

مَعَاشِرَ النَّاسِ، التُّورِ مِنْ اللَّهِ عَزَّ وَجَلَّ مَسْلُوكٌ فِي تُمِّ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ، ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَبِكُلِّ حَقٍّ هُوَ لَنَا...

“ O the companies of mankind! The light from Allah, the Exalted, the Glorified, is entwined within me, and then within Ali bin Abī Tālib, then within his descendants until the Upriser al-Mahdi who will re-establish the rule of Allah, and any right that is ours...”

In another part, the Prophet clarifies that the divine promise of Imam’s absolute sovereignty over all parts of the earth before the day of Resurrection will be fulfilled by saying,

مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرْيَةٍ إِلَّا وَأَسَافُهَا بِتَكْذِيبِهَا قَبْلَ يَوْمِ الْقِيَامَةِ وَمُلْكُهَا لِلْإِمَامِ الْمَهْدِيِّ وَاللَّهُ مُصَدِّقٌ وَعَدَّ.

“ O the companies of mankind! Indeed, there shall be no a city except that Allah will destroy it – for its belying – before the Day of Resurrection, and He will give its governance to Imam Mahdi, and surely Allah fulfills His promise.”¹¹

However, the Prophet does not suffice to mentioning only the name of his last successor so, in the third step, he says in detail about the characteristics of Imam Mahdi while introducing the Commander of the Faithful (Imam Ali) as his successor and referring to the eleven Imams after Ali,

...أَلَا إِنَّ حَاتِمَ الْأَيَّامِ مِنَّا الْقَائِمَ الْمَهْدِيَّ. أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ. أَلَا إِنَّهُ الْمُتَّقِمُ مِنَ الظَّالِمِينَ. أَلَا إِنَّهُ فَاتِحُ المَحْصُونِ وَهَادِيهِمَا. أَلَا إِنَّهُ غَالِبُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشَّرْكِ وَهَادِيهِمَا. أَلَا إِنَّهُ الْمَذْكُورُ بِكُلِّ نَارٍ لِأَوْلِيَاءِ اللَّهِ. أَلَا إِنَّهُ النَّاصِرُ لِلدِّينِ وَاللَّيْسَ بِكَافِرٍ. أَلَا إِنَّهُ الْعَرِيفُ مِنَ مَجْرِعِ عَمِيقٍ. أَلَا إِنَّهُ لَيْسَ مِنْ كَلِّ ذِي فَضْلٍ فَضْلُهُ وَكَلِّ ذِي جَهْلٍ جَهْلُهُ. أَلَا إِنَّهُ خَيْرُ ذِي اللَّهِ وَمُخْتَارُهُ. أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَالْحَاطِطُ بِكُلِّ نَهْمٍ. أَلَا إِنَّهُ الْخَيْرُ عَنِ رَبِّهِ عَزَّ وَجَلَّ وَالْمُسْتَدِلُّ لِأَمْرٍ آيَاتِهِ. أَلَا إِنَّهُ الشَّهِيدُ السَّدِيدُ. أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ. أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ مِنَ الْقُرُونِ بَيْنَ يَدَيْهِ. أَلَا إِنَّهُ الْبَاقِيُ حُجَّةً وَلَا حُجَّةَ بَعْدَهُ وَلَا حَقَّ إِلَّا مَعَهُ وَلَا نُورًا إِلَّا عِنْدَهُ. أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَلَا مَنْصُورَ عَلَيْهِ. أَلَا إِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ، وَحَكْمُهُ فِي خَلْقِهِ، وَأَمِينُهُ فِي سِرِّهِ وَعَلَانِيَتِهِ.

“O Indeed, the seal of the Imams from amongst us is the Upriser, Mahdi.

O Indeed, he is the one who prevails over the religion.¹²

O Indeed, he is the avenger against the oppressors.

O Indeed, he is the conqueror of the fortresses and their destroyer.

O Indeed, he is the winner over all tribes of the polytheists and their guide [to the truth].

O Indeed, he is the avenger of the blood of every one of Allah’s devotees.

O Indeed, he is the helper of Allah’s religion.

O Indeed, he is the scooper of the deep ocean [of knowledge].

O Indeed, he will mark every owner of distinction by his distinction and every owner of ignorance by his ignorance.

O Indeed, he is Allah’s choice and His chosen one.

O Indeed, he is the inheritor of all kinds of knowledge and encompasses every perception.

O Indeed, he is the communicator on behalf of his Lord – Almighty and Majestic – and he gives rise to the teachings of His verses.

O Indeed, he is the rightful guide, the one of strong infallible opinion who is not prone to errors and puts things to their right places.

O Indeed, he is delegated to [by the Almighty].

O Indeed, he is the one whom past generations have given glad tidings of.

O Indeed, he is the remaining proof (Hujjah) and there shall be no Hujjah after him, and there is no right other than that is with him, and there is no light except that is with him.

O Indeed, none can overcome him and there is no victor over him.

O Indeed, he is the authority of Allah on His earth, His arbitrator between His creation, and His trustee in His secret and His evident.”

Then, in the last verses of this sermon, the Prophet expresses his divine mission in taking the covenant and allegiance from people on accepting the Imamate and leadership of Imam Ali and his successors, and then the Prophet names, in particular, Imam Mahdi as the last Imam by saying,

...فَأَمَرْتُ أَنْ أَخْذَ الْبَيْعَةَ مِنْكُمْ وَالصَّفْقَةَ لَكُمْ بِقَبُولِ مَا حِثُّ بِهِ عَنِ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَوْصِيَاءِ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي وَمِنْهُ إِمَامَةٌ فِيهِمْ قَائِمَةٌ، خَاتَمُ الْمَهْدِيِّ إِلَى يَوْمِ يَلْقَى اللَّهُ الَّذِي يَقْدَرُ وَيَقْضِي..

“I am commanded [by the Almighty] to take the oath of allegiance from you and to make a covenant... with you that you assent to what I have brought from Allah, Almighty and Majestic, about Ali the Commander of the Faithful and the successors after him, those who are from me and him, which is the Imamate (divine leadership) that is upheld and established in them; the seal of which is Mahdi until the day he stands before Allah Who determines and decrees.”



On Thursday, the 29th of July 2021 A.D.

(the 18th of Dhū al-Hijjah 1442 A H)

The 18th of Dhū al-Hijjah is to be celebrated in the Shi‘ī world as the great anniversary of the auspicious feast of Ghadīr-e-Khumm



Mahdism and Messianism
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Imam Mahdi in the Sermon of Ghadīr

The idea that when the world is ending a savior will appear to save mankind from injustice, oppression, and tyranny is shared among the three divine religions: Judaism, Christianity, and Islam. It also appears in some other religions. This idea has proceeded seriously in both Shia and Sunni's viewpoint in which Imam Mahdi's revolution is aimed at changing the prevailing human culture so that it can fulfill the Islamic message and make the world a safe, positive, and constructive environment for everyone. The Twelver Shias believe that Imam Ali was the Prophet's first successor then, after the life of him another man like him came next till it was the time of the twelfth one who is Imam Mahdi and, like the previous Imams, is one of the descendants of the Prophet. Shia believes that he is now existent and manages people's problems and looks for their needs even though, he is in occultation. Many Hadiths are having been narrated about the Promised Mahdi from the Prophet and the Shiite infallible Imams confirming this claim.

The sermon of Ghadīr is one of the sound Hadiths and convincing narrations that is quoted from the Prophet stated in both Shiite and Sunni sources including some of the characteristics of the Islamic promised Savior (Imam Mahdi).



A fleeting glance at the incident of Ghadīr-e Khumm

Ten years after the Emigration (10 .A.H/632 .A.D) , the Messenger of Allaasked people in different places to join him in his last pilgrimage to Mecca.¹ On this pilgrimage, he taught them how to perform Hajj in a correct and unified form. This was the first time that Muslims with this magnitude gathered in one place in the presence of the Prophet. On his way to Mecca, more than seventy thousand people followed him and on the fourth day of Dhū al-Hijjah, more than one hundred thousand Muslims had entered Mecca.²

While returning from his last pilgrimage, when the Prophet and the crowd of people reached a place called Ghadīr-e-Khum on the 18th of Dhū al-Hijjah,³ the Prophet received the following command of Allah,⁴

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ (...)⁵

"O the Messenger! Announce that which has been revealed to you from your Creator and Nurturer, and if you do not, then you have not conveyed His message. And Allah will protect you from the [deceitful] people..."

In this verse, the Prophet is reminded of the extraordinary significance of the task that had been assigned to him, and he is guaranteed protection from any dangers that might result from proclaiming the message!

Whereas Ghadīr-e-Khum was a place where people from different provinces used to greet each other before taking different routes for their homes, the Prophet stopped at that place to convey the message to the pilgrims before they dispersed. He sent for all people who have been ahead in the way to come back and waited until all pilgrims who fell behind arrived and gathered. Then, a pulpit was set up by piling up the camel saddles so he could make his announcement and people could see him. The weather was very hot so, people were wrapping their robes around their feet and legs, and were sitting around the pulpit, on the hot rocks. Then the Prophet delivered a long sermon. He recited some verses from the Quran, and several times reminded and warned people of their deeds and future.⁶

In the end, when the Prophet made people prepared enough, took the hand of Imam Ali, raised it, and introduced him as the master of his Ummah (nation) after his demise, by declaring,

...مَنْ كُنْتُ مَوْلَاً، فَهَذَا عَلِيٌّ مَوْلَاؤُكُمْ...⁷

"Whomever's master (Mawlā) I am, this Ali is also his master."



The position of Imamate in the sermon of Ghadīr

The sermon of Ghadīr is one of the best documents for understanding the general plan of Islam to guide humankind, because after the event of Ghadīr and the perfection of the religion, the series of prophecy ended forever and the project of guiding humanity continued in a new form. This new format was the foundation of Imamate and successorship of the Prophet which, of course, had a history among previous prophets because many prophets had chosen a guardian for themselves to complete their unfinished path and goals in guiding people towards the right path.

However, in one of the verses of this long sermon, addressing people, the Prophet puts a particular stress on this crucial code that the perfection of religion is possible through the Imamate. The next point is that this path will continue until the Day of Judgment, and those who deviate from this path will be among the misguided,

«مَعَاشِرَ النَّاسِ، إِنَّمَا كَمَّلَ اللَّهُ عَزَّ وَجَلَّ دِينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتُمْ بِهِ وَبِمَنْ يَقُومُ مَقَامَهُ مِنْ وَوَلَدِي مِنْ صَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ وَالْعَرْضِ عَلَى اللَّهِ عَزَّ وَجَلَّ فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَفِي النَّارِ هُمْ خَالِدُونَ، لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ»

"O the companies of mankind! Allah, the Exalted, the Glorified, has indeed perfected your religion through his Imamate (the leadership of Imam Ali). So, whoever does not take him and those who succeed him from amongst my offspring from his loins until the Day of Judgment and when people will be presented before Allah the Exalted, the Glorified as the Imams, indeed are the ones whose deeds have failed in this world and the Hereafter; and in the Fire they are eternal. And the punishment will not be lightened for them, nor will they be granted any respite."

At this point, the issue that we intend to explain is the great status of Mahdism in Ghadīr sermon. According to our previous claim, this sermon is a general and comprehensive plan of human guidance until the Day of Judgment because the discourse of Mahdism and the Imamate of the last Imam (Imam Mahdi) is a key factor for the continuation of this divine invitation.



The declaration of Imam Mahdi in the sermon of Ghadīr

Throughout the relatively long sermon of Ghadīr, the Prophet, in addition to emphasizing the importance of the high position of the Imamate, repeatedly mentions the name of Imam Mahdi and the actualization of his advent in the future and his dominion over the whole world and enumerates some of his attributes.

For instance, in a part of the sermon, the Prophet explicitly mentions Imam Mahdi as the Qāeīm, (the Upriser) and introduces him as a person who will regain the lost divine rights and conquer the East and the West of the earth,

8. The Quran 5:3 .

9. Al-Durr al-Mansūr, by Suyūṭī, vol. 2 .p .259 .

10. Al- Bidāyah wa al-Nihāyah, vol. 11 .p .74 .

1. Al-Sunan al-Kubrā, by Nasā'ī, vol. 4 .PP .49&57 .Al- Bidāyah wa al-Nihāyah, by Ibn-e Kathīr, vol.w 5.p .164 .

2. f. Al-Ghadīr, by Amīnī, vol. 1.p.9 .

3. Al-Durr al-Mansūr, by Suyūṭī, vol.g.3.p.19 .

4. Tafsīr al-Kabīr, by Rāzī, vol. 12.p.399 . Al-Durr al-Mansūr, by Suyūṭī, vol. 3 .p .117 .

5. The Quran, 5.67 .

6. Al-Mu'jam al-Kabīr, by Tabarānī, vol. 5.p.171 .

7. Al-Sunan al-Kubrā, vol. pp. 409,437,442 .Al-Sawā'iq al-Muhriqah, by Ahmad bin Muhammad Heythamī, vol. 2 .p .368