

Ghadir Sermon

Ghadir Sermon: The Sermon Of Prophet Muhammad (S) At Ghadir Khumm



Vahid Majd

**Translated by
Vahid Majd**

Al-Islam.org

[1] [1]

0 SHARES

Sub Title:

Publisher(s):

[Naba Organization](#) [2]

This text explores the Ghadir Event, unraveling its significance and the lasting impact of the Ghadir Sermon. From defining Imam 'Ali's role to emphasizing obligations and the importance of its transmission, it offers a concise guide to appreciating and safeguarding this crucial event.

[Get PDF](#) [3] [Get EPUB](#) [4] [Get MOBI](#) [5]

Translator(s):

[Vahid Majd](#) [6]

Compiler(s):

[Vahid Majd](#) [6]

Topic Tags:

[Ghadir Khumm](#) [7]

Miscellaneous information:

Ghadir Sermon The Sermon Of Prophet Muhammad (S) At Ghadir Khumm Introduction And Translation

By: Vahid Majd ISBN: 964-8323-38-0 Date of Publication: 2005 – First Edition No. of Copies: 5000

Publisher: Naba Cultural Organization Address: P.O. Box 13185-567, Tehran, Iran E-mail:

info@nabacultural.org Website: www.nabacultural.org

Introduction: The Ghadir Event And Its Significance

“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.”

– Extract from Prophet Muhammad’s (S) last public sermon delivered in Ghadir Khumm.

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.

Seventy days before his demise, when Prophet Muhammad (S)¹ was returning to Medina after his last pilgrimage to Mecca, he reached the pond of Khumm (Ghadir Khumm) 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 (S) 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 (S) stopped at the pond of Khumm, gathered the crowd of pilgrims, and delivered his last universal speech. In this sermon, he presented his last religious instruction which finalized Islam, the last divine religion, and made it perfect in the sight of Allah.

Imam Muhammad Al-Baqir (‘a), the fifth Imam and successor of the Prophet (S) said:

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... (5:3)**’ once the Messenger of Allah established it in Juhfa area.”[2](#)*

This message was the most unique in the entire mission of the Prophet (S) due to the revelation of Verse 5:67 of the Holy Qur’an 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 (S) emphatically required all those who directly or indirectly heard the sermon of Ghadir Khumm to convey it to people who were not aware of its details, and parents to convey it to their children for all generations to come. Hence, this sermon addresses all Muslim generations of the world until the Day of Judgement. This emphasis naturally implies that the content of this message has a vital role in the Muslims’ future, their spiritual health, and their felicity in the Hereafter.

The main issue that the Prophet (S) addressed in his speech in Ghadir Khumm was that Allah Appointed Ali Ibn Abi Talib (‘a) 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 (S) 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 (‘a) said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ، وَلَمْ يُنَادِ بِشَيْءٍ كَمَا تُودِي بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَتَرَكُوا هَذِهِ - يَعْنِي الْوَلَايَةَ.

“Islam is established by five things: prayer, charity, fasting, pilgrimage, and AI-Walaya (adhering to the guardians authorized by Allah). None (among them) was called for as (emphatically as) AI-Walaya was called for. However, people accepted the first four and abandoned AI-Walaya.”³

People who refused to submit to the leaders that Allah Appointed resemble Satan who refused to submit to the viceregent of Allah, Adam (‘a), and consequently, became an outcast and went forever under the curse of Allah as mentioned in the Holy Qur’an.⁴

It is narrated that Imam Ar-Ridha’ (‘a) said:

وَمَثَلُ الْمُؤْمِنِينَ فِي قَبُولِهِمْ وَلَاءَ أَمِيرِ الْمُؤْمِنِينَ فِي يَوْمِ غَدِيرِ خُمٍّ كَمَثَلِ الْمَلَائِكَةِ فِي سُجُودِهِمْ لِآدَمَ وَمَثَلُ مَنْ أَبِي وَلَايَةَ
أَمِيرِ الْمُؤْمِنِينَ فِي يَوْمِ الْغَدِيرِ مِثْلُ إِبْلِيسَ.

“The similitude of the believers in accepting the guardianship of the Commander of the Believers (Ali) on the day of Ghadir Khumm 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).”⁵

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

وَلَا يَقْبَلُ دِينًا إِلَّا بِوَلَايَةٍ مِنْ أَمْرِ بِوَلَايَتِهِ، وَلَا تَنْتَظِمُ أَسْبَابَ طَاعَتِهِ إِلَّا بِالتَّمَسُّكِ بِعِصْمِهِ وَعِصْمِ أَهْلِ وَلَايَتِهِ، فَأَنْزَلَ عَلَى نَبِيِّهِ ص وَآلِهِ فِي يَوْمِ الدُّوْحِ مَا بَيْنَ بِهِ عَنْ إِرَادَتِهِ فِي خُلُصَائِهِ وَذَوِي اجْتِبَائِهِ، وَأَمَرَهُ بِالْبَلَاغِ وَتَرَكَ الْحَفْلَ بِأَهْلِ الزِّنْجِ وَالنِّفَاقِ وَضَمَّنَ لَهُ عِصْمَتَهُ مِنْهُمْ ... فَكَمَّلَ اللَّهُ دِينَهُ وَأَقْرَعَ عَيْنَ نَبِيِّهِ وَالْمُؤْمِنِينَ وَالْمُتَابِعِينَ وَكَانَ مَا قَدْ شَهِدَهُ بَعْضُكُمْ ... وَبَلَغَ بَعْضُكُمْ وَتَمَّتْ 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 (S) on the day of the large trees⁶ 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 (S), 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...”⁷

-
1. The acronym “S” refers to phrase: “Peace be upon him and his family”.
 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.
 3. Al-Kafi, vol. 2, p. 18, Hadith 3.
 4. Refer to: the Holy Qur’an, 38:73–78.
 5. Iqbal al-A’mal, p. 465.
 6. This phrase refers to the day of Ghadir Khumm as there had been some large trees beside the pond at the time.
 7. Bihar al-Anwar, vol. 94, p. 115, Hadith 8.

[1] [1]

0 SHARES

What Does The Sermon Establish For ‘Ali?

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 (S) in Ghadir Khumm was to establish Imam Ali (‘a) 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 (‘a) to rule after passing 1400 years. It is almost fourteen centuries too late to decide whether Ali (‘a) should have been the first or the fourth ruling governor after the departure of the Prophet (S).

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 (‘a) 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 Shi’a 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 Shi'a Imams ('a) never attempted to implement their own government and used to refer those who questioned their stance¹ to Imam Mahdi ('a) 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 (S) wanted to pass on much more than political authority to Imam Ali ('a) 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 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 (S) mentioned the titles *Wali*, *Mawla*, and *Imam* for Ali ('a) 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 (S) 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 (S) and his successors.

Imam Ali himself has said:

وَاللَّهِ لِدُنْيَاكُمْ هَذِهِ أَهْوَنُ فِي عَيْنِي مِنْ عِرَاقٍ خَنْزِيرٍ فِي يَدِ مَجْدُومٍ.

“By Allah, this world of yours is more despicable in my eyes than a pig bone in the hand of a leper.”²

Certainly, had the majority of people followed the sayings of the Prophet (S) 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 (S) established for him on behalf of Allah on the day of Ghadir.

In this manner, the spiritual authority of Imam Ali ('a) 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 (‘a).³

The Rights And Virtues Of Imam Ali And Other Imams

The sermon of Ghadir Khumm confirms the following rights and virtues of Imam Ali (‘a) and the Imams after him:

1. Allah has Decreed absolute authority for them over the believers, and thus, just like the Prophet (S), all their commands must be obeyed unconditionally.
2. Like the Prophet (S), they have priority over people, and they have more rights over the believers than what they have over their own souls. They should be preferred over others (in position, sayings, ideas, commands, etc.) for Allah has Preferred them.
3. Allah has Made them the leaders of the believers and the medium of divine guidance after the Prophet (S). 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 (S). Allah has Placed the knowledge of everything in them. They are the inheritors of all branches of knowledge. In particular, 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 Qur'an and to explain its meaning after the Prophet (S). No one knows its interpretations, its hidden warnings, and its mysteries except through them. They guide people to the truth of the Qur'an and call them to it.
8. They are the executors of the will of the Prophet (S) and the deputies of his affairs (*Wasi*). Imam Ali ('a) was the greatest in virtue and rank among the deputies of all the prophets (most of whom were prophets themselves) just as the Prophet (S) was the greatest among all prophets ('a).
9. Imam Ali ('a) is the most virtuous amongst the creation of Allah so long as creation exists.
10. Imam Ali ('a) was foremost in accepting Islam and worshipping Allah.
11. Imam Ali ('a) fought against the enemies of Allah by His command and was the greatest helper of religion.
12. Imam Ali ('a) was the greatest aid and defender of the Prophet (S). He fought on his behalf and offered to sacrifice his life for him. His relation to the Prophet (S) was that of Aaron to Moses ('a).
13. Imam Ali ('a) was the dearest and the closest to the Prophet (S). He is from the Prophet (S), and the Prophet (S) is from him. The Prophet (S) called him his brother.
14. The title of "the Commander of the Believers" exclusively belongs to him.
15. Allah and His Prophet (S) are pleased with him. All verses of the Holy Qur'an that express Allah's satisfaction or praise in their ideal sense have been revealed about him.
16. The divine light, guidance, and leadership have been placed in Imam Ali ('a) and the Imams from his descendants up to Imam Mahdi ('a), the last divinely appointed Imam. The

earth will never lack an Imam until the Day of Judgement.

17. Imam Ali ('a) and the Imams of his descendants are the trustees of Allah, His appointed judges, the vessels of divine knowledge⁴, the greatest proofs of Allah among His creation, and His exhaustive arguments against them.
18. Imam Ali ('a) and the pure members of his progeny constitute one of the two weighty symbols besides the Holy Qur'an. 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 ('a) and the Imams of his progeny are the most learned about 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 ('a), 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 (S), and his family.

His Followers, His Enemies, And Their Fate

In the sermon of Ghadir Khumm, the Prophet (S) describes the followers and the enemies of Imam Ali ('a) and the Imams after him, and informs them of their destinies:

1. Those who acknowledge the authority of Imam Ali ('a) 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 (S) in this sermon concerning them has doubted all of what Allah has revealed to the Prophet (S) 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 guardianship of Imam Ali ('a), 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 ('a). He Keeps up His support, protection, guidance, forgiveness, and mercy for anyone who keeps attached to Ali ('a), listens to him, and remains under his guardianship.
5. Anyone who turns away from Imam Ali ('a) 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 ('a) 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 ('a) 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 (S) are the leaders who invite people to Hell. Allah and His Prophet (S) 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 (S) stressed that his speech completes Allah's argument against everyone until the Day of Judgement. After the departure of the Prophet (S), other members of Ahl Al-Bayt ('a)⁵ emphasized this fact as well.

Lady Fatimah ('a), the Prophet's daughter, said:

وَمَا جَعَلَ اللَّهُ لِأَحَدٍ بَعْدَ غَدِيرِ خُمٍّ مِنْ حُجَّةٍ وَلَا عَذْرَ.

*"Allah did not Leave any argument or any excuse for anyone after the event of Ghadir Khumm."*⁶

Similarly, when Imam Ali ('a) addressed the immigrants and the helpers in the Prophet's Mosque (after they had pledged fealty to Abu Bakr), he reminded them of his exclusive right for the leadership of the community and their covenant with the Messenger of Allah (S) concerning him.

Some of the helpers said to Imam Ali: "O Abul Hasan! Had the helpers heard your arguments before giving their pledge of allegiance to Abu Bakr, none would have disputed your rule."

In response to them, Imam Ali ('a) said:

فَقَالَ عَلِيُّ ع يَا هَوْلَاءِ أَكُنْتُمْ أَدْعُ رَسُولَ اللَّهِ صَ مَسْجَى لَا أُوَارِيهِ وَأَخْرَجُ أَنَا زَع فِي سُلْطَانِهِ وَاللَّهِ مَا خِفْتُ أَحَدًا يَسْمُو لَهُ وَيُنَازِعُنَا وَاللَّهِ مَا خِفْتُ أَحَدًا يَسْمُو لَهُ وَيُنَازِعُنَا أَهْلُ الْبَيْتِ فِيهِ وَيَسْتَجِلُّ مَا اسْتَحْلَلْتُمُوهُ، وَلَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَ تَرَكَ يَوْمَ غَدِيرِ خُمٍّ لِأَحَدٍ حُجَّةً، وَلَا لِقَائِلٌ 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-Bayt ('a) in it, and make lawful what you did (in usurping our rights). I do not see that the Messenger of Allah (S) left any place for any controversial talks, any plea, or any argument for anyone (by his speech) on the day of Ghadir Khumm."*⁷

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

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.

[2.](#) Nahj al-Balagha, Maxim 236. Also refer to Sermon 3 (known as al-Shiqshiqiyya) for another similar statement.

[3.](#) Refer to: 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.

[4.](#) The “Divine Knowledge” refers to all the heavenly knowledge created by Allah, and placed in His best creation. It is called divine just because Allah Issued and Authorized it, and because it is not a science generated by a human. It is called His knowledge since it is His creation and is attributed to Him. However, this should not be confused with His “Eternal Knowledge”. It should be made clear that any knowledge that a human being can possess, grasp, or comprehend is a creation, and has no similarity whatsoever with Allah’s Eternal Knowledge (i.e., His Essence), which is not created.

The knowledge that a human or even an Imam possesses is not a part of Allah’s Eternal Knowledge, otherwise it would imply His Essence has parts. Any imagination or perception of Allah’s Eternal Knowledge by us is a creation of our mind and cannot be attributed to Allah. With regard to the Essence of Allah, we are not allowed to theorize or converse because we have no way to understand Him, and by “His Eternal Knowledge”, we only mean, “He is not ignorant”. We should recognize that His Essence (Dhat) is free from any type of knowledge that we know (i.e., any generated knowledge even if it is multiplied by infinity in terms of quality and quantity) just as we recognize that there is nothing that He is unaware of. Nothing is like Him.

Maintaining a difference on the quality or the quantity between His knowledge and the concept of knowledge that is known to us is not enough to avoid resemblance, and we need to deny the resemblance in the concept of knowledge between the Creator and the creation. There is neither concept, nor quality for His Essence. Allah Is the creator of perfections and qualities, and He Is not limited by the extension of qualities and concepts that we imagine. Allah knows, but not like how His creation knows.

Hence, our understanding of His Eternal Knowledge (i.e., His Essence) is only limited to denying any opposite in Him. In other words, we should regard Him free from all defects such as ignorance.

[5.](#) Ahl al-Bayt means “people of the house”. However, the Ahl al-Bayt of the Prophet (S) as specifically defined by him and believed by the Shi’a, refers only to the divinely selected individuals of his house. They are his daughter [Lady Fatimah (‘a)] as well as twelve divinely appointed leaders (Imams) after him. The twelve Imams include the Prophet’s son in law and cousin, Ali (‘a), Ali’s two sons, al-Hasan and al-Husayn (‘a), as well as nine descendants of al-Husayn (‘a).

[6.](#) Dala’il al-Imama, p. 38. See also, al-Khisal, vol. 1, p. 173; Bihar al-Anwar, vol. 30, p. 124.

[7.](#) Al-Ihtijaj, vol. 1, p. 74; Bihar al-Anwar, vol. 28, p. 185.

[1] [1]

0 SHARES

Our Obligations Towards The Sermon And The Event

[The Necessity Of Submitting To The Prophet’s Sayings](#)

One of the important differences that distinguishes Islam from all the early divine religions is that it states that it is the final religion of Allah. It offers the ultimate divine instructions for people in terms of beliefs and practices, and all its commandments and prohibitions are effective until the Day of Judgement.

Believers of all generations are required to submit to the sayings of the Messenger of Allah (S) to achieve felicity. Allah States in the Holy Qur'an:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ 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.” (33:36).

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

“Whoever does not judge according to what Allah has Sent down is a disbeliever.” (5:44).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

“O You who believe! Do not precede Allah and His Messenger; and be watchful of (your duties toward) Allah. Verily, Allah Hears and Knows all things.” (49: 1).

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكِمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا 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.” (4:65).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ 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.” (4:59).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say, ‘If you truly love Allah, follow me; Allah will Love you and will Forgive you your sins; and

Allah is Oft-Forgiving and the most Merciful.’ (3:31).

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say, ‘Obey Allah and His Messenger.’ But if they turn back, Allah Loves not those who reject faith.” (3:32).

Therefore, it is necessary for a believer to follow all the sayings of the Prophet (S) which have reached us in the form of traditions. Opposing the traditions of the Prophet (S) means opposing Allah and disbelieving the above-mentioned verses of the Holy Qur’an.

Weakening and disregarding the sayings of the Prophet (S) that have been handed down to us means believing that the Qur’anic verses, which require us to follow his sayings, are useless in our time.

Particularly, for such an important issue as the message of Ghadir Khumm, rejecting it means believing that Allah and His Prophet (S) have failed to convey the message that, according to the Qur’an, if not conveyed, would be as if nothing of His religion was conveyed¹, and religion would remain deficient and unsatisfactory in the sight of Allah².

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

Learning, Acknowledging, And Protecting The Text Of The Sermon

The sermon of Ghadir Khumm 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 within one’s heart.

In the sermon of Ghadir, the Prophet (S) 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 (S) 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 (S) 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 (S) 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 ('a) 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 by this belief.
8. We will never change nor replace its instructions.
9. We will convey it to our children, family, and friends, be they near or far.
10. We take Allah as witness to this covenant, and His Prophet (S), Allah's Angels, His forces, and His servants, and anyone who obeyed it.

According to the saying of the Prophet (S), 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 Majestic. This fact is also verified by the Holy Qur'an³.

The Messenger of Allah (S) stated that those who precede others in acknowledging their covenant with Imam Ali ('a) 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 (S) 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*)⁴. The Prophet (S) 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 (S), and advising them against violating it.

Introducing the position and virtues of Imam Ali ('a) 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 (S) stated in the sermon that without recognizing Imam Ali ('a), there is neither any value nor any effect in enjoining other righteous deeds.

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

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

1. Holding frequent special meetings for reciting the Arabic text of the sermon, its translation, and its explanation. Seeking nearness to Allah by reminding about the Prophet's statements on the day of Ghadir, and making such spiritual gatherings as the medium of one's requests before Allah.
2. Reciting a part of the sermon, even a small amount, in any general gathering, and reminding about one's obligation towards it.

3. Holding classes of memorizing the text of the sermon for the youth, organizing competitions, quizzes, and offering prizes for learning the contents of the sermon.
4. Presenting the books containing the full text of the Prophet's (S) sermon at Ghadir Khumm 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 Khumm. To be brief, only three traditions are partially quoted below.

The Messenger of Allah (S) said:

يَوْمَ غَدِيرِ حُمٍّ أَفْضَلُ أَعْيَادِ أُمَّتِي، وَهُوَ الْيَوْمُ الَّذِي أَمَرَنِي اللَّهُ تَعَالَى بِنُصْبِ أَخِي وَإِبْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلِمًا
لَأُمَّتِي، يَهْتَدُونَ بِهِ بَعْدِي، وَهُوَ الْيَوْمُ الَّذِي أَكْمَلَ اللَّهُ فِيهِ الدِّينَ، وَأَتَمَّ النِّعْمَةَ وَرَضِيَ لَهُمُ الْإِسْلَامَ دِينًا

“The day of Ghadir Khumm 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 the religion and Fulfilled His blessings on my nation and was pleased that Islam be their faith.”⁵

Imam As-Sadiq (‘a) said to one of his companions:

صِيَامَ يَوْمِ غَدِيرِ حُمٍّ يَعْدِلُ صِيَامَ عُمَرِ الدُّنْيَا ... وَهُوَ عِيدُ اللَّهِ الْأَكْبَرِ وَمَا بَعَثَ اللَّهُ عِزَّ وَجَلَّ نَبِيًّا قَطُّ إِلَّا وَتُعِيدُ فِي هَذَا

الْيَوْمِ وَعُرِفَ حُرْمَتِهِ، وَأُسْمُهُ فِي السَّمَاءِ يَوْمَ الْعَهْدِ الْمَعْهُودِ ... 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 Majestic, has Created a day more sacred than that. No, by Allah! No, by Allah! No, by Allah!”⁶

Imam Ar-Ridha’ (‘a) said:

فَقَالَ الرَّضَا ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ إِنَّ يَوْمَ الْغَدِيرِ فِي السَّمَاءِ أَشْهَرُ مِنْهُ فِي الْأَرْضِ ... وَاللَّهِ لَوْ
عُرِفَ النَّاسُ فَضْلَ هَذَا الْيَوْمِ بِحَقِيقَةٍ 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 angels would have been shaking hands with them ten times a day.”⁷

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 Qur’an:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۖ وَمَنْ 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.” (31: 12).

In addition, the greater the favor, the more appreciation that is due. Divine guardianship (*Al-Walaya*) is the greatest favor that Allah has Bestowed upon His creation. The more gratitude that someone expresses to Allah by adhering to it, the more benefit he receives from it.

On the other hand, the more someone rejects Allah’s mercy, the more he is entitled to His curse, which lies in the absence of His mercy and protection.

Allah States:

لَيْتَنُ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۗ وَلَيْتَنُ 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.” (14:7).

On the anniversary of the event of Ghadir Khumm, Imam As-Sadiq (‘a) praised and thanked Allah, saying:

اللَّهُمَّ سَمِعْنَا وَأَطَعْنَا وَأَجَبْنَا دَاعِيكَ بِمَنَّا فَكَأَنَّكَ غُفْرَانُكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ آمَنَّا بِاللَّهِ وَحَدَّهُ لَا شَرِيكَ لَهُ،
وَبِرَسُولِهِ مُحَمَّدٍ وَصَدِيقِنَا وَأَجَبْنَا دَاعِي اللَّهِ وَاتَّبَعْنَا الرَّسُولَ فِي مَوَالِيهِ مَوْلَاتِنَا وَمَوْلَى الْمُؤْمِنِينَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ
أَبِي طَالِبٍ عَبْدِ اللَّهِ وَأَخِي رَسُولِهِ، وَالصَّدِيقِ الْأَكْبَرَ، وَالْحُجَّةَ عَلَى بَرِيَّتِهِ، الْمُؤَيَّدَ بِهِ نَبِيِّهِ وَدِينِهِ الْحَقِّ الْمُبِينِ، عَلِمًا لِدِينِ
اللَّهِ، وَخَازِنًا لِعِلْمِهِ، وَعَيْبَةَ غَيْبِ اللَّهِ، وَمَوْضِعَ سِرِّ اللَّهِ، وَأَمِينَ اللَّهِ عَلَى خَلْقِهِ، وَشَاهِدَهُ فِي بَرِيَّتِهِ، اللَّهُمَّ إِنَّا سَمِعْنَا
مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمَنُوا بِرَبِّكُمْ فَآمَنَّا رَبُّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتُوفِنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا
وَعَدْتَنَا عَلَى رِسْلِكَ وَلَا تَخْزُنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تَخْلُفُ الْمِيعَادَ، فَانَا يَا رَبَّنَا بِمَنَّا وَلُطْفِكَ أَجَبْنَا دَاعِيكَ، وَاتَّبَعْنَا
الرَّسُولَ وَصَدَقْنَاهُ وَصَدَّقْنَا مَوْلَى الْمُؤْمِنِينَ، وَكَفَرْنَا بِالْجِبْتِ وَالطَّاغُوتِ فَوَلَّيْنَا مَا تَوَلَّيْنَا، وَأَحْشَرْنَا مَعَ أَيْمَتِنَا فَانَا بِهِمْ
... مُؤْمِنُونَ مُوقِنُونَ وَلَهُمْ مُسْلِمُونَ

“O Allah! We listened, obeyed, and answered the caller from You due to Your favor. Thus, praise belongs to You. We seek Your forgiveness, our Lord, and towards Your (reward or punishment) is the eventual return⁸. 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 the one calling (us) to faith: ‘Believe in Your Lord’. Thus, we have believed. Our Lord! Forgive us our sins, Blot out from us our evil deeds, and Take our souls in the company of the righteous. Our Lord! Grant us what You promised to us through Your messengers, and Disgrace us not on the Day of Judgement, for You never Break Your promise⁹.

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-Taghut¹⁰. 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 ...”¹¹

¹. Refer to: Holy Qur’an, 5:67.

2. Refer to: Holy Qur'an, 5:3.
3. Refer to: the Holy Qur'an, 48:10.
4. The word al-Ma'rif translates to decorum or proper etiquette. 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.
5. Al-Amali, al-Saduq, p. 125, Hadith 8, Bihar al-Anwar, vol. 94, p. 110, Hadith 2.
6. Tahdhib al-Ahkam, vol. 3, p. 143, Hadith 1; Bihar al-Anwar, vol. 95, p. 302, Hadith 2.
7. Tahdhib al-Ahkam, vol. 6, p. 24, Hadith 9, Bihar al-Anwar, vol. 94, p. 118, Hadith 9.
8. Refer to: Holy Qur'an 2:285.
9. Refer to: Holy Qur'an 3:193, 3:194.
10. 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 (S). Both terms have also been used in verse 4:51. However, the latter term, al-Taghut, has been used in seven more places in the Holy Qur'an. See for instance 2:256, 2:257, 4:60 and 4:76.
11. Iqbal al-A'mal, p. 473, Bihar al-Anwar, vol. 95, p. 299, Hadith 1.

[1] [1]

0 SHARES

Some Statistics About The Text Of The Sermon

Here are some statistical facts about the sermon:

1. The Prophet (S) explicitly mentioned the name of Imam Ali ('a) in his sermon about forty times besides many more instances that he (S) referred to him by pronoun.
2. He (S) repeatedly used the following titles for Imam Ali ('a) in this sermon: *Wali* and *Mawla* fifteen times, *Imam* twelve times, *Amir* seven times, *Wasi* (executor of the will and deputy of the affairs) seven times, *Akh* (brother) four times, *Khalifa* (successor) three times and *Hadi* (guide) three times.
3. The Prophet explicitly mentioned the word *A'imma* (Imams), referring to the eleven Imams after Imam Ali ('a), nine times in his sermon.
4. The sermon also refers to over one hundred verses of the Holy Qur'an concerning Imam Ali ('a) and his authority, his followers, and their enemies.

5. The number of sentences categorized by some important subjects of the sermon is as follows: over fifty sentences on the *Walaya* of Imam Ali (‘a), 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 (Shi’a) of Imam Ali (‘a) and their enemies, ten sentences on the *Walaya* of the Imams (‘a) after him, twenty sentences specifically about Imam Mahdi (‘a), 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 Qur’an, and introducing Imam Ali (‘a) and his children as its exclusive authorized interpreters and ten sentences on urging people to pledge their fealty to Imam Ali (‘a) 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 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 (S) just before the event, and the divine order concerning what he must convey to the people. It also explains the reason that the Prophet (S) has delayed the speech until he reached that place.

Part 3 – The Prophet (S) officially declares Allah’s decree regarding the appointment of Imam Ali (‘a) and the pure Imams after him. He then enumerates some of the virtues of Imam Ali (‘a), his rights, and the duties of people regarding him.

Part 4 – The Prophet (S) announces that Allah has Completed His religion through the leadership of Imam Ali (‘a) and further reminds people about his exclusive virtues.

Part 5 – The Prophet (S) recites some verses of the Holy Qur’an 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 (S) gives a detailed description of the followers and the enemies of Ahl Al-Bayt (‘a), and informs people of the final destiny of each, giving references to many verses of the Holy Qur’an.

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

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

Part 8 – Reciting some verses of the Holy Qur’an, the Prophet (S) informs people that pledging allegiance to Imam Ali (‘a) is, in fact, identical to pledging allegiance to Allah, the Mighty and Majestic.

Part 9 – The Prophet (S) emphasizes that the divine commandments, including obligatory and prohibited actions, will never change in the future, and that Imam Ali (‘a) and other Imams of his offspring are fully aware of all final commandments and their limits. They are the expounders of religion and the divinely appointed judges for any question pertaining to religion.

Part 10 – The Prophet (S) asks people to recite the sentences of the covenant with him. He takes their verbal oath of allegiance to Imam Ali (‘a) 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-Husayn (peace be upon them).

Documentation Of The Sermon

Different pieces of the sermon of the Prophet (S) at the pond of Khumm are found separately in many books narrated through numerous Shi’a 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 Shi’a 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 Shi’a 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 (‘a), the fifth divinely appointed Imam of guidance after the Prophet (S):

حَدَّثَنِي السَّيِّدُ الْعَالِمُ الْعَابِدُ أَبُو جَعْفَرٍ مَهْدِيِّ بْنِ أَبِي حَرْبٍ الْحَسِينِي الْمُرْعَشِي رَضِيَ اللَّهُ عَنْهُ قَالَ أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخْبَرَنِي الشَّيْخُ السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ قُدْسِ اللَّهِ رُوحِهِ قَالَ أَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلْعَكَبَرِيِّ قَالَ أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدٌ

بْنِ هُمَامٍ قَالَ أَخْبَرَنَا عَلِيُّ السُّورِيُّ قَالَ أَخْبَرَنَا أَبُو مُحَمَّدٍ الْعَلَوِيُّ مِنْ وَدِّ الْإِفْطَسِ وَكَانَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْهَمْدَانِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ قَالَ حَدَّثَنَا سَيْفُ بْنُ عَمِيرَةَ وَصَالِحُ بْنُ عَقْبَةَ جَمِيعًا عَنْ قَيْسِ بْنِ سَمْعَانَ عَنْ عَلْقَمَةَ بْنِ مُحَمَّدِ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلِيٍّ 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 (‘a) with the following chain of narrators:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الطَّبْرِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ أَبُو مُحَمَّدٍ الدِّينَوْرِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْهَمْدَانِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ قَالَ حَدَّثَنَا سَيْفُ بْنُ عَمِيرَةَ عَنْ عَقْبَةَ عَنْ قَيْسِ بْنِ سَمْعَانَ عَنْ عَلْقَمَةَ بْنِ مُحَمَّدِ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلِيٍّ 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 (‘a), 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:

إِعْلَمُ أَنَّ مَا تَذَكَّرُ فِي هَذَا الْفَصْلِ مَا رَوَاهُ أَيْضًا مُخَالَفَهُ الشَّيْبَةَ الْمُتَعَمِّدَ عَلَيْهِمْ فِي النَّقْلِ فَمَنْ ذَلِكَ مَا رَوَاهُ عَنْهُمْ مُصَنِّفَ كِتَابِ الْخَالِصِ الْمُسَمَّى بِالنَّشْرِ وَالطِّيِّ وَجَعَلَهُ حَجَّةً ظَاهِرَةً بِاتِّفَاقِ الْعَدُوِّ وَالْوَلِيِّ وَحَمَلَهُ بِهِ نُسْخَةً إِلَى الْمَلِكِ شَاهِ مَازَنْدَرَانَ رُسْتَمِ بْنِ عَلِيٍّ لَمَّا حَضَرَهُ بِالرِّيِّ فَقَالَ فِيمَا رَوَاهُ عَنْ رُجَالِهِمْ: فَصَلِّ: وَعَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الْمُهَلَّبِ، أَخْبَرَنَا الشَّرِيفُ أَبُو الْقَاسِمِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْقَاسِمِ الشَّعْرَانِيِّ عَنْ أَبِيهِ حَدَّثَنَا سُلَيْمَةُ بْنُ الْفَضْلِ الْأَنْصَارِيِّ عَنْ أَبِي مَرْيَمَ عَنْ قَيْسِ بْنِ حَنَّانٍ عَنْ عَطِيَّةِ السَّعْدِيِّ عَنْ حُدَيْفَةَ بْنِ الْيَمَانَ.

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:

إِبْنُ الْفَضْلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ قَالَ أَخْبَرَنَا أَبُو جَعْفَرِ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ وَهَارُونَ بْنُ عَيْسَى ابْنِ

السَّكِينِ الْبَلَدِيِّ قَالَا حَدَّثَنَا حَمِيدُ بْنُ الرَّبِيعِ الْخَزَّازُ قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ حَدَّثَنَا نَوْحُ بْنُ مُبَشَّرٍ قَالَ حَدَّثَنَا
الْوَلِيدُ بْنُ صَالِحٍ عَنْ امْرَأَةٍ زَيْدِ بْنِ أَرْقَمٍ وَعَنْ زَيْدِ بْنِ أَرْقَمٍ.

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 ('a).

The phrases within the brackets are either 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.

[1] [1]

0 SHARES

The Sermon Of The Messenger Of Allah On The Day Of Ghadir Khumm

خُطْبَةُ رَسُولِ اللَّهِ يَوْمَ غَدِيرِ خُمٍّ

Imam Al-Baqir ('a) said:

حَجَّ رَسُولُ اللَّهِ ص مِنَ الْمَدِينَةِ وَقَدْ بَلَغَ جَمِيعَ الشَّرَايعِ قَوْمَهُ غَيْرَ الْحَجِّ وَالْوَلَايَةِ. فَأَتَاهُ جَبْرَائِيلُ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ
اللَّهَ جَلَّ إِسْمُهُ يُقْرَبُكَ السَّلَامُ وَيَقُولُ لَكَ أَنِي لَمْ أَفْبِضْ نَبِيًّا مَنَ انبِيَائِي وَلَا رَسُولًا مَنَ رُسُلِي إِلَّا بَعْدَ اكْمَالِ دِينِي وَتَأْكِيدِ
حُجَّتِي وَقَدْ بَقِيَ عَلَيْكَ مِنْ ذَلِكَ فَرِيضَتَانِ مِمَّا تَحْتَاجُ أَنْ تَبْلُغَهُمَا قَوْمَكَ فَرِيضَةُ الْحَجِّ وَفَرِيضَةُ الْوَلَايَةِ وَالْخِلَافَةِ مِنْ
بَعْدِكَ فَإِنِّي لَمْ أَخْلُ أَرْضِيَّ مِنْ حَجِّهِ وَلَكِنْ لَخَلِيهَا أَبَدًا. فَإِنَّ اللَّهَ جَلَّ تَنَاوُهُ بِأَمْرِكَ أَنْ تَبْلُغَ قَوْمَكَ الْحَجَّ وَتَحْجُ وَيَحْجُ
مَعَكَ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا مِنْ أَهْلِ الْحَضَرِّ وَالْأَطْرَافِ وَالْأَعْرَابِ وَتَعَلَّمَهُمْ مِنْ حَجِّهِمْ مِثْلُ مَا عَلَّمْتَهُمْ مِنْ صَلَاتِهِمْ
وَزَكَاتِهِمْ وَصِيَامِهِمْ وَتَوْقُفِهِمْ مِنْ ذَلِكَ عَلَيَّ مِثَالِ الَّذِي أَوْقَفْتَهُمْ عَلَيْهِ مِنْ جَمِيعِ مَا بُلِّغْتَهُمْ مِنَ الشَّرَايعِ. فَنَادَى مُنَادِي
رَسُولِ اللَّهِ ص فِي النَّاسِ أَلَا إِنَّ رَسُولَ اللَّهِ يُرِيدُ الْحَجَّ وَإِنْ يَعْلَمُكُمْ مِنْ ذَلِكَ مِثْلُ الَّذِي عَلِمَكُمْ مِنْ شَرَائِعِ دِينِكُمْ وَ
يُوقِفُكُمْ مِنْ ذَلِكَ عَلَى مِثْلِ الَّذِي أَوْقَفَكُمْ عَلَيْهِ مِنْ غَيْرِهِ.

فَخَرَجَ ص وَخَرَجَ مَعَهُ النَّاسَ وَاصْغَوْا إِلَيْهِ لِيَنْظُرُوا مَا يَصْنَعُ فَيَصْنَعُوا مِثْلَهُ فَحَجَّ بِهِمْ وَبَلَغَ مِنْ حَجِّ مَعَ رَسُولِ اللَّهِ
ص مِنْ أَهْلِ الْمَدِينَةِ وَ أَهْلِ الْأَطْرَافِ وَالْأَعْرَابِ سَبْعِينَ أَلْفَ إِنْسَانٍ أَوْ يَزِيدُونَ عَلَيَّ نَحْوِ عَدَدِ أَصْحَابِ مُوسَى ع
السَّبْعِينَ أَلْفًا أَخَذَ عَلَيْهِمْ بَيْعَةَ هَارُونَ فَنَكَثُوا وَاتَّخَذُوا الْعَجَلَ وَالسَّامِرِيَّ. وَكَذَلِكَ أَخَذَ رَسُولُ اللَّهِ ص الْبَيْعَةَ لِعَلِيٍّ
ع بِالْخِلَافَةِ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى فَنَكَثُوا الْبَيْعَةَ وَاتَّبَعُوا الْعَجَلَ وَالسَّامِرِيَّ سَنَةً بِسَنَةٍ وَمِثْلًا بِمِثْلٍ وَاتَّصَلَتْ

التَّائِبَةُ مَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ

فَلَمَّا وَقَفَ رَسُولُ اللَّهِ ص بِالْمَوْقِفِ آتَاهُ جِبْرَائِيلُ عَنِ اللَّهِ تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُفْرُكُ السَّلَامُ وَيَقُولُ لَكَ إِنَّهُ قَدْ دَنَا أَجْلُكَ وَمُدَّتْكَ وَأَنَا مُسْتَقْدِمُكَ عَلَى مَا لَابَدَ مِنْهُ وَلَا مَحِيصٌ فَأَعْهَدُ عَهْدَكَ وَقَدِّمَ وَصِيَّتَكَ وَأَعْمِدِ إِلَى مَا عِنْدَكَ مِنَ الْعِلْمِ وَمِيرَاثِ عُلُومِ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالسَّلَاحِ وَالنَّائِبُوتِ وَجَمِيعِ مَا عِنْدَكَ مِنْ آيَاتِ الْأَنْبِيَاءِ فَسَلِّمْهُ إِلَى وَصِيِّكَ وَخَلِيفَتِكَ مِنْ بَعْدِكَ حُجَّتِي الْبَالِغَةَ عَلَى خَلْقِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع. فَأَقِمُهُ لِلنَّاسِ عِلْمًا وَجُدْ عَهْدِهِ وَمِيثَاقِهِ وَبِيعْتِهِ وَذِكْرَهُمْ مَا أَخَذْتَ عَلَيْهِمْ مِنْ بَيْعَتِي وَمِيثَاقِي الَّذِي وَاتَّفَقْتَهُمْ بِهِ وَعَهْدِي الَّذِي عَهَدْتَ إِلَيْهِمْ مِنْ وِلَايَةِ وَلِيِّي وَمَوْلَاهُمْ وَمَوْلِي كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي لَمْ أَفْبِضْ نَبِيًّا مِنَ الْأَنْبِيَاءِ إِلَّا مِنْ بَعْدِ أَكْمَالِ دِينِي وَحُجَّتِي وَاتِّمَامِ نِعْمَتِي بِوِلَايَةِ أَوْلِيَائِي وَمُعَادَاةِ أَعْدَائِي. وَذَلِكَ كَمَا لَمْ تَوْحِدِي وَدِينِي وَاتِّمَامِ نِعْمَتِي عَلَى خَلْقِي بِاتِّبَاعِ وَلِيِّي... مَقْرُونٍ طَاعَتِهِ مَعَ طَاعَتِهِ مُحَمَّدَ نَبِيِّ وَمَقْرُونٍ طَاعَتِهِ مَعَ طَاعَةِ مُحَمَّدٍ بِطَاعَتِي مِنْ اطَاعَتِهِ فَقَدْ اطَاعَنِي وَمِنْ عَصَايَ فَقَدْ عَصَانِي. جَعَلْتُهُ عِلْمًا بَيْنِي وَبَيْنَ خَلْقِي مِنْ عَرَفِهِ كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا وَمَنْ أَشْرَكَ بَيْعَتَهُ كَانَ مُشْرِكًا وَمَنْ لَقِينِي بِوِلَايَتِهِ دَخَلَ الْجَنَّةَ وَمَنْ لَقِينِي بَعْدَاوَتِهِ دَخَلَ النَّارَ. فَأَقِمْ يَا مُحَمَّدُ عَلِيًّا عِلْمًا وَخُذْ عَلَيْهِمُ الْبَيْعَةَ وَجُدْ عَهْدِي وَمِيثَاقِي لَهُمْ الَّذِي وَاتَّفَقْتَهُمْ عَلَيْهِ فَإِنِّي قَابَضْتُكَ إِلَيَّ وَمُسْتَقْدِمُكَ عَلَيَّ ع

فَخَشِيَ رَسُولُ اللَّهِ ص مِنْ قَوْمِهِ وَاهْلِ النِّفَاقِ وَالشَّقَاقِ أَنْ يَتَفَرَّقُوا وَيَرْجِعُوا إِلَى جَاهِلِيَّةٍ لَمَّا عُرِفَ مِنْ عَدَاوَتِهِمْ وَلَمَّا تَنَطَّوِي عَلَيْهِمْ أَنْفُسُهُمْ لِعَلِيٍّ ع مِنَ الْعَدَاوَةِ وَالْبَغْضَاءِ وَسَأَلَ جِبْرَائِيلُ أَنْ يَسْأَلَ رَبَّهُ الْعِصْمَةَ مِنَ النَّاسِ وَانْتَظَرَ أَنْ يَأْتِيَهُ جِبْرَائِيلُ ع بِالْعِصْمَةِ مِنَ النَّاسِ عَنِ اللَّهِ جَلَّ إِسْمُهُ فَأَخَّرَ ذَلِكَ إِلَى أَنْ بَلَغَ مَسْجِدَ الْخَيْفِ فَأَتَاهُ جِبْرَائِيلُ ع فِي مَسْجِدِ الْخَيْفِ فَأَمَرَهُ بِأَنْ يَعْهَدَ عَهْدَهُ وَيُقِيمَ عَلِيًّا عِلْمًا لِلنَّاسِ وَلَمْ يَأْتِهِ بِالْعِصْمَةِ مِنَ اللَّهِ جَلَّ جَلَالُهُ بِالَّذِي أَرَادَ حَتَّى بَلَغَ كُرَاعَ الْعِصْمَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَأَتَاهُ جِبْرَائِيلُ وَأَمَرَهُ بِالَّذِي آتَاهُ فِيهِ مِنْ قِبَلِ اللَّهِ وَلَمْ يَأْتِهِ بِالْعِصْمَةِ فَقَالَ يَا جِبْرَائِيلُ إِنِّي أَخْشَى قَوْمِي أَنْ يَكْذِبُونِي وَلَا يَقْبَلُوا قَوْلِي فِي عَلِيٍّ فَرَحَلْ فَلَمَّا بَلَغَ غَدِيرَ خُمٍّ قَبِلَ الْجُحْفَةَ بِثَلَاثَةِ أَمْيَالٍ آتَاهُ جِبْرَائِيلُ عَلَى خُمْسِ سَاعَاتٍ مَضَتْ مِنَ النَّهَارِ بِالزَّجْرِ وَالْإِنْتِهَارِ وَالْعِصْمَةَ مِنَ النَّاسِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُفْرُكُ السَّلَامُ وَيَقُولُ لَكَ يَا أَيُّهَا الرَّسُولُ بَلَغَ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغَتْ رِسَالَتُهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

وَكَانَ أَوْلَاهُمْ قَرِيبًا مِنَ الْجُحْفَةِ فَأَمَرَ بِأَنْ يَرُدَّ مِنْ تَقْدِيمِ مِنْهُمْ وَيَحْبِسُ مِنْ تَأْخُرِ عَنْهُمْ فِي ذَلِكَ الْمَكَانِ لِيُقِيمَ عَلِيًّا عِلْمًا لِلنَّاسِ وَيُبَلِّغُهُمْ مَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ ع وَأَخْبَرَهُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ عَصَمَهُ مِنَ النَّاسِ فَأَمَرَ رَسُولُ اللَّهِ ص عِنْدَمَا جَاءَتْ الْعِصْمَةُ مُنَادِيًا يُنَادِي فِي النَّاسِ بِالصَّلَاةِ جَامِعَةً وَيُرِدُّ مِنْ تَقْدِيمِ مِنْهُمْ وَيَحْبِسُ مِنْ تَأْخُرِ وَتَنْجِي عَنْ يَمِينِ الطَّرِيقِ إِلَى جَنْبِ مَسْجِدِ الْغَدِيرِ أَمْرَهُ بِذَلِكَ جِبْرَائِيلُ عَنِ اللَّهِ عَزَّ إِسْمِهِ وَفِي الْمَوْضِعِ سَلَّمَتِ فَأَمَرَ رَسُولُ اللَّهِ ص أَنْ يَقُمْ مَا تَحْتَهُنَّ وَيُنْصَبُ لَهُ أَحْجَارُ كَهَيْئَةِ الْمَنْبَرِ لِيُشْرِفَ عَلَى النَّاسِ فَتَرَأَى النَّاسَ وَاحْتَبَسَ أَوَّخَرَهُمْ فِي ذَلِكَ الْمَكَانِ ... لَا يَزَالُونَ فَقَامَ رَسُولُ اللَّهِ ص فَوْقَ تِلْكَ الْأَحْجَارِ ثُمَّ حَمِدَ اللَّهَ وَاتَّنَى عَلَيْهِ فَقَالَ

The Messenger of Allah (S) 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 ('a) 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 proof¹. 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.’

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 zakat, 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 (S) informed people that he (S) 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 (S) was in excess of 70,000 – this is equivalent to the number of people from whom Moses (‘a) took pledge of allegiance for Aaron (‘a), but they later chose the calf (for worship) and the *Samiri*².

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

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 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 chest³ 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 (‘a).

Raise him as a guiding flag for people, remind and renew people’s covenant and pledge about adhering to the authorized representative⁴ of Mine and the master of every believing man and woman, Ali Ibn Abi Talib (‘a). 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.

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 (S), 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 (S) knew of the inner enmity and hatred of the hypocrites and the dissenters against Ali ('a), the Messenger of Allah (S) 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 (S) reached the Khif mosque as well as the time the Prophet (S) reached Kuraa Al-Ghamim after leaving Mecca for Medina, Gabriel came to him bringing the same order without giving protection. The Prophet (S) said, “O Gabriel, I am afraid that my people will reject me and will not accept my saying concerning Ali ('a).”

Once they reached the pond of Khumm, three miles before Juhfa, it was five hours past sunrise.

At that moment, Gabriel descended upon him again with an admonition and a guarantee of protection from the evil of people, saying: “O Muhammad! Surely, Allah, the Mighty and Majestic, Conveys greetings to you and States:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger! Deliver what has been Sent down to you from your Lord [regarding Ali ('a)] and if you do not, you have not conveyed His message at all, and Allah shall Protect you from [evil] people [...]. (5:67).

By that time, the front end of the caravan had already reached Juhfa. Thereupon, the Prophet (S) sent for all people who were ahead to return, and waited until those who were behind reached the pond. Then he (S) called for group prayer.

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

Part 1: Praising Allah And Regarding Him Pure

الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي تَوْحِيدِهِ، وَدَنَا فِي تَفَرُّدِهِ، وَجَلَّ فِي سُلْطَانِهِ، وَعَظَمَ فِي أَرْكَانِهِ، وَأَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَهُوَ فِي مَكَانِهِ.

Praise belongs to Allah Who Is Exalted above (all the creation) in His Oneness⁵,

and Is near (to His creation) in His loneliness⁶.

Sublime is His authority,

and great are the pillars⁷ of His (names).

His knowledge Encompasses everything while He Is lofty in status⁸.

وَقَهَرَ جَمِيعَ الْخَلْقِ بِقُدْرَتِهِ وَبُرْهَانِهِ، حَمِيداً لَمْ يَزَلْ، مَحْمُوداً لَا يَزَالُ وَمَجِيداً لَا يَزُولُ، وَمُبْدِئاً وَمُعِيداً وَكُلُّ أَمْرٍ إِلَيْهِ يَعُودُ.

He Subdues all the creation through His power and evidence.

He Has always been praiseworthy and shall always be praised.

[He Is the glorified Whose glory has no end.

He Begins and Repeats (the creation)⁹,

and to Him all affairs are returned.]¹⁰

بَارِئُ الْمَسْمُوكَاتِ وَدَاحِي الْمَدْحُوتَاتِ وَجِبَارُ الْأَرْضِينَ وَالسَّمَاوَاتِ، قُدُّوسٌ سُبُّوحٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

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

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

and the dominator of the planets and the heavens.

He Is holy and Exalted above all purifications, the Lord of the angels and the spirit.

مُتَفَضِّلٌ عَلَى جَمِيعِ مَنْ بَرَّاهُ، مُتَطَوِّلٌ عَلَى جَمِيعِ مَنْ أَنْشَأَهُ. يَلْحَظُ كُلَّ عَيْنٍ وَالْعُيُونُ لِاتْرَاهُ. كَرِيمٌ حَلِيمٌ ذُو أَنْتَانٍ، قَدْ وَسِعَ كُلَّ شَيْءٍ رَحْمَتُهُ وَ مِنْ عَلَيْهِمْ بِنِعْمَتِهِ. لَا يَعْجَلُ بِإِنْتِقَامِهِ، وَلَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ.

He Grants to all that He created.

He Prolongs His grace to all that He originated.

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

He Is generous, forbearing, and patient.

He Made His mercy encompass everything¹¹,

and He Favored them by His grace. He does not Hasten His revenge,

nor does He Take the initiative on what (He Knows) they deserve of His punishment.

قَدَفَهُمُ السَّرَائِرَ وَ عَلِمَ الضَّمَائِرَ، وَلَمْ تَخَفْ عَلَيْهِ الْمَكْنُونَاتُ وَلَا اشْتَبَهَتْ عَلَيْهِ الْخَفِيَّاتُ. لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ، وَالْغَلْبَةُ
عَلَى كُلِّ شَيْءٍ وَالْقُوَّةُ فِي كُلِّ شَيْءٍ وَالْقُدْرَةُ عَلَى كُلِّ شَيْءٍ

He Comprehends the secrets,

and Knows what the hearts conceal.

Hidden things are not concealed from Him,

nor do they make Him doubtful.

He Encompasses (in knowledge) and Dominates everything,

and Has strength and power over everything.

وَلَيْسَ مِثْلَهُ شَيْءٌ. وَ هُوَ مُنْشِئُ الشَّيْءِ حِينَ لَاشَيْءَ دَائِمٌ حَيٌّ وَقَائِمٌ بِالْفِسْطِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Nothing is like Him¹², and He Is the establisher of “the thing” when it was nothing.

He Is everlasting [and free of need]¹³, who acts justly;

there is no god but He, the Mighty, the Wise¹⁴.

جَلَّ عَنْ أَنْ تُدْرِكَهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ. لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايِنَةٍ، وَلَا يَجِدُ أَحَدٌ
كَيْفَ هُوَ مِنْ سِرٍّ وَ عَلَانِيَةٍ إِلَّا بِمَادَلٍّ عَزَّوَجَلَّ عَلَى نَفْسِهِ

He Is Exalted beyond being grasped by visions,

while He Grasps all visions, and He Is subtle, well aware (of all things) [15](#).

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 Majestic, has Made as the signs of Himself [16](#).

وَأَشْهَدُ أَنَّهُ اللَّهُ الَّذِي مَلَأَ الدَّهْرَ قُدُسُهُ، وَالَّذِي يَغْشَى الْأَبَدَ نُورُهُ، وَالَّذِي يُنْفِذُ أَمْرَهُ بِالْمُشَاوَرَةِ مُشِيرٍ وَلَا مَعَهُ شَرِيكَ فِي تَقْدِيرِهِ وَلَا يُعَاوَنُ فِي تَدْبِيرِهِ.

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

Whose light overwhelms perpetuity [17](#),

Who Enforces His command without consulting an advisor.

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

صَوَّرَ مَا ابْتَدَعَ عَلَى غَيْرِ مِثَالٍ، وَخَلَقَ مَا خَلَقَ بِالْمَعُونَةِ مِنْ أَحَدٍ وَلَا تَكْلُفٍ وَلَا احْتِيَالٍ. أَنْشَأَهَا فَكَانَتْ وَبَرَأَهَا فَبَانَتْ.

He Shaped whatever He Originated without a preexisting model,

and Created whatever He Created without getting assistance from anyone,

burdening Himself, or having any need to find out a solution.

He Originated it (in His will), thus it came into being,

and He Formed it (in His intention), thus it became distinct [18](#).

فَهُوَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُتَّقِنُ الصَّنْعَةَ، أَحْسَنُ الصَّنِيعَةِ، الْعَدْلُ الَّذِي لَا يُجُورُ، وَالْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ.

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

Who is Proficient in skill, and beautiful in action.

He Is the just Who never oppresses,

and the most generous to Whom all affairs are referred [19](#).

وَأَشْهَدُ أَنَّهُ اللَّهُ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ، وَذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ، وَاسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَخَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ. مَلِكُ الْأَمْلاكِ وَ مَفْلِكُ الْأَفْلاكِ وَ مُسَخِّرُ الشَّمْسِ وَالْقَمَرِ، كُلُّ يَجْرِي لِأَجْلِ مُسَمِّي. يُكَوِّرُ اللَّيْلَ عَلَي النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَي اللَّيْلِ يَطْلُبُهُ حَتِيئًا.

I further testify that He Is [Allah,][20](#) that before His magnificence everything is lowly,

before His might everything is humble,

before His power everything surrenders,

and before His awe everything yields.

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

the dominator of the sun and the moon,

each of which pursues its course to an appointed time.

He Makes night overtake day, and day overtake night, (each one) seeking the other rapidly[21](#).

قَاصِمٌ كُلِّ جَبَّارٍ عَنِيدٍ وَ مُهْلِكٌ كُلِّ شَيْطَانٍ مَرِيدٍ. لَمْ يَكُنْ لَهُ ضِدٌّ وَ لَا مَعَهُ نَدٌّ أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ. إِلَاهٌ وَاحِدٌ وَ رَبُّ مَا جِدَّ يَشَاءُ فَيَمْضِي، وَ يُرِيدُ فَيَقْضِي، وَ يَعْلَمُ فَيُحْصِي

He Is the destroyer of every stubborn tyrant,

and the annihilator of every rebellious Satan.

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

He Is Unique and impenetrable[22](#).

He never Begets nor is He Begotten, and none can ever be a match for Him[23](#).

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.

وَيُمِيتُ وَيُحْيِي، وَيُفْقِرُ وَيُغْنِي، وَيُضْحِكُ وَيُبْكِي، وَيُدْنِي وَيُبْعِدُ وَيُقْصِي وَيَمْنَعُ وَيُعْطِي، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَ هُوَ
عَلَي كُلِّ شَيْءٍ قَدِيرٌ.

He Causes death and gives life.

He Impoverishes and enriches²⁴.

He Makes (men) laugh and Makes (them) weep²⁵.

[He Brings near and Drives away.]²⁶

He Denies and Grants.

For Him is sovereignty, so is praise.

In His hand is all goodness, and He Is powerful to do everything²⁷.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ. مُسْتَجِيبُ الدُّعَاءِ وَمُجْزِلُ الْعَطَاءِ، مُحْصِي
الْأَنْفَاسِ وَرَبُّ الْجِنَّةِ وَالنَّاسِ، الَّذِي لَا يُشْكَلُ عَلَيْهِ شَيْءٌ، وَلَا يُضْجِرُهُ صُرَاخُ الْمُسْتَصْرِخِينَ وَلَا يُبْرِمُهُ إِحَاخُ الْمَلْحِينِ.

He Lets night enter the day, and day enter night²⁸;

there is no god but He, the Mighty, the Oft-forgiving.

He Is the responder to supplication, open-handed in granting,

the enumerator of breaths, and the Lord of the Jinn and the humans.

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.

الْعَاصِمِ لِلصَّالِحِينَ، وَالْمَوْفِقِ لِلْمُفْلِحِينَ، وَمَوْلَى الْمُؤْمِنِينَ وَرَبُّ الْعَالَمِينَ. الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ
وَيَحْمَدَهُ عَلَيَّ كُلِّ حَالٍ. أَحْمَدُهُ كَثِيرًا وَأَشْكُرُهُ دَائِمًا عَلَيَّ السَّرَّاءِ وَالضَّرَّاءِ وَالشَّدَّةِ وَالرَّخَاءِ.

He (Is the One Who) Protected the righteous, and Gave success to the prosperous.

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

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

I (therefore) praise Him and thank Him²⁹ in joy and sorrow, and in hardship and comfort.

وَأُؤْمِنُ بِهِ وَبِمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. أَسْمَعُ لِأَمْرِهِ وَأَطِيعُ وَأُبَادِرُ إِلَى كُلِّ مَا يَرْضَاهُ وَأَسْتَسْلِمُ لِمَاقِضَاهُ، رَغْبَةً فِي طَاعَتِهِ

و خَوْفًا مِنْ عُقُوبَتِهِ، لِأَنَّهُ اللَّهُ الَّذِي لَا يُؤْمِنُ مَكْرَهُ وَلَا يَخَافُ جَوْرَهُ

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

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 punishment³⁰,

for He Is Allah against Whose schemes no one should feel secure,

nor should anyone be in fear of injustice from Him.

Part 2: Preparation For Delivering An Important Commandment From Allah

وَأَقْرُلُهُ عَلَي نَفْسِي بِالْعُبُودِيَّةِ وَأَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ، وَأُؤَدِّي مَا أَوْحَى بِهِ إِلَي حَذْرًا مِنْ أَنْ لَا أَفْعَلَ فَتَحِلَّ بِي مِنْهُ قَارِعَةٌ لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ عَظُمَتْ حِيلَتُهُ وَصَفَتْ خُلَّتُهُ لَا إِلَهَ إِلَّا هُوَ

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]³¹, (for) there is no god but He.

لِأَنَّهُ قَدْ أَعْلَمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ مَا أَنْزَلَ إِلَي فِي حَقِّ عَلَي فَمَا بَلَّغْتُ رِسَالَتَهُ، وَقَدْ ضَمِنَ لِي تَبَارَكَ وَتَعَالَى الْعِصْمَةَ مِنَ النَّاسِ وَهُوَ اللَّهُ الْكَافِي الْكَرِيمُ

He has Informed me that if I do not convey what He has Revealed to me [about Ali's right]³², (it is as if) I have not conveyed His message at all.

Certainly, He, the most holy, the Most High,

has Guaranteed for me protection [from the (evil of) people]³³,

and He Is Allah, Who is sufficient and bountiful.

فاوحى إليّ:

Thus, He Revealed to me (this verse):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“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.” (5:67).

مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ، وَ أَنَا أُبَيِّنُ لَكُمْ سَبَبَ هَذِهِ الْآيَةِ: إِنَّ جِبْرَائِيلَ هَبَطَ إِلَيَّ مِرَارًا ثَلَاثًا يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي – وَ هُوَ السَّلَامُ – أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعَلِّمَ كُلَّ أَبْيَضٍ وَأَسْوَدَ

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.

Verily, Gabriel came down to me three times giving the order of my Lord,

Who is the security (of the believers)[34](#),

that I should stand in this scene and inform everyone, white and black, that:

أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي وَ وَصِيِّي وَ خَلِيفَتِي عَلَيَّ أُمَّتِي وَالْإِمَامُ مِنْ بَعْدِي، الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَنْبِي بَعْدِي وَهُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَ رَسُولِهِ

Ali Ibn Abi Talib is my brother, my deputy and the executor of (my affairs)

(Wasi), my successor [over my nation][35](#) (Khalifa), and the leader (Imam) after me,

whose position to me is like that of Aaron to Moses,

except that there shall be no prophet after me,

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

وَقَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ

Indeed, Allah, the most Holy, the Most High,

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

كِعُونَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ ۚ وَالَّذِينَ ءَامَنُوا ۚ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاۓٓءُونَ

“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. [36](#)” (5:55).

وَعَلِيَّ ابْنُ أَبِي طَالِبٍ (الَّذِي) أَقَامَ الصَّلَاةَ وَأَتَى الزَّكَاةَ وَهُوَ رَاكِعٌ، يُرِيدُ اللَّهُ عِزَّ وَجَلِّ فِي كُلِّ حَالٍ

Ali Ibn Abi Talib [was the one who][37](#) kept alive prayers

and paid charity while bowing down in ruku’.

He intends (the pleasure of) Allah, the Mighty and Majestic, in all situations.

وَسَأَلْتُ جِبْرَائِيلَ أَنْ يَسْتَعْفِيَ لِي السَّلَامَ عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ أَيُّهَا النَّاسُ – لِعِلْمِي بِقِلَّةِ الْمُتَّقِينَ وَكَثْرَةِ الْمُنَافِقِينَ
وَادْغَالِ اللَّائِمِينَ وَحِيلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ، الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ

I asked Gabriel to plead to Allah, [(Who is) the security (of the believers)][38](#)

to excuse me from conveying it to you, O people,

due to my knowledge on the scarcity of the pious,

the abundance of the hypocrites[39](#),

the corruption and the treachery of the sinful,

and the trickery of those who ridicule Islam,

those whom Allah Described in His book as:

يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

“They say with their tongues what is not in their hearts” (48: 11).

وَيَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ. وَكَثْرَةَ أَذَاهُمْ لِي غَيْرَ مَرَّةٍ حَتَّى سَمَوْنِي أُذُنًا وَزَعَمُوا أَنِّي كَذَلِكَ لِكَثْرَةِ مُلَازِمَتِهِ
إِيَّايَ وَإِقْبَالِي عَلَيْهِ وَهَوَاهُ وَاقْبُولِهِ مِنِّي حَتَّى أَنْزَلَ اللَّهُ عَزَّوَجَلَّ فِي ذَلِكَ

taking it lightly, while it is a grave matter in the sight of Allah⁴⁰,

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, until Allah, the Mighty and Majestic,

Sent down (the following verse) in this regard:

وَمِنَ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤَدُّونَ بِاللَّهِ وَيُؤَدُّونَ لِلْمُؤْمِنِينَ
وَرَحْمَةً لِّلَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ يُؤَدُّونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

“And of them are some who annoy the Prophet and say: He is an ear (for accepting what he hears, particularly from Ali). 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.” (9:61).

وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْفَاقِلِينَ بِذَلِكَ بِأَسْمَائِهِمْ لَسَمَيْتُ وَأَنْ أُؤَمِّيَ إِلَيْهِمْ بِأَعْيَانِهِمْ لَأَوْمَأْتُ وَأَنْ أُدَلِّ عَلَيْهِمْ لَدَلَلْتُ

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.

وَلَكِنِّي وَاللَّهِ فِي أُمُورِهِمْ قَدْ تَكْرَمْتُ. وَكُلُّ ذَلِكَ لِابْرَضِي اللَّهُ مِنِّي إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ فِي حَقِّ عَلِيٍّ

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

Nevertheless, Allah is not Satisfied with me

until I convey what He has Sent down to me [regarding the right of Ali.]⁴¹”

ثُمَّ تَلَا:

Then, the Prophet ('a) recited (again the following verse):

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي حَقِّ عَلِيٍّ - وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“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.” (5:67).

Part 3: Open Declaration Of The Leadership Of Ali Ibn Abi Talib

(‘A) And The Imams After Him

فَاعْلَمُوا مَعَاشِرَ النَّاسِ ذَلِكَ فِيهِ وَأَفْهَمُوهُ وَعَلِّمُوا أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَإِمَامًا فَرَضَ طَاعَتَهُ عَلَيَّ الْمُهَاجِرِينَ
وَالْأَنْصَارِ وَعَلَيَّ التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَعَلَيَّ الْبَادِي وَالْحَاضِرِ، وَعَلَيَّ الْعَجَمِيِّ وَالْعَرَبِيِّ، وَالْحُرِّ وَالْمَمْلُوكِ وَالصَّغِيرِ
وَالكَبِيرِ، وَعَلَيَّ الْأَبْيَضِ وَالْأَسْوَدِ، وَعَلَيَّ كُلِّ مُوَحِّدٍ

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

whose obedience is obligatory 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.

مَاضٍ حُكْمُهُ، جَازٍ قَوْلُهُ، نَافِذٌ أَمْرُهُ، مَلْعُونٌ مَنْ خَالَفَهُ، مَرْحُومٌ مَنْ تَبِعَهُ وَ صَدَّقَهُ، فَقَدْ غَفَرَ اللَّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَ
أَطَاعَ لَهُ.

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

and his command is effective.

Cursed is whoever opposes him, blessed with mercy is whoever follows him,

faithful is whoever acknowledges his (virtues and rights).

Indeed, Allah has Covered him and those who listen to him

and obey him with mercy and forgiveness.

مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامٍ أَقَوْمُهُ فِي هَذَا الْمَشْهَدِ، فَاسْمَعُوا وَأَطِيعُوا وَأَنْقَادُوا لِأَمْرِ اللَّهِ رَبِّكُمْ، فَإِنَّ اللَّهَ عَزَّوَجَلَّ هُوَ
مَوْلَاكُمْ وَالْإِهْكُمْ، ثُمَّ مِنْ دُونِهِ رَسُولُهُ وَنَبِيِّهِ الْمُخَاطَبُ لَكُمْ، ثُمَّ مِنْ بَعْدِي عَلِيٌّ وَلِيُّكُمْ وَإِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ، ثُمَّ الْإِمَامَةُ
فِي ذُرِّيَّتِي مِنْ وُلْدِهِ إِلَيَّ يَوْمَ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ.

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

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

for Allah, the Mighty and Majestic, Is your master, then [His Messenger][42](#),

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

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

Then, leadership shall be in my progeny, within his offspring,

until the Day you meet Allah and His Messenger.

لَا حَلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ وَرَسُولُهُ وَهُمْ، وَلَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ عَلَيْكُمْ وَرَسُولُهُ وَهُمْ، وَاللَّهُ عَزَّوَجَلَّ عَرَفَنِي الْحَلَالَ
وَالْحَرَامَ وَأَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبِّي مِنْ كِتَابِهِ وَحَلَالِهِ وَحَرَامِهِ إِلَيْهِ.

Nothing is lawful except what Allah Declared so (in His book),

[as well as His Messenger, and them (i.e., the Imams)][43](#),

and nothing is unlawful except Allah Declared so (in His book),

[as well as His Messenger, and them (i.e., the Imams)][44](#),

(for) Allah, the Mighty and Majestic, has Informed me of the permissible and the forbidden things,

and I have made known to him (i.e., Ali) what my Lord has Taught me of His Book,

the permissible, and the forbidden things.

مَعَاشِرَ النَّاسِ، عَلِيٌّ فَضَّلُوهُ . مَا مِنْ عِلْمٍ إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِي، وَكُلُّ عِلْمٍ عَلِمْتُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ، وَمَا
مِنْ عِلْمٍ إِلَّا وَقَدْ عَلَّمْتُهُ عَلِيًّا، وَهُوَ الْإِمَامُ الْمُبِينُ الَّذِي ذَكَرَهُ اللَّهُ فِي سُورَةِ يَس:

O people! There is no knowledge except that Allah has Kept its account in me (in my heart),
and I have recorded the details of all the knowledge that I was taught,
in (the heart of) the leader of the pious, (Ali ('a)).

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:

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

“... And We have kept the detailed account of everything in an evident Imam.” (36: 12)⁴⁵

مَعَاشِرَ النَّاسِ، لَا تَضِلُّوا عَنْهُ وَلَا تَنْفِرُوا مِنْهُ، وَلَا تَسْتَنْكِفُوا عَنْ وِلَايَتِهِ، فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهِي عَنْهُ، وَلَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

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

أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ لَمْ يَسْبِقْهُ إِلَى الْإِيمَانِ بِي أَحَدٌ ، وَالَّذِي فَدَى رَسُولَ اللَّهِ بِنَفْسِهِ (أَمَرْتُهُ عَنِ اللَّهِ أَنْ يَنَامَ فِي مَضْجَعِي، فَفَعَلَ فَادِيًا لِي بِنَفْسِهِ) وَالَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَلَا أَحَدٌ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ مِنَ الرِّجَالِ غَيْرُهُ

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.
[I commanded him, on behalf of Allah, to sleep in my bed,
and he did it to sacrifice himself for me.⁴⁶⁴⁷

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

مَعَاشِرَ النَّاسِ، فَضَّلُوهُ فَقَدْ فَضَّلَهُ اللهُ، وَأَقْبَلُوهُ فَقَدْ نَصَبَهُ اللهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِّنَ اللهِ، وَلَنْ يَتُوبَ اللهُ عَلَيَّ أَحَدٌ أَنْكَرَ وَلَا يَتَّهَهُ وَلَنْ يَغْفِرَ لَهُ.

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).

O people! He is an Imam authorized by Allah,
and Allah shall never Turn to anyone (in mercy) who denies his authority,
nor shall He ever Forgive him;

حَتْمًا عَلَيَّ اللهُ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ وَأَنْ يُعَذِّبَهُ عَذَابًا نُّكْرًا أَبَدًا الْآبَادِ وَدَهْرَ الدُّهُورِ. فَاحْذَرُوا أَنْ تُخَالِفُوهُ. فَتَنْصَلُوا نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ.

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.

Hence, beware lest you oppose him, and thus,
arrive at a fire whose fuel is people and stones,
prepared for the disbelievers⁴⁸.

مَعَاشِرَ النَّاسِ، بِي - وَاللَّهِ - بَشَرًا أَوَّلُونَ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَأَنَا وَاللَّهُ خَاتَمُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحُجَّةُ عَلَيَّ جَمِيعِ الْمَخْلُوقِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ. فَمَنْ شَكَّ فِي ذَلِكَ فَقَدْ كَفَرَ كُفْرَ الْجَاهِلِيَّةِ الْأُولَى وَ مَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا فَقَدْ شَكَّ فِي كُلِّ مَا أَنْزَلَ إِلَيَّ، وَمَنْ شَكَّ فِي وَاحِدٍ مِنَ الْأَثْمَةِ فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُمْ، وَالشَّاكُّ فِيْنَا فِي النَّارِ.

O people! By Allah,
all early prophets and messengers have given the glad tiding of my advent.
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.
He who doubts this, is indeed a disbeliever, with the disbelief of the early era of ignorance.

And he who doubts anything of what I have said this (day),

has doubted all that has been revealed to me.

[And anyone who doubts any of the Imams, has doubted them all]49,

and anyone who doubts us, shall be in the Fire.

مَعَاشِرَ النَّاسِ، هُبَانِي اللَّهُ عَزَّوَجَلَّ بِهَذِهِ الْفَضِيلَةِ مَنَّا مِنْهُ عَلَيَّ وَ إِحْسَانًا مِنْهُ إِلَيَّ وَلَا إِلَهَ إِلَّا هُوَ. أَلَا لَهُ الْحَمْدُ مِنِّي أَبَدَ
الْأَبْدِينَ وَ دَهْرَ الدَّاهِرِينَ وَ عَلَيَّ كُلِّ حَالٍ. مَعَاشِرَ النَّاسِ، فَضِّلُوا عَلَيًّا فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مَنْ ذَكَرَ وَ أَنْتِي مَا أَنْزَلَ
اللَّهُ الرِّزْقَ وَ بَقِيَ الْخَلْقُ.

O people! Allah, the Mighty and Majestic,

has Bestowed this virtue upon me out of His kindness and His grace.

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

O people! Prefer Ali (over all others), for he is the best of the people, men or women,

after me so long as Allah Sends down His sustenance and (and so long as) the creation exists.

مَلْعُونٌ مَلْعُونٌ، مَغْضُوبٌ مَغْضُوبٌ مَنْ رَدَّ عَلَيَّ قَوْلِي هَذَا وَلَمْ يُوَافِقْهُ. أَلَا إِنَّ جِبْرَائِيلَ خَبَّرَنِي عَنِ اللَّهِ تَعَالَى بِذَلِكَ
وَيَقُولُ: «مَنْ عَادِيَ عَلِيًّا وَلَمْ يَتَوَلَّهُ فَعَلَيْهِ لِعَنْتِي وَ غَضَبِي»، وَ لَتَنْظُرُنَّ نَفْسٌ مَا قَدَمْتَ لِغَدٍ وَ اتَّقُوا اللَّهَ - أَنْ تُخَالِفُوهُ فَتَزَلَّ
قَدَمٌ بَعْدَ ثُبُوتِهَا

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.

Certainly, Gabriel has informed me of this from Allah, the Most High, Who also Said:

“Anyone who bears enmity against Ali and refuses his authority,

for him shall be My curse and My wrath.”

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.

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ . مَعَاشِرَ النَّاسِ، إِنَّهُ جَنَّبُ اللَّهِ الَّذِي ذَكَرَ فِي كِتَابِهِ الْعَزِيزِ، فَقَالَ تَعَالَى مُخْبِرًا عَمَّنْ يُخَالِفُهُ

Verily, Allah Is well-acquainted with (all) that you do⁵⁰.

O people! He (i.e., Ali) is “the side of Allah⁵¹” that is mentioned in Allah’s Book.

He, the Exalted, Says:

أَنْ تَقُولَ نَفْسًا ۖ يَحْسَبُ رَتَى عَلَيَّ مَا فَرَطْتُ فِي جَنَابِ اللَّهِ

“Lest a soul should (then) say: ‘Ah! Woe onto me that I abused and neglected (my duties towards) the side of Allah.’” (39:56).

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ وَ أَفْهَمُوا آيَاتِهِ وَانظُرُوا إِلَى مُحْكَمَاتِهِ وَلا تَتَّبِعُوا مُتَشَابِهَهُ، فَوَاللَّهِ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَ لَنْ يُوضِحَ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي أَنَا آخِذٌ بِيَدِهِ وَ مُصْعِدُهُ إِلَيَّ وَ شَائِلٌ بَعْضُهُ بِرَافِعِهِ بِيَدِي وَ مُعْلِمُكُمْ: أَنَّ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ، وَ هُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ أَخِي وَ وَصِيِّي، وَ مَوَالَتُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَهَا عَلَيَّ.

O people! Reflect on the Qur’an and comprehend its verses.

Look into its clear verses and do not follow its ambiguous parts⁵²,

for by Allah, none shall be able to explain to you its warnings and its mysteries⁵³,

nor shall anyone clarify its interpretation, other than the one that I have grasped his hand,

brought up beside myself, [and lifted his arm]⁵⁴,

the one about whom I inform you that whomever I am his master,

this Ali is his master; 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 Majestic.

مَعَاشِرُ النَّاسِ اني تَارِكٌ فِيكُمْ الثَّقَلَيْنِ. (انَّ اخذتم بهما لَنْ تَضَلُّوا). انَّ عَلِيَّ وَ الطَّيِّبِينَ مِنْ وَ لَدِي هُمُ الثَّقَلُ الْاَصْغَرُ، وَ الْقُرْآنِ الثَّقَلُ الْاَكْبَرُ. وَ كُلُّ وَاحِدٍ مِنْهُمَا) مِنْبِي عَنْ صَاحِبِهِ وَ مُوَافِقٍ لَهُ، لَنْ يَفْتَرِقَا حَتَّى يَرُدَّ عَلَيَّ الْحَوْضِ. اِلَّا اِنَّهُمْ اِمْنَاءُ اللَّهِ فِي خَلْقِهِ وَ حُكْمَائِهِ فِي اِرْضَتِهِ.

O people! [Indeed, I am leaving amongst you two weighty and precious things that if you adhere to both, you will never go astray].[55](#)

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

Each one [of the two][56](#) 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).

Behold! They (i.e., the Ahl Al-Bayt ('a) are the trustees of Allah amongst His creation, and His people of wisdom on His earth.”

ثُمَّ ضَرَبُ بِيَدِهِ عَلَى عَضُدِهِ فَرَفَعَهُ وَقَالَ

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

أَيُّهَا النَّاسُ، مِنْ أَوْلَىٰ بِكُمْ مَنِ أَنْفُسِكُمْ؟ قَالَو: اللَّهُ وَرَسُولُهُ

“O people! Who has more priority over you than yourself?”

People said: “Allah and His messenger.”

(فَقَالَ: أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَأُخْذَلْ مَنْ خَذَلَهُ

Then, he (S) 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.][57](#)

مَعَاشِرِ النَّاسِ، هَذَا عَلِيٌّ أَخِي وَوَصِيِّي وَوَاعِي عِلْمِي، وَخَلِيفَتِي فِي أُمَّتِي عَلِيٌّ مَنْ آمَنَ بِي وَعَلِيٌّ تَفْسِيرِ كِتَابِ اللَّهِ عَزَّوَجَلَّ وَالِدَاعِي إِلَيْهِ وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ لِأَعْدَائِهِ وَالْمُوَالِي عَلِيٍّ طَاعَتِهِ وَالنَّاهِي عَنْ مَعْصِيَتِهِ

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 Majestic,
and the true inviter to its (implications).
He is the one who acts according to what pleases Him, fights His enemies,
causes to adhere to His obedience, and advises against His disobedience.

إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَالْإِمَامُ الْهَادِي مِنَ اللَّهِ، وَ قَاتِلُ النَّاكِثِينَ وَالْفَاسِقِينَ وَالْمَارِقِينَ بِأَمْرِ اللَّهِ. يَقُولُ
اللَّهُ: مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ . بِأَمْرِكَ يَا رَبِّ أَقُولُ: اَللّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَأَخْذُلْ مَنْ خَذَلَهُ
وَالْعَنُ مَنْ أَنْكَرَهُ وَأَغْضِبْ عَلَيَّ مَنْ جَحَدَ حَقَّهُ.

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

I speak by the authority of Allah. The word with me shall not be changed⁵⁸.

I say with the command of Allah: O Allah! Be the guardian of him who adheres to him.

Be the enemy of him who bears enmity against him.

Curse him who rejects him.

Be wrathful towards him who denies his right.

أَلَا وَقَدْ آدَيْتَ، أَلَا وَقَدْ بَلَّغْتَ، أَلَا وَقَدْ أَسْمَعْتَ، أَلَا وَقَدْ أَوْضَحْتَ، أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَإِنَّا قُلْتُ عَنْ اللَّهِ عَزَّ
وَجَلَّ. أَلَا إِنَّهُ لَيْسَ أَمِيرَ الْمُكَنِّينَ غَيْرَ أَخِي هَذَا، وَلَا تَحَلَّ أَمْرَةَ الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ غَيْرِهِ.

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).

Indeed, Allah, the Mighty and Majestic, so Said, and so did I on His behalf.

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.[59](#)

Part 4: Announcing The Perfection Of Religion Due To Ali's Appointment And Reminding The People Of His Virtues

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ الْآيَةَ فِي عَلِيٍّ وَلِيِّكَ عِنْدَ تَبْيِينِ ذَلِكَ وَنَصْبِكَ إِيَّاهُ لِهَذَا الْيَوْمِ

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:][60](#)

الْيَوْمِ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day, I Perfected your religion for you, Completed My favor upon you, and Was satisfied that Islam be your religion.” (5:3).

You (also) Said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“If anyone desires a religion other than Islam [submission to the Walaya of Ali],

never shall it be accepted from him, and in the Hereafter,

he shall be one of the losers. ” (3:85). [61](#)

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي قَدْ بَلَّغْتُ

مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ عَزَّوَجَلَّ دِينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتُمْ بِهِ وَيَمَنْ يَقُومُ مَقَامَهُ مِنْ وُلْدِي مِنْ صَلْبِهِ إِلَيَّ يَوْمَ الْقِيَامَةِ وَالْعَرْضِ عَلَيَّ اللَّهُ عَزَّوَجَلَّ فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَفِي النَّارِ هُمْ خَالِدُونَ

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

O people! Allah, the Mighty and Majestic,

has indeed Perfected your religion through his (i.e., Ali's) leadership.

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 Majestic –

they are the ones whose deeds become vain and fruitless,

and they shall be in Hellfire forever.[62](#)

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

“[..] *Their torment shall not be lightened, nor shall it be postponed.*” (3:88).

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

O people! This is Ali, who has been my greatest aid,

the most worthy of you before me,

the closest in relation with me,

and the dearest to me amongst you (all).

وَاللَّهُ عَزَّوَجَلَّ وَأَنَا عَنْهُ رَاضِيَانِ. وَمَا نَزَلَتْ آيَةٌ رِضًا فِي الْقُرْآنِ إِلَّا فِيهِ، وَلَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بِدَائِهِ، وَلَا نَزَلَتْ آيَةٌ مَدْحٍ فِي الْقُرْآنِ إِلَّا فِيهِ، وَلَا شَهِدَ اللَّهُ بِالْجَنَّةِ فِي هَلْ أَتَى عَلَيَّ الْإِنْسَانَ إِلَّا لَهُ، وَلَا أَنْزَلَهَا فِي سِوَاهُ وَلَا مَدَحَ بِهَا غَيْرَهُ

Both Allah, the Mighty and Majestic, and I are pleased with him.

No verse [in the Qur'an][63](#) has been sent down expressing (Allah's) pleasure

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

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

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

nor did Allah Testify Paradise in (the chapter starting with)

“Has not passed over man a long period of time[64](#)” but for him,

nor did He Reveal it for other than him, nor did He Mean to praise by it save him.

مَعَاشِرَ النَّاسِ، هُوَ نَاصِرُ دِينِ اللَّهِ وَالْمُجَادِلُ عَنِ رَسُولِ اللَّهِ، وَهُوَ النَّقِيُّ النَّقِيُّ الْهَادِي الْمَهْدِي. نَبِيُّكُمْ خَيْرُ نَبِيٍّ وَ
وَصِيُّكُمْ خَيْرُ وَصِيٍّ وَبَنُوهُ خَيْرُ الْأَوْصِيَاءِ .

O people! He is the patron of the religion of Allah,

and the one who argues on behalf of the Messenger of Allah.

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

Your prophet is the best prophet,

the executor (of my will) over you is the best executor and deputy,

and his sons are the best deputies.

مَعَاشِرَ النَّاسِ، ذُرِّيَّةُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ، وَ ذُرِّيَّتِي مِنْ صُلْبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ. مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِيسَ أَخْرَجَ آدَمَ
مِنَ الْجَنَّةِ بِالْحَسَدِ، فَلَاتَحْسُدُوهُ فَتَحْبِطَ أَعْمَالُكُمْ وَتَزَلَّ أَقْدَامُكُمْ، فَإِنَّ آدَمَ أَهْبَطَ إِلَى الْأَرْضِ بِخَطِيئَةٍ وَاحِدَةٍ، وَهُوَ
صَفْوَةُ اللَّهِ عَزَّوَجَلَّ، وَكَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ أَعْدَاءُ اللَّهِ

O people! The progeny of every prophet was from his own loins

whereas my progeny is from the loins of Ali.

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

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

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

while he was the elite of Allah, the Mighty and Majestic.

How, then, will be your condition, and you are what you really are,

and among you are the enemies of Allah?

أَلَا وَإِنَّهُ لَا يُبْغِضُ عَلِيًّا إِلَّا الشَّقِي، وَلَا يُوَالِي عَلِيًّا إِلَّا تَقِي، وَلَا يُؤْمِنُ بِهِ إِلَّا الْمُؤْمِنُ مُخْلِصٌ

Indeed, none hates Ali but a wretched person,

none keeps himself attached to Ali but a pious person,

and none has faith in his (virtues) but a sincere believer.

وَفِي عَلِيٍّ - وَاللَّهِ - نَزَلَتْ سُورَةُ الْعَصْرِ

And in the honor of Ali, by Allah, was the Chapter of Al-Asr revealed:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

وَالْعَصْرِ

By the Time (of rising)![65](#)(103: 1).

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Most surely man is in loss (103:2).

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

Except those who believe, do righteous deeds, and enjoin on each other the truth, and enjoin on each other patience and constancy. (103:3). [66](#)

مَعَاشِرَ النَّاسِ، قَدْ اسْتَشْهَدْتُ اللَّهَ وَبَلَّغْتُكُمْ رَسُولِي

O people! I have sought Allah to be my witness

and have conveyed my communication to you,

وَمَا عَلَيَّ الرِّسُولُ إِلَّا الْبَلَاغُ الْمُبِينُ

[...] And the messenger is only obligated to convey clearly.” (24:54).

مَعَاشِرَ النَّاسِ

O people!

إِتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ .

“Be cautious of (your duties towards) Allah, Of the caution that He Deserves, and do not die except in the state of submission.67” (3: 102).

Part 5: Referring To The Aims Of The Hypocrites

مَعَاشِرَ النَّاسِ، آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلَ مَعَهُ .

O people! Believe in Allah and His Messenger

and the light that was sent down with him⁶⁸,

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَيَّ أَدْبَارَهَا أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ .

“Before We Alter faces then Turn them on their backs or Curse them as We Cursed the Sabbath breakers.” (4:47).

بِاللَّهِ مَا عَنِيَ بِهَذِهِ آيَةِ إِلَّا قَوْمًا مِنْ أَصْحَابِي أَعْرِفُهُمْ بِأَسْمَائِهِمْ وَأَنْسَابِهِمْ، وَقَدْ أَمَرْتُ بِالصَّفْحِ عَنْهُمْ

[By Allah! No one is intended by this (latter) verse

except a certain group of my companions whom I know by their names and their lineage.

Yet, I have been ordered to ignore them⁶⁹⁷⁰.

مَعَاشِرُ النَّاسِ النُّورَ مِنَ اللَّهِ عَزَّ وَجَلَّ فِي مَسْئُوكِ ثُمَّ فِي عَلَيِّ ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَيَكُلُّ حَقَّهُ هُوَ لَنَا، لَأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَنَا حِجَّةً عَلَى الْمُقْصِرِينَ وَالْمُعَانِدِينَ وَالْمُخَالِفِينَ وَالْخَائِنِينَ وَالْأَتَمِينَ وَالظَّالِمِينَ وَالْغَاصِبِينَ مِنْ جَمِيعِ الْعَالَمِينَ .

O people! The light (created) by Allah, the Mighty and Majestic,

has been placed in me, then in Ali,

and then in his select descendants up to *Al-Qa'im Al-Mahdi*⁷¹,

who shall re-establish the right of Allah as well as all our rights,
because Allah, the Mighty and Majestic,
has Made us (His) exhaustive argument against the neglectful,
the stubborn, the dissenters, the treacherous, the sinful, the unjust,
and the usurpers from all worlds.

مَعَاشِرَ النَّاسِ، أَنْذِرْكُمْ أَنِّي رَسُولُ اللَّهِ قَدْ خَلَّتْ مِنْ قَبْلِي الرُّسُلُ، أَفَإِنْ مِتُّ أَوْ قُتِلْتُ انْقَلَبْتُمْ عَلَيَّ أَعْقَابِكُمْ؟ وَمَنْ يَنْقَلِبْ
عَلَيَّ عَقْبِيهِ فَلَنَهَانَ يَضُرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ الصَّابِرِينَ . أَلَا وَإِنَّ عَلِيًّا هُوَ الْمُؤَصِّفُ بِالصَّبْرِ وَالشُّكْرِ، ثُمَّ
مِنْ بَعْدِهِ وَوَلَدِي مِنْ صُلْبِهِ.

O people! I warn you that I am the Messenger of Allah.

There have been messengers before me who came and passed away.

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

And whoever turns back on his heels shall not harm Allah in the least,

and Allah shall soon Reward the grateful [who observe patience⁷²]⁷³.

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

so are after him my offspring from his loins.

مَعَاشِرَ النَّاسِ، لَا تَمْنُوا عَلَيَّ بِإِسْلَامِكُمْ، بَلْ لَا تَمْنُوا عَلَيَّ اللَّهُ فَيُحْبِطَ عَمَلِكُمْ وَيَسْخَطَ عَلَيْكُمْ وَيَبْتَلِيَكُمْ بِشَوَاطِئِ مِنْ نَارٍ
وَنَحَاسٍ، إِنَّ رَبَّكُمْ لَبِا الْمُرْصَادِ

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-watching⁷⁴.

مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ مِنْ بَعْدِي أُمَّةٌ يَدْعُونَ إِلَيَّ النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ وَأَنَا بَرِيئَانِ
مِنْهُمْ. مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَأَنْصَارَهُمْ وَأَتْبَاعَهُمْ وَأَشْيَاعَهُمْ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَبِئْسَ مَنُؤِي الْمُتَكَبِّرِينَ. أَلَا إِنَّهُمْ
!أَصْحَابُ الصَّحِيفَةِ، فَلْيَنْظُرُوا أَحَدَكُمْ فِي صَحِيفَتِهِ

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.[75](#)

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

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.[76](#)

Know that these are, indeed, the People of the Sheet[77](#);
so, let each one of you look into his own sheet (of deeds)!”

(.قَالَ فَذَهَبَ عَلَى النَّاسِ الْاِشْرَاكُ مِنْهُمْ اِمْرَ الصَّحِيفَةِ)

(Imam Muhammad Al-Baqir (‘a), 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).

مَعَاشِرَ النَّاسِ، اِنِّي اَدْعُهَا اِمَامَةً وَ وِرَاثَةً فِي عَقْبِي اِلَى يَوْمِ الْقِيَامَةِ ، وَقَدْ بَلَّغْتُ مَا اُمِرْتُ بِتَبْلِيغِهَا حُجَّةً عَلَيَّ كُلِّ
حَاضِرٍ وَغَائِبٍ وَ عَلَيَّ كُلِّ اَحَدٍ مِمَّنْ شَهِدَ اَوْ لَمْ يَشْهَدْ، وُلِدَ اَوْ لَمْ يُولَدْ، فَلْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ وَالْوَالِدُ الْوَلَدَ اِلَى يَوْمِ
الْقِيَامَةِ.

O people! I leave the authority after me as Imamate (leadership)

inherited in my offspring until the Day of Judgement.

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.

وَسَيَجْعَلُونَ الْاِمَامَةَ بَعْدِي مُلْكًا وَ اِغْتِصَابًا، اَلَا لَعْنَةُ اللّٰهِ الْغَاصِبِينَ الْمُغْتَصِبِينَ ، وَعِنْدَهَا

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,

And then:

سَيَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ

“We will soon Settle your affairs, O the two weights⁷⁸.” (55:31).

And (also):

يُرْسِلُ عَلَيْكُمَا شُوَاظًا مِنْ نَارٍ وَنُحَاسًا فَلَا تَنْتَصِرَانِ

“There will be sent, against you both, heat of fire and flash of brass, and you will not escape.” (55:35).

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّوَجَلَّ لَمْ يَكُنْ لِيَذْرِكُمْ عَلَيَّ مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ، وَ مَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ.

O people! Without doubt, Allah, the Mighty and Majestic,

does not Leave you in the state you are now,

until He Separates the evil from the good ones.

Nor does He Make you acquainted with (the knowledge of) the unseen⁷⁹.

مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرْيَةٍ إِلَّا وَاللَّهِ مُهْلِكُهَا بِتَكْذِيبِهَا قَبْلَ يَوْمِ الْقِيَامَةِ وَ مُمْلِكُهَا الْإِمَامَ الْمَهْدِيَّ وَاللَّهُ مُصَدِّقٌ وَعْدَهُ

O people! There shall be no (wrongful) community

but that Allah shall Perish it due to the rejection (of truth) by its people.

Such is what Allah, the Exalted, Mentioned (in His book) as to how He Destroys the wrongful societies⁸⁰.

This is your leader and your guardian, and these are Allah’s promises.

Verily, Allah Fulfills His promise.

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

O people! Most of the early generations before you have strayed,
and surely, Allah Destroyed them.

He shall be the One who Destroys the later generations too.

قَالَ اللَّهُ تَعَالَى:

Allah, the Exalted, States:

أَلَمْ نُهْلِكِ الْأَوَّلِينَ

“Did We not Destroy the former generations?” (77: 16).

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ

“Then did We follow them up with later ones” (77: 17).

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

“Even thus shall We deal with the guilty” (77: 18).

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on that day to the rejecters” (77: 19).

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ قَدْ أَمَرَنِي وَنَهَانِي، وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ بِأَمْرِهِ . فَعَلِمُ الْأَمْرَ وَالنَّهْيَ لَدَيْهِ، فَاسْمَعُوا لِأَمْرِهِ
تَسَلَّمُوا وَأَطِيعُوهُ تَهْتَدُوا وَإِنْتَهُوا لِنَهْيِهِ تَرشُدُوا، وَصِيرُوا إِلَيَّ مُرَادِهِ وَلَا تَتَفَرَّقُوا بِكُمْ السُّبُلُ عَنْ سَبِيلِهِ.

O people! Allah Gave me the commandments and the prohibitions,
and I gave them to Ali by the order of Allah.

Hence, the knowledge of all commandments and prohibitions are with him.

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 path⁸¹.

Part 6: Adherents Of Ahl Al-Bayt ('a) And Their Enemies

مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمُ الَّذِي أَمَرَكُم بِاتِّبَاعِهِ، ثُمَّ عَلِيٌّ مِنْ بَعْدِي. ثُمَّ وُلْدِي مِنْ صُلْبِهِ أُمَّةٌ الْهُدَى، يَهْدُونَ إِلَيَّ الْحَقَّ وَبِهِ يَعْدِلُونَ.

O people! I am the Straight Path of Allah whom He Commanded you to follow⁸², and such after me also is Ali, and then my offspring from his loins, the Imams who guide with truth and turn (people) to it⁸³.”

ثُمَّ قَرَأَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ...» إِلَى آخِرِهَا، وَقَالَ

Then, the Prophet (S) recited the entire Qur'anic chapter of the opening (Al-Fatiha) and said:

فِي نَزَلَتْ وَفِيهِمْ وَاللَّهُ نَزَلَتْ، وَلَهُمْ عَمَّتْ وَإِيَّاهُمْ خَصَّتْ، أَوْلِيَاكَ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَاحَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ، أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ. أَلَا إِنَّ أَعْدَاءَهُمْ هُمُ السُّفَهَاءُ الْغَاوُونَ إِخْوَانُ الشَّيَاطِينِ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ: غُرُورًا. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ عَزَّوَجَلَّ

“This (chapter) was revealed in my honor

and in theirs (i.e., the Imams’) generally and specifically.

They are the authorized friends of Allah,

for whom there shall be no fear, nor shall they grieve⁸⁴.

Behold! Truly, it is the party of Allah that shall prevail⁸⁵.

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 deception⁸⁶.

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

whom Allah, the Mighty and Majestic, Mentions in His Book, Saying:

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

“You will not find any group of people who (truly) believe in Allah and in the Last Day, yet 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 [...]” (58:22).

أَلَا إِنَّ أَوْلِيَاءَهُمُ الْمُؤْمِنُونَ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّوَجَلَّ فَقَالَ:

Lo! Their close adherents are those whom Allah, the Mighty and Majestic, Describes as the following:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

“Those who believe and do not cover their faith with injustice⁸⁷, are the ones for whom is security (from Hellfire), and they are the rightly guided.” (6:82).

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ آمَنُوا وَلَمْ يَرْتَابُوا . أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ آمِنِينَ، تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالسَّلَامِ
يَقُولُونَ: سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

[Indeed, their close adherents are those who believed

and then have not entertained doubt (in their faith)⁸⁸⁸⁹.

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 forever⁹⁰!”

أَلَا إِنَّ أَوْلِيَاءَهُمْ، لَهُمُ الْجَنَّةُ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَصَلُونَ سَعِيرًا

Indeed, their close adherents are those about whom Allah, the Mighty and Majestic, Said, they shall enter Paradise (where they shall receive sustenance), without having to account for anything⁹¹.

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

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِحَهْتَمِ شَهِيْقًا وَ هِيَ تَفُورُ وَ يَرُونَ لَهَا زَفِيرًا. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللّٰهُ فِيهِمْ

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 sobs⁹².

Behold! Their enemies are those about whom Allah States:

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا...

“[...] *Whenever a nation enters it, it shall curse its peer* [...]” (7:38).

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللّٰهُ عَزَّ وَجَلَّ

Lo! Their enemies are those whom Allah, the Mighty and Majestic, Describes as:

كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

“[...] *Every time a group is cast therein, its keepers shall ask them: ‘Did no warner come to you?’* (67:8).

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

“*They shall say: ‘Yes indeed. A warner came to us, but we rejected (him) and said Allah has not Revealed anything⁹³, you are but in a great error.’* (67:9).

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

And they shall (also) say: ‘Had we listened or used our wisdom; we would not have been among

the inmates of the blazing fire.’ (67:10).

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ

They shall acknowledge their sins; but far will be (forgiveness) from the inmates of the burning fire.” (67:11).

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

مَعَاشِرِ النَّاسِ، شَتَانٌ مَا بَيْنَ السَّعِيرِ وَالْأَجْرِ الْكَبِيرِ. مَعَاشِرِ النَّاسِ ، عَدُوْنَا مَنْ ذَمَّهُ اللهُ وَلَعَنَهُ، وَ وَلِينَا كُلُّ مَنْ مَدَحَهُ اللهُ وَ أَحَبَّهُ. مَعَاشِرِ النَّاسِ، أَلَا وَإِنِّي أَنَا النَّذِيرُ وَ عَلِيُّ الْبُشَيْرُ. مَعَاشِرِ النَّاسِ ، أَلَا وَ إِنِّي مُنذِرٌ وَ عَلِيٌّ هَادٍ. مَعَاشِرِ النَّاسِ أَلَا وَ إِنِّي نَبِيٌّ وَ عَلِيٌّ وَصِيٌّ

In contrast, their close adherents are, indeed, ones who fear their Lord in secret;

for them is forgiveness and a great reward⁹⁴.

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

O people! Our enemy is whom Allah Censures and Curses,

whereas our adherent friend is the one whom Allah Praises and Loves.

O people! Behold! I am a warner and Ali is a guide⁹⁵.

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

Part 7: Mentioning Imam Al-Mahdi (‘A)

أَلَا إِنَّ خَاتَمَ الْأَئِمَّةِ مِنَّا الْقَائِمَ الْمَهْدِيَّ. أَلَا إِنَّهُ الظَّاهِرُ عَلَيَّ الدِّينِ. أَلَا إِنَّهُ الْمُنتَقِمُ مِنَ الظَّالِمِينَ. أَلَا إِنَّهُ فَاتِحُ الحُصُونِ وَهَادِمُهَا. أَلَا إِنَّهُ غَالِبُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشِّرْكِ وَهَادِيهَا. أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ تَارٍ لِأَوْلِيَاءِ اللهِ. أَلَا إِنَّهُ النَّاصِرُ لِدينِ اللهِ. أَلَا إِنَّهُ الْعَرَّافُ مِنْ بَحْرِ عَمِيقٍ. أَلَا إِنَّهُ يَسِمُ كُلَّ ذِي فَضْلٍ بِفَضْلِهِ وَ كُلَّ ذِي جَهْلٍ بِجَهْلِهِ

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 Majestic.

He shall be the supporter of the religion of Allah.

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

He shall mark each man of distinction by his distinction,

and every man of ignorance by his ignorance.

أَلَا إِنَّهُ خَيْرَةُ اللَّهِ وَ مُخْتَارُهُ. أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَ الْمُحِيطُ بِكُلِّ فَهْمٍ. أَلَا إِنَّهُ الْمُخْبِرُ عَنْ رَبِّهِ عَزَّوَجَلَّ وَ الْمُشِيدُ لِأَمْرِ
آيَاتِهِ. أَلَا إِنَّهُ الرَّشِيدُ السَّيِّدُ. أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ

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

He shall be the heir of every knowledge,

and the one who shall encompass [every perception][96](#)

He shall advise and inform on behalf of his Lord, the Mighty and Majestic,

and shall remind about the matters pertaining to His faith.

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

أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ مِنَ الْقُرُونِ بَيْنَ يَدَيْهِ. أَلَا إِنَّهُ الْبَاقِي حُجَّةً وَ لَاحِجَةً بَعْدَهُ وَ لَا حَقَّ إِلَّا مَعَهُ وَ لَا نُورَ إِلَّا عِنْدَهُ

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

Know that he shall be the remaining proof (of Allah),

after whom there shall be no (new) proof[97](#).

There shall be no truth except with him,

nor shall there be any light (of guidance) except at his disposal.

أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَ لَا مَنْصُورَ عَلَيْهِ. أَلَا إِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ، وَ حَكْمُهُ فِي خَلْقِهِ، وَ أَمِينُهُ فِي سِرِّهِ وَ عَلَانِيَتِهِ

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

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.

Part 8: Exhorting People To Give Their Pledge

مَعَاشِرَ النَّاسِ، إِنِّي قَدِ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ، وَ هَذَا عَلَيَّ يَفْهَمُكُمْ بَعْدِي. أَلَا وَإِنِّي عِنْدَ انْقِضَاءِ خُطْبَتِي أَدْعُوكُمْ إِلَيَّ مُصَافِقَتِي عَلَيَّ بَيْعَتِهِ وَ الْإِقْرَارِيهِ، ثُمَّ مُصَافِقَتِهِ بَعْدِي.

O people! I have indeed explained for you and made you comprehend (Allah's commandments),

and it is this Ali that shall make you comprehend (every issue) after me.

Notice that at the end of my sermon, I shall call upon you to shake hands with me

as the oath of allegiance to him and the recognition of his authority,

and to shake hands with him afterwards.

أَلَا وَإِنِّي قَدِ بَايَعْتُ اللَّهَ وَ عَلَيَّ قَدِ بَايَعَنِي. وَأَنَا آخِذُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّوَجَلَّ.

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

and, on behalf of Allah, the Mighty and Majestic,

I require you to swear the oath of allegiance to him, (for Allah Says):

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ. فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَيَّ نَفْسِهِ، وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيَّهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

“Verily those who pledge allegiance to you, they indeed pledge allegiance to Allah; the hand of Allah is over their hands. 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.” (48: 10).

Part 9: Finality Of The Religious Laws And The Role Of The

Imams

مَعَاشِرَ النَّاسِ، إِنَّ الْحَجَّ وَالْعُمْرَةَ مِنْ شَعَائِرِ اللَّهِ، فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا الْآيَةَ.
مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ، فَمَا وَرَدَهُ أَهْلُ بَيْتِ إِلَّا اسْتَعْنَوْا وَ أُبْشِرُوا، وَلَا تَخَلَّفُوا عَنْهُ الْإِبْتَرُوا وَ افْتَقَرُوا.

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 two⁹⁹ (mounts of Al-Safa and Al-Marwa).

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!] ¹⁰⁰.

None failed to go there except that they were impoverished.

مَعَاشِرَ النَّاسِ، مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ إِلَى وَقْتِهِ ذَلِكَ، فَإِذَا انْقَضَتْ حَجَّتُهُ اسْتَأْنَفَ
عَمَلَهُ. مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَانُونَ وَ نَفَقَاتُهُمْ مُخَلَّفَةٌ عَلَيْهِمْ وَاللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

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

except that Allah Forgives all his past sins until then.

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

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

and Allah shall not Waste the reward of those who do well ¹⁰¹.

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ بِكَمَالِ الدِّينِ وَالتَّقْوَى، وَلَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ وَ إِقْلًا.

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

and deep understanding (of religion),

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

مَعَاشِرَ النَّاسِ، أَقِيمُوا الصَّلَاةَ وَ اتُوا الزَّكَاةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّوَجَلَّ، فَإِنْ طَالَ عَلَيْكُمُ الْأَمَدُ فَقَصِّرْتُمْ أَوْ نَسِيتُمْ فَعَلِي

وَلِيكُم مِّمِّينٌ لَّكُم، الَّذِي نَصَبَهُ اللهُ عَزَّوَجَلَّ لَكُم بَعْدِي أَمِينٌ خَلَقَهُ. إِنَّهُ مِنِّي وَ أَنَا مِنْهُ، وَ هُوَ وَ مَنْ تَخَلَّفُ مِنْ ذُرِّيَّتِي يُخْبِرُونَكُم بِمَا تَسْأَلُونَ عَنْهُ وَيُبَيِّنُونَ لَكُم مَا لَا تَعْلَمُونَ

O people! Establish the prayers and pay the charity,
as Allah, the Mighty and Majestic, Commanded you to.

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

He is the one whom Allah, the Mighty and Majestic,
Appointed for you after me [as the trustee of His creation.

He is from me and I am from him][102](#).

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

أَلَا إِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرُ مِنْ أَنْ أُحْصِيَهُمَا وَأُعْرَفَهُمَا فَأَمَرَ بِالْحَلَالِ وَ أَنْهَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ، فَأَمَرْتُ أَنْ
أَخْذَ الْبَيْعَةَ مِنْكُمْ وَالصَّفَقَةَ لَكُمْ بِقَبُولِ مَا جِئْتُ بِهِ عَنِ اللهِ عَزَّوَجَلَّ فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَوْصِيَاءِ مِنْ بَعْدِهِ الَّذِينَ
هُمْ مِنِّي وَمِنْهُ

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.

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 Majestic,
regarding Ali, the Commander of the Believers, and the executors (of my affairs) after him,
who are from me and from him.

مَعَاشِرَ النَّاسِ، وَ كُلُّ حَلَالٍ دَلَّلْتُكُمْ عَلَيْهِ وَ كُلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ فَإِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَ لَمْ أُبَدِّلْ. أَلَا فَادْكُرُوا ذَلِكَ
وَ احْفَظُوهُ وَ تَوَاصَوْا بِهِ، وَ لَا تُبَدِّلُوهُ وَ لَا تُغَيِّرُوهُ

O people! (By this appointment) I have directed you to every lawful deed

and prohibited you from every unlawful deed.

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

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

أَلَا وَ إِنِّي أُجَدِّدُ الْقَوْلَ: أَلَا فَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَأْمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ

أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ أَنْ تَنْتَهُوا إِلَيَّ قَوْلِي وَتُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْ وَ تَأْمُرُوهُ بِقَبُولِهِ عَنِّي وَتَنْهَوُهُ عَنِ مُخَالَفَتِهِ،
فَإِنَّهُ أَمْرٌ مِنَ اللَّهِ عَزَّوَجَلَّ وَمِنِّي

I repeat the saying: Establish the prayers, pay the charity,

enjoin the good deeds, and forbid the evil deeds.

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 Majestic, and from me.

وَلَا أَمْرٌ بِمَعْرُوفٍ وَلَا نَهْيٌ عَنِ مُنْكَرٍ إِلَّا مَعَ إِمَامٍ مَعْصُومٍ

There is no (value or effect for) enjoining (other) recognized deeds and forbidding the detested deeds except with (the recognition of) an infallible leader¹⁰³.

O people! The Qur'an 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,

for Allah, the Mighty and Majestic, Says in His Book:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

“And He made that a Word enduring in his posterity¹⁰⁴...” (43:28).

وَقُلْتُ: «لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا». مَعَاشِرَ النَّاسِ، التَّقْوَى، التَّقْوَى، وَاحْذَرُوا السَّاعَةَ

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

O people! (Observe) piety! (Observe) piety! And be wary of the Hour¹⁰⁵,

إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۗ

[...] ***Surely Allah Attains His purpose; Allah indeed has Appointed a measure for everything.*** (65:3).

كَمَا قَالَ اللَّهُ عَزَّوَجَلَّ:

As Allah, the Mighty and Majestic, Says:

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

“[...] ***Surely the convulsion of the Hour shall be a tremendous thing.***” (22: 1).

أُذَكِّرُوا الْمَمَاتَ وَالْمَعَادَ وَالْحِسَابَ وَالْمَوَازِينَ وَالْمَحَاسِبَ بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ وَالْثَّوَابَ وَالْعِقَابَ. فَمَنْ جَاءَ بِالْحَسَنَةِ أَثِيبَ عَلَيْهَا وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَيْسَ لَهُ فِي الْجَنَانِ نَصِيبٌ

Remember death, [resurrection]¹⁰⁶, reckoning, the scales (of justice)¹⁰⁷,

and the call to account within the hands¹⁰⁸ of the Lord of the worlds,

and the reward and punishment.

Thus, whoever comes (to the Day of Judgement) with a righteous deed,

shall be rewarded for it, and whoever comes with an (unforgiven) sin,

shall not have any share in the gardens¹⁰⁹.

Part 10: Pronouncing The Covenant And Taking The Oath Of Allegiance

مَعَاشِرَ النَّاسِ، إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفٍّ وَاحِدٍ فِي وَقْتٍ وَاحِدٍ، وَقَدْ أَمَرَنِي اللَّهُ عَزَّوَجَلَّ أَنْ أَخْذَ مِنْ أَلْسِنَتِكُمْ الْإِقْرَارَ بِمَا عَقَدْتُ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، وَلِمَنْ جَاءَ بَعْدَهُ مِنَ الْأُمَّةِ مِنِّي وَ مِنْهُ، عَلَيَّ مَا أَعْلَمْتُكُمْ أَنْ نُرِيْتِي مِنْ صَلْبِهِ

O people! There are too many of you to shake my hand at the same time,
and Allah, the Mighty and Majestic, Commanded me to take verbal recognition from you
regarding what I finalized (on behalf of Allah) about Ali, the Commander of the Believers,
and about the Imams from me and him who shall succeed him,
based on what I informed you that my offspring are from his loins.

فَقُولُوا بِأَجْمَعِكُمْ:

Therefore, pronounce this in one voice:

إِنَّا سَامِعُونَ مُطِيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَرَبِّكَ فِي أَمْرِ إِمَامِنَا عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ مَنْ وُلِدَ مِنْ
صُلْبِهِ مِنَ الْأَيْمَةِ.

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

نُبَايِعُكَ عَلِيَّ ذَاكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَأَلْسِنَتِنَا وَأَيْدِينَا. عَلِيٌّ ذَاكَ نَحْيِي وَ عَلَيْهِ نَمُوتُ وَ عَلَيْهِ نُبْعَثُ. وَ لَا نُغَيِّرُ وَ لَا نُبَدِّلُ، وَ لَا
نَشْكُ وَ لَا نَجْحَدُ وَ لَا نُرْتَابُ، وَ لَا نَرْجِعُ عَنِ الْعَهْدِ وَ لَا نَنْقُضُ الْمِيثَاقَ.

*We pledge allegiance to you in this regard with our hearts, our souls, our tongues, and our hands.
According to this, shall we live, shall we die, and shall we be resurrected. We shall not alter, nor shall we
substitute, nor shall we entertain doubt, [nor shall we deny]¹¹⁰, nor shall we distrust, nor shall we
withdraw from the covenant, nor shall we breach the pact.*

وَ عَظَمْنَا بِوَعْظِ اللَّهِ فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةِ الَّذِينَ ذَكَرْتَ مِنْ ذُرِّيَّتِكَ مِنْ وُلْدِهِ بَعْدَهُ، الْحَسَنِ وَ الْحُسَيْنَ وَ مَنْ
نَصَبَهُ اللَّهُ بَعْدَهُمَا.

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

فَالْعَهْدُ وَ الْمِيثَاقُ لَهُمْ مَا خُوذُ مِنَّا، مِنْ قُلُوبِنَا وَأَنْفُسِنَا وَأَلْسِنَتِنَا وَصَمَائِرِنَا وَأَيْدِينَا. مَنْ أَدْرَكَهَا بِيَدِهِ وَ إِلَّا فَقَدْ أَقْرَبَ بِلِسَانِهِ،
وَ لَا نَبْتَغِي بِذَلِكَ بَدَلًا وَ لَا يَبْرِي اللَّهُ مِنْ أَنْفُسِنَا حَوْلًا. نَحْنُ نُؤَدِّي ذَاكَ عَنْكَ الدَّانِي وَ الْقَاصِي مِنْ أَوْلَادِنَا وَ أَهَالِينَا، وَ

تُشْهِدُ اللّٰهَ بِذٰلِكَ وَ كَفٰى بِاللّٰهِ شَهِيدًا

The covenant and the pledge are taken from us, from our hearts, our souls, our tongues, our minds, and our hands. 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[111](#)[112](#).

We shall convey the same on your behalf to anyone, near or far, among our offspring and our people, We take Allah as witness to this, and surely Allah Suffices as witness. You are also witness over us; so are anyone who obeyed, visible or covered, Allah's Angels, His forces, and His servants. And Allah Is Greater than every witness."

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

O people! What do you say?

Verily, Allah Is well-aware of every voice and the secrecy of every soul;

...فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ وَ مَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا

[...] He who accepts guidance, it is to the benefit of his own soul, and he who goes astray, does so to his own loss [...] (39:41).

وَمَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللّٰهَ، يَدُ اللّٰهِ فَوْقَ أَيْدِيهِمْ

Those who pledge fealty, they indeed pledge fealty to Allah; the hand of Allah is over their hands. [113](#)

مَعَاشِرَ النَّاسِ، فَبَايَعُوا اللّٰهَ وَ بَايَعُونِي وَ بَايَعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ مِنْهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ
كَلِمَةً بَاقِيَةً. يُهْلِكُ اللّٰهُ مَنْ غَدَرَ وَ يَرْحَمُ مَنْ وَ فِي

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-Husayn, and to the Imams [from them][114](#),

a goodly Word, that is enduring[115](#).

Allah shall Cause whoever acts treacherously to perish

and shall Have mercy on whoever remains loyal.

. وَ مَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

[...] 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.” (48: 10).

مَعَاشِرَ النَّاسِ، قُولُوا الَّذِي قُلْتُ لَكُمْ وَسَلِّمُوا عَلَيَّ يَا مِرَّةَ الْمُؤْمِنِينَ، وَقُولُوا

O people! Say what I told you,

and greet Ali with the title of: “The Commander of the Believers”.

And also say:

سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ

[...] We listened, and obeyed, Your forgiveness (do we seek), Our Lord, and towards Your (reward or punishment) is the eventual course [116](#).” (2:285).

وَقُولُوا

And say:

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

[...] Praise be to Allah who has guided us to this. Never could we be guided had Allah not guided us [...]” (7:43).

مَعَاشِرَ النَّاسِ، إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّوَجَلَّ – وَ قَدْ أَنْزَلَهَا فِي الْقُرْآنِ – أَكْثَرُ مِنْ أَنْ أُحْصِيَهَا فِي مَقَامٍ وَاحِدٍ، فَمَنْ أَنْبَأَكُمْ بِهَا وَ عَرَفَهَا فَصَدِّقُوهُ

O people! Without doubt, the merits of Ali Ibn Abi Talib,

in the sight of Allah, the Mighty and Majestic, which are indeed revealed in the Qur’an,

are more numerous than I could recount in one speech;

thus, whenever someone relates them to you and acquaints (you) with them¹¹⁷, believe him¹¹⁸.

مَعَاشِرِ النَّاسِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَعَلِيًّا وَالأَئِمَّةَ الَّذِينَ ذَكَرْتُهُمْ فَقَدْ فَازَ فَوْزاً عَظِيماً. مَعَاشِرِ النَّاسِ، السَّابِقُونَ إِلَيَّ
مُبَايَعَتِهِ وَ مَوَالِيَتِهِ وَ التَّسْلِيمِ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ أُولَئِكَ هُمُ الْفَائِزُونَ فِي جَنَّاتِ النَّعِيمِ.

O people! Whoever obeys Allah, His Messenger, Ali,

and the Imams that I mentioned, has indeed achieved a great prosperity¹¹⁹.

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.

مَعَاشِرِ النَّاسِ، قُولُوا مَا يَرْضِي اللَّهَ بِهِ عَنْكُمْ مِنَ الْقَوْلِ، فَإِنْ تَكْفَرُوا أَنْتُمْ وَمَنْ فِي الأَرْضِ جَمِيعاً فَلَنْ يَضُرَّ اللَّهَ شَيْئاً.
اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ بِمَا أَدَّيْتُ وَأَمَرْتُ وَاغْضِبْ عَلَيَّ الْجَا حِدِينَ الْكَافِرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

and (know that) if you and all the people on earth disbelieve,

it shall not harm Allah in the least.

O Allah! Forgive the believers [through what I have conveyed and commanded]¹²⁰,

and Let Your Wrath descend upon those who [deny and]¹²¹ disbelieve,

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

Endnotes

The marks that appear in the text show the choice of phrases from the following books, which have minor differences in wording from the original text of *Al-Ihtijaj*, narrated from Imam Al-Baqir (‘a). 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 (‘a).

■ According to *Rawdhat Al-Wa’idhin*, part 1, pp. 89–99, narrated from Imam Al-Baqir (‘a).

* 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 ('a). cf. *Al-Kafi*, vol. 1, p. 295, Hadith 3 (narrated from Imam As-Sadiq ('a); *Al-Tafsir*, Al-Ayyashi, vol. 1, p. 332, Hadith 153 (narrated from Imam Al-Baqir ('a); *Tafsir Al-Imam Al-Askari* ('a), p. 112, Hadith 58 (narrated from Imam Al-Kadhim ('a); *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 Shi'a and Sunni authorities. For the detailed Shi'a 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.

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.

2. Samiri was a hypocrite who deceived the folk of Prophet Moses ('a) during his leave, and made them worship a gold calf instead of Allah. Refer to: the Holy Qur'an, 20:83–97.

3. Refer to: the Holy Qur'an, 2:248.

4. 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.

5. While He Is matchless and thus cannot be Compared with His creation by the term "being above", He Is Exalted.

6. While nothing is beside Him, He Is close to everyone.

7. 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. Refer to: al-Kafi, vol. 1, p. 112, Hadith 1.

8. 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 Ar-Ridha' ('a) 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."

9. Refer to: the Holy Qur'an, 30:11.

10. According to Rawdhat al-Wa'idhin, part 1, pp. 89–99, narrated from Imam al-Baqir ('a). See under Endnotes.

11. Refer to: the Holy Qur'an, 40:7.

12. Refer to: the Holy Qur'an, 42:11.

13. According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir ('a). See under: Endnotes.

14. Refer to: the Holy Qur'an, 3:18.

15. Refer to: the Holy Qur'an, 6:103. 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 Ar-Ridha' ('a) 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).

[16.](#) The recognition of Allah for us is only through His signs, not by grasping His Essence. Imam Ar-Ridha' ('a) said: "Anything that is known by itself (i.e., by the comprehension of its essence) is a created thing." Imam Ar-Ridha' ('a) also said: "Allah is Recognized by the signs and is proven by the indications."

Furthermore, Imam al-Baqir ('a) 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.

[17.](#) 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 (S) and His family [Ahl al-Bayt ('a)].

[18.](#) 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.

[19.](#) Refer to: the Holy Qur'an, 57:5.

[20.](#) According to Rawdhat al-Wa'idhin, part 1, pp. 89-99, narrated from Imam al-Baqir ('a). See under: Endnotes.

[21.](#) Refer to: the Holy Qur'an, 39:5 and 7:54.

[22.](#) Allah Is impenetrable (al-Samad) meaning that there is no way to comprehend His Essence. On the meaning of al-Samad, Imam al-Sadiq ('a) said: "It means the One that there is no entry in Him." (Bihar al-Anwar, vol. 82, p. 53).

[23.](#) Refer to: the Holy Qur'an, 112:1-4.

[24.](#) Refer to: the Holy Qur'an, 39:52.

[25.](#) Refer to: the Holy Qur'an, 53:43-44.

[26.](#) According to al-Yaqin, pp. 343-361, narrated from Imam al-Baqir ('a). See under: Endnotes.

[27.](#) Refer to: the Holy Qur'an, 64:1 and 3:26.

[28.](#) Refer to: the Holy Qur'an, 57:6.

[29.](#) According to Rawdhat al-Wa'idhin, part 1, pp. 89-99, narrated from Imam al-Baqir ('a). See under: Endnotes.

[30.](#) This phrase, among many other pieces of evidence from the Qur'an 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 the Holy Qur'an, verses 76:7, 76:10, 6:15, 7:205, 10:15, 13:21, 14:14, 24:37, and 32:16 concerning the fear of Allah's best servants from His punishment.

[31.](#) According to Rawdhat al-Wa'idhin, part 1, pp. 89-99, narrated from Imam al-Baqir ('a). See under: Endnotes.

[32.](#) According to al-Yaqin, pp. 343-361, narrated from Imam al-Baqir ('a). See under: Endnotes.

[33.](#) According to al-Yaqin, pp. 343-361, narrated from Imam al-Baqir ('a). See under: Endnotes.

[34.](#) Refer to: al-Tafsir, Ali Ibn Ibrahim al-Qummi, vol. 2, p 360, under the commentary of the Holy Qur'an, verse 59:23.

[35.](#) According to al-Yaqin, pp. 343-361, narrated from Imam al-Baqir ('a). See under: Endnotes.

[36.](#) 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 ('a) is the same as (rather defined as) the Walaya of Prophet Muhammad (S), which in turn, is defined as the Walaya of Allah. Hence, when Allah States in the Holy Qur'an, verse 32:4 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 ('a), 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).

[37.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[38.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[39.](#) The Holy Qur’an confirms that the majority of people are disbelievers (Refer to: 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).

[40.](#) Refer to: the Holy Qur’an, 24:15.

[41.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[42.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[43.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[44.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[45.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[46.](#) This refers to the night of migration of the Prophet (S) from Mecca to Medina, when the pagans rushed to kill the Prophet (S) in his bed overnight, but they found Imam Ali (‘a) sleeping in place of him.

[47.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[48.](#) Refer to: the Holy Qur’an, 2:24.

[49.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[50.](#) Refer to: the Holy Qur’an, 59:18 and 16:94.

[51.](#) Side is used to express extreme nearness. One’s side is the closest thing to an individual. Imam Ali (‘a) 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 (‘a) 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.

[52.](#) Allah States in the Holy Qur’an:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحَدَّثَاتٌ هُنَّ أَمْ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٍ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ... سِخُونٌ فِي آلِ عَلِيٍّ أَلَيْسَ بِتَعَاوَىٰ أَلْفِ تَعَاوَىٰ وَأَبِيتَعَاوَىٰ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرُّسُلُ

“It is Him Who has sent down to you the Book, within which are some clear verses that are the foundation of the Book, and other verses that are ambiguous. But, those in whose hearts is perversity follow the part thereof that is ambiguous, seeking enticement and attraction (of people towards their own views), and searching for its hidden meaning. But, no one knows its interpretation except Allah and those who are firmly grounded in knowledge.” (3:7).

According to the traditions, “those who are firmly grounded in knowledge” refers exclusively to the Prophet (S) and his family [Ahl al-Bayt (‘a)]. Refer to: 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 (S) has confirmed this exclusive right for the Imams (‘a) in the next sentence of the sermon by swearing in the name of Allah.

[53.](#) The word Zawajir has a number of meanings. The first meaning that applies here is “warnings”. The Holy Qur’an has hidden warnings that only an Imam (‘a) can show to people, and people cannot personally derive those divine prohibitions from the apparent meaning of the Qur’anic verses. The second meaning is “deterrents”, which refers to the difficult points in the Qur’an that deter individuals from understanding their meanings. Only a divinely guided Imam can explain these complex issues and mysteries.

[54.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[55.](#) According to Iqbal al-A’mal, p. 454, narrated from Hudhaifa Ibn Yamaan. This part has also been narrated separately through numerous Shi’a and Sunni authorities. For the detailed Shi’a and Sunni references in this regard, see Bihar al-Anwar, vol. 23, Book of Imama, section 7, pp. 104–147. See under: Endnotes.

[56.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[57.](#) 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 (‘a). Refer to: al-Kafi, vol. 1, p. 295, Hadith 3 (narrated from Imam As-Sadiq (‘a); al-Tafsir, al-Ayyashi, vol. 1, p. 332, Hadith 153 (narrated from Imam al-Baqir (‘a); Tafsir al-Imam al-Askari (‘a), p. 112, Hadith 58 (narrated from Imam al-Kadhim (‘a); Bihar al-Anwar, vol. 37, pp. 118–222, Ahadith 7–90, from numerous authorities. See under: Endnotes.

[58.](#) Refer to: the Holy Qur’an, 50:29.

[59.](#) In the traditions, the Prophet (S) and Imams (‘a) have stressed that Amir al-Mu’minin is the exclusive title of Imam Ali (‘a), and it is not at all permissible to call other Imams (‘a) 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 (إِمْرَة) that the Prophet (S) 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 (S) 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 (يَمِيرُ - مِير). The word Amir al-Mu’minin in this sense is interpreted as “the supplier of divine knowledge for the believers”. The Prophet (S) has entrusted Imam Ali (‘a) with divine knowledge. Then, all other creations, from the first to the last, receive their share of divine knowledge through the light of Imam Ali (‘a).

It has been narrated that Imam Ar-Ridha (‘a) was asked: “Why is Ali (‘a) called Amir al-Mu’minin?” He (‘a) 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:

وَنَمِيرُ أَهْلَنَا...

[...] and we provide for our family (namiru ahlanaa) [...]’ (12:65).

(al-Kafi, vol. 1, p. 412, Hadith 3). For more traditions in this regard, see Bihar al-Anwar, vol. 37, p. 294, Hadith 8, p. 295, Hadith 11, and p. 334.

[60.](#) According to al-Tahsin, p. 584, narrated from Zaid Ibn Arqam. See under: Endnotes.

[61.](#) On the commentary of this verse, Imam al-Sadiq (‘a) 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).

[62.](#) Refer to: the Holy Qur’an, 2:217.

[63.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[64.](#) Referring to:

“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 ...’ (76:7–12)

[65.](#) The time in this verse, as Imam al-Sadiq (‘a) commented, refers to the time of rising of Imam al-Mahdi (‘a). Refer to: Kamal al-Din, p. 656, Hadith 1.

[66.](#) Imam al-Sadiq (‘a) 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 (‘a), do righteous deeds, i.e., perform the religious duties, and enjoin on each other the truth, i.e., al-Walaya [accepting the leadership and guardianship of Ali (‘a)], 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).

انَّ الْإِنْسَانَ لِفِي خَسْرٍ إِلَّا الَّذِينَ آمَنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَ وَعَمَلُوا الصَّالِحَاتِ إِي إِذْ أَوْفَرَأَيْضَ وَتَوَاصَوْا بِالْحَقِّ إِي الْوَلَايَةَ وَتَوَاصَوْا بِالصَّبْرِ إِي وَصَّوْا دَرَارِيَهُمْ وَمَنْ خَلَّفُوا مِنْ بَعْدِهِمْ بِهَا وَإِلِصَّبُوا عَلَيْهَا.

[67.](#) Since one does not know his time of death, this verse implies that one should always be in the state of submission.

[68.](#) Refer to: the Holy Qur’an, 64:8 and 7:157. The light mentioned in these verses has been interpreted as the 12 Imams (‘a). Refer to: al-Kafi, vol. 1, p. 194, Hadiths 1–4. The Prophet (S) also emphasizes this in the sermon shortly later.

[69.](#) The Prophet (S) was not supposed to penalize people based on what he knew of their future actions. He only warned them, informed them of the consequences of such actions, and advised people against the wrongdoers, in general. After all, this world is the place of trial, in which everyone may choose between the path of Allah and all other divergent paths, and thus prove what he deserves of reward and punishment in the Hereafter.

[70.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[71.](#) Al-Qa’im 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.

[72.](#) Refer to: the Holy Qur’an, 3:144.

[73.](#) According to Rawdhat al-Wa’idhin, part 1, pp. 89–99, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[74.](#) Refer to: the Holy Qur’an, 89:14.

[75.](#) Refer to: the Holy Qur’an, 28:41.

[76.](#) Refer to: the Holy Qur’an, 4:145 and 39:72.

[77.](#) 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 (S) come into power after his departure. Refer to: Kitab Sulaim Ibn Qais al-Hilali, pp. 597, 650, and 820.

[78.](#) According to the traditions, the “two weights” in this verse refers to the Qur’an and Ahl al-Bayt (‘a). cf., al-Tafsir, Ali Ibn Ibrahim al-Qummi, vol. 2, p. 345, Ta’wil al-Ayat al-Dhahira, p. 616.

[79.](#) Refer to: the Holy Qur’an, 3:179.

[80.](#) Refer to: the Holy Qur’an, verses 11:102, 18:59, 22:45, 22:48, and 28:59.

[81.](#) Refer to: the Holy Qur’an, 6:153.

[82.](#) Refer to: the Holy Qur’an, 6:153.

[83.](#) Refer to: the Holy Qur’an, 7:181.

[84.](#) Refer to: the Holy Qur’an, 10:62.

[85.](#) Refer to: the Holy Qur’an, 5:56.

[86.](#) Refer to: the Holy Qur’an, 6:112.

[87.](#) According to the traditions, injustice in faith, in its worst form, is the recognition of the leadership of the enemies of Ahl al-Bayt (‘a). Committing other sins in general is the lesser degree of this form of injustice. Refer to: 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.

[88.](#) Refer to: the Holy Qur’an, 49:15.

[89.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[90.](#) Refer to: the Holy Qur’an, 39:73.

[91.](#) Refer to: the Holy Qur’an, 40:40.

[92.](#) Refer to: the Holy Qur’an, 67:7 and 11:106.

[93.](#) 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 (S), 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.”

[94.](#) Refer to: the Holy Qur’an, 67:12.

[95.](#) Refer to: the Holy Qur’an, 13:7.

[96.](#) According to Rawdhat al-Wa’idhin, part 1, pp. 89–99, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[97.](#) This phrase implies that there will be no Imam after the twelfth Imam (‘a). On the other hand, in the well-established belief of al-Raj’a, it is confirmed beyond doubt that the 11 martyred Imams (‘a) will return after the rule of Imam al-Mahdi (‘a). However, considering the fact that they are not new Imams or proofs, but the previous proofs who will return after Imam al-Mahdi (‘a), resolves this apparent conflict.

[98.](#) “The hand of Allah” refers to Prophet (S) and Imam Ali (‘a). Those who shook hands with the Prophet (S) and Imam Ali (‘a) shook their hands 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 (‘a) stated: “Any verse in the Book of Allah in which one of the words ‘eye’, ‘face’, ‘hand’, or ‘side’ is mentioned (for Allah), refers to the Wali.” (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 doesn’t 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.

[99.](#) Refer to: the Holy Qur’an, 2: 158.

[100.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[101.](#) Refer to: the Holy Qur’an, 11:115.

[102.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[103.](#) The term “infallible leader” 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 Qur’an and the traditions, whoever truly holds fast to Allah, Allah shall Protect him. For instance, Allah, the Mighty and Majestic, States:

ط. مُسْتَقِيمًا وَمَنْ يَعْتَصِمَ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ...

“[...] And whoever holds fast to Allah, he indeed is guided to the right path.” (3:101).

ط. مُسْتَقِيمًا فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَتِهِ مَنذُورَةً وَفَضْلًا وَيَهْدِيهِمْ إِلَى صِرَاطٍ

“As for those who believe in Allah and holds fast to Him, He shall soon Enter them into His mercy and grace and Guide them to Himself by a straight way.” (4:175).

إِنَّ الْآمِنِينَ فِي مَقَامٍ أَمِينٍ.

“Surely the watchful are in a secure position.” (44:51).

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا. وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...

“[...] 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 [...]” (65:2–3).

[104.](#) The “Word” in this verse has been interpreted as leader (Imam) as well as leadership (Imamate). Refer to: 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.

[105.](#) The apparent meaning of the word “Hour” mentioned in the Qur’an is the “hour of resurrection” where as its hidden meaning is “the hour of rising of Imam al-Mahdi (‘a)” as interpreted by the Imams (‘a). Refer to: Bihar al-Anwar, vol. 51, p. 49, Hadith 14 (on the commentary of 54:1), and p. 63, Hadith 64 (on 19:75).

[106.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[107.](#) Refer to: the Holy Qur’an, 21:47.

[108.](#) See the previous explanation of the “hand of Allah” in the footnotes.

[109.](#) Refer to: the Holy Qur’an, 27:89–90.

[110.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[111.](#) 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 (‘a) and al-Husayn (‘a).” — I have already informed you of the position of al-Hasan and al-Husayn 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-Husayn, 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 (S) and Imam Ali (‘a)], or else through affirming by tongue. We shall not seek any substitute for it, nor shall we ever let our souls deviate from it.”

وَتُطِيعُ اللَّهَ وَتُطِيعُكَ وَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ وُلْدَهُ الْأَيْمَةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ ذُرِّيَّتِكَ مِنْ صَلْبِهِ بَعْدَ الْحُسْنِ وَ الْحَسَنِ الَّذِينَ قَدْ عَرَفْتُمْ مَكَانَهُمَا مِنِّي وَ مَحَلَّهُمَا عُنْدِي وَ مَنْزِلَتُهُمَا مِن رَّبِّي، فَقَدْ أَدْبَيْتُ ذَاكَ إِلَيْكُمْ. فَإِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ إِنَّهُمَا الْإِمَامَانِ بَعْدَ أَبِيهِمَا عَلِيٍّ، وَ أَنَا أَبُوهُمَا قَبْلَهُ. فَقُولُوا أَطَعْنَا اللَّهَ بِذَلِكَ وَ إِيَّاكَ وَ عَلِيًّا وَ الْحُسْنَ وَ الْحَسِينَ وَ الْأَيْمَةَ الَّذِينَ ذَكَرْتُمْ، عَهْدًا وَ مِيثَاقًا مَاخُوذًا لِأَمِيرِ الْمُؤْمِنِينَ مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ مَصَافِقَةِ أَيْدِينَا مَنْ أَدْرَكَهُمَا بِيَدِهِ وَ أَقْرَبَهُمَا بِلِسَانِهِ لَا نَبْتَغِي بِذَلِكَ بَدَلًا وَ لَا نَرَى مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا.

[112.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[113.](#) Refer to: the Holy Qur’an, 48:10.

[114.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[115.](#) This phrase refers to the verse where Allah States:

...وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

“(Allah) made it a Word, enduring in his posterity [...]” (43:28).

On the commentary of this verse, Imam al-Sadiq (‘a) said: “This (word) means leadership (Imamate), which Allah has Placed it in the offspring of al-Husayn (‘a) until the Day of Judgement.” (Kamal al-Din, p. 358, Hadith 57; Bihar al-Anwar, vol. 24, p. 177, Hadith 8).

[116.](#) For the usage of term “Masir” for Paradise and Hell, refer to the Holy Qur’an, verses 25:15 and 14:30, respectively.

[117.](#) This phrase can be read in two ways with different meanings. The word وَعَرَفَهَا

(with accent) means “and introduced them”, but وَعَرَفَهَا

(without accent) means “while cognizant of them”.

[118.](#) There are numerous traditions from different Imams (‘a) 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.” Refer to: 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.

[119.](#) Refer to: the Holy Qur’an, 33:71.

[120.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[121.](#) According to al-Yaqin, pp. 343–361, narrated from Imam al-Baqir (‘a). See under: Endnotes.

[1] [1]

0 SHARES

Source URL: <https://www.al-islam.org/ghadir-sermon>

Links

[1] <https://www.addtoany.com/share>

[2] <https://www.al-islam.org/organization/naba-organization>

[3] <https://www.al-islam.org/printpdf/book/export/html/173086>

[4] <https://www.al-islam.org/printepub/book/export/html/173086>

[5] <https://www.al-islam.org/printmobi/book/export/html/173086>

[6] <https://www.al-islam.org/person/vahid-majd>

[7] <https://www.al-islam.org/tags/ghadir-khumm>