

Document of Imamat

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ (عج) أَذْرِكُنَا

Ghadeer: Perfection of Religion and Completion of Bounties

The appointment of Hazrat Ali b. Abi Talib (a.s.) as the Imam and Successor in plain of Ghadeer-e-Khum is akin to the final prostration of Prophethood based on which the efforts and endeavours of Prophethood were worthy of acceptance.

إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ.

The Mastership and Guardianship of Hazrat Ali (a.s.) is a pillar of Islam without the support of which no part of religion is acceptable. Every action within the realm of religion is up to the standard only if it accompanied with the acceptance of Hazrat Ali's (a.s.) Guardianship.

Today, when the discussion on Islamic leadership surfaces, some people opine – What is the point in raising a dead issue? At this point, we can neither install a leader nor unseat an existing leader. Therefore its best to leave this matter alone since it is very controversial and is anyway only of academic interest, it has no practical consequence.

This viewpoint stems from the belief that the matter of Leadership and Guardianship is rooted in history and is therefore only of historical significance. While the reality is far from this

view – the matter of Leadership and Guardianship is related deeply to religion and this world. This issue as relevant today as it was yesterday. It is as important to resolve this issue as it is to resolve other issues related to religious beliefs. Like Divine Unity (توحيد), Divine Justice (عدل), Prophethood (نبوت) and Day of Resurrection (قيامت), Leadership of the Islamic nation is a very important belief that must be resolved.

The issue of Leadership does not just revolve around the debate – who should occupy the seat of caliphate. The more important debate revolves around who should we adhere to in our beliefs and affairs. Today, how can we remain firm on the Straight Path (صراط المستقيم)? Who are the ones who carry the promise of infallibility and protection from all slips and lapses? Which is the path treading on which assures everlasting security and happiness in Paradise? Which is the chain of the infallible leadership that extends till date and whose infallible leader is alive even today? Which is the sequence of leadership that began with Hazrat Adam (a.s.) and its infallibility continued since then, ending in a member who is as infallible today?

When one raises the questions we have raised, then suddenly the issue of Leadership is not just a historical debate about who should or should not have occupied the seat of caliphate.

Imamat is not just about leadership; it's about achieving the desired objective by treading the right path. So till the time we are treading the path, we need a leader and till the time we need a leader we must ensure that we are equipped to recognise and

identify the right leader. Those who tread the path without a leader will know at the end how far they have strayed.

Some people raise the slogan of ‘Muslim Unity’ and claim that at a time when Muslims are getting closer talking of uncomfortable topics like Leadership is a hurdle to Unity.

Our response to those striving for Muslim Unity is that no one is against the move. Every Muslim who is pained at seeing the condition of Muslims across the world desires Muslim Unity. But that does not imply that we sacrifice the fundamental principles of Islam or make changes therein to give Islam a new face, all for the sake of Muslim Unity. Rather Muslim Unity means that we remain steadfast on the principles of religion and join hands against the enemy so that he is left with no chance to create differences among the Muslims. Just like Hazrat Ali (a.s.) wrote to Janab Maalik-e-Ashtar (r.a.):

‘To begin with, I sidelined myself. Then I saw the people scattering and scheming to destroy the religion of Hazrat Muhammad Mustafa (s.a.w.a.). (It was clear that) if I did not intervene at that stage, Islam would have been divided or it would have been destroyed. And this tribulation was a lot more damaging for you than a few days of reigning as the Caliph.’¹

This does not imply that Hazrat Ali (a.s.) never considered himself deserving of Caliphate. He very well knew that there

¹ Nahjul Balagha, Letter No. 62

was none more worthy of Caliphate than him. He has highlighted this fact adequately in the Sermon of Shiqshiqiyah. He only helped the Muslims so that the enemies would not exploit the differences amongst them. On the contrary, if needed, Muslims could have united against the enemy. It’s not that Hazrat Ali (a.s.) was completely subdued; rather he voiced his views and presented timely arguments to stake his claim to what was rightfully his. There are numerous instances wherein he advanced his arguments amongst the companions and they confessed to his authority and claim. The respected scholar Allamah Amini (r.a.) has compiled instances of this nature in the first volume of his magnum opus ‘غدیر’ under the topic ‘مناشره’.

This mode of advancing timely arguments in a civilised and courteous manner so as not to evoke harsh reactions is itself the greatest proof of Muslim Unity.

Just like we advance arguments, based on wisdom and gentle admonition, to invite people towards Divine Unity, Prophethood, and Resurrection, we present our case in a like manner to invite them towards Islamic Leadership (امامت) and Divine Justice.

By this we wish to underscore how much importance the issue of Imamate has been accorded in Islam. It is not like offering a two-unit prayer in a mosque under the leadership of someone; rather Imamate is intricately linked with all Islamic principles, acts of worship and ethics. In each of these fields, the leadership and guidance of the Imam is necessary. Not accepting the Imam or turning away from him bodes peril and danger, an accurate

idea of which one can get only after death.

The importance of Imamate and the divine qualities and characteristics of an Imam can be gauged from the following tradition of Hazrat Imam Ali ibn Musa Reza (a.s.). This tradition has been mentioned by Siqatul Islam, Shaikh Yaqub Al-Kulaini (r.a.) in the highly regarded 'Al-Kaafi'. Let us reflect on the attributes of an Imam through the words of an infallible.

Abdul Aziz b. Muslim narrates, 'Imam Reza (a.s.) was residing in Marv. In the initial days, a group of people had gathered in the mosque and were discussing about Imamate. It was a Friday. There was a lot of disagreement among the people concerning the matter of Imamate. I approached Imam Reza (a.s.) and informed him about the heated discussion. Imam (a.s.) smiled and said,

*'O Abdul Aziz! These people are unaware of the truth and are considering their views to be correct. Allah did not take the soul of His Prophet (s.a.w.a.) till the time He did not complete the religion. He revealed to him the Holy Quran in which everything has been explained and the permissible and the prohibited have been clarified. The penalties, the religious laws and all those things that the people need can be found in the Holy Quran. As Allah says in the Quran '**...We have not neglected anything in the Book...**'¹*

When Holy Prophet (s.a.w.a.) was returning from his last Hajj (حجّة الوداع) the following verse was revealed to him

'...This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion...'¹

Imamate is the completion of religion. Holy Prophet (s.a.w.a.) departed from the world only after he had explained the religious teachings to the people, enlightened the paths (of religion) for them and brought the people on the path of truth. He appointed Hazrat Ali (a.s.) as the leader and caliph of the people and explained all the things that were needed by the people. The one who believes that Allah has not completed His religion has denied the Book of Allah. And the one who rejects the Book of Allah is a polytheist.

Are the people aware of the status and importance of Imamate and its significance in religion and the affairs of the Muslims? Do they think they can select an Imam according to their own views and elect someone of their preference?

Certainly, Imamate is a lofty status, a majestic rank, a distinguished and elevated position. It is so profound

¹ Surah Anaam (6): 38

¹ Surah Maidah (6): 3

that the intellect fails to comprehend its depth. Human opinion can never reach it. (If the people are ignorant about the rank of an Imam) then how can they appoint someone as an Imam?

Imamat is such a great status that Allah bestowed it upon Hazrat Ibrahim (a.s.) only after He had made him (a.s.) a prophet and a friend. And this conferring of the status of Imamat was an honour for Hazrat Ibrahim (a.s.). As Allah says in the Holy Quran,

‘...Surely I will make you an Imam of men...’¹

When Hazrat Ibrahim (a.s.) was granted the status of Imamat he became delighted and asked Allah ‘And in my progeny?’ Allah replied

‘My covenant shall not reach the unjust ones’. This single verse has nullified the rule of every tyrant and oppressor till the Day of Judgment. And it has particularised it only for pure and chosen individuals. Allah has granted one more privilege to Hazrat Ibrahim (a.s.) and that is He has decreed only pure and chosen individuals in his descendants.

As He says in the Holy Quran:

‘And We gave him Ishaq and Yaqub and We made them all virtuous. And we made them Imam who guided (the people) by our command. And We revealed to them the doing of good and keeping up of prayers and giving of alms and Us alone did they serve’¹

In this way, Imamat always remained in his progeny and every Imam was an heir of the previous one. Finally, Allah appointed our last prophet Hazrat Muhammed Mustafa (s.a.w.a.) as his (a.s.) heir.

Allah says,

‘Most surely the nearest of the people of Ibrahim are those who followed him and this Prophet and those who believe. And Allah is the guardian of the believers.’²

Thus Imamat is exclusively for Holy Prophet (s.a.w.a.) and he (s.a.w.a.) handed over this responsibility to Hazrat Ali (a.s.) according to the divine command. Then from the progeny of Hazrat Ali (a.s.) came individuals one after the other whom Allah distinguished and honoured with His Knowledge and Faith.

¹ Surah Baqarah (2): 124

¹ Surah Ambiya (21): 72-73

² Surah Aale Imraan (3): 67

In this regard Allah declares in the Holy Quran

‘And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the Day of Resurrection...’¹

Imamat shall always remain in the progeny of Hazrat Ali (a.s.) till the Day of Judgment. Besides, there is no prophet after the Holy Prophet (s.a.w.a.). Then how can these ignorant people select an Imam from their own side?

Certainly, Imamat is a position similar to Prophethood and it is the inheritance of the successors (اوصياء) of prophets. Certainly, Imamat is a rank appointed by Allah and it is the successorship of the Holy Prophet (s.a.w.a.). It is the privilege and status of Ameerul Momineen (a.s.) and the legacy of Imam Hasan and Imam Husain (a.s.).

Indeed Imamat is the security of the religion, a systematic regulation of the Muslims, goodness of the world and honour of the believers.

Indeed, Imamat is the foundation of the fresh and beautiful tree of Islam and it is also its lofty branch. It is only due to the Imam (a.s.) that prayers, fasting,

poor-rate, visitation of the House (حج) and struggle in the way of Allah (جهاد) are complete. Due to an Imam (a.s.), there is an increase in wealth, charity is multiplied, Islamic laws are established and put into practice and penalties are decreed. It is because of the Imam (a.s.) that the borders of the nation are safeguarded and its residents remain secure. The Imam (a.s.) ensures that the status of the permissible (حلال) and the prohibited (حرام) is preserved as decreed by Allah. He (a.s.) implements the Islamic penalties and protects the religion. He invites the people towards the divine religion through wisdom, goodly advice and lofty evidences.

An Imam (a.s.) is like the bright shining sun and due to his radiance the entire universe is illuminated. He is at that elevated place on the horizon where it is impossible for the people to reach. He is a luminous moon, a lantern in darkness, an expanding light. An Imam is a shining and radiant star in the darkness of the night and the pathways of the cities, in the depth of the forests and the waves of the oceans. He is sweet and cool water for the parched lips, the best guide towards the paths of guidance and a salvation from destruction.

An Imam (a.s.) is like a fire on the mountain peak (so that people from the distance can approach him and obtain guidance). He is the cause of warmth for those

¹ Surah Rum (30): 56

shivering from intense cold. He is the best guide towards safety at places of destruction. The one who is separated from him shall be destroyed.

An Imam (a.s.) is like a rain bearing cloud, a heavy rain, an illuminating sun, a sky that gives shade, an expansive earth, a flowing fountain and spring and a garden.

He is like a close friend, a sympathetic father, a kind brother, like a mother who loves her infant. He is the shelter for the servants of Allah in times of their difficulties and tribulations. An Imam (a.s.) is the trustee of Allah upon His servants, His proof upon His creations, His caliph on the earth, the one who invites the people towards Him and the guardian of the rights of Allah.

An Imam (a.s.) is chaste and free from all kinds of sins, away from all defects, characterised by his knowledge, recognized among the people by his forbearance. He is the order of the religion and an honour for the Muslims, while he is the wrath upon the hypocrites and the destruction of the polytheist.

An Imam is peerless and unique. None is equal to him. No scholar is at par with him. He can never be replaced and is unparalleled. He possesses all the lofty

traits without seeking them, because the Almighty Allah who grants these attributes has bestowed them only to the Imams (a.s.). Then who is the one who can claim to have complete recognition about the Imam? And how is it possible for them to select an Imam?

Alas! Alas! Intellects have been deviated and intellectuals have gone astray. The astute ones are perplexed and vision has frozen.

In front of an Imam, towering personalities seem lowly, the intelligent ones seem confused, sages appear short-sighted, intellectuals appear ignorant, erudite scholars seem speechless, dignified people appear helpless and orators appear weak and ineffective. No one has the ability or courage to describe the qualities of an Imam. Everyone expresses his helplessness and inability and is dumbfounded when it comes to describing even a single attribute of an Imam. Then what can be said about explaining all their noble attributes? Who can understand the reality of those elevated traits? Then when they are unaware of the exalted qualities of an Imam, how can they appoint a successor to an Imam, who will make them needless of an Imam? Surely this is impossible. An Imam is like the star – beyond the reach of the people and no amount of praise or glorification can describe an Imam. How helpless is the wisdom and the intellect in reaching to an Imam. Is it possible to

have someone equal to him? Is it possible to find someone else who possesses all the noble attributes and characteristics like that of the Imam from the progeny of Holy Prophet (s.a.w.a.)? By Allah! You are deluding yourselves? Beware of the height, from where if you trip, you will fall straight into a deep valley. These people intend to appoint an Imam using their weak, flawed and imperfect intellects. The more they try the more they will deviate from the truth. May Allah's wrath be upon them! Where are they wandering? They have intended for a difficult thing. They resorted to deceit and are now completely deviated. They are surrounded by confusion because in spite of seeing the true Imam, they turned their faces away from him.

‘...Satan made their deeds fair-seeming to them, so he kept them back from the path, though they were endowed with intelligence and skill.’¹

They rejected the one whom Allah, the Holy Prophet (s.a.w.a.) and the Ahle Bait (a.s.) had selected and they submitted themselves to a person of their choice.

‘And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be

He above what they associate (with Him).’¹

At various places in the Holy Quran, Allah has categorically stated that selecting the divine representative is not in the hands of the people. It is only Allah who has the right and authority to select His Representative and Proof.

- (a) **‘And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.’²**
- (b) **‘What has happened to you? How do you judge? Or have you a book wherein you read, that you have surely therein what you choose? Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? Ask them which of them will vouch for that, Or have they associates if they are truthful?’³**
- (c) **‘Do they not then reflect on the Quran? Nay, on the hearts there are locks?’⁴**

¹ Surah Qasas (28): 68

² Surah Ahzab (33): 36

³ Surah Qalam (68): 36-41

⁴ Surah Muhammed (47): 24

¹ Surah Ankabut (29): 38

(d) **‘...and a seal is set on their hearts so they do not understand?’¹**

(e) **‘And be not like those who said, We hear, and they did not obey. Surely the vilest of animals, in Allah’s sight, are the deaf, the dumb, who do not understand. And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.’²**

(f) **‘...They said: We hear and disobey...’³**

Imamat is not a position that can be acquired. Rather,

‘...That is Allah’s grace; He grants it to whom He pleases.’⁴

How can the people select an Imam? An Imam is that scholar who is far away from all kinds of ignorance. He is that guardian who will never retreat. He is the source of purity, virtue, worship, steadfastness, knowledge and obedience. He is distinguished (from others) by the message of the Holy Prophet (s.a.w.a.) and he is from the pure and chaste progeny of Hazrat Zahra (s.a.). His lineage is unblemished and no dignified individual is at

¹ Surah Taubah (9): 87

² Surah Anfal (8): 21-23

³ Surah Baqarah (2): 93

⁴ Surah Jumah (62): 4

par with him. He is from Quraish and the elevated houses of Bani Hashim. He is associated with the honour of the Holy Prophet (s.a.w.a.) and Allah’s Pleasure and Satisfaction. He is the honour of the virtuous people and the lofty branch of Abdul Manaaf. His knowledge is evident and his forbearance is perfect. He is firm in his (responsibilities of) Imamat and proficient in affairs of the state. Obeying him is obligatory as he is appointed by the order of Allah. He advises Allah’s Servants and is the protector of Allah’s Religion.

Surely, Allah bestows His Success upon the Prophets and the Imams. He grants them from His Treasures of Wisdom and Knowledge which He does not grant to others. Thus their knowledge is superior to the knowledge of the people.

‘...Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?’¹

Allah the Almighty also informs us,

‘He grants wisdom to whom He pleases, and whoever is

¹ Surah Yunus (10): 35

granted wisdom, he indeed is given a great good.’¹

While narrating the episode of Hazrat Talut, Allah declares,

‘Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His Kingdom to whom He pleases, and Allah is Ample-giving, Knowing.’²

In another verse, Allah, while referring to the Holy Prophet observes,

‘Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah’s grace on you is very great.’³

While referring to the Family of the Holy Prophet (s.a.w.a.) and their excellence, Allah affirms,

‘Or do they envy the people for what Allah has given them of His grace? But indeed We have given to

Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom.’¹

When Allah the Almighty selects any person to improve the conditions of His Creatures, He expands his heart and inspires him with wisdom. He grants him knowledge of the unseen, which is sufficient for him to reply to any question. Then the chosen one does not deviate from the right path. He is infallible and aided by Allah in his affairs. He is granted excellence from Allah and is free from defects and protected from errors. He is granted these merits so that he can be the Perfect Proof of Allah over His Creatures and a witness for their actions.

‘That is Allah’s grace; He grants it to whom He pleases, and Allah is the Lord of Mighty Grace.’²

Does mankind possess the power or the ability to select one person with all of the above merits? Or, do these merits reside in the people currently chosen by them, so that they may choose them as their guides?

By Allah! They have exceeded the limits that Allah had set for mankind. They have ignored the crystal clear edicts of the Holy Quran and violated its explicit

¹ Surah Baqarah (2): 269

² Surah Baqarah (2): 247

³ Surah Nisa (4): 113

¹ Surah Nisa (4): 54

² Surah Jumuah (62): 4

commands.

The Book of Allah promises guidance for every deviation and a cure for every illness. Yet they ignored the teachings of this Great Book and followed their own worldly desires.

Allah considers such people as His Enemies and has ordained destruction and ruin for them. He says in the Holy Quran,

‘And who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.’¹

At another place, Allah informs us,

‘And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.’²

Yet again, Allah reminds us,

‘Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every

proud, haughty one.’¹

May the Blessing and Peace of Allah, the Almighty, be upon Hazrat Muhammed Mustafa (s.a.w.a.) and his pure progeny and send excessive salutations upon them!²

This tradition has been narrated here in such detail so that we recognise the elevated station of Imam and the excellent characteristics embodied in the persona of the Imam. Indeed, the characteristics of a person are ingrained in the depths of his very existence, where none can reach except Allah. This is because only Allah knows the characteristics and merits He has granted to His creatures. Therefore the prerogative of choosing one person over another for the station of Imam lies with Allah alone. Allah Himself chooses the Imam and declares the divine appointment through His Prophet (s.a.w.a.).

We are thankful to Allah that He has granted us the bounty of accepting the Imam and Mastership of these pure souls and brightened our hearts with the love of those whom He Himself has chosen. This illustrious chain ends with the persona of the last Imam – Hazrat Hujjat b. Hasan (a.s.) – may Allah shower him with His Blessings – who possess the characteristics of all the Prophets (a.s.), their successors (a.s.) and the Imams (a.s.) and is the essence of their collective brilliance and distinction.

¹ Surah Qasas (28): 50

² Surah Muhammad (47): 8

¹ Surah Ghaafir (40): 35

² Usule Kafi, Kitabal Hujjat vol. 1, tradition 1

May Allah hasten his joyous reappearance and include us amongst his sincere followers and helpers. Aameen!

In the year 1410 AH, Al-Muntazar had published a special issue to commemorate the passage of 1,400 years of Ghadeer. This issue proved to be a documentary evidence from all aspects. Our readers were extremely appreciative of the issue and many people were guided to the Straight Path after reading it. This issue is now being published in the form of a book. Inshallah, it will prove to be a small, yet significant step in safeguarding the principle of Imamah as established by Allah and communicated through the Holy Prophet (s.a.w.a.)

Keeping in mind the significance of Imamah and the importance of the Event of Ghadeer, the translation of the historic discourse of the Holy Prophet (s.a.w.a.) is presented here. By reading this, one can gauge how painstakingly the Holy Prophet (s.a.w.a.) clarified each aspect of Imamah and Caliphate and the fashion in which he sought the acceptance of every person present in the gathering for the Imamah of Hazrat Ali (a.s.). No excuse remained in this affair for any person. This discourse also highlights the fact that people ignored this clear announcement from the Holy Prophet (s.a.w.a.), followed their worldly desires and by obeying Satan they distanced themselves from the Ahle Bait (a.s.). In doing this they preferred deviation to guidance.

The last and concluding link in the chain of Imamah is none other than Imam Mahdi (a.t.f.s.), the son of Janaabe Zahra (s.a.) and Ameerul Mo'mineen (a.s.). We shall be able to better

appreciate Imam's (a.t.f.s.) importance in the light of the magnificent Sermon of Ghadeer that the Holy Prophet (s.a.w.a.) delivered on returning from Hajjatul Wida.

The Sermon of the Messenger of Allah (s.a.w.a.) on the Day of Ghadir Khum

The Messenger of Allah (s.a.w.a.) 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-Walayd*).

Thus, Gabriel (a.s.) came to him saying, “O Muhammad! Surely, Allah, majestic is His name, offers peace to you, and tells you, ‘Verily, I have not taken the soul of any of my prophets or messengers except after completing My religion and affirming My proof.’¹ Of the commandments, two obligatory duties still remain which you need to convey to your nation: namely, (the details of) the duty of performing pilgrimage, and the duty of (people in) acknowledging the guardianship (of the believers) and following your successor after you. Certainly, I have never left nor shall I ever leave My earth empty of a proof.’

Therefore, Allah, majestic is His praise, command 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

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.

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

Thus, the announcer of the Messenger of Allah (s.a.w.a.) informed people that he (s.a.w.a.) 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.a.w.a.) was in excess of 70,000 - this is equivalent to the number of people from whom Moses (a.s.) took pledge of allegiance for Aaron (a.s.), but they later chose the calf (for worship) and the Samiri.¹ Likewise, the Messenger of Allah (s.a.w.a.) took the pledge of allegiance from this number of people for AH (a.s.), but they later broke their pledge and chose the calf and the Samiri of their time (as their leaders), following exactly the custom of their predecessors - Repeating the words of compliance with the call of Allah (*al-Talbiyd*), the Prophet (s.a.w.a.) traveled from Mecca to Medina and performed the rituals of pilgrimage.

When he was in the stopping place (*al-Mind*), the Angel Gabriel brought him a message from Allah, the most High, saying, “O Muhammad! Your Lord, the mighty and the majestic, greets you and states, ‘Indeed, your inevitable time (of departure) has

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

approached; thus, fulfill your obligation; make your will earlier; entrust what is with you of knowledge, the heritage of the early prophets in terms of knowledge and signs, the weapon, and the chest¹ to the executor of your will and your successor, who is My far reaching proof over My creation and My exhaustive argument against them, Ali Ibn Abi Talib (a.s.).

Raise him as a guiding flag for people, remind and renew people's covenant and pledge about adhering to My authorized representative² and the master of every believing man and woman, Ali Ibn Abi Talib (a.s.). 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 AH, whose obedience is joint to the obedience of Muhammad (s.a.w.a.), My Prophet, as well as My

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

² The term "*Wali-Allah*" is translated as "authorized representative" or "authorized friend" throughout the text. It refers to an individual who is authorized by Allah over people, who exercises authority on behalf of Allah and according to His command, and is the guardian of the believers. Thus, obeying him means obeying Allah and disobeying him means disobeying Allah. Naturally, this lofty position only befits those who are free of mistake by Allah's protection, and are absolutely obedient to Allah. See later explanation the term "divine protection" in the footnotes.

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 Judgment) 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.a.w.a.) knew of the inner enmity and hatred of the hypocrites and the dissenters against Ali (a.s.), the Messenger of Allah (s.a.w.a.) 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.a.w.a.) reached the *Khif* mosque as well as the time the Prophet (s.a.w.a.) reached *Kuraa al-Ghamim* after leaving Mecca for Medina,

Gabriel came to him bringing the same order without giving protection. The Prophet (s.a.w.a.) said, “*O Gabriel, I am afraid that my people will reject me and will not accept my saying concerning Ali (a.s.).*”

Once they reached the pond of Khum, three miles before Juhfa, it was five hours past sunrise. At that moment, Gabriel descended upon him again with an admonition and a guarantee of protection from the evil of people, saying, **“O Muhammad! Surely, Allah, the mighty and the majestic, conveys greetings to you and states, ‘O Messenger! Deliver what has been sent down to you from your Lord - regarding Ali (a.s.) - and if you do not, you have not conveyed His message at all, and Allah shall protect you from (evil) people.’”**¹

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

There were some trees in that place. The Messenger of Allah (s.a.w.a.) 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.a.w.a.) stood over those rocks, and gave the following sermon:

¹ Chapter 5, Verse 67 of the Holy Quran.

Part I

Praising Allah and regarding Him pure

Praise belongs to Allah Who is Exalted above (all the creation) in His Oneness,¹ and is Near (to His creation) in His loneliness.² Sublime is His authority, and great are the pillars³ of His (names). His knowledge encompasses everything while He is lofty in status.⁴ He subdues all the creation through His power and evidence. He has always been praiseworthy and shall always

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

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

³ According to the traditions, Allah has created twelve pillars out of His three major names. These pillars are, in turn, the foundations of 120 names of Allah, cf. *al-Kafi*, vol. 1, p. 112, Hadith 1.

⁴ This means that Allah does not need to move into the places of the objects to encompass them in knowledge. It can be proven by reason that Allah has no place, for He is the creator of place. He does not need His creation, and He was eternally existent before any of His creation. Imam al-Ridha (a.s.) 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; *Behaar al-Anwaar*, 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.”

be praised. [He is the glorified Whose glory has no end. He begins and repeats (the creation),¹ and to Him all affairs are returned.]”² 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. 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 everything,³ 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. 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. Nothing is like Him,⁴ and He is the establisher of “the thing” when it was nothing. He is everlasting [and free of need], who acts justly; there is no god but He, the mighty, the wise.⁵ He is exalted beyond being grasped by visions, while He grasps all visions, and He is subtle, well aware (of all things).⁶ None can reach His

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

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

³ cf. Chapter 40, Verse 7 of the Holy Quran.

⁴ cf. Chapter 42, Verse 11 of the Holy Quran.

⁵ cf. Chapter 3, Verse 18 of the Holy Quran.

⁶ cf. Chapter 6, Verse 103 of the Holy Quran. The word “visions”

description by seeing Him, nor can anyone find out how He is, secretly or openly, and (He is not known) except by what Allah, the mighty and the majestic, has made as the signs of Himself.¹ I testify that He is Allah, Whose holiness overspreads all ages, Whose light overwhelms perpetuity,² 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. He shaped whatever He originated without a preexisting model, and created whatever He created without

mentioned in this verse is not limited to seeing by eyes. It covers all types of vision and perception as it is used in a plural form in the verse. Under the commentary of this verse, Imam al-Ridha (a.s.) 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; *Behaar al-Anwaar*, vol. 4, p. 39, Hadith #16).

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

² 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.a.w.a.) and His family (*Ahl al-Bait* (a.s.)).

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.¹ 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.² I further testify that He is [Allah]' 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.³ 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.⁴ He never begets nor is He begotten, and none can ever be a

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

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

³ cf. verses 39:5 and 7:54 of the Holy Quran.

⁴ 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.s.) said, "It means the One that there is no entry in Him." (*Behaar al-Anwaar*, vol. 82, p. 53).

match for Him.¹ 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. He causes death and gives life. He impoverishes and enriches.² He makes (men) laugh and makes (them) weep.³ [He brings near and drives away.] He denies and grants. For Him is sovereignty, so is praise. In His hand is all goodness, and He is powerful to do everything.⁴ He lets night enter the day, and day enters the night;⁵ 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. He (is Who) protected the righteous, and gave success to the prosperous. He is the guardian of the faithful, and the Lord of the worlds, Who deserves that all His creations thank Him and praise Him [in any situation. I (therefore) praise Him and thank Him]" in joy and sorrow, and in hardship and comfort. 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

¹ cf. Chapter 112 of the Holy Quran.

² cf. Chapter 39, Verse 52 of the Holy Quran.

³ cf. Chapter 53, Verses 43-44 of the Holy Quran.

⁴ cf. Chapter 64, Verse 1, and Chapter 3, Verse 26 of the Holy Quran.

⁵ cf. Chapter 57, Verse 6 of the Holy Quran.

punishment,¹ 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

I confess before Him that submissiveness befits my soul, and I bear witness that Lordship befits Him. I convey what He revealed to me, lest should I not do it, He may make lawful that a calamity befalls me; that which no one can turn away from me even if he has great schemes [and sincere friendship]”, (for there is no god but He. He has informed me that if I do not convey what He has revealed to me [about Ali’s right], (it is as if) I have not conveyed His message at all. Certainly, He, the most holy, the most high, has guaranteed for me protection [from the (evil of) people], and He is Allah, Who is sufficient and bountiful. Thus, He revealed to me (this verse):

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

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

O people! I have never been neglectful of conveying what Allah, the exalted, sent down to me, and I shall now explain to you the reason behind the revelation of this verse. Verily, Gabriel came down to me three times giving the order of my Lord, Who is the security (of the believers),² that I should stand in this scene and inform everyone, white and black, that: Ali Ibn Abi Talib is my brother, my deputy and the executor of (my affairs) (*Wasi*), my successor [over my nation] (*Khalifa*), and the leader (*Imam*) after me, 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. Indeed, Allah, the most holy, the most high, had (already) sent down to me a verse from His book about this, saying, **“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.”**³ Ali Ibn Abi Talib [was the one who] kept alive prayers

¹ Chapter 5, Verse 67 of the Holy Quran.

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

³ Chapter 5, Verse 55 of the Holy Quran. Notice that in this verse, Allah

and paid charity while bowing down in *ruku'*. He intends (the pleasure of) Allah, the mighty and the majestic, in all situations. I asked Gabriel to plead to Allah, [(Who is) the security (of the believers),] to excuse me from conveying it to you,

O people, due to my knowledge on the fewness of the pious, the numerousness of the hypocrites,¹ the corruption and the treachery of the sinful, and the trickery of those who ridicule Islam, those whom Allah described in His book as: “They say

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.s.) is the same as (rather defined as) the *Walaya* of Prophet Muhammad (s.a.w.a.), which in turn, is defined as the *Walaya* of Allah. Hence, when Allah states in Chapter 32, Verse 4 of the Holy Quran that there is no *Wali* other than Him (*min dun Allah*), this does not exclude whom He assigned as *Wali*. Alternatively, we can say that there is no *Wali* other than those whose authority is from Allah (*min Allah*). In this connection, Imam Ali (a.s.), 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-Tafseer*, al-Nu’mani, as quoted in *Behaar al-Anwaar*, vol. 66, p. 80, and vol. 90, p. 55).

¹ The Holy Quran confirms that the majority of people are disbelievers (cf. 13:1, 16:83, 17:89, 26:8, 30:8), wicked (6:116, 5:49, 5:100), ungrateful (2:243, 7:10, 23:78, 27:73, 34:13), and consequently, will abide in Hell (7:179).

with their tongues what is not in their hearts,”¹ taking it lightly, while it is a grave matter in the sight of Allah,² 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 the majestic, sent down (the following verse) in this regard: “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.”³ 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. 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.]” Then, the Prophet (a.s.) recited (again the following verse): “**O Messenger! Deliver what has been sent down to you from your Lord – with regard to Ali – and if you do not, you will not have conveyed His message at all, and Allah shall protect you from (evil) people.**”⁴

¹ Chapter 48, Verse 11 of the Holy Quran.

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

³ Chapter 9, Verse 61 of the Holy Quran.

⁴ Chapter 5, Verse 67 of the Holy Quran.

Part 3

Open declaration of the leadership of Ali Ibn Abi Talib (a.s.) and the Imams after him

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

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 the majestic, is your master, then [His Messenger], 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. Nothing is lawful except what Allah declared so (in His book), [as well as His Messenger, and them (i.e., the Imams)], and nothing is unlawful except Allah declared so (in His book), [as well as His Messenger, and them], (for) Allah, the

mighty and the 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.

O people! There is no knowledge except that Allah has kept its account in (the heart of) me, 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.s.)). Certainly, there is no knowledge except that I have taught it to Ali, and he is *the evident Imam* [whom Allah mentions in the Chapter of *Yasin*: “... **And We have kept the detailed account of everything in an evident Imam.**”¹]

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. 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.²] He was with the Messenger of Allah when no one among men worshipped Allah in the company of His Messenger other than him.

¹ Chapter 36, Verse 12 of the Holy Quran.

² This refers to the night of migration of the Prophet (s.a.w.a.) from Mecca to Medina, when the pagans rushed to kill the Prophet (s.a.w.a.) in his bed overnight, but they found Imam Ali (a.s.) sleeping in place of him.

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; 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 disbelievers.¹

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

O people! Allah, the mighty and the 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.

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

O people! Prefer All (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. 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. Verily, Allah is well-acquainted with (all) that you do.¹

O people! He (i.e., Ali) is “the side of Allah”² that is mentioned in Allah’s Book. He, the exalted, says, **“Lest a soul should (then) say: ‘Ah! Woe onto me that I abused and neglected (my duties towards) the side of Allah.’”**³

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

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

² Side is used to express extreme nearness. One’s side is the closest thing to an individual. Imam Ali (a.s.) 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 Ah’ (a.s.) 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.

³ Chapter 39, Verse 56 of the Holy Quran.

into its clear verses and do not follow its ambiguous parts,¹ for by Allah, none shall be able to explain to you its warnings and its mysteries,² nor shall anyone clarify its interpretation, other than the one that I have grasped his hand, brought up beside myself, [and lifted his arm,] the one about whom I inform you that whomever I am his master, this Ali is his master; and he is Ali Ibn Abi Talib, my brother, the executor of my (will), whose

¹ Allah states in Chapter 3, Verse 7 of the Holy Quran: **“It is Him Who has sent down to you the Book, within which are some clear verses that are the foundation of the Book, and other verses that are ambiguous. But, those in whose hearts is perversity follow the part thereof that is ambiguous, seeking enticement and attraction (of people towards their own views), and searching for its hidden meaning. But, no one knows its interpretation except Allah and those who are firmly grounded in knowledge...”** According to the traditions, *“those who are firmly grounded in knowledge”* refers exclusively to the Prophet (s.a.w.a.) and his family (*Ahl al-Bait* (a.s.)). cf. *al-Kafi*, vol. 1, p. 213, Hadiths 1, 2, and 3, *Kitab Sulaim Ibn Qais al-Hilali*, p. 771, *Behaar al-Anwaar*, vol. 33, p. 155, also vol. 23, p. 198, Hadith 31, p. 201, Hadith 40, and p. 202, Hadith 46. Moreover, the Prophet (s.a.w.a.) has confirmed this exclusive right for the Imams (a.s.) in the next sentence of the sermon by swearing in the name of Allah.

² The word *Zawajir* has a number of meanings. The first meaning that applies here is “warnings”. The Holy Quran has hidden warnings that only an Imam (a.s.) can show them to people, and people cannot personally derive those divine prohibitions from the apparent meaning of the Quranic verses. The second meaning is “deterrents”, which refers to the difficult points in the Quran that deter individuals from understanding their meanings. Only a divinely guided Imam can explain these complex issues and mysteries.

appointment as (your) guardian and leader has been sent down to me from Allah, the mighty and the majestic.

O people! [Indeed, I am leaving amongst you two weighty and precious things that if you adhere to both, you will never go astray.] Verily, Ali and the pure ones among my offspring are the lesser weight, and the Quran is the greater weight. Each one [of the two] informs about the other and agrees with it. They shall never part until they return to me at the Pool (of *al-Kawthar* on the Day of Judgement). Behold! They (i.e., the *Ahl al-Bait* (a.s.)) are the trustees of Allah amongst His creation, and His people of wisdom on His earth.” Thereafter, Allah’s Messenger (s.a.w.a.) took the upper arm of Imam Ali (a.s.) by his hand, raised it, and said: [“O people! Who has more priority over you than yourself?”] People said: “Allah and His messenger.”

Then, he (s.a.w.a.) 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.]

O people! This Ali is my brother, the executor of my (affairs), the container of my knowledge, my successor over my nation, and over the interpretation the Book of Allah, the mighty and the majestic, and the true inviter to its (implications). 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. Surely, He is the successor of the Messenger of Allah, the commander of the believers, the guiding Imam, and the killer of the oath breakers, the transgressors, and the apostates. I speak by the authority of Allah. The word with me shall not be changed.¹ 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. 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 the 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.²

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

² In the traditions, the Prophet (s.a.w.a.) and Imams (a.s.) have stressed that *Amir al-Mu'minin* is the exclusive title of Imam Ali (a.s.), and it is not at all permissible to call other Imams (a.s.) 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* (أمر). The word *Imra* that the Prophet (s.a.w.a.) 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.a.w.a.) in *Behaar al-Anwaar*, 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*. The word *Amir al-Mu'minin* in this sense is interpreted as “the

Part 4

Announcing the perfection of religion dug to Ali's appointment and reminding the People of his Virtues

O Allah! (I testify that) You did send down [this verse regarding Ali, Your authorized representative, at the time of the explanation of his authority and appointment today:] “This day, I perfected your religion for you, completed My favor upon you, and was satisfied that Islam be your religion.”¹ You (also) said, “If anyone desires a religion other than *Islam* (submission to *Walaya* of Ali), never shall it be accepted from him, and in the Hereafter, he shall be one of the losers.”² O Allah! I implore You

supplier of divine knowledge for the believers.”

The Prophet (s.a.w.a.) has entrusted Imam All (a.s.) with the divine knowledge. Then, all other creations, from the first to the last, receive their share of divine knowledge through the light of Imam Ali (a.s.). It has been narrated that Imam Ridha (a.s.) was asked, “Why is Ali (a.s.) called *Amir al-Mu'minin*?” He (a.s.) answered, “*Because he provides them (i.e., the believers) with knowledge. Haven't you heard (a word with the same root) in the Book of Allah, 'and we provide for our family (namiru ahlanaa)' (12:65)?*” (*al-Kafi*, vol. 1, p. 412, Hadith 3). For more tradition in this regard, see *Behaar al-Anwaar*, vol. 37, p. 294, Hadith 8, p. 295, Hadith 11, and p. 334.

¹ Chapter 5, Verse 3 of the Holy Quran.

² Chapter 3, Verse 85 of the Holy Quran. On the commentary of this verse, Imam al-Sadiq (a.s.) said, “*It means: he who does not submit to our*

to witness that I have conveyed (Your message).

O people! Allah, the mighty and the 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 the majestic – they are the ones whose deeds become vain and fruitless, and they shall be in Hellfire forever.¹ “Their torment shall not be lightened, nor shall it be postponed.”²

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). Both Allah, the mighty and the majestic, and I are pleased with him. No verse [in the Quran] 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 Quran 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”³ but for

Walaya.” (al-Manaqib, vol. 4, p. 283; Behaar al-Anwaar, vol. 23, p. 358, Hadith#12).

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

² Chapter 3, Verse 88 of the Holy Quran.

³ Referring to Chapter 76, Verses 7-22 of the Holy Quran: “They perform (their) vows, and they fear a Day whose evil shall be widespread. They feed, for the love of Allah, the indigent, the orphan, and the captive,

him, nor did He reveal it for other than him, nor did He mean to praise by it save him.

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.

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

(saying), ‘We feed you for the sake of Allah alone; no reward do we desire from you, nor thanks. We fear a Day of severity and distress. But, Allah has kept away from them the evil of that Day, and has offered them radiance and (blissful) Joy. And for what they observed patience, He has rewarded them with a Garden and (garments of) silk...’

يُوفُونَ بِالَّذِئْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا. وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حَيْثُ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا. إِنَّمَا نَطْعَمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا. إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا غَيُوسًا قَمَطِيرًا. فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا. وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا.

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

*“In the name of Allah, the compassionate, the merciful.
By the Time (of rising)!¹ Most surely man is in loss,
except those who believe, do righteous deeds, and
enjoin on each other the truth, and enjoin on each other
patience and constancy.”²*

O people! I have sought Allah to be my witness and have conveyed my communication to you, **“and the messenger is only obligated to convey clearly.”³**

O people!

“Be cautious of (your duties towards) Allah, the caution that He deserves, and do not die except in the

¹ The time in this verse, as Imam al-Sadiq (a.s.) commented, refers to the time of rising of Imam al-Mahdi (a.s.). cf. *Kamaal al-Deen*, p. 656, Hadith 1.

² Imam al-Sadiq (a.s.) 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.s.), 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.s.)), 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.”* (*Behaar al-Anwaar*, vol. 24, p. 215, Hadith 4).

³ Chapter 24, Verse 54 of the Holy Quran.

state of submission.”¹

Part 5

Referring to the aims of the hypocrites

O people! Believe in Allah and His Messenger and the light that was sent down with him,² **“before We alter faces then turn them on their backs or curse them as We cursed the Sabbath breakers.”³** [By Allah! No one is intended by this (latter) verse except a certain group of my companions whom I know by their names and their lineage, yet, I have been ordered to ignore them.]⁴

¹ Chapter 3, Verse 102 of the Holy Quran. Since one does not know his time of death, this verse implies that one should always be in the state of submission.

² cf. Chapter 64, Verse 8, and Chapter 7, Verse 157 of the Holy Quran. The light mentioned in these verses has been interpreted as the 12 Imams (a.s.). cf. *al-Kafi*, vol. 1, p. 194, Hadiths 1-4. The Prophet (s.a.w.a.) also emphasizes this in the sermon shortly later.

³ Chapter 4, Verse 47 of the Holy Quran.

⁴ The Prophet (s.a.w.a.) 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.

O people! The light (created) by Allah, the mighty and the majestic, has been placed in me, then in Ali, and then in his select descendants up to *al-Qa'im al-Mahdi*,¹ who shall re-establish the right of Allah as well as all our rights, because Allah, the mighty and the majestic, has made us (His) exhaustive argument against the neglectful, the stubborn, the dissenters, the treacherous, the sinful, the unjust, and the usurpers from all worlds.

O people! I warn you that I am the Messenger of Allah. There have been messengers before me who came and passed away. 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 patience.]”² Behold! Ali is surely the one described with patience and gratitude, so are after him my offspring from his loins.

O people! Do not think that you are doing a favor to Allah by accepting Islam lest His wrath should descend upon you, and lest He should afflict you with His punishment; surely He is ever-watching.³

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

² cf. Chapter 3, Verse 144 of the Holy Quran.

³ cf. Chapter 89, Verse 14 of the Holy Quran.

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

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.² Know that these are, indeed, the People of the Sheet;³ so, let each one of you look into his own sheet (of deeds)!” (Imam Muhammad al-Baqir (a.s.), 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).

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

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

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

³ By “the sheet”, the Prophet was referring to “the first cursed covenant sheet” that five leading men amongst the hypocrites secretly wrote and signed beside the *Ka'ba* during the Prophet’s farewell pilgrimage. They took an oath among themselves that they must never let the family of the Prophet (s.a.w.a.) come into power after his departure, cf. *Kitab Sulaim Ibn Qais al-Hilali*, pp. 597, 650, and 820.

children, (and they should continue to do so) until the Day of Judgement. 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,

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

And (also), “on you O the two (greatest enemies) shall be launched a flame of fire and a (flash of) molten brass, thus you shall never prevail.”²

O people! Without doubt, Allah, the mighty and the 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 unseen.³

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 societies.⁴ This is your leader and your guardian, and these are Allah’s promises. Verily, Allah fulfills His promise.

¹ Chapter 55, Verse 31 of the Holy Quran. According to the traditions, the “two weights” in this verse refers to the Quran and *AM al-Bait* (a.s.). cf., *al-Tafseer*, Ali Ibn Ibrahim al-Qummi, vol. 2, p. 345, *Ta’wil al-Ayat al-Dhahira*, p. 616.

² Chapter 55, Verse 35 of the Holy Quran.

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

⁴ cf. Verses 11:102,18:59, 22:45, 22:48, and 28:59 of the Holy Quran.

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. Allah, the exalted, states:

“Did We not destroy the former generations? So shall We follow the same for later (generations). Such is how We treat the guilty. Woe on that Day to the rejecters (of truth)!”¹

O people! Allah gave me the commandments and the prohibitions, and I gave them to Ali by the order of Allah. Hence, the knowledge of all commandments and 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 path.²

Part 6

Adherents of Ahlul al-Bait (a.s.) and their enemies

“O people! I am the Straight Path of Allah whom He commanded you to follow,³ and such after me also is Ali, and then my offspring from his loins, the Imams

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

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

³ cf. Chapter 6, Verse 153 of the Holy Quran.

who guide with truth and turn (people) to it.”¹

Then, the Prophet (s.a.w.a.) recited the entire Quranic chapter of the opening (*al-Fatiha*) and said:

“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 grieve.”²

Behold! Truly, it is the party of Allah that shall prevail.³

Lo! It is their enemies who are the dissenters, the transgressors, and the brethren of Satans, who inspire one another with embellished vain discourses by way of deception.⁴

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

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

¹ cf. Chapter 6, Verse 112 of the Holy Quran.

² cf. Chapter 10, Verse 62 of the Holy Quran.

³ cf. Chapter 5, Verse 56 of the Holy Quran.

⁴ cf. Chapter 6, Verse 112 of the Holy Quran.

in whose hearts He has written faith...”¹

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

“Those who believe and do not cover their faith with injustice², are the ones for whom is the security (from Hellfire), and they are the rightly guided.”³

[Indeed, their close adherents are those who believed and then have not entertained doubt (in their faith).⁴]

Lo! Their close adherents shall enter Paradise in peace and security, and the angels shall receive them with greetings saying, “Well have you done! Hence, enter into it to dwell therein forever!”⁵

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

¹ Chapter 58, Verse 22 of the Holy Quran.

² According to the traditions, injustice in faith, in its worst form, is the recognition of the leadership of the enemies of *Ahl al-Bait* (a.s.). Committing other sins in general is the lesser degree of this form of injustice, cf. *al-Kafi*, vol. 1, p. 413, Hadith 3; *al-Tafseer*, al-Ayyashi, vol. 1, p. 366, Hadith 49; *Behaar al-Anwaar*, vol. 28, p. 16.

³ Chapter 6, Verse 82 of the Holy Quran.

⁴ cf. Chapter 49, Verse 15 of the Holy Quran.

⁵ cf. Chapter 39, Verse 73 of the Holy Quran

anything.¹

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

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

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

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

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

They shall say, ‘Yes indeed. A warner came to us, but we rejected (him) and said, Allah has not revealed anything;⁴ you are but in a great error.’

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

They shall then confess their sins; but far from mercy shall be

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

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

³ Chapter 7, Verse 38 of the Holy Quran.

⁴ 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.a.w.a.), 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.”

the inmates of the burning fire.”¹

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

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 guide.³

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

Part 7

Mentioning Imam al-Mahdi (a.t.f.s.)

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

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

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

³ cf. Chapter 13, Verse 7 of the Holy Quran.

demolisher.

- He shall be, indeed, the destroyer of every polytheistic group.
- He shall be the attainer of vengeance for the blood of all representatives of Allah, the mighty and the majestic.
- He shall be the supporter of the religion of Allah.
- 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.
- Behold! He is the elite of Allah, and Allah is his chooser.
- He shall be the heir of every knowledge, and the one who shall encompass [every perception]”.
- He shall advise and inform on behalf of his Lord, the mighty and the majestic, and shall remind about the matters pertaining to His faith.
- He shall be the right-minded and unerring, to whom authority shall be vested.
- 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.¹

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

O people! I have, indeed, explained for you and made you comprehend (Allah's commandments), and it is this Ali that shall make you comprehend (every issue) after me. Notice that at the end of my sermon, I shall call upon you to shake hands with me as the oath of allegiance to him and the recognition of his authority, and to shake hands with him afterwards. I have, indeed, sworn allegiance to Allah, and Ali has sworn allegiance

¹ This phrase implies that there will be no Imam after the twelfth Imam (a.s.). On the other hand, in the well-established belief of *al-Raj'a*, it is confirmed beyond doubt that the 11 martyred Imams (a.s.) will return after the rule of Imam al-Mahdi (a.s.). However, considering the fact that they are not new Imams or proofs, but the previous proofs who will return after Imam al-Mahdi (a.s.), resolves this apparent conflict.

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

“Verily those who pledge allegiance to you, they indeed pledge allegiance to Allah; the hand of Allah¹ 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.”²

¹ “The hand of Allah” refers to Prophet (s.a.w.a.) and Imam All (a.s.). Those who shook hands with the Prophet (s.a.w.a.) and Imam All (a.s.), it was as if they shook hands with Allah. The hand of Allah refers to the created power and mercy. Allah shows His power through them. Likewise, Allah willed that His mercy should reach His creation only through them. It is narrated that Imam Ali (a.s.) stated: “Any verse in the Book of Allah in which one of the words ‘eye’, ‘face’, ‘hand’, or ‘side’ is mentioned (for Allah), it refers to the *Wali* (the divinely appointed authority).” (*Behaar al-Anwaar*, vol. 25, p. 173). The proof (*al-Hujjd*) of Allah is His “hand” of mercy over His creation, His “eyes” as witness over His creations, and His “face” as the means of recognition, identification, remembrance, and turning to Allah. Allah is far removed from having organs, as He is the creator of the face, eye, and hand. Whatever is other than Allah falls into the category of His creation and Allah does not need any of His creation. He is Almighty, Ever Hearing and Seeing without means. Yet, He has created means for His servants, only through whom one can seek nearness of Allah. For the description of “side”, see an earlier footnote.

² Chapter 48, Verse 10 of the Holy Quran.

Part 9

Finality of the religious laws and the role of the Imams

O people! The greater and the lesser pilgrimages, and (the mounts of) *al-Safaa* and *al-Marwa* are among the emblems of Allah; Thus, whoever goes to visit the House in the season or at other times, he is not wrong if he repeatedly walks between the two (mounts of *al-Safa* and *al-Marwa*).¹

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

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.²

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

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

² cf. Chapter 11, Verse 115 of the Holy Quran.

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

O people! Establish the prayers and pay the charity as Allah, the mighty and the majestic, commanded you. But, if time lapses and you fall short or forget, then AH shall direct you and shall explain for you. He is the one whom Allah, the mighty and the majestic, appointed for you after me [as the trustee of His creation. He is from me and I am from him.] 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. 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 the majestic, regarding Ali, the Commander of the Believers, and the executors (of my affairs) after him who are from me and from him.

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. 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 the majestic, and from me. There is no (value or effect for) enjoining (other) recognized deeds and forbidding the detested deeds except with (the recognition of) an infallible leader.¹

O people! The Quran informs you that the Imams after him (i.e., Ali) are his descendants, and I have already informed you that they are of me and of him, for Allah, the mighty and the majestic, says in His Book, **“And He made that a Word enduring in his posterity,”**² and I said: “You will never go

¹ The term “infallible leaders” refers to the divinely appointed leaders whom Allah protected from sins. This term, however, should not imply that they are unable to commit a sin; rather it means they voluntarily seek Allah’s protection, and consequently Allah provides them with His shield and protection which strictly hold them back from sin. According to the Holy Quran and the traditions, whoever truly seeks Allah’s protection, Allah shall protect him. For instance, Allah, the mighty and the majestic, states: **“And whoever seeks protection (يَعْتَصِمُ) from Allah, he will be, indeed, guided to a straight way.”** (3:101) He also states: **“As for those who believe in Allah and seek protection (اعْتَصِمُوا) from Him, He shall soon enter them to mercy and grace from Himself, and shall guide them to him (who is) a straight way.”** (4:175) Also, **“Surely the watchful are in a secure position.”** (44:51) Moreover, **“And whoever is careful of (his duty to) Allah, He will make for him an outlet, and will give him from whence he thinks not. And whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.”** (65:2-3)

² Chapter 43, Verse 28 of the Holy Quran. The “Word” in this verse has been interpreted as leader (*Imam*) as well as leadership (*Imamate*). cf.

astray so long as you adhere to both (the Quran and my family).”
O people! (Observe) piety! (Observe) piety! And be wary of the Hour¹ as Allah, the mighty and the majestic, says, “**Surely the convulsion of the Hour shall be a tremendous thing.**”²
Remember death, [resurrection,] reckoning, the scales (of justice),³ and the call to account within the hands⁴ of the Lord of the worlds, and the reward and punishment. Thus, whoever comes (to the Day of Judgment) with a righteous deed, shall be rewarded for it, and whoever comes with an (unforgiven) sin, shall not have any share in the gardens.⁵

Part 10

Pronouncing the covenant and taking the oath of allegiance

O people! There are too many of you to shake my hand at the same time, and Allah, the mighty and the majestic, commanded me to take verbal recognition from you regarding what I finalized (on behalf of Allah) about Ali, the Commander of the Believers, and about the Imams from me and him who shall succeed him, based on what I informed you that my offspring are from his loins. Therefore, pronounce this in one voice: “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. 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,] nor shall we distrust, nor shall we withdraw from the covenant, nor shall we breach the pact. [(O Messenger!) You advised us on behalf of Allah regarding Ali, the Commander of the Believers, and the Imams after him that you mentioned to be of your offspring from his descendants (who are): al-Hasan, al-Husain, and whomever Allah shall appoint after them. The covenant and the pledge are taken from us, from our hearts, our souls, our

Kamaal al-Deen, p. 323, Hadith 8, p. 358, Hadith 57; *al-Tafseer*, Ali Ibn Ibrahim al-Qummi, vol. 1, p. 313; vol. 2, p. 274. See the Hadith that is quoted later in the footnotes concerning this verse.

¹ The apparent meaning of the word “hour” mentioned in the Quran is the “hour of resurrection” where as its hidden meaning is “the hour of rising of Imam al-Mahdi (a.s.)” as interpreted by the Imams (a.s.). cf. *Behaar al-Anwaar*, vol. 51, p. 49, Hadith 14 (on the commentary of Verse 54:1), and p. 63, Hadith 64 (on Verse 19:75).

² Chapter 22, Verse 1 of the Holy Quran.

³ cf. Chapter 21, Verse 47 of the Holy Quran.

⁴ See the previous explanation of the “hand of Allah” in the footnotes.

⁵ cf. Chapter 27, Verses 89-90 of the Holy Quran.

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.]¹ 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.”

O people! What do you say? Verily, Allah is well-aware of

¹ We have mentioned the part within the brackets from *al-Yaqeen* 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 All, the Commander of the Believers, and his descendants, whom as you mentioned, are from your offspring from his loins after al-Hasan (a.s.) and al-Husain (a.s.)*.” – I have already informed you of the position of al-Hasan and al-Husain to me, and their status before Allah. Verily, they are the chiefs of the youth of Paradise. Indeed, they both are Imams after their father, Ali, and I am their father prior to him – Thus say: “*We obey Allah, and obey you, Ali, al-Hasan, al-Husain, and the Imams that you mentioned, based on the covenant and the pledge that are taken from us for the Commander of the Believers, from our hearts, our souls, our tongues, and through handshaking for him who can reach his hand to them both (the Prophet (s.a.w.a.) and Imam Ali (a.s.)), or else through affirming by tongue. We shall not seek any substitute for it, nor shall we ever let our souls deviate from it.*”

وَ نَطِيعَ اللَّهِ وَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ وُلْدَهُ الْأَيْمَةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ ذُرِّيَّتِكَ مِنْ صَلْبِهِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ الَّذِينَ قَدْ عَرَفْتَكُمْ مَكَانَهُمَا مِنِّي وَ مَحَلَّهُمَا عِنْدِي وَ مَنَزَلَهُمَا مِنْ رَبِّي فَقَدْ أَذَيْتَ ذَلِكَ إِلَيْكُمْ فَإِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ إِيَّاهُمَا الْإِمَامَانِ بَعْدَ أَبِيهِمَا عَلِيٍّ وَ أَنَا أَبُوهُمَا قَبْلَهُ فَقُولُوا أَطَعْنَا اللَّهَ بِذَلِكَ وَ إِيَّاكَ وَ عَلِيًّا وَ الْحَسْنَ وَ الْحُسَيْنِ وَ الْأَيْمَةَ الَّذِينَ ذَكَرْتَ عَهْدًا وَ مِيثَاقًا مَأْخُودًا لِأَمِيرِ الْمُؤْمِنِينَ مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ مُصَافَقَةِ أَيْدِينَا مَنْ أَدْرَكَهُمَا بِيَدِهِ وَ أَقْرَبَهُمَا بِلِسَانِهِ لَا نَتَّبِعِي بِذَلِكَ بَدَلًا وَ لَا نَرَى مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا.

every voice and the secrecy of every soul; **“He who accepts guidance, it is to the benefit of his own soul, and he who goes astray, does so to his own loss.”**¹ Those who pledge fealty, they indeed pledge fealty to Allah; the hand of Allah is over their hands.²

O people! Be mindful of Allah, give your oath of allegiance to Ali, the Commander of the Believers, may Allah's blessings be upon him, to al-Hasan and al-Husain, and to the Imams [from them], a goodly Word, that is enduring.³ Allah shall cause whoever acts treacherously to perish and shall have mercy on whoever remains loyal. **“Thus, anyone who violates his oath has indeed violated his (own) soul, and anyone who fulfills the covenant he has made with Allah, He shall soon grant him a great reward.”**⁴

O people! Say what I told you, and greet All with the title of “The Commander of the Believers.” And also say: “We listened, and obeyed, Your forgiveness (do we seek), Our Lord, and

¹ Chapter 39, Verse 41 of the Holy Quran.

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

³ This phrase refers to the Verse 28, Chapter 43 of the Holy Quran, where Allah states, “(Allah) made it a Word, enduring in his posterity...” On the commentary of this verse, Imam al-Sadiq (a.s.) said, ‘This (word) means leadership (*Imamate*), which Allah has placed it in the offspring of al-Husain (a.s.) until the Day of Judgement.” (*Kamaal al-Deen*, p. 358, Hadith 57; *Behaar al-Anwaar*, vol. 24, p. 177, Hadith 8).

⁴ Chapter 48, Verse 10 of the Holy Quran.

towards Your (reward or punishment) is the eventual turn.”¹ And say: “Praise be to Allah who has guided us to this. Never could we be guided had Allah not guided us.”²

O people! Without doubt, the merits of Ali Ibn Abi Talib in the sight of Allah, the mighty and the majestic, which are indeed revealed in the Quran, are more numerous than I could recount in one speech; thus, whenever someone relates them to you and acquaints (you) with them,³ believe him.⁴

O people! Whoever obeys Allah, His Messenger, AH, and the Imams that I mentioned, has indeed achieved a great prosperity.⁵

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.

¹ Chapter 2, Verse 285 of the Holy Quran. For the usage of term “*Masir*” for Paradise and Hell, refer to verses 25:15 and 14:30 of the Holy Quran, respectively.

² Chapter 7, Verse 43 of the Holy Quran.

³ This phrase can be read in two ways with different meanings. The word وَ عَرَفْتَهُمَا (with accent) means “and introduced them”, but وَ عَرَفْتَهُمَا (without accent) means “while cognizant of them”.

⁴ There are numerous traditions from different Imams (a.s.) to this effect: “Do not call us Lords (ارباب), but (other than this) tell anything you wish in our merits, because you will never reach the depth of the merits that Allah has bestowed upon us.” cf. *Behaar al-Anwaar*, 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.

⁵ cf. Chapter 33, Verse 71 of the Holy Quran.

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,] and let Your Wrath descend upon those [who deny] and disbelieve, and praise belongs to Allah, the Lord of the worlds.