

WHOEVER TAMM HIS MASTER, THIS ALL IS HIS MASTER

GHADIR

THE SERMON
OF PROPHET
MUHAMMAD PBUH&HF
AT GHADIR KHUM

Introduction & Translation by: Vahid Majd

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE SERMON OF PROPHET MUHAMMAD AT GHADIR KHUM

1382



Introduction & Translation by:

Vahid Majd



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Muhammad, the Prophet, d. 632

[خطبه غدیریه، انگلیسی - عربی]

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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.*

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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 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:

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

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

“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 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

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.

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 وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَ تَرَكُوا هَذِهِ يَعْنِي الْوَلَايَةَ.

“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 went under the curse of Allah

¹ *al-Kafi*, vol. 2, p. 18, Hadith 3.

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

مَثَلُ الْمُؤْمِنِينَ فِي قَبُولِهِمْ وَكَلَاءِ أَمِيرِ الْمُؤْمِنِينَ فِي يَوْمِ غَدِيرِ خُمٍ كَمَثَلِ الْمَلَائِكَةِ فِي سُجُودِهِمْ لِآدَمَ، وَ مَثَلُ مَنْ أْبَى وَكَلَايَةَ 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 Believers on the day of Ghadir is that of the devil (*Iblis*).”²

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

وَلَا يَقْبَلُ دِينًا إِلَّا بِوَكَايَتِهِ مَنْ أَمَرَ بِوَكَايَتِهِ وَلَا يَنْتَظِمُ أَسْبَابُ طَاعَتِهِ إِلَّا بِالتَّمَسُّكِ بِعِصْمِهِ وَ عِصْمِ أَهْلِ وَكَايَتِهِ فَأَنْزَلَ اللَّهُ عَلَيَّ نَبِيَّهِ ص فِي يَوْمِ الدَّوْحِ مَا بَيَّنَّ بِهِ عَنْ إِرَادَاتِهِ فِي خُلُصَاتِهِ وَ ذَوِي اجْتِبَائِهِ وَ أَمْرَهُ بِالْبَلَاغِ وَ تَرْكِ الْحُفْلِ بِأَهْلِ الزَّبِيعِ وَ التَّفَاقِ وَ ضَمِنَ لَهُ عِصْمَتَهُ مِنْهُمْ... فَكَمَلَ اللَّهُ دِينَهُ وَ أَفْرَأَ عَيْنَ نَبِيِّهِ وَ الْمُؤْمِنِينَ وَ الْمُتَابِعِينَ وَ كَانَ مَا قَدْ

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

² *Iqbal al-A'amal*, p. 465.

شَهِدَهُ بَعْضُكُمْ وَ بَلَغَ بَعْضُكُمْ وَ تَمَّتْ كَلِمَةُ اللَّهِ الْحُسْنَى عَلَى
الصَّابِرِينَ...

“Allah does not accept the faith (of an 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 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... ”²

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

² *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 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

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.

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 لَدُنِّيَاكُمْ 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

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

authority of Imam Ali (PBUH) and his pure descendants 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 unconditionally.
- 2- Like the Prophet (PBUH&HF), they have priority over people, and they have more rights over the believers

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.

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),

among His creation, and His exhaustive arguments 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:

limited to denying any opposite in Him. In other words, we should regard Him free from all defects such as ignorance.

- 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

أَهْلَ الْبَيْتِ فِيهِ وَ يَسْتَجِلُّ مَا اسْتَحَلَّتْهُمُوهُ وَ لَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ
ص تَرَكَ يَوْمَ غَدِيرِ خُمٍّ لِأَحَدٍ حُجَّةً وَ لَا 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.

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

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

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 يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ 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 disbeliever.”²

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِّمُوا 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

¹ Chapter 33, Verse 36 of the Holy Quran.

² Chapter 5, Verse 44 of the Holy Quran.

toward) Allah. Verily, Allah hears and knows all things.”¹

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

“But no, by your Lord, they have not truly believed until they make you judge in all disputes between them, find in their souls no resistance against your decision, and submit (to you) with complete conviction.”²

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ
فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ 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 in Allah and the Last Day.”³

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ
اللَّهُ غَفُورٌ رَّحِيمٌ. قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا
يُحِبُّ الْكَافِرِينَ.

¹ Chapter 49, Verse 1 of the Holy Quran.

² Chapter 4, Verse 65 of the Holy Quran.

³ Chapter 4, Verse 59 of the Holy Quran.

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, 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

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

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 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) 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 recognizing Imam Ali (PBUH), there is

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

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 حُجْمٍ أَفْضَلُ أَعْيَادِ أُمَّتِي وَ هُوَ الْيَوْمُ الَّذِي أَمَرَنِي اللَّهُ تَعَالَى
ذِكْرَهُ فِيهِ بَنَصَبِ أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَمَاً لَأُمَّتِي يَهْتَدُونَ بِهِ مِنْ
بَعْدِي وَ هُوَ الْيَوْمُ الَّذِي أَكْمَلَ اللَّهُ فِيهِ الدِّينَ وَ أَتَمَّ عَلَى أُمَّتِي فِيهِ
النُّعْمَةَ وَ رَضِيَ 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:

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

صِيَامُ يَوْمِ غَدِيرِ حُمٍّ يَعْدِلُ صِيَامَ عُمُرِ الدُّنْيَا ... وَهُوَ عِيدُ اللَّهِ الْأَكْبَرِ
 وَمَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيًّا قَطُّ إِلَّا وَتَعِيدَ فِي هَذَا الْيَوْمِ وَعَرَفَ
 حُرْمَتَهُ وَاسْمَهُ فِي السَّمَاءِ يَوْمَ الْعَهْدِ الْمُعْهُودِ... لَعَلَّكَ تَرَى أَنَّ اللَّهَ
 عَزَّ وَجَلَّ خَلَقَ يَوْمًا أَعْظَمَ حُرْمَةً 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 *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... وَاللَّهُ لَوْ عَرَفَ النَّاسُ فَضْلَ هَذَا الْيَوْمِ
 بِحَقِيقَتِهِ لَصَافَحَتْهُمْ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ.

“Certainly, the day of Ghadir is more famous in the heavens than in the earth... and by Allah, had people truly known the superiority of this day, the

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

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 وَ مَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ.

“We indeed bestowed wisdom upon 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.”²

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

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

² Chapter 31, Verse 12 of the Holy Quran.

entitled to His curse, which lies in the 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 وَ أَطَعْنَا وَ أَجَبْنَا دَاعِيكَ بِمَنِّكَ فَلَكَ الْحَمْدُ غَفْرَانِكَ رَبَّنَا
 وَ إِلَيْكَ الْمَصِيرُ آمَنَّا بِاللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ وَ بِرَسُولِهِ مُحَمَّدٍ وَ
 صَدَقْنَا وَ أَجَبْنَا دَاعِيَ اللَّهِ وَ اتَّبَعْنَا الرَّسُولَ فِي مَوْلَاةٍ مَوْلَانَا وَ مَوْلَى
 الْمُؤْمِنِينَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِ اللَّهِ وَ أَخِي رَسُولِهِ
 وَ الصِّدِّيقِ الْأَكْبَرِ وَ الْحُجَّةِ عَلَى بَرِيَّتِهِ الْمُؤَيَّدِ بِهِ نَبِيِّهِ وَ دِينِهِ الْحَقِّ
 الْمُبِينِ عِلْمًا لِدِينِ اللَّهِ وَ خَازِنًا لِعِلْمِهِ وَ عَيْبِهِ غَيْبِ اللَّهِ وَ مَوْضِعِ سِرِّ
 اللَّهِ وَ أَمِينِ اللَّهِ عَلَى خَلْقِهِ وَ شَاهِدِهِ فِي بَرِيَّتِهِ اللَّهُمَّ إِنَّا سَمِعْنَا
 مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ
 كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى
 رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ فَإِنَّا يَا رَبَّنَا
 بِمَنِّكَ وَ لَطْفِكَ أَجَبْنَا دَاعِيكَ وَ اتَّبَعْنَا الرَّسُولَ وَ صَدَقْنَا وَ صَدَقْنَا

¹ Chapter 14, Verse 7 of the Holy Quran.

مَوْلَى الْمُؤْمِنِينَ وَكَفَرْنَا بِالْجِبْتِ وَالطَّاغُوتِ فَوَلَّانَا مَا تَوَلَّيْنَا وَاحْشُرْنَا
مَعَ أٰمَنَّا فَاِنَّا بِهِمْ مُؤْمِنُونَ مُوقِنُونَ وَ لَهُمْ مُسَلِّمُونَ ...

“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 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

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

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 and the Commander of the Believers (Ali), and disbelieved in *al-Jibt* and *al-Taghut*.² 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 ...”³

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.

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

² 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.

³ *Iqbal al-A'amal*, p. 473, *Bihar al-Anwar*, vol. 95, p. 299, Hadith #1.

- 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 و كان 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 سميان 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 سميان 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 الخالص المسمى بالنشر و الطي و جعله حجة ظاهرة باتفاق العدو و الولي و حمل به نسخة إلى الملك شاه مازندران رستم بن علي لما حضره بالري فقال فيما رواه عن رجالهم فصل: و عن أحمد 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 مريم 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 المفضل محمد بن عبد الله الشيباني قال أخبرنا أبو جعفر محمد بن جرير الطبري و هارون بن عيسى بن السكن البلدي قال حدثنا حميد بن الربيع الحزاز قال حدثنا يزيد بن هارون قال حدثنا نوح بن مبشر قال حدثنا الوليد بن صالح عن ابن امرأة زيد بن أرقم و عن 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 مِنَ الْمَدِينَةِ وَقَدْ بَلَغَ جَمِيعَ الشَّرَائِعِ قَوْمَهُ غَيْرَ الْحَجِّ وَالْوَلَايَةِ فَأَتَاهُ جَبْرَيْلُ ع فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ اسْمُهُ يُقْرِتُكَ 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 حُجَّتِهِ وَلَنْ أُخْلِهَا أَبَدًا فَإِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ يَأْمُرُكَ أَنْ تُبَلِّغَ قَوْمَكَ الْحَجَّ وَتَحُجَّ وَيَحُجَّ مَعَكَ كُلُّ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا مِنْ أَهْلِ الْحَضَرِ وَالْأَطْرَافِ وَالْأَعْرَابِ وَتُعَلِّمَهُمْ مِنْ حَجَّتِهِمْ مِثْلَ مَا عَلَّمْتَهُمْ مِنْ صَلَاتِهِمْ وَزَكَاتِهِمْ وَصِيَامِهِمْ وَتُوقِفَهُمْ مِنْ ذَلِكَ عَلَى مِثَالِ الَّذِي أَوْقَفْتَهُمْ عَلَيْهِ مِنْ جَمِيعِ مَا بَلَّغْتَهُمْ مِنَ الشَّرَائِعِ فَنَادَى مُنَادِي رَسُولِ اللَّهِ ص فِي النَّاسِ أَلَا إِنَّ رَسُولَ اللَّهِ يُرِيدُ الْحَجَّ وَأَنْ يُعَلِّمَكُمْ مِنْ ذَلِكَ مِثْلَ الَّذِي عَلَّمَكُمْ مِنْ شَرَائِعِ دِينِكُمْ وَبُوقِفَكُمْ مِنْ ذَلِكَ عَلَى مِثَالِ الَّذِي أَوْقَفَكُمْ عَلَيْهِ مِنْ غَيْرِهِ.

فَخَرَجَ رَسُولُ اللَّهِ ص وَخَرَجَ مَعَهُ النَّاسُ وَاصْغَوْا إِلَيْهِ لِيَنْظُرُوا مَا يَصْنَعُ فَيَصْنَعُوا
 مِثْلَهُ فَحَجَّ بِهِمْ وَبَلَغَ مِنْ حَجِّ مَعَ رَسُولِ اللَّهِ ص مِنْ أَهْلِ الْمَدِينَةِ وَ أَهْلِ الْأَطْرَافِ
 وَ الْأَعْرَابِ سَبْعِينَ أَلْفَ إِنْسَانٍ أَوْ يَزِيدُونَ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى ع
 السَّبْعِينَ أَلْفًا الَّذِينَ أَخَذَ عَلَيْهِمْ بَيْعَةَ هَارُونَ ع فَتَكْتُوا وَ اتَّخَذُوا الْعِجْلَ وَ السَّامِرِيَّ
 وَ كَذَلِكَ أَخَذَ رَسُولُ اللَّهِ ص الْبَيْعَةَ لِعَلِيٍّ ع بِالْخِلَافَةِ عَلَى نَحْوِ عَدَدِ أَصْحَابِ
 مُوسَى فَتَكْتُوا الْبَيْعَةَ وَ اتَّخَذُوا الْعِجْلَ وَ السَّامِرِيَّ سَنَةً سِنْتَهُ وَ مِثْلًا بِمِثْلِ وَ اتَّصَلَتْ
 التَّلْبِيَةُ مَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ.

فَلَمَّا وَقَفَ رَسُولُ اللَّهِ ص بِالْمَوْقِفِ أَتَاهُ جَبْرَائِيلُ عَنِ اللَّهِ تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ
 اللَّهَ عَزَّ وَ جَلَّ يُفَرِّتُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّهُ قَدْ دَنَا أَجْلُكَ وَ مَدَّتْكَ وَ أَنَا مُسْتَقْدِمُكَ
 عَلَى مَا لَا بَدَّ مِنْهُ وَ لَا عَنَّهُ مَحِيصٌ فَاعْهَدْ عَهْدَكَ وَ قَدِّمْ وَصِيَّتَكَ وَ اعْمِدْ إِلَى مَا
 عِنْدَكَ مِنَ الْعِلْمِ وَ مِيرَاثِ عُلُومِ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَ السَّلَاحِ وَ التَّائِبَاتِ وَ جَمِيعِ مَا
 عِنْدَكَ مِنْ آيَاتِ الْأَنْبِيَاءِ فَسَلِّمْهَا إِلَى وَصِيِّكَ وَ خَلِيفَتِكَ مِنْ بَعْدِكَ حُجَّتِي الْبَالِغَةَ
 عَلَى خَلْقِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَأَقِمَهُ لِلنَّاسِ عِلْمًا وَ جَدِّدْ عَهْدَهُ وَ مِيثَاقَهُ وَ بَيِّعْتَهُ
 وَ ذَكَرْتَهُمْ مَا أَخَذْتَ عَلَيْهِمْ مِنْ بَيْعَتِي وَ مِيثَاقِي الَّذِي وَاتَّفَقْتُهُمْ بِهِ وَ عَهْدِي الَّتِي
 عَاهَدْتِ إِيَّاهُمْ مِنْ وَاكِايَةِ وَاكِايَةِ وَ مَوْلَاهُمْ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ عَلِيِّ بْنِ أَبِي
 طَالِبٍ فَإِنِّي لَمْ أَقْبِضْ نَبِيًّا مِنْ الْأَنْبِيَاءِ إِلَّا بَعْدَ إِكْمَالِ دِينِي وَ إِتْمَامِ نِعْمَتِي بِوَاكِايَةِ
 أَوْلِيَائِي وَ مُعَادَاةِ أَعْدَائِي وَ ذَلِكَ كَمَا لُتُوحِيدِي وَ دِينِي وَ إِتْمَامِ نِعْمَتِي عَلَى خَلْقِي
 بِاتِّبَاعِ وَاكِايَةِ ... مَقْرُونٌ طَاعَتُهُ بِطَاعَةِ مُحَمَّدٍ نَبِيِّي وَ مَقْرُونٌ طَاعَتُهُ مَعَ طَاعَةِ مُحَمَّدٍ
 بِطَاعَتِي مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي جَعَلْتُهُ عِلْمًا بَيْنِي وَ بَيْنَ

خَلْقِي مَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا وَمَنْ أَشْرَكَ بِيَعْتَهُ كَانَ مُشْرِكًا وَمَنْ لَقِينِي بَوْلَاتِيهِ دَخَلَ الْجَنَّةَ وَمَنْ لَقِينِي بَعْدَاوَتِهِ دَخَلَ النَّارَ فَأَقِمْ يَا مُحَمَّدٌ عَلِيًّا عَلِمًا وَحَدُّ عَلَيْهِمُ الْبَيْعَةَ وَجَدِّدْ عَهْدِي وَمِيثَاقِي لَهُمُ الَّذِي وَاقَفْتُهُمْ عَلَيْهِ فَإِنِّي فَابِضُّكَ إِلَيَّ وَمُسْتَقْدِمُكَ عَلَيَّ.

فَخَشِيَ رَسُولُ اللَّهِ ص قَوْمَهُ وَ أَهْلَ التَّفَاقِ وَ الشَّقَاقِ أَنْ يَتَرَفَّقُوا وَ يَرْجِعُوا إِلَيَّ جَاهِلِيَّةً لِمَا عَرَفَ مِنْ عِدَاوَتِهِمْ وَ لِمَا تَنَطَّوِي عَلَيْهِ أَنْفُسُهُمْ لِعَلِيٍّ ع مِنَ الْعِدَاوَةِ وَ الْبُغْضَاءِ وَ سَأَلَ جَبْرِئِيلَ أَنْ يَسْأَلَ رَبَّهُ الْعِصْمَةَ مِنَ النَّاسِ وَ انْتَظَرَ أَنْ يَأْتِيَهُ جَبْرِئِيلُ ع بِالْعِصْمَةِ مِنَ النَّاسِ مِنَ اللَّهِ جَلَّ اسْمُهُ فَأَخَّرَ ذَلِكَ إِلَيَّ أَنْ بَلَغَ مَسْجِدَ الْخَيْفِ فَاتَاهُ جَبْرِئِيلُ ع فِي مَسْجِدِ الْخَيْفِ فَأَمَرَهُ بِأَنْ يَعْهَدَ عَهْدَهُ وَ يَقِيمَ عَلِيًّا عَلِمًا لِلنَّاسِ وَ لَمْ يَأْتِهِ بِالْعِصْمَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِالَّذِي أَرَادَ حَتَّى بَلَغَ كُرَاعَ الْعَمِيمِ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَاتَاهُ جَبْرِئِيلُ فَأَمَرَهُ بِالَّذِي أَتَاهُ فِيهِ مِنْ قِبَلِ اللَّهِ وَ لَمْ يَأْتِهِ بِالْعِصْمَةِ فَقَالَ يَا جَبْرِئِيلُ إِنِّي أَخْشَى قَوْمِي أَنْ يُكَذِّبُونِي وَ لَا يَقْبَلُوا قَوْلِي فِي عَلِيٍّ فَرَحَلْ فَلَمَّا بَلَغَ غَدِيرَ حُمٍّ قَبِلَ الْجُحْفَةَ بِنِثَاةِ أُمِّيَالٍ أَتَاهُ جَبْرِئِيلُ عَلَى خَمْسِ سَاعَاتٍ مَضَتْ مِنَ النَّهَارِ بِالزَّجْرِ وَ الْبِئْهَارِ وَ الْعِصْمَةِ مِنَ النَّاسِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفْرِتُكَ السَّلَامَ وَ يَقُولُ لَكَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.

وَ كَانَ أَوْلَائِهِمْ قَرِيبًا مِنَ الْجُحْفَةِ فَأَمَرَهُ أَنْ يَرُدَّ مَنْ تَقَدَّمَ مِنْهُمْ وَ يَحْبِسَ مَنْ تَأَخَّرَ عَنْهُمْ فِي ذَلِكَ الْمَكَانِ لِيُقِيمَ عَلِيًّا عَلِمًا لِلنَّاسِ وَ يُبَلِّغَهُمْ مَا أُنزِلَ اللَّهُ فِي عَلِيٍّ ع وَ أَخْبَرَهُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ عَصَمَهُ مِنَ النَّاسِ فَأَمَرَ رَسُولُ اللَّهِ ص عِنْدَ مَا جَاءَتْ

الْعِصْمَةَ مُنَادِيًا يَبْأَدِي فِي النَّاسِ بِالصَّلَاةِ جَامِعَةً وَيَرُدُّ مَنْ تَقَدَّمَ مِنْهُمْ وَيَحْبِسُ مَنْ
 تَأَخَّرَ عَنْهُمْ وَتَنَحَّى عَنْ يَمِينِ الطَّرِيقِ إِلَى جَنْبِ مَسْجِدِ الْغَدِيرِ أَمْرَهُ بِذَلِكَ جَبْرِئِيلُ
 عَنِ اللَّهِ عَزَّاسْمُهُ وَفِي الْمَوْضِعِ سَلَمَاتٌ فَأَمَرَ رَسُولُ اللَّهِ ص أَنْ يَقُمَّ مَا تَحْتَهُنَّ وَ
 يُنْصَبَ لَهُ أَحْجَارٌ كَهَيْئَةِ الْمَنْبَرِ لِيُشْرَفَ عَلَى النَّاسِ فَتَرَا جَعَ النَّاسُ وَاحْتَبَسَ
 أَوَاخِرُهُمْ فِي ذَلِكَ الْمَكَانِ لَا يَزَالُونَ فَقَامَ رَسُولُ اللَّهِ ص فَوْقَ تِلْكَ الْأَحْجَارِ ثُمَّ
 حَمِدَ اللَّهَ 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 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.’

¹ “The proof of Allah” (*Hujjat Allah*) is one whom Allah has placed among His creation as His most evident sign in his time, who completes His arguments against people by His authority.

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 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.

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.

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

Raise him as a guiding flag for people, remind and renew people’s covenant and pledge about adhering to the authorized representative² 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 completing My bounty by means of requiring adherence to My authorized friends and enmity against My enemies.

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

² 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.

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,

Part I

Praising Allah and
regarding Him pure

جزء ١

حمده سبحانه والتسبيح له

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

الْحَمْدُ لِلَّهِ الَّذِي
عَلَا فِي تَوْحِيدِهِ،¹

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

وَدَنَا فِي تَفَرُّدِهِ،

Sublime is His authority,

وَجَلَّ فِي سُلْطَانِهِ،

and great are the pillars³ of
His (names).

وَعَظَمَ فِي أَرْكَانِهِ،

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.

³ 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.

His knowledge encompasses everything while He is lofty in status.¹

وَ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا،
وَ هُوَ فِي مَكَانِهِ،

He subdues all the creation through His power and evidence.

وَ قَهَرَ جَمِيعَ الْخَلْقِ بِقُدْرَتِهِ
وَ بَرُّهَانِهِ.

He has always been praiseworthy and shall always be praised.

حَمِيدًا لَمْ يَزَلْ،
مَحْمُودًا لَا يَزَالُ،

[He is the glorified Whose glory has no end.

] وَ مَجِيدًا لَا يَزُولُ،

He begins and repeats (the creation),²

وَ مُبْدِئًا وَ مُعِيدًا،

¹ 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 (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."

² cf. the Holy Quran, Chapter 30, Verse 11.

and to Him all affairs are returned.]¹

وَكُلُّ أَمْرٍ إِلَيْهِ يَعُودُ.]¹

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

بَارِي الْمَسْمُوكَاتِ،

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

وَدَاحِي الْمَدْحُوتَاتِ،

and the dominator of the planets and the heavens.

وَجَبَّارُ الْأَرْضِينَ وَالسَّمَاوَاتِ.

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

قُدُّوسٌ سُبُّوحٌ،
رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

He grants to all that He created.

مُنْفَضِّلٌ عَلَى جَمِيعٍ مِّنْ بَرَأءِهِ.

He prolongs His grace to all that He originated.

مُتَطَوِّلٌ عَلَى جَمِيعٍ مِّنْ أَنْشَأِهِ.

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

يَلْحَظُّ كُلَّ عَيْنٍ،
وَالْعُيُونُ لَا تَرَاهُ.

He is generous, forbearing, and patient.

كَرِيمٌ حَلِيمٌ ذُو أَنَاةٍ.

He made His mercy encompass everything,²

قَدْ وَسِعَ كُلَّ شَيْءٍ رَّحْمَتُهُ،

¹ For the explanation of the marks after the brackets, see the endnotes.

² cf. Chapter 40, Verse 7 of the Holy Quran.

and He favored them by His grace.

وَمَنْ عَلَيْهِمْ بِنِعْمَتِهِ.

He does not hasten His revenge,

لَا يَعْجَلُ بِإِتِّقَامِهِ،

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

وَلَا يُبَادِرُ إِلَيْهِمْ بِمَا
اسْتَحَقُّوا مِنْ عَذَابِهِ.

He comprehends the secrets,

قَدْ فَهِمَ السَّرَائِرَ،

and knows what the hearts
conceal.

وَعَلِمَ الضَّمَائِرَ.

Hidden things are not concealed
from Him,

وَلَمْ تَخْفَ عَلَيْهِ الْمَكْنُونَاتُ،

nor do they make Him doubtful.

وَلَا اسْتَبْهَتُ عَلَيْهِ الْخَفِيَّاتُ.

He encompasses (in knowledge)
and dominates everything,

لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ،
وَالْعَلْبَةُ عَلَى كُلِّ شَيْءٍ،

and has strength and power over
everything.

وَالْقُوَّةُ فِي كُلِّ شَيْءٍ،
وَالْقُدْرَةُ عَلَى كُلِّ شَيْءٍ.

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

وَلَيْسَ مِثْلُهُ شَيْءٌ، وَهُوَ
مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ.

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

He is everlasting [and free of need]♦, who acts justly; there is no god but He, the mighty, the wise.¹

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

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.³

دَائِمٌ [غَنِيٌّ وَ] قَائِمٌ بِالْقِسْطِ،

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

جَلَّ عَنْ أَنْ تُدْرِكَهُ الْأَبْصَارُ،

وَ هُوَ يُدْرِكُ الْأَبْصَارَ،

وَ هُوَ اللَّطِيفُ الْخَبِيرُ.

لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايَنَةٍ،

وَ لَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ

وَ عَلَانِيَةٍ، إِلَّا بِمَا دَلَّ عَزَّ وَ جَلَّ

عَلَى نَفْسِهِ

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 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).

³ 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-

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

وَ أَشْهَدُ بِأَنَّهُ اللهُ الَّذِي
مَلَأَ الدَّهْرَ قُدْسَهُ،

Whose light overwhelms
perpetuity¹,

وَ الَّذِي يَعْتَشِي الْأَبَدَ نُورَهُ،

Who enforces His command
without consulting an
advisor.

وَ الَّذِي يُنْفِذُ أَمْرَهُ
بِلَا مُشَاوَرَةٍ مُشِيرٍ،

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

وَ لَا مَعَهُ شَرِيكٌ فِي تَقْدِيرٍ
وَ لَا تَفَاوُتٌ فِي تَدْبِيرٍ.

He shaped whatever He
originated without
a preexisting model,

صَوَّرَ مَا أَبْتَدَعَ عَلَى غَيْرِ مِثَالٍ،

Baqir (PBUH) said, “Allah is not recognized by analogy (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)).

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

وَ خَلَقَ مَا خَلَقَ بِلَا مَعُونَةٍ مِنْ أَحَدٍ وَلَا تَكَلُّفٍ وَلَا اِحْتِيَالٍ.

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

أَنْشَأَهَا فَكَانَتْ،
وَبَرَأَهَا فَبَانَتْ.

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

فَهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ،

Who is proficient in skill, and beautiful in action.

الْمُتَّفِنُ الصَّنْعَةَ الْحَسَنُ الصَّنِيعَةَ.

He is the just Who never oppresses, and the most generous to Whom all affairs are referred.²

الْعَدْلُ الَّذِي لَا يَجُورُ،
وَالْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ

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

وَأَشْهَدُ أَنَّهُ [اللَّهُ] الَّذِي
تَوَاضَعُ كُلُّ شَيْءٍ لِعَظَمَتِهِ،
وَذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ،

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.

² cf. Chapter 57, Verse 5 of the Holy Quran.

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

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

He is the only God, the glorious Lord, Who wills, and thus carries out, Who intends, and thus decrees, Who knows, and thus takes into account.

إِلَهُ وَاحِدٌ، وَرَبُّ مَاجِدٌ،
يَشَاءُ فَيَمْضِي، وَيُرِيدُ فَيَقْضِي،
وَيَعْلَمُ فَيَحْصِي،

He causes death and gives life. He impoverishes and enriches.³ He makes (men) laugh and makes (them) weep.⁴ [He brings near and drives away.][♦] He denies and grants.

وَيَمِيتُ وَيُحْيِي، وَيُفْقِرُ وَيُغْنِي
وَيَضْحِكُ وَيُبْكِي، [وَيُدْنِي وَ-
يُفْصِي]، وَيَمْنَعُ وَيَعْطِي.

For Him is sovereignty, so is praise. In His hand is all goodness, and He is powerful to do everything.⁵

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَ-
هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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.

³ cf. Chapter 39, Verse 52 of the Holy Quran.

⁴ cf. Chapter 53, Verses 43-44 of the Holy Quran.

⁵ cf. Chapter 64, Verse 1, and Chapter 3, Verse 26 of the Holy Quran.

He lets night enter the day,
 and day enter night;¹ there is
 no god but He, the mighty,
 the oft-forgiving.

يُولِجُ اللَّيْلَ فِي النَّهَارِ،
 وَ يُولِجُ النَّهَارَ فِي اللَّيْلِ،
 لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ.

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

مُجِيبُ الدُّعَاءِ، وَ مُجْرِلُ الْعَطَاءِ،
 مُحْصِي الْأَنْفَاسِ،
 وَ رَبُّ الْجِنَّةِ وَ النَّاسِ.

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.

لَا يُشْكَلُ عَلَيْهِ شَيْءٌ، وَ
 لَا يُضْجِرُهُ صُرَاخُ الْمُسْتَصْرِخِينَ،
 وَ لَا يُبْرِمُهُ إِحَاخُ الْمُلْحِنِينَ،

He (is Who) protected the
 righteous, and gave success to
 the prosperous. He is the
 guardian of the faithful, and
 the Lord of the worlds,

الْعَاصِمُ لِلصَّالِحِينَ، وَ الْمُوَفِّقُ
 لِلْمُفْلِحِينَ، وَ مَوْلَى الْمُؤْمِنِينَ، وَ
 رَبُّ الْعَالَمِينَ،

Who deserves that all His
 creations thank Him and
 praise Him [in any situation.

الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ
 أَنْ يَشْكُرَهُ وَيَحْمَدَهُ عَلَى كُلِّ حَالٍ

¹ cf. Chapter 57, Verse 6 of the Holy Quran.

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

أَحْمَدُهُ وَ أَشْكُرُهُ] عَلَى السَّرَّاءِ
وَ الضَّرَّاءِ، وَ الشَّدَّةِ وَ الرَّخَاءِ

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

أُؤْمِنُ بِهِ وَ بِمَلَائِكَتِهِ وَ كُتُبِهِ وَ
رُسُلِهِ

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

أَسْمَعُ أَمْرَهُ وَ أَطِيعُ، وَ أَبَادِرُ إِلَى
كُلِّ مَا يَرْضَاهُ، وَ أَتَسَلِّمُ لِمَا
قَضَاهُ، رَغْبَةً فِي طَاعَتِهِ، وَ خَوْفًا
مِنْ عِقَابَتِهِ،

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

لِأَنَّهُ اللَّهُ الَّذِي
لَا يُؤْمِنُ مَكْرَهُ،
وَ لَا يُخَافُ جَوْرَهُ.

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

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

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

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.

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.

جزء ٢

التصهيد لبلاغ
أمر الهام

أَقْرُّ لَهُ عَلَيَّ نَفْسِي بِالْعُبُودِيَّةِ،
وَ أَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ.

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

لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ
عَظُمَتْ حِيلَتُهُ [وَ صَفَتْ خُلَّتُهُ]■،
لَا إِلَهَ إِلَّا هُوَ

لَأَنَّهُ قَدْ أَعْلَمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ
مَا أَنْزَلَ إِلَيَّ [فِي حَقِّ عَلِيٍّ]♦ فَمَا
بَلَّغْتُ رِسَالَتَهُ،

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.

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

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.

وَ قَدْ ضَمِنَ لِي تَبَارَكَ وَ تَعَالَى
الْعِصْمَةَ [مِنَ النَّاسِ] ♦ ،
وَ هُوَ اللَّهُ الْكَافِي الْكَرِيمُ .

فَأَوْحَى إِلَيَّ: بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ، يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا
أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلَيٍّ
يَعْنِي فِي الْخِلَافَةِ لِعَلِيِّ بْنِ أَبِي
طَالِبٍ - وَإِنْ لَمْ تَفْعَلْ فَمَا
بَلَّغْتَ رِسَالَتَهُ، وَ اللَّهُ يَعْصِمُكَ مِنَ
النَّاسِ .

مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي
تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ،
وَ أَنَا مُبَيِّنٌ لَكُمْ سَبَبَ نُزُولِ هَذِهِ
الْآيَةِ .

¹ Chapter 5, Verse 67 of the Holy Quran.

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:

إِنَّ جِبْرِيْلَ هَبَطَ إِلَيَّ مَرَارًا ثَلَاثًا
 يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي - وَهُوَ
 السَّلَامُ - أَنْ أَقُومَ فِي هَذَا
 الْمَشْهَدِ فَأُعَلِّمَ كُلَّ أَيْضٍ وَ
 أَسْوَدَ،

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,

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

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

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

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

وَ هُوَ وَرِثُكُمْ بَعْدَ اللَّهِ وَرَسُولِهِ.

Indeed, Allah, the most holy, the most high, had (already) sent down to me a verse from His book about this, saying,

وَ قَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى
 عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ:

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.

“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

Ali Ibn Abi Talib [was the one who]♦ kept alive prayers and paid charity while bowing down in *ruku'*. He intends (the pleasure of) Allah, the mighty and the majestic, in all situations.

إِنَّمَا وَكَيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَ
يُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

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

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 (*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).

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

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

due to my knowledge on the fewness of the pious, the numerousness of the hypocrites,¹ the corruption and the treachery of the sinful, and the trickery of those who ridicule Islam,

لِعِلْمِي بِقَلَّةِ الْمُتَّقِينَ،
وَكَثْرَةِ الْمُنَافِقِينَ،
وَإِدْغَالِ الْآثِمِينَ،
وَخْتَلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ،

those whom Allah described in His book as: “They say with their tongues what is not in their hearts,”² taking it lightly, while it is a grave matter in the sight of Allah,³

الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ
بِأَنَّهُمْ يَقُولُونَ بِاللْسَانِ مَا لَيْسَ
فِي قُلُوبِهِمْ، وَيَحْسِبُونَهُ هِينًا وَ
هُوَ عِنْدَ اللَّهِ عَظِيمٌ.

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

² Chapter 48, Verse 11 of the Holy Quran.

³ cf. Chapter 24, Verse 15 of the Holy Quran.

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,

وَكَثْرَةَ أَذَاهُمْ لِي غَيْرَ مَرَّةٍ، حَتَّى
سَمَوْنِي أُذْنَا، وَزَعَمُوا أَنِّي كَذَلِكَ
لِكَثْرَةِ مُلَازَمَتِهِ إِيَّايَ وَإِقْبَالِي
عَلَيْهِ،

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

حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي
ذَلِكَ:

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

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ
وَيَقُولُونَ هُوَ أُذُنٌ.

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

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

¹ Chapter 9, Verse 61 of the Holy Quran.

Had I wished to name those who have called me so, to point out towards them, or to lead to them by their signs, I would have done so.

وَلَا لَوْ شِئْتُ أَنْ أُسَمِّيَ الْقَائِلِينَ
 بِذَلِكَ بِأَسْمَائِهِمْ لَسَمَّيْتُ، وَأَنْ
 أُؤَمِّيَ إِلَيْهِمْ بِأَعْيَانِهِمْ لَأَوْمَأْتُ،
 وَأَنْ أَدُلَّ عَلَيْهِمْ لَدَلَلْتُ.

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

وَلَكِنِّي وَاللَّهِ فِي أُمُورِهِمْ
 قَدْ تَكْرَمْتُ.

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

وَكُلَّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي
 إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ
 [فِي حَقِّ عَلِيٍّ]♦.

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

ثُمَّ تَلَا ص: يَا أَيُّهَا الرَّسُولُ

“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

بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ

- فِي عَلِيٍّ -

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ،

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.

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

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

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

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

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

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

جزء ٣

إعلان إمامة
علي بن أبي طالب (ع)
و الأئمة من بعده جهرًا

فَاعْلَمُوا مَعَاشِرَ النَّاسِ، أَنَّ اللَّهَ
قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَ إِمَامًا،

مُقْتَرَضَةً طَاعَتُهُ

عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ،

وَ عَلَى التَّابِعِينَ بِإِحْسَانٍ،

وَ عَلَى الْبَادِي وَ الْحَاضِرِ،

وَ عَلَى الْأَعْجَمِيِّ وَ الْعَرَبِيِّ،

وَ الْحُرِّ وَ الْمَمْلُوكِ،

وَ الصَّغِيرِ وَ الْكَبِيرِ، وَ عَلَى الْأَبْيَضِ

وَ الْأَسْوَدِ، وَ عَلَى كُلِّ مُوَحِّدٍ.

مَا ضِ حُكْمُهُ، جَائِزٌ قَوْلُهُ،

نَافِذٌ أَمْرُهُ،

Cursed is whoever opposes him, blessed with mercy is whoever follows him, faithful is whoever acknowledges his (virtues and rights).

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

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

فَقَدْ غَفَرَ اللَّهُ لَهُ وَ لِمَنْ سَمِعَ مِنْهُ
وَ أَطَاعَ لَهُ.

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

مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامٍ
أَقُومُهُ فِي هَذَا الْمَشْهَدِ،

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

فَاسْمَعُوا وَ أَطِيعُوا وَ انْقَادُوا لِأَمْرِ
رَبِّكُمْ.

for Allah, the mighty and the majestic, is your master, then [His Messenger]♦, Muhammad, who is now addressing you, is your master.

فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ مَوْلَاكُمْ،
ثُمَّ [رَسُولُهُ] ♦ مُحَمَّدٌ وَ لِيُكْمُ
الْقَائِمُ الْمُخَاطَبُ لَكُمْ،

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

ثُمَّ مَنِ بَعْدِي عَلِيٌّ وَ لِيُكْمُ
وَ إِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ،

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

ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وَوَلَدِهِ
إِلَى يَوْمٍ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ.

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

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

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

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

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

وَاللَّهُ عَزَّ وَجَلَّ عَرَّفَنِي الْحَلَالَ
وَالْحَرَامَ،

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.

وَأَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبِّي
مِنْ كِتَابِهِ وَحَلَالِهِ وَحَرَامِهِ إِلَيْهِ.

O people! There is no knowledge except that Allah has kept its account in (the heart of) me,

مَعَاشِيرَ النَّاسِ، مَا مِنْ عِلْمٍ
إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِيَّ،

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)).

وَكُلَّ عِلْمٍ عَلَّمْتُمْ فَقَدْ أَحْصَيْتُهُ
فِي إِمَامِ الْمُتَّقِينَ.

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]

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

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

مَعَاشِرَ النَّاسِ، لَا تَضِلُّوا عَنْهُ،
وَلَا تَنْفَرُوا مِنْهُ،
وَلَا تَسْتَنْكِفُوا مِنْهُ وَلَا يَتِهِ.

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.

فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَ
يَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهَى
عَنْهُ وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَاتِمٍ

¹ Chapter 36, Verse 12 of the Holy Quran.

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.

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

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

[أَمَرْتُهُ عَنِ اللَّهِ أَنْ يَنَامَ فِي
مَضْجَعِي، فَفَعَلَ فَادِيًا لِي
بِنَفْسِهِ].♦

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

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

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،
فَضَّلُوهُ فَقَدْ فَضَّلَهُ اللَّهُ،
وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ،

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.

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;

وَلَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ
وَلَايَتَهُ وَلَنْ يَغْفِرَ لَهُ،

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.

حَتَّمَا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ
خَالَفَ أَمْرَهُ فِيهِ، وَأَنْ يُعَذِّبَهُ عَذَابًا
تُكْرًا أَبَدَ الْأَبَادِ وَ دَهْرَ الدُّهُورِ،

Hence, beware lest you oppose him, and thus, arrive at a fire whose fuel is people and stones, prepared for the disbelievers.¹

فَاحْذَرُوا أَنْ تُخَالَفُوهُ
فَتَصْلُوا نَارًا وَقُودُهَا النَّاسُ
وَ الْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ.

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

أَيُّهَا النَّاسُ، بِي وَاللَّهِ بَشَّرَ
الْأَوْلُونَ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ.

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.

وَ أَنَا خَاتَمُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ،
وَ الْحُجَّةُ عَلَى جَمِيعِ الْمَخْلُوقِينَ
مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ.

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

He who doubts this, is indeed a disbeliever, with the disbelief of the early era of ignorance.

فَمَنْ شَكَ فِي ذَلِكَ فَهُوَ كَافِرٌ كُفْرَ
الْجَاهِلِيَّةِ الْأُولَى.

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

وَمَنْ شَكَ فِي شَيْءٍ مِنْ قَوْلِي
هَذَا، فَقَدْ شَكَ فِي كُلِّ مَا أُنزِلَ
إِلَيَّ،

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

[وَمَنْ شَكَ فِي وَاحِدٍ مِنَ الْأَئِمَّةِ
فَقَدْ شَكَ فِي الْكُلِّ مِنْهُمْ]♦،
وَالشَّكُّ فِينَا فِي النَّارِ.

O people! Allah, the mighty and the majestic, has bestowed this virtue upon me out of His kindness and His grace.

مَعَاشِرَ النَّاسِ، حَبَانِيَ اللَّهُ عَزَّ وَ
جَلَّ بِهَذِهِ الْفَضِيلَةِ مَنَّا مِنْهُ عَلَيَّ
وَإِحْسَانًا مِنْهُ إِلَيَّ،

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

وَلَا إِلَهَ إِلَّا هُوَ، لَهُ الْحَمْدُ مَنِّي
أَبَدَ الْأَبْدِينَ وَدَهْرَ الدَّاهِرِينَ،
وَ عَلَى كُلِّ حَالٍ.

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.

مَعَاشِرَ النَّاسِ، فَضَلُّوا عَلَيَّ
فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي
مِنْ ذَكَرٍ وَأُنْثَى مَا أَنْزَلَ اللَّهُ
الرِّزْقَ وَبَقِيَ الْخَلْقُ.

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.

مَلْعُونٌ مَلْعُونٌ مَلْعُونٌ مَلْعُونٌ
مَنْ رَدَّ عَلَيَّ قَوْلِي هَذَا وَلَمْ يُؤَافِقْهُ

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

أَلَّا إِنَّ جِبْرَائِيلَ خَبَّرَنِي عَنْ
اللَّهِ تَعَالَى بِذَلِكَ وَيَقُولُ:

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

مَنْ عَادَى عَلِيًّا وَلَمْ يَتَوَلَّهُ
فَعَلَيْهِ لَعْنَتِي وَغَضَبِي.

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

فَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ،
وَ اتَّقُوا اللَّهَ أَنْ تُخَالِفُوهُ
فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا،
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

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

O people! He (i.e., Ali) is “the side of Allah”¹ that is mentioned in Allah’s Book.

مَعَاشِرَ النَّاسِ، إِنَّهُ جَنْبُ اللَّهِ
الَّذِي ذُكِرَ فِي كِتَابِهِ،

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.’”²

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

O people! Reflect on the Quran and comprehend its verses.

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ
وَافْهَمُوا آيَاتِهِ، وَانظُرُوا إِلَى

Look into its clear verses and do not follow its ambiguous parts,³

مُحْكَمَاتِهِ وَلَا تَتَّبِعُوا مُنشَابِهَهُ.

¹ 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 “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.

² Chapter 39, Verse 56 of the Holy Quran.

³ 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

for by Allah, none shall be able to explain to you its warnings and its mysteries,¹ nor shall anyone clarify its interpretation, other than the one that I have grasped his hand, brought up beside myself, [and lifted his arm,]♦

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

فَوَاللَّهِ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَ
 لَنْ يُوَضِّحَ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي
 أَنَا آخِذٌ بِيَدِهِ وَ مُصْعِدُهُ إِلَيَّ وَ
 سَأَيْلٌ بَعْضُهُ [وَ رَافِعُهُ بِيَدِي]،
 وَ مُعَلِّمُكُمْ أَنْ مَنْ كُنْتُ مَوْلَاهُ
 فَهَذَا عَلِيٌّ مَوْلَاهُ

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* (PBUT)). cf. *al-Kafi*, 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 complex issues and mysteries.

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 Allah, the mighty and the majestic.

وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ
أَخِي وَوَصِيِّي،
وَمَوْلَاتُهُ مِنَ اللَّهِ
عَزَّ وَجَلَّ أَنْزَلَهَا عَلَيَّ.

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

مَعَاشِيرَ النَّاسِ،
[إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ،
إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا]،[§]

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

إِنَّ عَلِيًّا وَ الطَّيِّبِينَ مِنْ وُلْدِي
هُمُ الثَّقَلُ الْأَصْغَرُ،
وَ الْقُرْآنُ الثَّقَلُ الْأَكْبَرُ،

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).

وَ كُلُّ وَاحِدٍ [مِنْهُمَا] مُنْبِئٌ عَنِ
صَاحِبِهِ وَ مُوَافِقٌ لَهُ، لَنْ يَفْتَرِقَا
حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

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

أَلَا إِنَّهُمْ أُمَنَاءُ اللَّهِ فِي خَلْقِهِ
وَ حُكَمَاؤُهُ فِي أَرْضِهِ.

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

ثُمَّ ضَرَبَ بِيَدِهِ عَلَى عَضُدِهِ
فَرَفَعَهُ وَقَالَ:

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

[أَيُّهَا النَّاسُ، مَنْ أَوْلَى بِكُمْ مِنْ
أَنْفُسِكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ.

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.]*

فَقَالَ: أَلَا مَنْ كُنْتُ مَوْلَاهُ
فَهَذَا عَلِيٌّ مَوْلَاهُ،
اللَّهُمَّ وَالِ مَنْ وَالَاهُ
وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ
مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ.]*

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).

مَعَاشِرَ النَّاسِ،
هَذَا عَلِيٌّ أَخِي وَ وَصِيِّ
وَ وَا عِي عِلْمِي وَ خَلِيفَتِي عَلَى
أُمَّتِي وَ عَلَى تَفْسِيرِ كِتَابِ اللَّهِ
عَزَّ وَ جَلَّ وَ الدَّاعِي إِلَيْهِ.

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.

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

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.

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

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

بِأَمْرِ اللَّهِ أَقُولُ، مَا يُبَدَّلُ الْقَوْلُ
لَدِي،

I say with the command of Allah:

بِأَمْرِ رَبِّي أَقُولُ:

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

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

Be the enemy of him who bears enmity against him.

وَعَادِ مَنْ عَادَاهُ

Curse him who rejects him.

وَالْعَنْ مَنْ أَنْكَرَهُ

Be wrathful towards him who denies his right.

وَاعْظَبْ عَلَى مَنْ جَحَدَ حَقَّهُ.

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

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 وَ قَدْ أَدَيْتُ، أَلَا وَ قَدْ بَلَّغْتُ،
 أَلَا وَ قَدْ أَسْمَعْتُ،
 أَلَا وَ قَدْ أَوْضَحْتُ،

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

أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ
 وَ أَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

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

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

¹ In the traditions, the Prophet (PBUH&HF) and Imams (PBUT) 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 (PBUT) 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* (أَمَرَ-يَأْمُرُ). The word *Imra* (إِمْرَةٌ) 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* (مِيرَ-يَمِيرُ). The word *Amir al-Mu'minin* in this sense is interpreted as “the supplier of divine knowledge for the believers.”

Part 4

Announcing the perfection of religion due to Ali's appointment and reminding the people of his virtues

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:][□]

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

جزء ٤

إعلان إكمال الدين
بنصب علي (ع)
و ذكر بعض فضائله

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ [الآيَةَ فِي عَلِيٍّ
وَلِيِّكَ عِنْدَ تَبْيِينِ ذَلِكَ وَ نَصْبِكَ
إِيَّاهُ لِهَذَا الْيَوْمِ:][□]

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا.

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

¹ Chapter 5, Verse 3 of the Holy Quran.

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 be one of the losers.”¹

وَقُلْتَ: وَمَنْ يَبْتَغِ
غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ،
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.

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

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي قَدْ بَلَّغْتُ.

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

مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ
عَزَّ وَجَلَّ دِينَكُمْ بِإِمَامَتِهِ،

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—

فَمَنْ لَمْ يَأْتَمْ بِهِ وَبِمَنْ
يُقُومُ مَقَامَهُ مِنْ وُلْدِي
مِنْ صُلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ
وَالْعَرْضِ عَلَى اللَّهِ عَزَّ وَجَلَّ،

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).

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

فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ
وَفِي النَّارِ هُمْ خَالِدُونَ.

“Their torment shall not be lightened, nor shall it be postponed.”²

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنظَرُونَ.

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).

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

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

وَاللَّهُ عَزَّ وَجَلَّ وَأَنَا عَنْهُ
رَاضِيَانِ.

No verse [in the Quran]♦ has been sent down expressing (Allah’s) pleasure except that (in its absolute sense) it is about him,

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

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

وَمَا خَاطَبَ اللَّهُ الَّذِينَ
آمَنُوا إِلَّا بَدَأَ بِهِ،

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

² Chapter 3, Verse 88 of the Holy Quran.

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

وَلَا نَزَلَتْ آيَةٌ مَدْحٍ
فِي الْقُرْآنِ إِلَّا فِيهِ،

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

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

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

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

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 وَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا، وَ يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ
مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا، إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكْرًا،
إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا، فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَّاهُمْ نَضْرَةً وَ
سُرُورًا، وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا...

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

وَ هُوَ التَّقِيُّ التَّقِيُّ
وَ الْهَادِي الْمَهْدِيُّ.

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.

نَبِيِّكُمْ خَيْرُ نَبِيٍّ
وَ وَصِيِّكُمْ خَيْرُ وَصِيٍّ
وَ بَنُوهُ خَيْرُ الْأَوْصِيَاءِ

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

مَعَاشِرَ النَّاسِ،
ذُرِّيَّةُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ،
وَ ذُرِّيَّتِي مِنْ صُلْبِ عَلِيٍّ.

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

مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِيسَ أَخْرَجَ
آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ،

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

فَلَا تَحْسُدُوهُ فَتَحْبَطَ أَعْمَالُكُمْ
وَ تَزَلَّ أَقْدَامُكُمْ.

Verily, Adam was sent down to earth only because of one mistake, while he was the elite of Allah, the mighty and the majestic.

فَإِنَّ آدَمَ أُهْبِطَ إِلَى الْأَرْضِ
بِخَطِيئَةٍ وَاحِدَةٍ وَ هُوَ
صَفْوَةُ اللَّهِ عَزَّ وَ جَلَّ،

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

وَ كَيْفَ بِكُمْ وَ أَنْتُمْ أَنْتُمْ
وَ مِنْكُمْ أَعْدَاءُ اللَّهِ.

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.

أَلَا إِنَّهُ لَا يُبْغِضُ عَلِيًّا إِلَّا شَقِيًّا،
وَ لَا يُؤَالِي عَلِيًّا إِلَّا تَقِيًّا،
وَ لَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ.

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

وَ فِي عَلِيٍّ وَ اللَّهِ
نَزَلَتْ سُورَةُ الْعَصْرِ:

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،
وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ،

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

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ، وَ تَوَصَّوْا بِالْحَقِّ
وَ تَوَصَّوْا بِالصَّبْرِ.

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 Commander of the Believers (PBUH), do righteous*

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

مَعَاشِرَ النَّاسِ، قَدْ أَسْتَشْهَدْتُ
اللَّهَ وَبَلَّغْتُكُمْ رِسَالَتِي.

“and the messenger is only obligated to convey clearly.”¹

وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلَاغُ الْمُبِينُ.

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

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

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 لَقَفِي حُسْرٍ إِلَّا الَّذِينَ آمَنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَ وَعَمِلُوا الصَّالِحَاتِ أَيُّ
أَدَّوْا الْفَرَائِضَ وَتَوَاصَوْا بِالْحَقِّ أَيُّ بِالْوَلَايَةِ وَتَوَاصَوْا بِالصَّبْرِ أَيُّ وَصَّوْا ذُرِّيَّتَهُمْ وَ
مَنْ خَلَّفُوا مِنْ بَعْدِهِمْ بِهَا وَبِالصَّبْرِ عَلَيْهَا.

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

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

“before We alter faces then turn them on their backs or curse them as We cursed the Sabbath breakers.”²

[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.³♦

جزء ٥

الإشارة إلى مقاصد المنافقين

مَعَاشِرَ النَّاسِ، آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلَ مَعَهُ،

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ.

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

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 (PBUT). cf. *al-Kafi*, vol. 1, p. 194, Hadiths 1-4. The Prophet (PBUH&HF) also emphasizes this in the sermon shortly later.

² Chapter 4, Verse 47 of the Holy Quran.

³ 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

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,

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.

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

مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللَّهِ عَزَّ
وَجَلَّ فِي مَسْئُوكُمْ، ثُمَّ فِي عَلِيِّ،
ثُمَّ فِي السَّلِّ مِنْهُ إِلَى الْقَائِمِ
الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَ
بِكُلِّ حَقٍّ هُوَ لَنَا.

لِأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَنَا
حُجَّةً عَلَى الْمُقْصِرِينَ وَ
الْمُعَانِدِينَ وَ الْمُخَالِفِينَ وَ
الْخَائِنِينَ وَ الْآثِمِينَ وَ الظَّالِمِينَ وَ
الْعَاصِينَ مِنْ جَمِيعِ الْعَالَمِينَ.

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

Allah 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.

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

أَفَإِنْ مِتُّ أَوْ قُتِلْتُ
اِنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ؟

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

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ
فَلَنْ يَضُرَّ اللَّهَ شَيْئًا، وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ [الصَّابِرِينَ].¹

Behold! Ali is surely the one
described with patience and
gratitude, so are after him my
offspring from his loins.

أَلَا وَإِنَّ عَلِيًّا هُوَ الْمَوْصُوفُ
بِالصَّبْرِ وَالشُّكْرِ،
ثُمَّ مِنْ بَعْدِهِ وَوَلَدِي مِنْ صُلْبِهِ.

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.²

مَعَاشِرَ النَّاسِ،
لَا تَمُنُّوا عَلَى اللَّهِ إِسْلَامَكُمْ
فَيَسْخَطَ عَلَيْكُمْ فَيُصِيبَكُمْ بِعَذَابٍ
مِنْ عِنْدِهِ إِنَّهُ لَبِالْمُرْصَادِ.

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

² cf. Chapter 89, Verse 14 of the Holy Quran.

O people! There shall soon be leaders after me who shall invite (people) to the Fire, and on the Day of Judgement they shall not be helped.¹

مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ
مِنْ بَعْدِي أَيْمَةٌ يَدْعُونَ إِلَى النَّارِ
وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ.

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

مَعَاشِرَ النَّاسِ،
إِنَّ اللَّهَ وَ أَنَا بَرِيئَانِ مِنْهُمُ.

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

مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَأَنْصَارَهُمْ
وَأَتْبَاعَهُمْ وَأَشْيَاعَهُمْ
فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ.

Know that these are, indeed, the People of the Sheet;³ so, let each one of you look into his own sheet (of deeds)!”

أَلَا إِنَّهُمْ أَصْحَابُ الصَّحِيفَةِ،
فَلْيَنْظُرُوا أَحَدُكُمْ فِي صَحِيفَتِهِ.

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

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

³ 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.

(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).

قَالَ فَذَهَبَ عَلَى النَّاسِ إِلَّا
شِرْذِمَةً مِنْهُمْ أَمْرُ الصَّحِيفَةِ.

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

مَعَاشِرَ النَّاسِ،
إِنِّي أَدْعُهَا إِمَامَةً وَوَرَاثَةً
فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ.

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.

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

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.

فَلْيَبْلِغِ الْحَاضِرُ الْغَائِبَ
وَ الْوَالِدُ الْوَلَدَ
إِلَى يَوْمِ الْقِيَامَةِ.

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,

وَسَيَجْعَلُونَهَا
مُلْكًا وَاغْتِصَابًا.
أَلَا لَعْنُ اللَّهِ الْعَاصِينَ
وَالْمُعْتَصِبِينَ.

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

وَعِنْدَهَا سَنَفْرُغُ
لَكُمْ أَيُّهُ الثَّقَلَانِ.

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.”²

وَيُرْسَلُ عَلَيْكُمَا
شَوْاطِئُ مِنْ نَارٍ وَنُحَاسٍ
فَلَا تَنْتَصِرَانِ.

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

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ
لَمْ يَكُنْ لِيَذْرُكْكُمْ عَلَى مَا أَنْتُمْ
عَلَيْهِ،

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

² Chapter 55, Verse 35 of the Holy Quran.

until He separates the evil from the good ones. Nor does He make you acquainted with (the knowledge of) the unseen.¹

حَتَّى يَمَيِّزَ الْخَبِيثَ مِنَ الطَّيِّبِ،
وَمَا كَانَ اللَّهُ لِيُطَّلِعَ عَلَى
الْغَيْبِ.

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

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

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

وَكَذَلِكَ يُهْلِكُ الْقُرَى وَهِيَ
ظَالِمَةٌ كَمَا ذَكَرَ اللَّهُ تَعَالَى.

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

وَ هَذَا إِمَامُكُمْ وَ وِلِيُّكُمْ وَ هُوَ
مَوَاعِيدُ اللَّهِ وَ اللَّهُ يَصْدُقُ وَعْدَهُ

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.

مَعَاشِرَ النَّاسِ، قَدْ ضَلَّ قَبْلَكُمْ
أَكْثَرُ الْأَوَّلِينَ، وَ اللَّهُ لَقَدْ أَهْلَكَ
الْأَوَّلِينَ وَ هُوَ مُهْلِكُ الْآخِرِينَ.

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.

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”

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 prohibi-
tions are with him.

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.²

قَالَ اللَّهُ تَعَالَى:

أَلَمْ نُهْلِكِ الْأَوَّلِينَ؟

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ.

وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ.

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ

قَدْ أَمَرَنِي وَنَهَانِي،

وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ بِأَمْرِهِ،

فَعِلْمُ الْأَمْرِ وَالنَّهْيِ لَدَيْهِ.

فَاسْمَعُوا لِأَمْرِهِ تَسْلَمُوا،

وَاطِيعُوهُ تَهْتَدُوا، وَانْتَهُوا لِنَهْيِهِ

تَرْشُدُوا، وَصِيرُوا إِلَى مُرَادِهِ، وَ

لَا تَتَفَرَّقْ بِكُمْ السَّبِيلُ عَنْ سَبِيلِهِ.

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

² cf., Chapter 6, Verse 153 of the Quran.

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

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

Lo! It is their close adherents who are the true believers, whom Allah, the mighty and the majestic, mentions in His Book saying:

“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 ...”³

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْعَالِيُونَ.

أَلَا إِنَّ أَعْدَاءَهُمْ هُمْ أَهْلُ
الشَّقَاقِ الْعَادُونَ وَ إِيْخْوَانُ
الشَّيَاطِينِ الَّذِينَ يُوحِي بَعْضُهُمْ
إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا.

أَلَا إِنَّ أَوْلِيَاءَهُمْ هُمُ الْمُؤْمِنُونَ
الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ،
فَقَالَ عَزَّ وَ جَلَّ:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
إِلَى آخِرِ الْآيَةِ.

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

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

³ Chapter 58, Verse 22 of the Holy Quran.

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

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ
اللَّهُ عَزَّ وَجَلَّ فَقَالَ:

“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

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

[Indeed, their close adherents are those who believed and then have not entertained doubt (in their faith).³]

[أَلَا إِنَّ أَوْلِيَاءَهُمْ
الَّذِينَ آمَنُوا وَلَمْ يَرْتَابُوا]

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!”⁴

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ
الْجَنَّةَ آمِنِينَ، وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ
بِالتَّسْلِيمِ أَنْ طَبِّئْتُمْ فَادْخُلُوهَا
خَالِدِينَ.

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* (PBUT). 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.

³ cf. Chapter 49, Verse 15 of the Holy Quran.

⁴ cf. Chapter 39, Verse 73 of the Holy Quran.

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 أَوْلِيَاءَهُمْ
الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ
يَدْخُلُونَ الْجَنَّةَ (يُرْزَقُونَ فِيهَا)
بِغَيْرِ حِسَابٍ.

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

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ
يَصِلُونَ سَعِيرًا.

Indeed, their enemies are the ones who shall hear the (terrible) drawing in of its breath as it blazes forth, and therein shall be the heaving of sighs and sobs.²

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ
يَسْمَعُونَ لِحَنَّهُمْ شَهيقًا
وَهِيَ تَفُورُ وَلَهَا زَفِيرٌ.

Behold! Their enemies are those about whom Allah states: “Whenever a nation enters it, it shall curse its peer.”³

أَلَا إِنَّ أَعْدَاءَهُمُ
الَّذِينَ قَالَ اللَّهُ فِيهِمْ:
كَلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا.

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

² cf. Chapter 67, Verse 7 and Chapter 11, Verse 106 of the Holy Quran.

³ Chapter 7, Verse 38 of the Holy Quran.

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

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ
قَالَ اللَّهُ عَزَّ وَجَلَّ:

“Every time a group is cast therein, its keepers shall ask them, ‘Did no warner come to you?’

كَلَّمَا أَتَيْ فِيهَا فَوْجٌ سَأَلَهُمْ
خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ؟

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.’

قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ، فَكَذَّبْنَا
وَ قُلْنَا مَا نَزَلَ اللَّهُ مِن شَيْءٍ،
إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ.

They shall also say, ‘Had we listened or used our wisdom, we would not have been among the inmates of the blazing fire.’

وَ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ السَّعِيرِ.

They shall then confess their sins; but far from mercy shall be the inmates of the burning fire.”²

فَاعْتَرَفُوا بِذَنبِهِمْ،
فَسُحْقًا لِأَصْحَابِ السَّعِيرِ.

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.”

² Chapter 67, Verses 8-11 of the Holy Quran.

In contrast, their close adherents are, indeed, ones who fear their Lord in secret; for them is forgiveness and a great reward.¹

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

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

مَعَاشِرَ النَّاسِ، شَتَّانَ مَا بَيْنَ
السَّعِيرِ وَالْأَجْرِ الْكَبِيرِ.

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

فَعَدُوْنَا مَنْ ذَمَّهُ اللَّهُ وَ لَعَنَهُ،
وَ وَلِيْنَا مَنْ مَدَحَهُ اللَّهُ وَ أَحَبَّهُ.

O people! Behold! I am a warner and Ali is a guide.²

مَعَاشِرَ النَّاسِ،
أَلَا وَ إِنِّي مُنذِرٌ وَ عَلِيٌّ هَادٍ.

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

مَعَاشِرَ النَّاسِ،
إِنِّي نَبِيٌّ وَ عَلِيٌّ وَصِيٌّ.

¹ cf. Chapter 67, Verse 12 of the Holy Quran.

² cf. Chapter 13, Verse 7 of the Holy Quran.

Part 7

Mentioning
Imam al-Mahdi (عجته)

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

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

He shall definitely be the avenger against the oppressors.

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

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

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

He shall be the supporter of the religion of Allah.

جزء ٧

ذكر الإمام المهدي (ع)

أَلَا إِنَّ خَاتَمَ الْأَيْمَةِ مِنَّا
الْقَائِمُ الْمَهْدِيُّ.

أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ.

أَلَا إِنَّهُ الْمُنتَقِمُ مِنَ الظَّالِمِينَ.

أَلَا إِنَّهُ فَاتِحُ الحُصُونِ وَ هَادِمُهَا.

أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ
الشُّرْكِ.

أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ ثَارٍ
لِأَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ.

أَلَا إِنَّهُ النَّاصِرُ لِديِنِ اللَّهِ.

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

أَلَا إِنَّهُ الْغُرَافُ مِنْ بَحْرِ عَمِيقٍ.

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

أَلَا إِنَّهُ بِسِمِ كُلِّ ذِي فَضْلٍ
بِفَضْلِهِ، وَكُلِّ ذِي جَهْلٍ بِجَهْلِهِ.

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

أَلَا إِنَّهُ خَيْرَةُ اللَّهِ
وَ اللَّهُ مُخْتَارُهُ.

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

أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ،
وَ الْمُحِيطُ [بِكُلِّ فَهْمٍ].▪

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 الْمُخْبِرُ عَنْ
رَبِّهِ عَزَّ وَجَلَّ،
وَ الْمُنْبَهُ بِأَمْرِ إِيْمَانِهِ.

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

أَلَا إِنَّهُ الرَّشِيدُ السَّدِيدُ،
أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ.

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

أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ
مَنْ سَلَفَ بَيْنَ يَدَيْهِ،

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

أَلَا إِنَّهُ الْبَاقِي حُجَّةٌ
وَلَا حُجَّةَ بَعْدَهُ،

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

وَلَا حَقَّ إِلَّا مَعَهُ،
وَلَا نُورَ إِلَّا عِنْدَهُ.

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

أَلَا إِنَّهُ لَا غَالِبَ لَهُ،
وَلَا مَنْصُورَ عَلَيْهِ.

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.

أَلَا وَإِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ،
وَ حَكَمُهُ فِي خَلْقِهِ،
وَ أَمِينُهُ فِي سِرِّهِ وَ عَلَانِيَتِهِ.

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 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

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.

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.

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

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

جزء ٨

الحث على الناس لأمر البيعة

مَعَاشِرَ النَّاسِ،
قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ،
وَ هَذَا عَلَيُّ يُفْهَمُكُمْ بَعْدِي.

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

أَلَا وَإِنِّي قَدْ بَايَعْتُ اللَّهَ،
وَ عَلَيُّ قَدْ بَايَعَنِي،

وَ أَنَا آخِذُكُمْ بِالْبَيْعَةِ لَهُ
عَنِ اللَّهِ عَزَّ وَ جَلَّ:

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

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ
 اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ،

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

فَمَنْ نَكَثَ فَإِنَّمَا
 يَنكُثُ عَلَى نَفْسِهِ،

and anyone who fulfills the covenant he has made with Allah, He shall soon grant him a great reward.”²

وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
 فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

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.

² Chapter 48, Verse 10 of the Holy Quran.

Part 9

Finality of the religious laws and the role of the Imams

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

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

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.

جزء ٩

خاتمة الأحكام الدينية و دور الأئمة فيها

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

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

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ
فَمَا وَرَدَهُ أَهْلُ بَيْتٍ إِلَّا اسْتَعْنَوْا
[وَأُبْشِرُوا]♦، وَلَا تَخَلَّفُوا عَنْهُ إِلَّا
أَفْتَقَرُوا.

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

O people! No believer stands at the standing place (of the *Arafat* desert) except that Allah forgives all his past sins until then.

مَعَاشِرَ النَّاسِ، مَا وَقَفَ بِالْمَوْقِفِ
مُؤْمِنٌ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ
مِنْ ذَنْبِهِ إِلَى وَقْتِهِ ذَلِكَ،

Thus, once his pilgrimage is over, (recording) his actions is resumed.

فَإِذَا انْقَضَتْ حَجَّتُهُ
اسْتُؤْنِفَ عَلَيْهِ عَمَلُهُ.

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

مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَاثُونَ
وَ نَفَقَاتُهُمْ مُخْلَفَةٌ،

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

وَاللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

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

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ
بِكَمَالِ الدِّينِ وَ التَّقْوَى،

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

وَلَا تَتَّصِرُوا عَنِ الْمَشَاهِدِ
إِلَّا بِتَوْبَةٍ وَ إِقْلَاعٍ.

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

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

مَعَاشِرَ النَّاسِ،
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ،

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

فَإِنْ طَالَ عَلَيْكُمُ الْأَمَدُ
فَقَصِّرْتُمْ أَوْ نَسِيتُمْ
فَعَلِيٌّ وَلِيُّكُمْ وَ مُبَيِّنٌ لَكُمْ،

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.]♦

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

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.

هُوَ وَ مَنْ تَخَلَّفُ مِنْ ذُرِّيَّتِي
يُخْبِرُوكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَ
يُبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ.

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.

أَلَا إِنَّ الْحَلَالَ وَ الْحَرَامَ
أَكْثَرَ مِنْ أَنْ أُحْصِيَهُمَا
وَ أُعْرَفَهُمَا فَأَمُرُ بِالْحَلَالِ وَ أَنْهَى
عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ،

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,

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

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

مَعَاشِرَ النَّاسِ،
وَكَلُّ حَلَالٍ دَلَلْتُكُمْ عَلَيْهِ
وَكَلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ.

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

فَأِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَلَمْ أُبَدِّلْ.

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

أَلَّا فَادْكُرُوا ذَلِكَ وَاحْفَظُوهُ
وَ تَوَاصَوْا بِهِ وَلَا تَبَدَّلُوهُ
وَلَا تُغَيِّرُوهُ.

I repeat the saying:
Establish the prayers,
pay the charity, enjoin
the good deeds, and forbid
the evil deeds.

أَلَّا وَإِنِّي أُجَدِّدُ الْقَوْلَ:
أَلَّا فَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَ
أْمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ.

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.

أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ
أَنَّ تَنْتَهُوهُ إِلَى قَوْلِي وَتَبْلُغُوهُ مَنْ
لَمْ يَحْضُرْ وَتَأْمُرُوهُ بِقَبُولِهِ
وَتَنْهَوُهُ عَنِ مُخَالَفَتِهِ، فَإِنَّهُ أَمْرٌ
مِنَ اللَّهِ عَزَّ وَجَلَّ وَ مِنِّْي.

There is no (value or effect for) enjoining (other) recognized deeds and forbidding the detested deeds except with (the recognition of) an infallible leader¹.

وَلَا أَمْرٌ بِالْمَعْرُوفِ
وَلَا نَهْيٌ عَنِ الْمُنْكَرِ
إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

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 (بِعِصْمَةٍ) 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 (بِالْعِصْمَةِ) 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 sufficient for him;*

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,

مَعَاشِرَ النَّاسِ، الْقُرْآنُ يُعْرِفُكُمْ
 أَنَّ الْأَئِمَّةَ مِنْ بَعْدِهِ وَوَلَدِهِ،
 وَ عَرَفْتُمْ أَنَّهُمْ مِنِّي وَمِنْهُ،

for Allah, the mighty and the majestic, says in His Book, “And He made that a Word enduring in his posterity,”¹

حَيْثُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ:
 وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ،

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

وَ قُلْتُ لَنْ تَضِلُّوا
 مَا إِن تَمَسَّكْتُمْ بِهِمَا.

O people! (Observe) piety! (Observe) piety! And be wary of the Hour²,

مَعَاشِرَ النَّاسِ، التَّقْوَى التَّقْوَى،
 وَ احذَرُوا السَّاعَةَ،

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 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.

² 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*, vol. 51, p. 49, Hadith 14 (on the commentary of Verse 54:1), and p. 63, Hadith 64 (on Verse 19:75).

as Allah, the mighty and the majestic, says,

كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ:

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

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ.

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 punishment.

اذْكُرُوا الْمَمَاتَ [وَالْمَعَادَ] [♦]
وَالْحِسَابَ وَ الْمَوَازِينَ
وَالْمُحَاسَبَةَ بَيْنَ يَدَيْ رَبِّ
الْعَالَمِينَ وَ الثَّوَابَ وَ الْعِقَابَ.

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

فَمَنْ جَاءَ بِالْحَسَنَةِ أُثِيبَ عَلَيْهَا،

and whoever comes with an (unforgiven) sin, shall not have any share in the gardens.⁴

وَ مَنْ جَاءَ بِالسَّيِّئَةِ
فَلَيْسَ لَهُ فِي الْجَنَانِ نَصِيبٌ.

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.

⁴ 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
وأخذ البيعة

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

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.

Therefore, pronounce this in
one voice:

مَعَاشِرَ النَّاسِ،
إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي
بِكَفٍّ وَوَاحِدٍ فِي وَقْتٍ وَوَاحِدٍ،
وَكَذَا أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ
أَنْ أَخْذَ مِنْ أَلْسِنَتِكُمُ الْإِقْرَارَ
بِمَا عَقَدْتُ لِعَلِيٍِّّ أَمِيرِ الْمُؤْمِنِينَ،
وَلِمَنْ جَاءَ بَعْدَهُ مِنَ الْأَيْمَةِ مِنِّي
وَمِنْهُ، عَلَى مَا أَعْلَمْتَكُمْ
أَنْ ذُرِّيَّتِي مِنْ صُلْبِهِ.

فَقُولُوا بِأَجْمَعِكُمْ:

“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.

إِنَّا سَامِعُونَ مُطِيعُونَ
رَاضُونَ مُتَقَادُونَ
لِمَا بَلَغْتَ عَنْ رَبِّنَا وَرَبِّكَ
فِي أَمْرِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ
وَأَمْرِ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الْأَئِمَّةِ.

We pledge allegiance to you in this regard with our hearts, our souls, our tongues, and our hands.

بُيَايَعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا
وَأَنْفُسِنَا وَأَلْسِنَتِنَا وَأَيْدِينَا،

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

عَلَى ذَلِكَ نَحْيَا وَنَمُوتُ
وَنُبْعَثُ،

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.

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

[(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.

وَعَظَّمْنَا بِوَعْظِ اللَّهِ فِي عَلِيٍّ
 أَمِيرِ الْمُؤْمِنِينَ وَالْأَيِّمَةِ الَّذِينَ
 ذَكَرْتَ مِنْ ذُرِّيَّتِكَ مِنْ وُلْدِهِ
 بَعْدَهُ، الْحَسَنَ وَالْحُسَيْنَ
 وَمَنْ نَصَبَهُ اللَّهُ بَعْدَهُمَا.

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

فَالْعَهْدُ وَالْمِيثَاقُ لَهُمْ مَا أَخُوذُ مِنَّا،
 مِنْ قُلُوبِنَا وَأَنْفُسِنَا
 وَالْأَسْتِنَا وَضَمَائِرِنَا وَأَيْدِينَا.

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

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

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

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

نَحْنُ نُؤَدِّي ذَلِكَ عَنكَ الدَّانِيَّ
وَ الْقَاصِيَّ مِنْ أَوْلَادِنَا وَ أَهْلِينَا،

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

وَ نُشْهَدُ اللَّهَ بِذَلِكَ،
وَ كَفَى بِاللَّهِ شَهِيدًا،

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 نُطِيعُ اللَّهَ وَ نُطِيعُكَ وَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ وَلَدَهُ الْأَيْمَةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ ذُرِّيَّتِكَ مِنْ صُلْبِهِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ الَّذِينَ قَدْ عَرَفْتَكُمْ مَكَانَهُمَا مِنِّي وَ مَحَلَّهُمَا عِنْدِي وَ مَنَرِلَهُمَا مِنْ رَبِّي فَقَدْ أَدَيْتُ ذَلِكَ إِلَيْكُمْ. فَإِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ إِهْتَمَّا إِلَيْمَا بَعْدَ أَبِيهِمَا عَلِيٍّ، وَ أَنَا أَبُوهُمَا قَبْلَهُ. فَقُولُوا أَطَعْنَا اللَّهَ بِذَلِكَ وَ إِيَّاكَ وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ الَّذِينَ ذَكَرْتَ، عَهْدًا وَ مِيثَاقًا مَأْخُودًا لِأَمِيرِ الْمُؤْمِنِينَ مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ مَصَافَقَةِ أَيْدِينَا مَنْ أَدْرَكَهُمَا بِيَدِهِ وَ أَقْرَبَهُمَا بِلِسَانِهِ لَّا نَبْتَغِي بِذَلِكَ بَدَلًا وَ لَّا نَرَى مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا.

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."

وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ، وَكُلُّ
مَنْ أَطَاعَ مِمَّنْ ظَهَرَ وَاسْتَتَرَ
وَ مَلَائِكَةُ اللَّهِ وَ جُنُودُهُ وَ عِبِيدُهُ،
وَ اللَّهُ أَكْبَرُ مِنْ كُلِّ شَهِيدٍ.

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

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟
فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ
وَ خَافِيَةٍ كُلِّ نَفْسٍ.

“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

فَمَنْ اهْتَدَى فَلِنَفْسِهِ
وَ مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا.

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

وَ مَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ،
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ.

¹ Chapter 39, Verse 41 of the Holy Quran.

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

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]♦,

a goodly Word, that is enduring.¹

Allah shall cause whoever acts treacherously to perish and shall have mercy on whoever remains loyal.

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

and anyone who fulfills the covenant he has made with Allah, He shall soon grant him a great reward.”²

مَعَاشِرَ النَّاسِ، فَاتَّقُوا اللَّهَ
وَبَايَعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ
صَلَوَاتُ اللَّهِ عَلَيْهِ وَالحَسَنَ وَ
الحُسَيْنَ وَ الأئِمَّةَ ع [مِنْهُمْ]♦،

كَلِمَةً طَيِّبَةً بَاقِيَةً،

يُهْلِكُ اللَّهُ مَنْ غَدَرَ،
وَيَرْحَمُ مَنْ وَفَى.

فَمَنْ نَكَثَ فَإِنَّمَا يَنكُثُ
عَلَى نَفْسِهِ،

وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

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. 177, Hadith 8).

² Chapter 48, Verse 10 of the Holy Quran.

O people! Say what I told you, and greet Ali with the title of “The Commander of the Believers.”

مَعَاشِرَ النَّاسِ،
قُولُوا الَّذِي قُلْتُ لَكُمْ،
وَ سَلِّمُوا عَلَيَّ
بِأَمْرَةِ الْمُؤْمِنِينَ.

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

وَ قُولُوا: سَمِعْنَا
وَ أَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ.

And say: “Praise be to Allah who has guided us to this. Never could we be guided had Allah not guided us.”²

وَ قُولُوا: الْحَمْدُ لِلَّهِ الَّذِي
هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ
لَوْلَا أَنْ هَدَانَا اللَّهُ.

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.

² Chapter 7, Verse 43 of the Holy Quran.

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 speech; thus, whenever someone relates them to you and acquaints (you) with them,¹ believe him.²

مَعَاشِرَ النَّاسِ، إِنَّ فَضَائِلَ عَلِيٍّ
بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَ
جَلَّ - وَقَدْ أَنْزَلَهَا فِي الْقُرْآنِ -
أَكْثَرُ مِنْ أَنْ أَحْصِيَهَا فِي مَقَامٍ
وَاحِدٍ، فَمَنْ أَبَاكُمْ بِهَا
وَعَرَّفَهَا فَصَدِّقُوهُ.

O people! Whoever obeys Allah, His Messenger, Ali, and the Imams that I mentioned, has indeed achieved a great prosperity.³

مَعَاشِرَ النَّاسِ، مَنْ يُطِيعَ اللَّهَ وَ
رَسُولَهُ وَعَلِيًّا وَالْأَئِمَّةَ الَّذِينَ
ذَكَرْتَهُمْ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

¹ This phrase can be read in two ways with different meanings. The word وَعَرَّفَهَا (with accent) means “and introduced them”, but وَعَرَّفَهَا (without accent) means “while cognizant of them”.

² There are numerous traditions from different Imams (PBUT) 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.

³ cf. Chapter 33, Verse 71 of the Holy Quran.

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، السَّابِقُونَ إِلَى
مُبَايَعَتِهِ وَ مَوَالَاتِهِ وَ التَّسْلِيمِ عَلَيْهِ
بِأَمْرِ الْمُؤْمِنِينَ أَوْلَيْكَ هُمْ
الْفَائِزُونَ فِي جَنَّاتِ النَّعِيمِ.

O people! Say what makes Allah be pleased with you,

مَعَاشِرَ النَّاسِ، قُولُوا مَا يَرْضَى
اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ،

and (know that) if you and all the people on earth disbelieve, it shall not harm Allah in the least.

فَإِنْ تَكْفُرُوا أَنْتُمْ وَ
مَنْ فِي الْأَرْضِ جَمِيعًا
فَلَنْ يَضُرَّ اللَّهَ شَيْئًا.

O Allah! Forgive the believers [through what I have conveyed and commanded,]♦

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ
[بِمَا أَدَيْتُ وَ أَمَرْتُ]♦،

and let Your Wrath descend upon those [who deny]♦ and disbelieve,

وَ اغْضِبْ عَلَى [الْجَاهِدِينَ]♦
الْكَافِرِينَ،

and praise belongs to Allah, the Lord of the worlds.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

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 (PBUT). cf. *al-Kafi*, vol. 1, p. 295, Hadith 3 (narrated from Imam al-Sadiq (PBUH)); *al-Tafsir*, al-Ayyashi, vol. 1, p. 332, Hadith 153 (narrated from Imam al-Baqir (PBUH)); *Tafsir al-Imam al-Askari* (PBUH), p.112, Hadith 58 (narrated from Imam al-Kadhim (PBUH)); *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.