْتُ اللَّهَ، وَعَلِيٌّ قَدْ بَايَعَنِي،

I have, indeed, sworn allegiance to Allah,
and Ali has sworn allegiance to me,

وَأَنَا آخِذُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ وَجَلَّ:

and, on behalf of Allah, the mighty and
the majestic, I require you to swear the
oath of allegiance to him, (for Allah says):

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ،

“Verily those who pledge allegiance to you,
they indeed pledge allegiance to Allah; the
hand of Allah¹ is over their hands.

1 “The hand of Allah” refers to Prophet (PBUH&HF) and
Imam Ali (PBUH). Those who shook hands with the



Prophet (PBUH&HF) and Imam Ali (PBUH), it was as if they shook hands with Allah. The hand of Allah refers to the created power and mercy. Allah shows His power through them. Likewise, Allah willed that His mercy should reach His creation only through them. It is narrated that Imam Ali (PBUH) stated: "Any verse in the Book of Allah in which one of the words 'eye', 'face', 'hand', or 'side' is mentioned (for Allah), it refers to the *Wali* (the divinely appointed authority)." (*Bihar al-Anwar*, vol. 25, p. 173). The proof (*al-Hujja*) of Allah is His "hand" of mercy over His creation, His "eyes" as witness over His creations, and His "face" as the means of recognition, identification, remembrance, and turning to Allah. Allah is far removed from having organs, as He is the creator of the face, eye, and hand. Whatever is other than Allah falls into the category of His creation and Allah does not need any of His creation. He is Almighty, Ever Hearing and Seeing without means. Yet, He has created means for His servants, only through whom one can seek nearness of Allah. For the description of "side", see an earlier footnote.

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ،

Thus, anyone who violates his oath has indeed violated his (own) soul,

وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

and anyone who fulfills the covenant he has made with Allah, He shall soon grant him a great reward.”¹

¹ Chapter 48, Verse 10 of the Holy Quran.

Part 9: Finality of the religious laws and the role of the Imams

جزء ٩ : خاتمة الأحكام الدينيّة و دور الأنبياء فيها

مَعَاشِرَ النَّاسِ، إِنَّ الْحَجَّ وَالْعُمْرَةَ وَالصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ،

O people! The greater and the lesser pilgrimages, and (the mounts of) *al-Safaa* and *al-Marwa* are among the emblems of Allah;

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا.

Thus, whoever goes to visit the House in the season or at other times, he is not wrong if he repeatedly walks between the two (mounts of *al-Safa* and *al-*

Marwa).¹

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ فَمَا وَرَدَهُ أَهْلُ بَيْتِ إِلَّا اسْتَعْنَوْا] وَ
أُبْشِرُوا]، وَلَا تَحْلَفُوا عَنْهُ إِلَّا اقْتَرَوْا.

O people! Do make pilgrimage to the House, for no members of a family went there except that they became free of need [and received glad tidings!]♦ None failed to go there except that they were impoverished.

مَعَاشِرَ النَّاسِ، مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ
ذَنْبِهِ إِلَى وَقْتِهِ ذَلِكَ، فَإِذَا انْقَضَتْ حَجَّتُهُ اسْتُونَفَ عَلَيْهِ عَمَلُهُ.

O people! No believer stands at the standing place (of the *Arafat* desert)

¹ cf. Chapter 2, Verse 158 of the Holy Quran.

except that Allah forgives all his past sins until then. Thus, once his pilgrimage is over, (recording) his actions is resumed.

مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَانُونَ وَنَفَقَاتُهُمْ مُخْلَفَةٌ،

O people! The pilgrims shall be assisted, and their expenses shall be reimbursed,

وَاللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

and Allah shall not waste the reward of those who do well.¹

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ بِكَمَالِ الدِّينِ وَالتَّقْوَى،

O people! Perform pilgrimage to the House having perfected faith (with *Walaya* of Ali) and deep understanding

¹ cf. Chapter 11, Verse 115 of the Holy Quran.

(of religion),

وَلَا تَنْصُرُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ وَإِقْلَاعٍ.

and do not leave the sacred visiting places except after repenting and desisting (from all sins).

مَعَاشِرَ النَّاسِ، أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ كَمَا أَمَرَ اللَّهُ عَزَّ وَ

جَلَّ،

O people! Establish the prayers and pay the charity as Allah, the mighty and the majestic, commanded you.

فَإِنْ طَالَ عَلَيْكُمْ الْأَمَدُ فَقَصِّرْتُمْ أَوْ نَسِيتُمْ فَعَلِيٌّ وَلِيُّكُمْ وَ

مُبَيِّنٌ لَكُمْ،

But, if time lapses and you fall short or forget, then Ali shall direct you and shall explain for you.

الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَجَلَّ لَكُمْ بَعْدِي [أَمِينَ خَلْقِهِ. إِنَّهُ مِنِّي وَ
أَنَا مِنْهُ،] ♦

He is the one whom Allah, the mighty and the majestic, appointed for you after me [as the trustee of His creation. He is from me and I am from him.] ♦

هُوَ وَمَنْ تَخَلَّفَ مِنْ ذُرِّيَّتِي يُخْبِرُونَكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَيُبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ.

He and those who will succeed him from my progeny shall inform you of anything you ask about, and shall clarify what you do not know.

أَلَا إِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرُ مِنْ أَنْ أُحْصِيَهُمَا وَأَعْرِفَهُمَا فَأَمْرٌ
بِالْحَلَالِ وَأَنْهَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ،

Certainly, the lawful and unlawful things

are more than that I could enumerate, specify their limits, and urge to or advise against them each in this place.

فَأَمَرْتُ أَنْ آخُذَ الْبَيْعَةَ مِنْكُمْ وَالصَّفْقَةَ لَكُمْ بِقَبُولِ مَا جِئْتُ بِهِ عَنِ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَوْصِيَاءِ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي وَمِنْهُ،

Therefore, I was commanded to take an oath of allegiance and a covenant from you in accepting what I brought you from Allah, the mighty and the majestic, regarding Ali, the Commander of the Believers, and the executors (of my affairs) after him who are from me and from him,

مَعَاشِرِ النَّاسِ، وَكُلُّ حَلَالٍ دَلَلْتُكُمْ عَلَيْهِ وَكُلُّ حَرَامٍ نَهَيْتُكُمْ

عَنْهُ.

O people! (By this appointment) I have directed you to every lawful deed and prohibited you from every unlawful deed.

فَإِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَلَمْ أُبَدِّلْ.

And I shall never take (my word) back, nor shall I replace it.

أَلَا فَادْكُرُوا ذَلِكَ وَاحْفَظُوهُ وَتَوَاصَوْا بِهِ وَلَا تَبَدَّلُوهُ وَلَا تَغَيِّرُوهُ.

Hence, remember and safeguard it, advise each other to it, and never substitute nor alter it.

أَلَا وَإِنِّي أُجَدِّدُ الْقَوْلَ: أَلَا فَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأْمُرُوا
بِالمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ.

I repeat the saying: Establish the prayers,

pay the charity, enjoin the good deeds,
and forbid the evil deeds.

أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ أَنْ تَتَّبِعُوا إِلَى قَوْلِي وَتُبَلِّغُوهُ مَنْ
لَمْ يَحْضُرْ وَتَأْمُرُوهُ بِقَبُولِهِ وَتَنْهَوُهُ عَنِ مُخَالَفَتِهِ، فَإِنَّهُ أَمْرٌ مِنَ اللَّهِ عَزَّ
وَجَلَّ وَمِنِّي.

Behold! The greatest case of enjoining
righteous deeds is comprehending my
saying, conveying it to whoever is not
present, urging him to accept it, and
advising him against violating it, for it is
an order from Allah, the mighty and the
majestic, and from me.

وَلَا أَمْرٌ بِمَعْرُوفٍ وَلَا نَهْيٌ عَنِ مُنْكَرٍ إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

There is no (value or effect for) enjoining
(other) recognized deeds and forbidding
the detested deeds except with (the

recognition of) an infallible leader¹.

1 The term “infallible leaders” refers to the divinely appointed leaders whom Allah protected from sins. This term, however, should not imply that they are unable to commit a sin; rather it means they voluntarily seek Allah’s protection, and consequently Allah provides them with His shield and protection which strictly hold them back from sin. According to the Holy Quran and the traditions, whoever truly seeks Allah’s protection, Allah shall protect him. For instance, Allah, the mighty and the majestic, states: “And whoever seeks protection (يَتَّقِ) from Allah, he will be, indeed, guided to a straight way.” (3:101) He also states: “As for those who believe in Allah and seek protection (اِعْتَصَمُوا) from Him, He shall soon enter them to mercy and grace from Himself, and shall guide them to him (who is) a straight way.” (4:175) Also, “Surely the watchful are in a secure position.” (44:51) Moreover, “And whoever is careful of (his duty to) Allah, He will make for him an outlet, and will give him from whence he thinks not. And whoever trusts in Allah, He is

←

مَعَاشِرَ النَّاسِ، الْقُرْآنُ يُعَرِّفُكُمْ أَنَّ الْأَئِمَّةَ مِنْ بَعْدِ وُلْدِي، وَ
عَرَّفْتُكُمْ أَنَّهُمْ مِنِّي وَمِنْهُ،

O people! The Quran informs you that the Imams after him (i.e., Ali) are his descendants, and I have already informed you that they are of me and of him,

حَيْثُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ: وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ،
for Allah, the mighty and the majestic, says in His Book, “And He made that a Word enduring in his posterity,”¹

sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.” (65:2-3)

¹ Chapter 43, Verse 28 of the Holy Quran. The “Word” in this verse has been interpreted as

وَقُلْتُ لَنْ تَضِلُّوا مَا إِن تَمَسَّكُمْ بِهِمَا.

and I said: “You will never go astray so long as you adhere to both (the Quran and my family).”

مَعَاشِرَ النَّاسِ، التَّقْوَى التَّقْوَى، وَاحْذَرُوا السَّاعَةَ كَمَا قَالَ اللَّهُ عَزَّ
وَجَلَّ:

O people! (Observe) piety! (Observe) piety! And be wary of the Hour¹ as Allah,

leader (*Imam*) as well as leadership (*Imamate*). cf. *Kamal al-Din*, p. 323, Hadith 8, p. 358, Hadith 57; *al-Tafsir*, Ali Ibn Ibrahim al-Qummi, vol. 1, p. 313; vol. 2, p. 274. See the Hadith that is quoted later in the footnotes concerning this verse.

¹ The apparent meaning of the word “hour” mentioned in the Quran is the “hour of resurrection” where as its hidden meaning is “the hour of rising of Imam al-Mahdi (PBUH)” as interpreted by the Imams (PBUT). cf. *Bihar al-Anwar*,



the mighty and the majestic, says,

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ.

“Surely the convulsion of the Hour shall be a tremendous thing.”¹

اذْكُرُوا الْمَمَاتَ [وَالْمَعَادَ] ♦ وَالْحِسَابَ وَالْمَوَازِينَ وَالْمُحَاسَبَةَ بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ وَالْثَّوَابَ وَالْعِقَابَ.

Remember death, [resurrection,] ♦ reckoning, the scales (of justice)², and the call to account within the hands³ of the Lord of the worlds, and the reward and

vol. 51, p. 49, Hadith 14 (on the commentary of Verse 54:1), and p. 63, Hadith 64 (on Verse 19:75).

¹ Chapter 22, Verse 1 of the Holy Quran.

² cf. Chapter 21, Verse 47 of the Holy Quran.

³ See the previous explanation of the “hand of Allah” in the footnotes.

punishment.

فَمَنْ جَاءَ بِالْحَسَنَةِ أَثِيبَ عَلَيْهَا،

Thus, whoever comes (to the Day of Judgement) with a righteous deed, shall be rewarded for it,

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَيْسَ لَهُ فِي الْجَنَّةِ نَصِيبٌ.

and whoever comes with an (unforgiven) sin, shall not have any share in the gardens.¹

¹ cf. Chapter 27, Verses 89-90 of the Holy Quran.

Part 10: Pronouncing the covenant and
taking the oath of allegiance
جزء ١٠: بيان العهد و أخذ البيعة

مَعَاشِرَ النَّاسِ، إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفِّ وَاحِدٍ
فِي وَقْتٍ وَاحِدٍ،

O people! There are too many of you to
shake my hand at the same time,

وَقَدْ أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ آخُذَ مِنْ أَسْتَيْكُمْ الْإِقْرَارِ بِمَا
عَقَّدْتُ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، وَلَمَنْ جَاءَ بَعْدَهُ مِنَ الْأُمَّةِ مِنِّي وَ
مِنْهُ، عَلَى مَا أَعْلَمْتُكُمْ أَنْ ذُرِّيَّتِي مِنْ صُلْبِهِ.

and Allah, the mighty and the majestic,
commanded me to take verbal
recognition from you regarding what I
finalized (on behalf of Allah) about Ali,
the Commander of the Believers, and

about the Imams from me and him who shall succeed him, based on what I informed you that my offspring are from his loins.

فَقُولُوا بِأَجْمَعِكُمْ:

Therefore, pronounce this in one voice:

إِنَّا سَامِعُونَ مُطِيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَرَبِّكَ
فِي أَمْرِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَأَمْرٍ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الْأَيْمَةِ.

“We heard, obeyed, are satisfied, and are submitted to what you have conveyed to us from our Lord and your Lord with regard to the authority of Ali, the Commander of the Believers, and the authority of the Imams from his loins.

نُبَايِعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَالسِّنِّتِنَا وَأَيْدِينَا،

We pledge allegiance to you in this

regard with our hearts, our souls, our
tongues, and our hands.

عَلَىٰ ذَٰلِكَ نَحْيَا وَنَمُوتُ وَنُبْعَثُ،

According to this, shall we live, shall we
die, and shall we be resurrected.

وَلَا نُغَيِّرُ وَلَا نُبَدِّلُ وَلَا نَشْكُ [وَلَا نُنْحَدُّ] ♦ وَلَا نَرْتَابُ وَلَا نَرْجِعُ
عَنِ الْعَهْدِ وَلَا نَنْقُضُ الْمِيثَاقَ.

We shall not alter, nor shall we
substitute, nor shall we entertain doubt,
[nor shall we deny,] ♦ nor shall we
distrust, nor shall we withdraw from the
covenant, nor shall we breach the pact.

وَعَظَّمْنَا بِوَعْظِ اللَّهِ فِي عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَّةِ الَّذِينَ ذَكَرْتَ
مِنْ ذُرِّيَّتِكَ مِنْ وُلْدِهِ بَعْدَهُ، الْحُسَيْنِ وَالْحُسَيْنِ وَمَنْ نَصَبَهُ اللَّهُ
بَعْدَهُمَا.

[(O Messenger!) You advised us on behalf of Allah regarding Ali, the Commander of the Believers, and the Imams after him that you mentioned to be of your offspring from his descendants (who are): al-Hasan, al-Husain, and whomever Allah shall appoint after them.

فَالْعَهْدُ وَالْمِيثَاقُ لَهُمْ مَا خُوذُ مِنَّا، مِنْ قُلُوبِنَا وَأَنْفُسِنَا وَالسِّنْتِنَا
ضَمَائِرِنَا وَأَيْدِينَا.

The covenant and the pledge are taken from us, from our hearts, our souls, our tongues, our minds, and our hands.

مَنْ أَدْرَكَهَا يَدَيْنِ وَإِلَّا فَقَدْ أَقْرَبَهَا بِلسَانِهِ، وَلَا نَبْتَغِي بِذَلِكَ بَدَلًا وَ
لَا يَرَى اللَّهُ مِنْ أَنْفُسِنَا حَوْلًا] ♦.

Anyone (of us) who can reach him shall shake his hand, otherwise he shall affirm the covenant by his tongue. We shall not seek any substitute for it, nor shall Allah see in our souls any diversion from it.]♦¹

¹ We have mentioned the part within the brackets from *al-Yaqin* due to the greater fluency of its narration. The original text of this part according to the narration in *al-Ihtijaj* is as follows: “We obey Allah, and obey you and Ali, the Commander of the Believers, and his descendants, whom as you mentioned, are from your offspring from his loins after al-Hasan (PBUH) and al-Husain (PBUH).” — I have already informed you of the position of al-Hasan and al-Husain to me, and their status before Allah. Verily, they are the chiefs of the youth of Paradise. Indeed, they both are Imams after their father, Ali,



and I am their father prior to him— Thus say: “We obey Allah, and obey you, Ali, al-Hasan, al-Husain, and the Imams that you mentioned, based on the covenant and the pledge that are taken from us for the Commander of the Believers, from our hearts, our souls, our tongues, and through handshaking for him who can reach his hand to them both (the Prophet (PBUH&HF) and Imam Ali (PBUH)), or else through affirming by tongue. We shall not seek any substitute for it, nor shall we ever let our souls deviate from it.”

وَ نَطِيعُ اللَّهِ وَ نَطِيعُكَ وَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ وُلْدَ الْأَئِمَّةِ الَّذِينَ ذَكَرْتَهُمْ مِنْ ذُرِّيَّتِكَ مِنْ صُلْبِهِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ الَّذِينَ قَدْ عَرَفْتُمْ مَكَانَهُمَا مِنِّي وَ مَحَلَّهُمَا عِنْدِي وَ مَنْزِلَتَهُمَا مِنْ رَبِّي فَقَدْ آدَيْتُ ذَلِكَ إِلَيْكُمْ. فَإِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ إِنَّهُمَا الْإِمَامَانِ بَعْدَ أَبِيهِمَا عَلِيٍّ، وَ أَنَا أَبُوهُمَا قَبْلَهُ. فَقُولُوا أَطَعْنَا اللَّهَ بِذَلِكَ وَ إِيَّاكَ وَ عَلِيًّا وَ الْحَسْنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ الَّذِينَ ذَكَرْتِ، عَهْدًا وَ مِيثَاقًا مَا خُوذَ إِلَّا مِنْ أَمِيرِ الْمُؤْمِنِينَ مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ السِّنْدِنَا وَ مُصَافَقَةٍ أَيْدِينَا مِنْ أَدْرَكَهُمَا يَدٍ وَ أَقْرَبِهِمَا بِلِسَانِهِ لَا نَبْتَغِي بِذَلِكَ بَدَلًا وَ لَا نَرَى مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا

فَنَحْنُ نُؤَدِّي ذَٰلِكَ عَنكَ الدَّانِي وَالْقَاصِي مِن أَوْلَادِنَا وَأَهَالِينَا،

We shall convey the same on your behalf
to anyone, near or far, among our
offspring and our people,

وَنُشْهِدُ اللَّهَ بِذَٰلِكَ، وَكَفَى بِاللَّهِ شَهِيدًا،

We take Allah as witness to this, and
surely Allah suffices as witness.

وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ، وَكُلُّ مَنْ أَطَاعَ مِمَّنْ ظَهَرَ وَاسْتَتَرَ وَ
مَلَائِكَةُ اللَّهِ وَجُنُودُهُ وَعَبِيدُهُ، وَاللَّهُ أَكْبَرُ مِنْ كُلِّ شَهِيدٍ.

You are also witness over us; so are
anyone who obeyed, visible or covered,
Allah's Angels, His forces, and His
servants. And Allah is greater than every
witness."

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟ فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَخَافِيَةٍ كُلِّ

نَفْسٍ.

O people! What do you say? Verily,
Allah is well-aware of every voice and
the secrecy of every soul;

فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا.

“He who accepts guidance, it is to the
benefit of his own soul, and he who goes
astray, does so to his own loss.”¹

وَمَنْ بَايَعَ فَإِنَّمَا يَبِيعُ اللَّهُ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ.

Those who pledge fealty, they indeed
pledge fealty to Allah; the hand of Allah
is over their hands.²

¹ Chapter 39, Verse 41 of the Holy Quran.

² cf. Chapter 48, Verse 10 of the Holy Quran.

مَعَاشِرَ النَّاسِ، فَاتَّقُوا اللَّهَ وَبَايَعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ
عَلَيْهِ وَالحَسَنَ وَالحُسَيْنَ وَالأئِمَّةَ ع [مِنْهُمْ] ♦،

O people! Be mindful of Allah, give your oath of allegiance to Ali, the Commander of the Believers, may Allah's blessings be upon him, to al-Hasan and al-Husain, and to the Imams [from them] ♦،

كَلِمَةً طَيِّبَةً بَاقِيَةً،

a goodly Word, that is enduring.¹

¹ This phrase refers to the Verse 28, Chapter 43 of the Holy Quran, where Allah states, "(Allah) made it a Word, enduring in his posterity..." On the commentary of this verse, Imam al-Sadiq (PBUH) said, "This (word) means leadership (Imamate), which Allah has placed it in the offspring of al-Husain (PBUH) until the Day of Judgement." (*Kamal al-Din*, p. 358, Hadith 57; *Bihar al-Anwar*, vol. 24, p.

يُهْلِكُ اللَّهُ مَنْ غَدَرَ، وَيَرْحَمُ مَنْ وَفَى.

Allah shall cause whoever acts treacherously to perish and shall have mercy on whoever remains loyal.

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ،

“Thus, anyone who violates his oath has indeed violated his (own) soul,

وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

and anyone who fulfills the covenant he has made with Allah, He shall soon grant him a great reward.”¹

مَعَاشِرَ النَّاسِ، قُولُوا الَّذِي قُلْتُمْ لَكُمْ، وَسَلِّمُوا عَلَيَّ بِإِمْرَةٍ

177, Hadith 8).

¹ Chapter 48, Verse 10 of the Holy Quran.

المؤمنين.

O people! Say what I told you, and greet Ali with the title of “The Commander of the Believers.”

وَقُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ.

And also say: “We listened, and obeyed, Your forgiveness (do we seek), Our Lord, and towards Your (reward or punishment) is the eventual turn.”¹

¹ Chapter 2, Verse 285 of the Holy Quran. For the usage of term “*Masir*” for Paradise and Hell, refer to verses 25:15 and 14:30 of the Holy Quran, respectively.

وَقُولُوا: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا
اللَّهُ.

And say: "Praise be to Allah who has guided us to this. Never could we be guided had Allah not guided us."¹

مَعَاشِرَ النَّاسِ، إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَجَلَّ -
وَقَدْ أَنْزَلَهَا فِي الْقُرْآنِ - أَكْثَرُ مِنْ أَنْ أُحْصِيَهَا فِي مَقَامٍ وَاحِدٍ،
فَمَنْ أَنْبَأَكُمْ بِهَا وَعَرَّفَهَا فَصَدَّقُوهُ.

O people! Without doubt, the merits of Ali Ibn Abi Talib in the sight of Allah, the mighty and the majestic, which are indeed revealed in the Quran, are more numerous than I could recount in one

¹ Chapter 7, Verse 43 of the Holy Quran.

speech; thus, whenever someone relates them to you and acquaints (you) with them,¹ believe him.²

مَعَاشِرِ النَّاسِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَعَلِيًّا وَالْأَئِمَّةَ الَّذِينَ
ذَكَرْتَهُمْ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

¹ This phrase can be read in two ways with different meanings. The word وَعَرَفَهَا (with accent) means “and introduced them”, but وَعَرَفَهَا (without accent) means “while cognizant of them”.

² There are numerous traditions from different Imams (PBUH) to this effect: “Do not call us Lords (*Arbab*), but (other than this) tell anything you wish in our merits, because you will never reach the depth of the merits that Allah has bestowed upon us.” cf. *Bihar al-Anwar*, vol. 25, p. 270, Hadith 15; p. 273, Hadith 20; p. 279, Hadith 22; p. 283, Hadith 30; p. 289, Hadith 45; vol. 26, pp. 2-6, Hadith 1; vol. 47, p. 68, Hadith 15.

O people! Whoever obeys Allah, His Messenger, Ali, and the Imams that I mentioned, has indeed achieved a great prosperity.¹

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إِلَىٰ مُبَايَعَتِهِ وَمُؤَالَاتِهِ وَالتَّسْلِيمِ عَلَيْهِ
بِأَمْرِ الْمُؤْمِنِينَ أُولَئِكَ هُمُ الْفَائِزُونَ فِي جَنَّاتِ النَّعِيمِ

O people! The foremost from among you in paying homage to him, (truly) accepting his guardianship, and greeting him as “the Commander of the Believers” are the winners of the gardens of bliss.

مَعَاشِرَ النَّاسِ، قُولُوا مَا يَرْضَىٰ اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ،

O people! Say what makes Allah be pleased with you,

¹ cf. Chapter 33, Verse 71 of the Holy Quran.

فَإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَلَنْ يُضِرَّ اللَّهَ شَيْئًا.

and (know that) if you and all the people
on earth disbelieve, it shall not harm

Allah in the least.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ [بِمَا أَدَيْتُ وَأَمَرْتُ] ،

O Allah! Forgive the believers [through
what I have conveyed and commanded,]

وَأَغْضِبْ عَلَى [الْمُجَاهِدِينَ] الْكَافِرِينَ ،

and let Your Wrath descend upon those
[who deny] and disbelieve,

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

and praise belongs to Allah, the Lord of
the worlds.

Endnotes

The marks that appear in the text show the choice of phrases from the following books, which have minor differences in wording from the original text of *al-Ihtijaj*, narrated from Imam al-Baqir (PBUH). The marked phrases either do not appear in *al-Ihtijaj*, or have slightly different wordings:

- ♦ According to *al-Yaqin*, pp. 343-361, narrated from Imam al-Baqir (PBUH).
- According to *Rawdhat al-Wa'idhin*, part 1, pp. 89-99, narrated from Imam al-Baqir (PBUH).
- * According to *Iqbal al-A'mal*, p. 456, narrated from Hudhaifa Ibn Yamaan. Notice that in *al-Ihtijaj*, this part is divided into two sections, which are a few sentences away from each other. This part has also been narrated

separately through numerous authorities from many of the Imams (PBU^T). cf. *al-Kafi*, vol. 1, p. 295, Hadith 3 (narrated from Imam al-Sadiq (PBU^H)); *al-Tafsir*, al-Ayyashi, vol. 1, p. 332, Hadith 153 (narrated from Imam al-Baqir (PBU^H)); *Tafsir al-Imam al-Askari* (PBU^H), p.112, Hadith 58 (narrated from Imam al-Kadhim (PBU^H)); *Bihar al-Anwar*, vol. 37, pp. 118-222, Ahadith 7-90, from numerous authorities.

§ According to *Iqbal al-A'mal*, p. 454, narrated from Hudhaifa Ibn Yamaan. This part has also been narrated separately through numerous Shia and Sunni authorities. For the detailed Shia and Sunni references in this regard, see *Bihar al-Anwar*, vol. 23, Book of *Imama*, section 7, pp. 104-147.

□ According to *al-Tahsin*, p. 584, narrated from Zaid Ibn Arqam.