

## The Sermon of Ghadir Khum

The complete text of the sermon of Ghadir Khum  
that has been researched against nine other records

Researched by

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*Bismillah al-Rahmān al-Raḥeem*

*In the Name of Allah, the Beneficent, the Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### 1. Praise and Glorification of Almighty Allah

1. الْحَمْدُ وَ الثَّنَاءُ عَلَى اللَّهِ تَعَالَى

All praise belongs to Allah who has exalted in His oneness [above His creation], while He has drawn near [to His creation] in His uniqueness, [He is] Majestic in His dominance, and Mighty in His power. «He encompasses everything in [His] knowledge»<sup>1</sup> while He is in His position<sup>2</sup>, and has overpowered all creation with His power and reason. [He is] continually praiseworthy, unceasingly praised, and forever glorified and perfect. He is the originator and the restorer, and every matter returns to Him.<sup>3</sup>

الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي تَوْحِيدِهِ وَ دَنَا فِي تَفَرُّدِهِ وَ جَلَّ فِي سُلْطَانِهِ وَ عَظُمَ فِي أَرْكَانِهِ، وَ «أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا» وَ هُوَ فِي مَكَانِهِ، وَ قَهَرَ جَمِيعَ الْخَلْقِ بِقُدْرَتِهِ وَ بَرَهَانِهِ، حَمِيدًا لَمْ يَزَلْ، مَحْمُودًا لَا يَزَالُ وَ مَجِيدًا لَا يَزُولُ، وَ مُبْدئًا وَ مُعِيدًا وَ كُلُّ أَمْرٍ إِلَيْهِ يَعُودُ.

He is the Creator of the seven-heavens, the un-folder of the planets, and the Compeller of the earths and the heavens; Holy and Glorified, the Lord of the Angels and the Spirit. He continually graces all whom He originated, bestows favours to all He created.

بَارئِ الْمَسْمُوكَاتِ وَ دَاحِيِ الْمَدْحُوتَاتِ وَ جَبَّارِ الْأَرْضِينَ وَ السَّمَاوَاتِ، قُدُّوسٍ سُبُّوحٍ، رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ، مُتَفَضِّلٍ عَلَى جَمِيعٍ مِّنْ بَرَاءَةٍ، مُتَطَوِّلٍ عَلَى جَمِيعٍ مِّنْ أَنْشَاءَةٍ.

He observes all eyes while the eyes cannot see Him. He is Kind/Generous, Clement, of restraint and leniency – He has made His Mercy reach and encompass everything,<sup>4</sup> and He confers upon them His Grace. He does not haste in His retribution, and He does not rush to them with what they deserve of His chastisement.

يَلْحَظُ كُلَّ عَيْنٍ وَ الْعُيُونُ لَا تَرَاهُ. كَرِيمٌ حَلِيمٌ ذُو أَنَاةٍ، قَدْ وَسَّعَ كُلَّ شَيْءٍ رَحْمَتَهُ وَ مَنَّ عَلَيْهِمْ بِنِعْمَتِهِ. لَا يَعْجَلُ بِإِنْتِقَامِهِ، وَ لَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ.

He is aware of the hearts and knows the minds; the concealed are not hidden from Him, nor are the unseen unclear to Him. His is the encompassing of everything, the overpowering of everything, the ability in [doing] everything, the strength and power over everything, and «nothing is like His similitude».<sup>5</sup> He is the creator of the thing when it is not a thing.<sup>6</sup> He is eternal, living, and maintainer of justice; «there is no deity but He, the Exalted in Power, the Wise».<sup>7</sup>

قَدْ فَهِمَ السَّرَائِرَ وَ عَلِمَ الضَّمَائِرَ، وَ لَمْ تَخْفَ عَلَيْهِ الْمَكْنُونَاتُ وَ لَا اسْتَتَبَتْ عَلَيْهِ الْخَفِيَّاتُ. لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ وَ الْعُلْبَةُ عَلَى كُلِّ شَيْءٍ وَ الْقُوَّةُ فِي كُلِّ شَيْءٍ وَ الْقُدْرَةُ عَلَى كُلِّ شَيْءٍ، وَ «لَيْسَ مِثْلُهُ شَيْءٌ». وَ هُوَ مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ، دَائِمٌ حَيٌّ وَ قَائِمٌ بِالْقِسْطِ، «لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ».

He is glorified and exalted from being comprehended by visions, «while He comprehends [all] visions, and He is All Subtle, All Aware».<sup>8</sup> No one can apprehend His description through inspection or observation, and no one can find out how He is through covert or overt [means]

جَلَّ عَنِّ أَنْ تُدْرِكَهُ الْأَبْصَارُ «وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ». لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايِنَةٍ، وَ لَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَ عَلَانِيَةٍ، إِلَّا بِمَا دَلَّ عَزَّ وَ جَلَّ عَلَى

except through that which He – Almighty and Majestic – guided onto Himself.

And I bear witness that He is Allah whose Holiness has filled the space of time, whose light has encompassed eternity, and who implements His command without consulting an adviser. He does not have with Him a partner in decision-making, nor is He assisted in planning and running His affairs.

He fashioned and formed that which He created without following a [pre-existing] example or model, and He created what He created without receiving any help from anyone, nor with any hardship, skill, or excellence.

He initiated them, and so they were, and He created them, and so they became evident. Thus He is Allah whom there is no deity other than Him, He is perfect in His making, beautiful in His product, He is the Just One who never oppresses, and He is the most kind to Whom all matters return.<sup>9</sup>

And I bear witness that He is Allah before whose Greatness everything is humbled, before whose Might everything is humiliated, before whose Power everything surrenders, and before whose Awe everything is lowly. [He is] the King of kings, the maker of the orbits, the harnesser of the sun and the moon,<sup>10</sup> «each flowing for an appointed time»,<sup>11</sup> «He winds the night over the day, and winds the day over the night»<sup>12</sup> which «it pursues swiftly».<sup>13</sup> [He is the] destroyer of every obstinate tyrant, and annihilator of every mutinous devil.

He has no opponent and nor has He a peer along with Him, [but He is] One, the Absolute Authority, «He never begets, nor is He begotten, and none can ever be His equal».<sup>14</sup> [He is] the one deity and the Glorious Lord. [He] proceeds as He wishes, determines as He wills, He knows so He encompasses,<sup>15</sup> He causes death and gives life,<sup>16</sup> impoverishes and enriches,<sup>17</sup> makes laugh and makes weep,<sup>18</sup> brings near and sends far, withholds and bestows, «His is the kingdom and His is all the Praise»,<sup>19</sup> in His hand is all goodness,<sup>20</sup> «and He is competent of everything».<sup>21</sup>

«He merges night into day and merges day into night»<sup>22</sup> there is no deity except He, the All-Mighty the All-Forgiving, the answerer of prayers, the giver in abundance, the counter of the breaths, and the Lord of the jinn and man kind. He is the One whom nothing confuses, nor do the cries of the help-seekers tire Him, nor does the insistence of the unrelenting ones exhaust Him. He is the protector of the virtuous, the facilitator to the successful, the *mawla* (Patron) of the faithful, and the Lord of the worlds, who deserves to be thanked by every

نَفْسِهِ.

وَ أَشْهَدُ أَنَّهُ اللَّهُ الَّذِي مَلَأَ الدَّهْرَ قُدْسَهُ، وَ الَّذِي يَعْتَشَى الْآبَدَ نُورَهُ، وَ الَّذِي يُنْفِذُ أَمْرَهُ بِلا مُشَاوَرَةٍ مُشِيرٍ، وَ لا مَعَهُ شَرِيكَ فِي تَقْدِيرِهِ، وَ لا يُعَاوَنُ فِي تَدْبِيرِهِ.

صَوْرًا مَا ابْتَدَعَ عَلَى غَيْرِ مِثَالٍ، وَ خَلَقَ مَا خَلَقَ بِلا مَعُونَةٍ مِنْ أَحَدٍ وَ لا تَكْلُفٍ وَ لا اِحْتِيَالٍ.

أَنْشَأَهَا فَكَانَتْ، وَ بَرَّأَهَا فَبَانَتَ. فَهُوَ اللَّهُ الَّذِي لا إِلَهَ إِلا هُوَ الْمُتَمِّنُ الصَّنِيعَةَ، الْحَسَنُ الصَّنِيعَةَ، الْعَدْلُ الَّذِي لا يُجُورُ، وَ الْاَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ.

وَ أَشْهَدُ أَنَّهُ اللَّهُ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ، وَ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ، وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَ خَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ. مَلِكُ الْأَمْلاَكِ وَ مَفْلِكُ الْاَفْلاَكِ وَ مُسَخَّرُ الشَّمْسِ وَ الْقَمَرِ ﴿كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾ ﴿يَكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَ يَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ﴾ ﴿يَطْلُبُهُ حَثِيثًا﴾. قَاصِمٌ كُلِّ جَبَّارٍ عَنِيدٍ، وَ مَهْلِكٌ كُلِّ شَيْطَانٍ مَرِيدٍ.

لَمْ يَكُنْ لَهُ ضِدٌّ وَ لا مَعَهُ نَدٌّ، أَحَدٌ صَمَدٌ ﴿لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾. إِلَهٌ وَاحِدٌ وَ رَبٌّ مُّاجِدٌ، يَشَاءُ فَيُحْضِي، وَ يُرِيدُ فَيَقْضِي، وَ يَعْلَمُ فَيُحْصِي، وَ يَمِيتُ وَ يُحْيِي، وَ يُقَرِّرُ وَ يُعْيِي، وَ يُضْحِكُ وَ يَبْكِي، وَ يُدْبِي وَ يُقْضِي، وَ يَمْنَعُ وَ يُعْطِي ﴿لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ﴾، بِيَدِهِ الْخَيْرُ ﴿وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾.

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِجُ النَّهَارَ فِي اللَّيْلِ﴾، لا إِلَهَ إِلا هُوَ الْعَزِيزُ الْغَفَّارُ. مُسْتَجِيبُ الدُّعَاءِ وَ مُجْزِلُ الْعَطَاءِ، مُحْضِي الْاَنْفَاسِ وَ رَبُّ الْجَنَّةِ وَ النَّاسِ؛ الَّذِي لا يَشْكَلُ عَلَيْهِ شَيْءٌ، وَ لا يَضْجُرُهُ صُرَاخُ الْمُسْتَصْرِحِينَ، وَ لا يُبْرِمُهُ الْحَاحُ الْمُلْحِينَ. الْعَاصِمُ لِلصَّالِحِينَ، وَ الْمُؤَفِّقُ لِلْمُفْلِحِينَ، وَ مُوَلَّى الْمُؤْمِنِينَ وَ رَبُّ الْعَالَمِينَ؛ الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ

one He created, and to be praised in every circumstance.

يَشْكُرُهُ وَيَحْمَدُهُ عَلَى كُلِّ حَالٍ.

I praise Him greatly, and thank Him continuously for every happiness and suffering, and for every hardship and ease, and I believe in Him and His angels, and His books, and His messengers. I listen to His command and obey, and I hasten to everything that pleases Him, and submit and surrender to what He determines, [all out of my] desire/eagerness to be in His obedience, and out of fear of His chastisement, for He is Allah whose plot is not secured against, and whose injustice is not feared.<sup>23</sup>

أَحْمَدُهُ كَثِيرًا وَ أَشْكُرُهُ دَائِمًا عَلَى السَّرَّاءِ وَالضَّرَّاءِ وَالشَّدَّةِ وَالرَّخَاءِ، وَ أُوْمِنُ بِهِ وَ بِمَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ. أَسْمَعُ لِأَمْرِهِ، وَ أَطِيعُ وَ أَبَادِرُ إِلَى كُلِّ مَا يَرْضَاهُ، وَ أَسْتَسَلِمُ لِمَا قَضَاهُ، رَغْبَةً فِي طَاعَتِهِ وَ خَوْفًا مِنْ عُقُوبَتِهِ، لِأَنَّهُ اللَّهُ الَّذِي لَا يُؤْمِنُ مَكْرَهُ وَ لَا يَحَافُ جَوْرَهُ.

## 2. Divine Command of Ultimate Importance

### ٢. أَمْرُ اللَّهِ فِي خَاتِمَةِ الْأَهْمِيَّةِ

I confirm my servitude to Him, and I testify to His Lordship, I carry out whatever He has revealed to me, out of fear – if I do not do it – of being subjected to a calamity from Him that no one can repel from me no matter how great his skill and excellence may be, and how elite and influential he might be; there is no god but He.

وَ أَقْرَأُ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ، وَ أَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ، وَ أُوَدِّي مَا أُوْحِيَ بِهِ إِلَيَّ، حَذْرًا مِنْ أَنْ لَا أَفْعَلَ فَتَحِلَّ لِي مِنْهُ قَارِعَةٌ لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَ أَنْ عَظُمَتْ حِيلَتُهُ وَ صَفَتْ خَلَّتُهُ؛ لَا إِلَهَ إِلَّا هُوَ.

For indeed He has informed me that if I do not convey what He has revealed to me about the right of Ali, I would not have conveyed His Message, and indeed He, Blessed and Exalted He is, has guaranteed me protection from the people, for He is Allah – the Sufficient/Protector, the Kind/Generous.

لِأَنَّهُ قَدْ أَعْلَمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ مَا أَنْزَلَ إِلَيَّ فِي حَقِّ عَلِيِّ فَمَا بَلَغْتُ رِسَالَتَهُ، وَ قَدْ ضَمَّنَّ لِي تِبَارَكَ وَ تَعَالَى الْعِصْمَةَ مِنَ النَّاسِ وَ هُوَ اللَّهُ الْكَافِي الْكَرِيمُ.

So He revealed to me, «In the name of Allah the Beneficent the Merciful, O Messenger! Convey that that has been sent down to you from your Lord» about Ali, meaning the succession for Ali ibn Abi Ṭālib «and if you do not, then you would not have conveyed His Message, and Allah will protect you from the people».<sup>24</sup>

فَأُوْحِيَ إِلَيَّ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ» فِي عَلِيٍّ، يَعْنِي فِي الْخِلَافَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ «وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ».

O companies of mankind! I have not been negligent in delivering what Allah has sent down unto me, and I shall explain to ye the reason behind the revelation of this āyah. Indeed Gabriel descended unto me three times ordering me on behalf of my Lord The Salām – for He is The Salām [The Peace/The Faultless] – that I stand up here in this site and let every white and black know that **indeed Ali ibn Abi Ṭālib, is my brother and my waṣiy (trustee and executor of will and teaching), my successor over my Ummah (nation), the Imam after me, whose station to me is like that of Aaron to Moses – save that there will be no prophet after me – and he is your waliy (patron/authority) after Allah and His messenger.**

مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ، وَ أَنَا آيِنٌ لَكُمْ سَبَبَ هَذِهِ الْآيَةِ: إِنَّ جِبْرَائِيلَ هَبَطَ إِلَيَّ مَرَارًا ثَلَاثًا يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي - وَ هُوَ السَّلَامُ - أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعَلِّمُ كُلَّ أَبْيَضٍ وَ أَسْوَدٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي وَ وَصِيِّ وَ خَلِيفَتِي عَلَى أُمَّتِي وَ الْإِمَامَ مِنْ بَعْدِي، الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، وَ هُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَ رَسُولُهُ.

In fact Allah, Blessed and Exalted, has sent down upon me about this an āyah from His Book which is, «Indeed your waliy (patron/authority) is Allah and His Messenger, and those who believe who uphold the prayer and give the alms while they are bowing»,<sup>25</sup> and Ali ibn Abi Ṭālib is the one who upheld the prayer and gave the alms while he was bowing seeking Allah, Exalted and Majestic, in all circumstances.

I asked Gabriel to plead to The Salām to excuse me from having to convey this to ye – O people – knowing how few are the pious, and how great are the masses of the hypocrites,<sup>26</sup> the mischief and the plotting of the wicked, and the manoeuvrings of those who scorn Islam, those whom Allah describes in His Book as «they say with their tongues what is not in their hearts»,<sup>27</sup> and they «consider it a trifle but in the sight of Allah it is grave»,<sup>28</sup> and due to their hurting me excessively on more than one occasion, such that they labelled me “ears”, and they claimed that I am so because of him (Ali) being with me for so much, for my welcoming him and paying attention to him, for him always being in line with me, and for accepting from me [all my words and commands], such that Allah, Exalted and Majestic, revealed about that «Among them are those who torment the Prophet, and they say, ‘He is an ear’. Say, ‘An ear» against those who claim he is an ear «is good for ye’. He has faith in Allah and trusts the faithful, and is a mercy for those of ye who have faith. As for those who torment Allah’s messenger, there is a painful punishment for them».<sup>29</sup>

Had I wished to name those who have said this, I would have called them by their names, and if I wished to point them out individually one by one I would have pointed them out, and if I wished to single them out, I would have singled them out, but by Allah I have been magnanimous about their affairs.

Yet despite all of that, Allah would not be pleased with me unless I convey what Allah has sent down upon me about the right of Ali, «O Messenger! Convey that that has been sent down to you from your Lord» about the right of Ali «and if you do not, then you would not have conveyed His Message, and Allah will protect you from the people».<sup>30</sup>

### 3. Formal Announcement of the Leadership of Ali and his Descendants

So comprehend what I have just said about him O companies of mankind and understand it, and know that Allah has indeed appointed him as your waliy

وَقَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ هِيَ: «إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ»، وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ الَّذِي أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَهُوَ رَاكِعٌ، يُرِيدُ اللَّهُ عَزَّ وَجَلَّ فِي كُلِّ حَالٍ.

وَ سَأَلْتُ جَبْرَائِيلَ أَنْ يَسْتَعْفِيَ لِي السَّلَامَ عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ - أَيُّهَا النَّاسُ - لِعِلْمِي بِقَلَّةِ الْمُتَّقِينَ وَ كَثْرَةِ الْمُنَافِقِينَ وَ ادْغَالِ اللَّائِمِينَ وَ حِيلِ الْمُسْتَهْزِئِينَ بِالإِسْلَامِ، الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ «يَقُولُونَ بِالسُّنَنِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ»، وَ يَحْسَبُونَهُ «هَيْئًا وَ هُوَ عِنْدَ اللَّهِ عَظِيمٌ»، وَ كَثْرَةَ إِذْهَابِهِمْ لِي غَيْرَ مَرَّةٍ، حَتَّى سَمَوِي إِذْنَا وَ زَعَمُوا أَنِّي كَذَلِكَ لِكَثْرَةِ مَلَازِمَتِهِ أَيَّامِي وَ أَقْبَالِي عَلَيْهِ وَ هَوَاهُ وَ قَبُولِهِ مِنِّي، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ: «وَ مِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أذنٌ، قُلْ أذنٌ عَلَى الَّذِينَ يَزْعَمُونَ أَنَّهُ أذنٌ «خَيْرٌ لَكُمْ، يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ».

وَ لَوْ شِئْتُ أَنْ أُسَمِّيَ الْقَائِلِينَ بِذَلِكَ بِأَسْمَائِهِمْ لَسَمَّيْتُ، وَ أَنْ أُوَمِّئَ إِلَيْهِمْ بِأَعْيَانِهِمْ لَأُوَمِّئْتُ، وَ أَنْ أَدُلَّ عَلَيْهِمْ لَدَلَلْتُ، وَ لَكِنِّي وَ اللَّهُ فِي أُمُورِهِمْ قَدْ تَكْرَمْتُ.

وَ كُلُّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي إِلا أَنْ أَبْلُغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ فِي حَقِّ عَلِيٍّ، «يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ» فِي حَقِّ عَلِيٍّ «وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصَمُكَ مِنَ النَّاسِ».

### ٣. الإِغْلَانُ الرَّسْمِيُّ بِإِمَامَةِ عَلِيٍّ وَ وَجْدِهِ عَلَيْهِمُ السَّلَامَ

فَاعْلَمُوا مَعَاشِرَ النَّاسِ ذَلِكَ فِيهِ وَ أَفْهَمُوهُ، وَ اعْلَمُوا أَنَّ اللَّهَ قَدْ نَصَّبَهُ لَكُمْ وَلِيًّا وَ إِمَامًا فَرَضَ طَاعَتَهُ عَلَى الْمُهَاجِرِينَ وَ

(authority/patron) and *imām* (leader) whose obedience is obligatory upon the Muhājireen (the Immigrants), the Anṣār (the Supporters), those who follow them (the Tābe‘een) in good faith, and upon people of the deserts and the people of the towns, and upon the non-Arab and the Arab, the free and bonded, the young and the old, the white and the black, and upon every monotheist; [unquestionably] his judgement is upheld, his word is forgone and undisputable, his command is executed. Cursed [expelled and excluded from the mercy of Allah] is he who opposes him, blessed with mercy is he who follows him and confirms him; for Allah has indeed forgiven him as well as he who listens to him and obeys him.

O companies of mankind, this is the last stand I make in such a site, so listen to, obey, and follow the command of Allah your Lord, for Allah, Almighty and Majestic, is your *mawlā*<sup>31</sup> (master and authority) and your deity, and then after Him, His Messenger and His Prophet – who is addressing ye – is your *waliy* (authority/patron), then after me Ali is your *waliy* and your *imām* (leader) by the command of Allah your Lord, then the *imāmah* (leadership) is in my progeny from amongst his offspring until the Day ye stand before Allah and His Messenger.<sup>32</sup>

There is no ḥalāl except that which Allah has prescribed as ḥalāl, His messenger, and them,<sup>33</sup> and there is no ḥarām except that that Allah has prescribed as ḥarām for ye, His messenger and them (i.e. the *Imāms*). Indeed Allah, Almighty and Majestic, taught me the ḥalāl and the ḥarām and I passed on what my Lord taught me from His Book and about His ḥalāl and His ḥarām to him.<sup>34</sup>

O companies of mankind! Prefer him [over all others]. There is no knowledge except that Allah has registered and gathered in me [and has made me encompass it], and every knowledge that I have been taught I have indeed registered in the Leader of the Pious (*Imam al-Muttaqeen*), and there is no knowledge except that I have taught to Ali, for he is The Manifest Leader (*al-Imam al-Mubeen*) whom Allah has mentioned in the surah of YāSeen ﴿and We have registered everything in a manifest leader (*Imam Mubeen*)﴾.<sup>35</sup>

O companies of mankind! Do not deviate from him and do not disband from him, do not disdain or scorn his *wilāyah* (authority/patronage), for he is the one who ﴿guides to the truth﴾<sup>36</sup> and acts upon it, and vanquishes falsehood and prohibits it, and in the cause of Allah he is not taken by ﴿the blame of any blamer﴾.<sup>37</sup>

He is the first to believe in Allah and His Messenger; no one preceded him to the belief in me. He is the one who

الْأَنْصَارِ وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَعَلَى الْبَادِي وَالْحَاضِرِ، وَعَلَى الْعَجَمِيِّ وَالْعَرَبِيِّ، وَالْحُرِّ وَالْمَمْلُوكِ، وَالصَّغِيرِ وَالْكَبِيرِ، وَعَلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَعَلَى كُلِّ مُوَحَّدٍ مَاضٍ حُكْمُهُ، جَازٍ قَوْلُهُ، نَافِذٍ أَمْرُهُ، مَلْعُونٍ مَنْ خَالَفَهُ، مَرْحُومٍ مَنْ تَبِعَهُ وَصَدَّقَهُ؛ فَقَدْ غَفَرَ اللَّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَأَطَاعَ لَهُ.

مَعَاشِرَ النَّاسِ، أَنَّهُ آخِرُ مَقَامٍ أَقُومُهُ فِي هَذَا الْمَشْهَدِ، فَاسْمَعُوا وَأَطِيعُوا وَاتَّقَادُوا لِأَمْرِ اللَّهِ رَبِّكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ مَوْلَاكُمْ وَالْهَكْمُ، ثُمَّ مِنْ دُونِهِ رَسُولُهُ وَنَبِيُّهُ الْمُخَاطَبُ لَكُمْ وَلِيُّكُمْ، ثُمَّ مِنْ بَعْدِي عَلِيٌّ وَلِيُّكُمْ وَآمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ، ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وُلْدِهِ إِلَى يَوْمٍ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ.

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

مَعَاشِرَ النَّاسِ، فَضَلُّوهُ. مَا مِنْ عِلْمٍ إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِيَّ، وَكُلُّ عِلْمٍ عَلَّمْتُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ، وَمَا مِنْ عِلْمٍ إِلَّا وَقَدْ عَلَّمْتُهُ عَلِيًّا، وَهُوَ الْإِمَامُ الْمُبِينُ الَّذِي ذَكَرَهُ اللَّهُ فِي سُورَةِ يَس: ﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ﴾.

مَعَاشِرَ النَّاسِ، لَا تَضَلُّوا عَنْهُ وَلَا تَنْفَرُوا مِنْهُ، وَلَا تَسْتَنْكِفُوا عَنْ وَلَايَتِهِ، فَهُوَ الَّذِي ﴿يَهْدِي إِلَى الْحَقِّ﴾ وَيَعْمَلُ بِهِ، وَ يُزْهِقُ الْبَاطِلَ وَيَنْهَى عَنْهُ، وَلَا تَأْخُذْهُ فِي اللَّهِ ﴿لَوْمَةٌ لِائِمٍ﴾.

أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، لَمْ يَسْبِقْهُ إِلَى الْإِيمَانِ بِي أَحَدٌ، وَ

offered himself as a sacrifice for Allah's Messenger, and he is the one who was with Allah's Messenger when there was no one who worshiped Allah with His Messenger from amongst the men other than him. He is the first of mankind to perform the prayers and the first who worshiped Allah with me. I commanded him, on Allah's behalf, to remain in my bed,<sup>38</sup> and he did, offering himself as a sacrifice himself for me.

O companies of mankind! Prefer him over others for Allah has preferred him, and accept him for Allah has appointed him [as your *Imām*].

O companies of mankind! He is an *imām* from Allah, and Allah will never accept the repentance of anyone who denies his *wilāyah* (authority), nor will He ever forgive him; it is a definite certainty for Allah to do that to whoever disobeys his command and that He will punish him a grave punishment perpetually forever, and throughout space and time. So beware of disobeying him (Ali) for ye will burn in a «Fire whose fuel is humans and stones, prepared for the disbelievers».<sup>39</sup>

O companies of mankind! By Allah, all past prophets and messengers gave the glad tidings of my advent, and I, by Allah, am the seal of the prophets and of the messengers, and I am the proof (*hujjah*) upon all beings of the heavens and the earths. Whoever doubts this, he has indeed disbelieved like the disbelief of the early ignorance (*jāhiliyyah*),<sup>40</sup> and whoever doubts anything of this statement of mine, he has indeed doubted all that has descended upon me, and he who doubts any one of the *Imāms*, he has indeed doubted all of them, and anyone who doubts us is in the Fire.

O companies of mankind! Allah, Almighty and Majestic, bestowed me with this grace out of His favour unto me, and out of His kindness to me, and there is no deity other than He. O to Him is all the praise from me eternally for ever and ever, as long as time exists and in all circumstances.

O companies of mankind! Give preference to Ali for he is the best of mankind after me – male or female – so long as Allah brings down the sustenance, and creation exists.

Cursed and again cursed, wrathed and again wrathed is he, who objects to this speech of mine and does not concur to it. Indeed Gabriel has informed me of this, on behalf of Almighty Allah, saying, “he who opposes Ali and does not accept his authority, *wilāyah*, then upon him is My curse and My wrath”, «So let every soul consider what it sends ahead for tomorrow, and be wary of

الَّذِي فَدَى رَسُولَ اللَّهِ بِنَفْسِهِ، وَ الَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَ لَا أَحَدٌ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ مِنَ الرِّجَالِ غَيْرَهُ. أَوَّلُ النَّاسِ صَلَاةً وَ أَوَّلُ مَنْ عَبَدَ اللَّهَ مَعِيَ. أَمَرْتُهُ عَنِ اللَّهِ أَنْ يَنَامَ فِي مَضْجَعِي، فَفَعَلَ فَادِيًا لِي بِنَفْسِهِ.

مَعَاشِرَ النَّاسِ، فَضَلُّوهُ فَقَدْ فَضَّلَهُ اللَّهُ، وَ أَقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ.

مَعَاشِرَ النَّاسِ، أَنَّهُ إِمَامٌ مِنَ اللَّهِ، وَ لَنْ يَتُوبَ اللَّهُ عَلَيَّ أَحَدٌ أَنْكَرَ وَلَا يَتُّهُ وَ لَنْ يَغْفِرَ لَهُ، حَتَّمَا عَلَيَّ اللَّهُ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ وَ أَنْ يُعَذِّبَهُ عَذَابًا نَكْرًا أَبَدَ الْأَبَادِ وَ دَهْرَ الدُّهُورِ. فَاحْذَرُوا أَنْ تُخَالَفُوهُ، فَتَصَلُّوا نَارًا ﴿وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾.

مَعَاشِرَ النَّاسِ، بِي - وَ اللَّهُ - بَشَّرَ الْأَوَّلُونَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ، وَ أَنَا - وَ اللَّهُ - خَاتَمَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ، وَ الْحُجَّةَ عَلَيَّ جَمِيعِ الْمَخْلُوقِينَ مِنَ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ. فَمَنْ شَكَّ فِي ذَلِكَ فَقَدْ كَفَرَ كَفْرَ الْجَاهِلِيَّةِ الْأُولَى، وَ مَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا فَقَدْ شَكَّ فِي كُلِّ مَا أَنْزَلَ إِلَيَّ، وَ مَنْ شَكَّ فِي وَاحِدٍ مِنَ الْأَئِمَّةِ فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُمْ، وَ الشَّاكُّ فِيْنَا فِي النَّارِ.

مَعَاشِرَ النَّاسِ، حَبَانِي اللَّهُ عَزَّ وَ جَلَّ بِهَذِهِ الْفَضِيلَةِ مِنَّا مِنْهُ عَلَيَّ وَ إِحْسَانًا مِنْهُ إِلَيَّ وَ لَا إِلَهَ إِلَّا هُوَ، إِلَّا لَهُ الْحَمْدُ مِنِّي أَبَدَ الْأَبَدِينَ وَ دَهْرَ الدَّاهِرِينَ وَ عَلَيَّ كُلِّ حَالٍ.

مَعَاشِرَ النَّاسِ، فَضَلُّوا عَلَيًّا فَانَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَ أَنْتِي مَا أَنْزَلَ اللَّهُ الرِّزْقَ وَ بَقِيَ الْخَلْقُ.

مَلْعُونٌ مَلْعُونٌ، مَعْضُوبٌ مَعْضُوبٌ مَنْ رَدَّ عَلَيَّ قَوْلِي هَذَا وَ لَمْ يُؤَافِقْهُ. إِلَّا أَنْ جِبْرَائِيلَ خَبَّرَنِي عَنِ اللَّهِ تَعَالَى بِذَلِكَ وَ يَقُولُ: «مَنْ عَادَى عَلِيًّا وَ لَمْ يَتَوَلَّهُ فَعَلَيْهِ لَعْنَتِي وَ غَضَبِي»، «وَ لَتَنْظُرَنَّ نَفْسٌ مَا قَدَمَتْ لَعْدٍ وَ اتَّقُوا اللَّهَ» - أَنْ تُخَالَفُوهُ

Allah<sup>41</sup> – in opposing him – ﴿when the feet would slip after being firm﴾,<sup>42</sup> ﴿indeed Allah is well aware of what ye do﴾.<sup>43</sup>

O companies of mankind! He is the “Side of Allah” (*janb-Allah*) whom He mentions in His Glorious Book; so the Exalted says, informing of those who oppose him, ﴿Lest anyone should say, Alas for my negligence in the side of Allah!﴾<sup>44</sup>

O companies of mankind! Reflect on the Qur’an and understand its verses, look into its definitive verses and do not follow its resembling/analogous verses,<sup>45</sup> for by Allah no one can ever elucidate and reveal for ye its prohibitions, nor explain to ye its explanation and interpretation other than the one whose hand I am holding and elevating him to myself, lifting his arm, hoisting him with my hand. I [hereby] announce to ye that **whoever’s *mawlā* (authority/patron) I have been, then this, Ali, is his *mawlā*, and he is Ali ibn Abi Tālib, my brother, my *wasīy* (trustee/executor), and the mandate of his authority and patronage is from Allah, Almighty and Majestic, which He sent it down upon me.**

O companies of mankind! Indeed Ali and the pure ones<sup>46</sup> from amongst my offspring – who are from his loins – are the Lesser Weight, and the Qur’an is the Greater Weight, and each one of them two informs about and leads to its companion,<sup>47</sup> and is in agreement with it;<sup>48</sup> those two will never part<sup>49</sup> until they return to me at the Pool [of Kawthar on the Day of Judgement].<sup>50</sup>

O Indeed they are the Trustees of Allah over His creation and His rulers on His earth.

O Indeed I have fulfilled [my duty], O indeed I have conveyed [the message], O indeed I have made myself heard, O indeed I have elucidated. O Indeed Allah, Almighty and Exalted, has said, and I have said on behalf of Allah, Almighty and Exalted.

O Indeed there is no “Amir al-Mo’mineen” (Commander of the Faithful) other than this brother of mine. O Indeed the commandership of the believers is not permissible for anyone after me other than him.

#### 4. Allah’s Messenger Publicly Appoints his Successor

Then Allah’s messenger grabbed Ali on the arm lifting him up. Since the time when Allah’s messenger went up the stand Amir al-Mo’mineen was a step lower than his level on his right, they looked as if they were on the

– ﴿فَتَزَلْ قَدَمٌ بَعْدَ ثُبُوتِهَا﴾ ﴿إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ﴾.

مَعَاشِرَ النَّاسِ، إِنَّهُ حَبَّبَ اللَّهُ الَّذِي ذَكَرَ فِي كِتَابِهِ الْعَزِيزِ، فَقَالَ تَعَالَى مُخْبِرًا عَمَّنْ يَخَالِفُهُ: ﴿أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَطْتُ فِي حَبِّ اللَّهِ﴾.

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ وَافْهَمُوا آيَاتِهِ، وَانظُرُوا إِلَى مُحْكَمَاتِهِ وَ لَا تَتَّبِعُوا مُشَابِهَهُ، فَوَاللَّهِ لَنْ يَبِينَنَّ لَكُمْ زَوَاجِرَهُ وَ لَنْ يُوضِحَ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي أَنَا آخِذٌ بِيَدِهِ وَ مُصْعِدُهُ إِلَيَّ وَ سَائِلٌ بِعَضُدِهِ وَ رَافِعُهُ بِيَدِي وَ مُعَلِّمُكُمْ : أَنْ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ، وَ هُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ أَخِي وَ وَصِيِّي، وَ مَوْلَاتُهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْزَلَهَا عَلَيَّ.

مَعَاشِرَ النَّاسِ، إِنَّ عَلِيًّا وَ الطَّيِّبِينَ مِنْ وُلْدِي مِنْ صَلْبِهِ هُمُ الثَّقَلُ الْأَصْغَرُ، وَ الْقُرْآنُ الثَّقَلُ الْأَكْبَرُ، فَكُلُّ وَاحِدٍ مِنْهُمَا مُنْبِئٌ عَنِ صَاحِبِهِ وَ مُوَافِقٌ لَهُ، لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ.

إِلَّا أَنَّهُمْ أَمْنَاءُ اللَّهِ فِي خَلْقِهِ وَ حُكَامُهُ فِي أَرْضِهِ.

أَلَا وَ قَدْ آدَيْتُ، أَلَا وَ قَدْ بَلَّغْتُ، أَلَا وَ قَدْ أَسْمَعْتُ، أَلَا وَ قَدْ أَوْضَحْتُ. أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ، وَ أَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

إِلَّا أَنَّهُ لَا «أَمِيرَ الْمُؤْمِنِينَ» غَيْرَ أَحِي هَذَا. إِلَّا لَا تَحِلُّ أَمْرَةُ الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ غَيْرِهِ.

#### ٤. رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَعْين خَلِيفَتَهُ عَلِيَّ الْمَلَأَ

ثُمَّ ضَرَبَ بِيَدِهِ إِلَى عَضُدِ عَلِيٍّ فَرَفَعَهُ – وَ كَانَ أَمِيرَ الْمُؤْمِنِينَ مِنْذُ أَوَّلِ مَا صَعَدَ رَسُولُ اللَّهِ مُنْبِرَهُ عَلَى دَرَجَةِ دُونَ مَقَامِهِ مُتَيَمِّناً عَنِ وَجْهِ رَسُولِ اللَّهِ كَانَهُمَا فِي مَقَامٍ وَاحِدٍ – فَرَفَعَهُ

same level. Allah's messenger lifted him with his hand, and [Ali's hands] spread towards the sky; he raised Ali until his leg was along the knees of Allah's messenger.<sup>51</sup> Allah's messenger then said:

**O people! Who has more authority over ye than ye have over yourselves?**<sup>52</sup>

They said: "Allah and His Messenger". So Allah's messenger said:

**So whoever's authority and patron (*mawlā*) I have been, then this, Ali, is his authority and patron. O Allah be the patron of whoever takes him as the patron, and be hostile to whoever is hostile to him, succour whoever succours him and desert whoever deserts him.**

O companies of mankind! This Ali is my brother, my *wasīy*, and the one who knows and comprehends [all] my knowledge. He is my successor over my Ummah; over everyone who believes in me, and [he is my successor] for the interpretation of the Book of Allah, Almighty and Majestic, [he is] the Caller to Him; the one who works that which pleases Him, the combater of His enemies, the devotee of His obedience, and the forbider of His disobedience.

Indeed he is the Successor (*caliph*) of Allah's Messenger, the Commander of the Faithful (*Amir al-Mo'mineen*), and the Guiding Imam (*Imam al-Hādī*) assigned by Allah. [He is] the killer of the Perfidious (*al-nākitheen*),<sup>53</sup> the Fanatics (*al-qāsiṭeen*),<sup>54</sup> and the Renegades (*al-māriqeen*)<sup>55</sup> by the command of Allah.

Allah says: «The Word is unalterable with Me».<sup>56</sup> By Your command O Lord I say, **O Allah be the patron of whoever takes him as the patron, and be hostile to whoever is hostile to him; succour whoever succours him, and desert whoever deserts him; curse whoever rejects him, and be wrathful to whoever obstinately denies his right.**

O Allah You brought down the āyah about Ali Your *waliy* (authority) when illustrating that and appointing him on this day, «Today I have perfected your religion for ye, and I have completed my blessing upon ye, and I have approved Islam for ye as a religion»,<sup>57</sup> and You said, «indeed the religion with Allah is Islam»,<sup>58</sup> and You said, «Should anyone seek a religion other than Islam, it shall never be accepted from him, and he will be among the losers in the Hereafter».<sup>59</sup>

O Allah I take You as a witness that I have indeed conveyed [Your Message].

رَسُولَ اللَّهِ بِيَدِهِ وَ بَسَطَهُمَا إِلَى السَّمَاءِ وَ شَالَ عَلِيًّا حَتَّى صَارَتْ رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللَّهِ، ثُمَّ قَالَ:

أَيُّهَا النَّاسُ، مَنْ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ؟

قالوا: اللَّهُ وَ رَسُولُهُ. فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ:

أَلَا فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ.

مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَحِي وَ وَصِيٌّ وَ وَاعِي عَلَمِي، وَ خَلِيفَتِي فِي أُمَّتِي عَلَى مَنْ آمَنَ بِي وَ عَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ الدَّاعِي إِلَيْهِ وَ الْعَامِلُ بِمَا يَرْضَاهُ وَ الْمُحَارِبُ لِأَعْدَائِهِ وَ الْمُوَالِي عَلَى طَاعَتِهِ وَ النَّاهِي عَنِ مَعْصِيَتِهِ.

أَنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْإِمَامُ الْهَادِي مَنْ وَالِيهِ، وَ قَاتِلُ التَّاكُثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ بِأَمْرِ اللَّهِ.

يَقُولُ اللَّهُ: «مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ». بِأَمْرِكَ يَا رَبِّ أَقُولُ: اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ وَ الْعَنِ مَنْ أَنْكَرَهُ وَ اغْضِبْ عَلَى مَنْ جَحَدَ حَقَّهُ.

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ الْآيَةَ فِي عَلِيٍّ وَ لِيَّكَ عِنْدَ تَبْيِينِ ذَلِكَ وَ نَصَبِكَ إِيَّاهُ لِهَذَا الْيَوْمِ: «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَسْمَعْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا»، وَ قُلْتُ: «إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ»، وَ قُلْتُ: «وَ مَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ».

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي قَدْ بَلَّغْتُ.

## 5. Emphasis on the Nation to adhere to Imāmah

O companies of mankind! Allah, Almighty and Majestic, has indeed perfected your religion through his *imāmah* (leadership). So whoever does not take him as an *imām* – and those who succeed him from amongst my offspring from his loins until the Day of Judgment and Presentation before Allah, Almighty and Majestic – indeed ﴿they are the ones whose deeds have failed in this world and in the Hereafter﴾,<sup>60</sup> ﴿and in the Fire they are eternal﴾,<sup>61</sup> ﴿the punishment will not be lightened for them, nor will they be granted any respite﴾.<sup>62</sup>

O companies of mankind! This is Ali; the most supportive of ye to me, the most rightful of ye to [succeed] me, the closest<sup>63</sup> of ye to me, and the most esteemed and precious of ye to me; both Allah – Almighty and Majestic – and I are contented and pleased with him. No āyah of contentment in the Qur’an was [ever] sent down except [it was] about him, and Allah did not address ﴿those who believe﴾ except that He started with him, no verse of praise in the Qur’an was [ever] sent down except that which was about him, Allah did not attest Paradise in [the surah of] ﴿has there been on mankind...﴾<sup>64</sup> except for him, nor did He send it down for other than him, and He did not admire anyone with it other than him.

O companies of mankind! He is the succourer of Allah’s religion, the disputer [in support] of Allah’s messenger, and he is indeed the Pious (*Taqiyy*), the Pure (*Naqiyy*), the Guide (*Hādi*), and the Guided (*Mahdi*). Your prophet is the best prophet, your *waṣiy* is the best *waṣiy*, and his sons are the best of the *awṣiyā*<sup>7</sup>.

O companies of mankind! The offspring of every prophet is from his loins, whereas my offspring is from the loins of the Commander of the Faithful (*Amir al-Mo’mineen*) Ali.

O companies of mankind! Iblees caused Adam to be dismissed from Paradise through envy,<sup>65</sup> so do not envy him for your deeds will be nullified and your feet will slip away,<sup>66</sup> for Adam was lowered to the earth due to a single fault, while he was the Chosen One of Allah,<sup>67</sup> Almighty and Exalted, and what about ye, and ye being what ye are, and some of ye are the enemies of Allah?

O Indeed no one loathes Ali except for the wicked, no one supports Ali and support his *wilāyah* except for the pious, and none believes in him except for a sincere believer. And– by Allah – it was about Ali that descended the surah of al-Aṣr; ﴿In the Name of Allah, the

## ٥. التأكيد على تمسك الأمة بالإمامة

مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ عَزَّ وَجَلَّ دِينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتُمْ بِهِ وَبِمَنْ يَقُومُ مَقَامَهُ مِنْ وُلْدِي مَنْ صُلِبَ إِلَيَّ يَوْمَ الْقِيَامَةِ وَالْعَرْضِ عَلَى اللَّهِ عَزَّ وَجَلَّ فَ﴿أُولَئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ﴾ ﴿وَفِي النَّارِ هُمْ خَالِدُونَ﴾، ﴿لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يَنْظُرُونَ﴾.

مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ، أَنْصَرَكُمْ لِي وَاحْتَقَكُم بِي وَاقْرُبَكُم إِلَيَّ وَاعْتَرِكُمْ عَلَيَّ، وَاللَّهُ عَزَّ وَجَلَّ وَأَنَا عَنْهُ رَاضِيَان. وَمَا نَزَلَتْ آيَةٌ رَضِيَ فِي الْقُرْآنِ إِلَّا فِيهِ، وَلَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بِدَائِهِ، وَلَا نَزَلَتْ آيَةٌ مَدَحَ فِي الْقُرْآنِ إِلَّا فِيهِ، وَلَا لَا شَهِدَ اللَّهُ بِالْجَنَّةِ فِي ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾ إِلَّا لَهُ، وَلَا أَنْزَلَهَا فِي سِوَاهُ وَلَا مَدَحَ بِهَا غَيْرَهُ.

مَعَاشِرَ النَّاسِ، هُوَ نَاصِرُ دِينِ اللَّهِ وَالْمُجَادِلُ عَنِ رَسُولِ اللَّهِ، وَهُوَ التَّقِيُّ النَّقِيُّ الْهَادِي الْمُهْدِي. نَبِيُّكُمْ خَيْرُ نَبِيٍّ وَوَصِيِّكُمْ خَيْرُ وَصِيٍّ وَبَنُوهُ خَيْرُ الْأَوْصِيَاءِ.

مَعَاشِرَ النَّاسِ، ذُرِّيَّةُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ، وَذُرِّيَّتِي مِنْ صُلْبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ.

مَعَاشِرَ النَّاسِ، إِنْ أَبَيْسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ، فَلَا تَحْسُدُوهُ فَتَحْبِطَ أَعْمَالُكُمْ وَتَنْزِلَ أَقْدَامُكُمْ، فَإِنَّ آدَمَ أَهْبَطَ إِلَى الْأَرْضِ بِخَطِيئَةٍ وَاحِدَةٍ، وَهُوَ صَفْوَةُ اللَّهِ عَزَّ وَجَلَّ، وَكَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ أَعْدَاءُ اللَّهِ.

إِلَّا وَ إِنَّهُ لَا يُبْغِضُ عَلِيًّا إِلَّا شَقِيٌّ، وَلَا يُؤَالِي عَلِيًّا إِلَّا تَقِيٌّ، وَ لَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ. وَ فِي عَلِيٍّ - وَاللَّهُ - نَزَلَتْ سُورَةُ الْعَصْرِ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَالْعَصْرِ، إِنْ

all-beneficent, the all-merciful. By Time, Indeed man is at a loss) except for Ali who believed, and contented to the Truth and to Perseverance.<sup>68</sup>

O companies of mankind! Indeed I have taken Allah as a witness, conveyed my message (and there is none upon the messenger save a clear conveying).<sup>69</sup>

O companies of mankind! (Fear Allah as He should be feared and die not except when ye are *muslims*).<sup>70</sup>

## 6. Warning About the Plots of the Usurpers

O companies of mankind! (Believe in Allah and His Messenger and the light that has been sent down with him)<sup>71</sup> (before We blot out the faces and turn them backwards, or curse them as We cursed the People of the Sabbath).<sup>72</sup> By Allah He did not imply anyone in this *āyah* except for a group from amongst my *ṣaḥābah* (companions) whom I know by their names and their lineages, and indeed I have been ordered [by the Almighty] to overlook<sup>73</sup> them.<sup>74</sup> So let everyone act according to what one finds in his heart of love or hate for Ali.

O companies of mankind! The light from Allah, Almighty and Majestic, is entwined within me, and then within Ali ibn Abi Ṭālib, then within his descendants until al-Qā'im al-Mahdi [the Upholder, the Guided] who will re-establish the right/rule of Allah, and any right that is ours, for Allah, Almighty and Exalted, has made us a proof upon the negligent, the obstinate, the opponents, the traitors, the sinners, the wrongdoers, and the usurpers from amongst all the worlds.

O companies of mankind! I warn ye that I am Allah's messenger, [while other] messengers have passed before me; so should I die or I am slain (will ye turn back on your heels? And he who turns back on his heels will never harm Allah in the least, and Allah will reward the thankful)<sup>75</sup> the perseverant. O Indeed it is Ali who has been described by perseverance and gratitude, then after him are my offspring through his loins.

O companies of mankind! (Deem not your embracing of Islam a favour onto me),<sup>76</sup> rather do not even count it as a favour unto Allah, for He would nullify your deeds, and will wrath against ye, and will subject ye with tribulations of (flame of fire and molten brass),<sup>77</sup> (indeed your Lord is in ambush).<sup>78</sup>

الإنسان لفي حُسْرٍ إلا علي الذي آمنَ وَ رَضِيَ بِالْحَقِّ وَ الصَّبْرِ.

مَعَاشِرَ النَّاسِ، قَدْ اسْتَشْهَدْتُ اللَّهَ وَ بَلَّغْتُكُمْ رِسَالَتِي (وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ).

مَعَاشِرَ النَّاسِ، (تَقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ).

## ٦. التحذير من مؤامرات الغاصبين

مَعَاشِرَ النَّاسِ، (آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ التَّوْرَ الَّذِي) (أَنْزَلَ مَعَهُ) (مِنْ قَبْلِ أَنْ نَطْمِسَ وَجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ). بِاللَّهِ مَا عَنَى بِهَذِهِ الْآيَةِ إِلَّا قَوْمًا مِنْ أَصْحَابِي اعْرَفْتُهُمْ بِأَسْمَائِهِمْ وَ أَنْسَابِهِمْ، وَ قَدْ أَمَرْتُ بِالصَّفْحِ عَنْهُمْ. فَلْيَعْمَلْ كُلُّ امْرِئٍ عَلَى مَا يَجِدُ لِعَلِيٍّ فِي قَلْبِهِ مِنَ الْحُبِّ وَ الْبُغْضِ.

مَعَاشِرَ النَّاسِ، التَّوْرُ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَسْلُوكٌ فِيَّ، ثُمَّ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ، ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَ بِكُلِّ حَقٍّ هُوَ لَنَا، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُقْصِرِينَ وَ الْمُعَانِدِينَ وَ الْمُخَالَفِينَ وَ الْخَائِنِينَ وَ الْآثِمِينَ وَ الظَّالِمِينَ وَ الْغَاصِبِينَ مِنْ جَمِيعِ الْعَالَمِينَ.

مَعَاشِرَ النَّاسِ، أَنْذَرْتُكُمْ أَنِّي رَسُولُ اللَّهِ قَدْ خَلَّتْ مِنْ قَبْلِي الرُّسُلُ، أَفَإِنْ مِتُّ أَوْ قُتِلْتُ (انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ؟ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ) الصَّابِرِينَ. الْإِوَانِ عَلِيًّا هُوَ الْمَوْصُوفُ بِالصَّبْرِ وَ الشُّكْرِ، ثُمَّ مِنْ بَعْدِهِ وَ لَدِي مِنْ صُلْبِهِ.

مَعَاشِرَ النَّاسِ، (لَا تَمُنُّوا عَلَيَّ بِإِسْلَامِكُمْ)، بَلْ لَا تَمُنُّوا عَلَيَّ اللَّهُ فَيَحْبِطُ عَمَلَكُمْ وَ يَسْخَطُ عَلَيْكُمْ وَ يَبْتَلِيكُمْ (بِشَوَاطِئِ مِنْ نَارٍ وَ نَحَاسٍ)، (إِنَّ رَبَّكُمْ لِبَاطِنٌ مُرْصِدٌ).

O companies of mankind! Indeed there will be after me (leaders who invite to the Fire, and on the Day of Resurrection they will not be succoured).<sup>79</sup>

O companies of mankind! Indeed both Allah and I abjure them and bear absolutely no responsibility for any of their deeds, actions, or sayings.<sup>80</sup>

O companies of mankind! They, their supporters, their followers, and their devotees are (in the lowest depth of the Fire)<sup>81</sup> and indeed (miserable is the abode of the arrogant).<sup>82</sup>

**Indeed they are the signatories of the document,<sup>83</sup> so let each one ye [O signatories of the document] look into his document.<sup>84</sup>**

The narrator commented: this reference the prophet made about the document went by most of the people unnoticed, except for a few of them.<sup>85</sup>

O companies of mankind! I bequeath [the issue of succession] as divine leadership (*imāmah*)<sup>86</sup> and as an inheritance in my posterity until the Day of Resurrection. Indeed I have conveyed that which I have been commanded to convey [by the Almighty]; as a proof and evidence upon every one present or absent, upon everyone who witnessed or did not witness [this sermon], and [anyone who] is born or is yet to be born; so let those who are present here inform the absent, and let the parent inform the offspring until the Day of Resurrection.<sup>87</sup>

Verily, they<sup>88</sup> will make the *imāmah* after me a possession and a usurpation, O Verily the curse of Allah be upon the usurpers and the usurping [transgressors]; and then those who will do the un-occupying<sup>89</sup> will make themselves unoccupied for ye [to deal with ye at length] O ye two weights,<sup>90</sup> and (there will be unleashed upon ye flames of fire and molten brass, and ye will not receive help).<sup>91</sup>

O companies of mankind! Allah, Almighty and Exalted, will not leave ye (in the state ye are in until He distinguishes the corrupt from the good, and Allah will not inform ye of the Unseen).<sup>92</sup>

O companies of mankind! Indeed there shall be no a city except that Allah will destroy it – for its belying – before the Day of Resurrection, and He will give its governance to Imam Mahdi, and surely Allah honours His promise.<sup>93</sup>

O companies of mankind! Indeed (most of the former generations)<sup>94</sup> before ye went astray, and indeed Allah destroyed the former generations, and He will destroy the latter. Almighty Allah said, (Did We not destroy the former generations, and then will follow them with the

مَعَاشِرَ النَّاسِ، أَنَّهُ سَيَكُونُ مِنْ بَعْدِي أُمَّةٌ يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ).

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ وَ أَنَا بَرِيئَانِ مِنْهُم.

مَعَاشِرَ النَّاسِ، أَنَّهُمْ وَ أَنْصَارُهُمْ وَ أَتْبَاعُهُمْ وَ أَشْيَاعُهُمْ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ (لَيْتَسَ مَتَوَى الْمُتَكَبِّرِينَ).

إِلَّا أَنَّهُمْ أَصْحَابُ الصَّحِيفَةِ، فَلْيَنْظُرْ أَحَدُكُمْ فِي صَحِيفَتِهِ!!

قال: فَذَهَبَ عَلَى النَّاسِ - الْأَشْرِيذَةَ مِنْهُمْ - أَمْرَ الصَّحِيفَةِ.

مَعَاشِرَ النَّاسِ، إِنِّي أَدْعُهَا إِمَامَةً وَ وَرَاثَةً فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ، وَ قَدْ بَلَّغْتُ مَا أَمَرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَ غَائِبٍ، وَ عَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ، وَ لِدَا أَوْ لَمْ يُوَلِّدْ، فَلْيَبْلِغِ الْحَاضِرُ الْغَائِبَ وَ الْوَالِدُ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَةِ.

وَ سَيَجْعَلُونَ الْإِمَامَةَ بَعْدِي مُلْكًا وَ اغْتِصَابًا، إِلَّا لَعَنَ اللَّهُ الْغَاصِبِينَ الْمُعْتَصِبِينَ، وَ عِنْدَهَا سَيَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ مَنْ يَفْرُغُ، وَ (يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَ نَحَاسٌ فَلَا تَنْتَصِرَانِ).

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكُنْ لِيَذْرِكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمَيِّزَ الْخَبِيثَ مِنَ الطَّيِّبِ، وَ مَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ).

مَعَاشِرَ النَّاسِ، أَنَّهُ مَا مِنْ قَرْيَةٍ إِلَّا وَ اللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا قَبْلَ يَوْمِ الْقِيَامَةِ، وَ مُمْلِكُهَا لِإِمَامِ الْمَهْدِيِّ وَ اللَّهُ مُصَدِّقٌ وَعْدَهُ.

مَعَاشِرَ النَّاسِ، قَدْ ضَلَّ قَبْلَكُمْ (أَكْثَرُ الْأَوَّلِينَ)، وَ اللَّهُ لَقَدْ أَهْلَكَ الْأَوَّلِينَ، وَ هُوَ مُهْلِكُ الْآخِرِينَ. قَالَ اللَّهُ تَعَالَى: (لَمْ نَهْلِكِ الْأَوَّلِينَ، ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ، كَذَلِكَ نَفْعَلُ

بِالْمُجْرِمِينَ، وَيَلِ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾.

latter, That is how We deal with the guilty, Woe that day unto the believers).<sup>95</sup>

O companies of mankind! Indeed Allah has commanded me and He has prohibited me, and I certainly commanded Ali and prohibited him – by His command. Thus the knowledge of [all] the commandments and the prohibitions is with him, so listen to his commands and ye will be safe [from going astray], obey him and ye will be guided, stop at his prohibition ye will be led to righteousness, comply with his course and do not let the diverse paths scatter ye from his path.<sup>96</sup>

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ قَدْ أَمَرَنِي وَنَهَانِي، وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ بِأَمْرِهِ. فَعَلِمَ الْأَمْرَ وَالنَّهْيَ لَدَيْهِ، فَاسْمَعُوا لِأَمْرِهِ تَسْلَمُوا وَاطِيعُوهُ تَهْتَدُوا وَانْتَهُوا لِنَهْيِهِ تَرْشَدُوا، وَصَيِّرُوا إِلَى مَرَادِهِ وَلَا تَتَفَرَّقْ بِكُمْ السَّبِيلُ عَنْ سَبِيلِهِ.

## 7. The Devotees and the Enemies of Ahl al-Bayt

۷. مَنْ هُمْ أَوْلِيَاءُ أَهْلِ الْبَيْتِ وَمَنْ هُمْ أَعْدَائُهُمْ

O companies of mankind! I am Allah's Straight Path (*al-sirāṭ al-mustaqeem*) that He ordered ye to follow,<sup>97</sup> and after me it is Ali, and then [after him are] my offspring from his loins – the Leaders of Guidance – they guide to the Truth and do justice by it.<sup>98</sup>

مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمِ الَّذِي أَمَرْتُكُمْ بِاتِّبَاعِهِ، ثُمَّ عَلِيٌّ مِنْ بَعْدِي، ثُمَّ وَوَلَدِي مِنْ صُلْبِهِ أَيْمَةُ الْهُدَى، يَهْدُونَ إِلَى الْحَقِّ وَبِهِ يَعْدِلُونَ.

﴿In the Name of Allah the Beneficent the Merciful, All praise belongs to Allah, Lord of all the worlds, the beneficent, the merciful, Master of the Day of Retribution, You alone do we worship, and to You alone do we turn for help, guide us on the Straight Path, the Path of those whom You have blessed, not of those whom You are wrathful, nor of those who are astray).<sup>99</sup> [This surah] was sent down about me and – by Allah – it was sent down about them (the *imāms*), it encompasses [all of] them,<sup>100</sup> and it is specific only to them. Those are the authorities and devotees of Allah who (have no fear and nor do they grieve),<sup>101</sup> O (surely the party of Allah are victorious).<sup>102</sup>

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَالِكِ يَوْمِ الدِّينِ، إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ﴾، فِي نَزَلَتْ وَ فِيهِمْ وَ اللَّهُ نَزَلَتْ، وَ لَهُمْ عَمَّتْ، وَ آيَاهُمْ حَصَّتْ، أَوْلِيَاءُ اللَّهِ الَّذِينَ ﴿لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ﴾، أَلَا ﴿إِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾.

O Indeed it is their enemies who are the fools, the perverse, and the brothers of the devils (inspiring each other with flashy words deceptively).<sup>103</sup>

أَلَا إِنَّ أَعْدَاءَهُمْ هُمُ السُّفَهَاءُ الْغَاوُونَ إِخْوَانَ الشَّيَاطِينِ، ﴿يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا﴾.

O Indeed their [the *imāms*'] supporters and devotees are those whom Allah mentions in His Book, saying, Almighty and Majestic is He, (You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their clan; they are those into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein forever; Allah is well-pleased with them and they are well-pleased with Him, they are Allah's party: O surely the party of Allah are the

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ عَزَّ وَ جَلَّ: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَائَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ، أَوْلِيَاءُكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ آيَدُهُمْ بَرُوحٌ مِنْهُ وَ يُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ أَوْلِيَاءُ حِزْبِ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾.

successful ones)». <sup>104</sup>

O Indeed their [the imāms'] supporters and devotees are the believers whom Allah, Almighty and Exalted, describes them as, «Those who have faith and do not taint their faith with wrongdoing; to them belongs the true security, and they are the rightly guided». <sup>105</sup>

O Indeed their supporters and devotees are those who have attained faith and then have never doubted. <sup>106</sup>

O Indeed their supporters and devotees are those who enter Paradise in peace and security, the angels meet them with greetings saying, «Peace be upon ye! Well ye have fared; so enter in, to dwell forever». <sup>107</sup>

O Indeed their supporters and devotees are those for whom is «The Paradise; they are provided therein without any reckoning». <sup>108</sup>

O Indeed their enemies are those who «will roast intensely in a Blaze». <sup>109</sup>

O Indeed their enemies are those who will hear the Hell «blaring as it seethes» <sup>110</sup> and they will see it roaring.

O Indeed their enemies are those about whom Allah said, «Every time that a nation enters [Hell], it will curse its sister [nation], until when they all gather together in it, the last of them will say about the first of them, 'Our Lord, it was they who led us astray; so give them a double punishment of the Fire'. He will say, 'It is double for each [of ye], but ye do not know'». <sup>111</sup>

O Indeed their enemies are those about whom Allah, Almighty and Majestic, says, «Whenever a group is thrown in [Hell], its keepers ask them, 'Did there not come to ye any warner?' They will say, 'Yes, a warner did come to us, but we cried lies, saying, 'Allah did not send down anything; ye are only in great error'. And they will say, 'Had we listened or applied reason, we would not have been among inmates of the Blaze'. Thus they will admit their sin, so far-removed [from Allah's mercy] are the inmates of the Blaze!» <sup>112</sup>

O Indeed their [the imāms'] supporters and devotees are «those who fear their Lord in secret; for them there is forgiveness and a great reward». <sup>113</sup>

O companies of mankind! What a difference there is between the Blaze and great reward.

O companies of mankind! Our enemy is he whom Allah has condemned and cursed, and our devotee is any one whom Allah has praised and loved.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الْمُؤْمِنُونَ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ: ﴿الَّذِينَ آمَنُوا وَ لَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ﴾.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ آمَنُوا وَ لَمْ يَرْتَابُوا.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ آمِنِينَ، تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالتَّسْلِيمِ يَقُولُونَ: سَلَامٌ عَلَيْكُمْ ﴿طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾.

أَلَا إِنَّ أَوْلِيَاءَهُمْ، لَهُمُ ﴿الْجَنَّةُ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَصَلُونَ سَعِيرًا.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِجَهَنَّمَ ﴿شَهيقًا وَ هِيَ تَفُورُ﴾ وَ يَرَوْنَ لَهَا زَفِيرًا.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ: ﴿كَلِمًا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرِيَهُمْ لِأُولِيئِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ، قَالَ لِكُلِّ ضِعْفٍ وَ لَكِنْ لَا تَعْلَمُونَ﴾.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿كَلِمًا لَقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ، قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ، إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ، وَ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ، فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ﴾.

أَلَا إِنَّ أَوْلِيَاءَهُمُ ﴿الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ، لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ كَبِيرٌ﴾.

مَعَاشِرَ النَّاسِ، شَتَانٌ مَا بَيْنَ السَّعِيرِ وَ الْأَجْرِ الْكَبِيرِ.

مَعَاشِرَ النَّاسِ، عَدُوْنَا مِنْ ذَمِّهِ اللَّهُ وَ لَعْنَتُهُ، وَ وَلِيْنَا كُلِّ مَنْ مَدَحَهُ اللَّهُ وَ أَحَبَّهُ.

O companies of mankind! Indeed I am the Warner (*al-nadheer*)<sup>114</sup> and Ali is the Bearer of Good Tidings (*al-basheer*).<sup>115</sup>

مَعَاشِرَ النَّاسِ، أَلَا وَاتِي أَنَا (النَّذِيرُ) وَعَلِيٌّ (البَشِيرُ).

O companies of mankind! Indeed I am the one who warns (*mundhir*) and Ali is the Guide (*hād*).<sup>116</sup>

مَعَاشِرَ النَّاسِ، أَلَا وَاتِي (مُنذِرٌ) وَعَلِيٌّ (هَادٍ).

O companies of mankind! Indeed I am a Prophet and Ali is a *wasīy*.

مَعَاشِرَ النَّاسِ، أَلَا وَاتِي نَبِيٌّ وَعَلِيٌّ وَصِيٌّ.

O companies of mankind! Indeed I am a Messenger, while Ali is the Leader (*imām*) and the *wasīy* after me, and the leaders (*imāms*) after him are his sons. O Indeed I am their father but they are from his loins.

مَعَاشِرَ النَّاسِ، أَلَا وَاتِي رَسُولٌ وَعَلِيٌّ الْإِمَامُ وَالْوَصِيُّ مِنْ بَعْدِي، وَالْإِمَمَةُ مِنْ بَعْدِهِ وَوَلَدُهُ. أَلَا وَاتِي وَالِدُهُمْ وَهُمْ يَخْرُجُونَ مِنْ صُلْبِهِ.

## 8. The glad-tiding of reappearance of Imam Mahdi

## ٨. البشارة بخروج الإمام المهديّ عجل الله فرجه

O Indeed the seal of the *imāms* from amongst us is *al-Qā'im al-Mahdi* [the Upholder, the Guided]. O Indeed he is the one who prevails over the religion.<sup>117</sup> O Indeed he is the avenger against the oppressors. O Indeed he is the conqueror of the fortresses and their destroyer. O Indeed he is the winner over all tribes of the polytheists and their guide [to the truth].

أَلَا إِنَّ خَاتَمَ الْإِمَمَةِ مِنَّا الْقَائِمُ الْمَهْدِيُّ. أَلَا أَنَّهُ الظَّاهِرُ عَلَى الدِّينِ. أَلَا أَنَّهُ الْمُنتَقِمُ مِنَ الظَّالِمِينَ. أَلَا أَنَّهُ فَاتِحُ الحُصُونِ وَهَادِمُهَا. أَلَا أَنَّهُ غَالِبُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشِّرْكِ وَهَادِيهَا.

O Indeed he is the avenger of the blood of every one of Allah's devotees. O Indeed he is the Succourer of Allah's religion. O Indeed he is the scooper of the deep ocean [of knowledge]. O Indeed he will mark every owner of distinction by his distinction and every owner of ignorance by his ignorance. O Indeed he is Allah's Choice and His Chosen One. O Indeed he is the inheritor of all knowledge, encompassing every perception.

أَلَا أَنَّهُ الْمُدْرِكُ بِكُلِّ نَارٍ لِأَوْلِيَاءِ اللَّهِ. أَلَا أَنَّهُ النَّاصِرُ لِدِينِ اللَّهِ. أَلَا أَنَّهُ الْغَرَّافُ مِنْ بَحْرِ عَمِيقٍ. أَلَا أَنَّهُ يَسْمُ كُلَّ ذِي فَضْلٍ بِفَضْلِهِ وَكُلَّ ذِي جَهْلٍ بِجَهْلِهِ. أَلَا أَنَّهُ خَيْرَةُ اللَّهِ وَمُخْتَارُهُ. أَلَا أَنَّهُ وَارِثُ كُلِّ عِلْمٍ وَالْمُحِيطُ بِكُلِّ فَهْمٍ.

O Indeed he is the communicator on behalf of his Lord – Almighty and Majestic – and he is the elevator of the teachings of His verses. O Indeed he is the rightful guide, the one of strong infallible opinion who is not prone to errors and puts things right. O Indeed he is the delegated to [by the Almighty].

أَلَا أَنَّهُ الْمُخْبِرُ عَنْ رَبِّهِ عَزَّ وَجَلَّ وَالْمُشِيدُ لِأَمْرِ آيَاتِهِ. أَلَا أَنَّهُ الرَّشِيدُ السَّيِّدُ. أَلَا أَنَّهُ الْمُفَوَّضُ إِلَيْهِ.

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

أَلَا أَنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ مِنَ الْقُرُونِ بَيْنَ يَدَيْهِ.

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

أَلَا أَنَّهُ الْبَاقِي حُجَّةٌ وَلَا حُجَّةَ بَعْدَهُ وَلَا حَقَّ إِلَّا مَعَهُ وَلَا نُورَ إِلَّا عِنْدَهُ.

O Indeed none can overcome him and there is no victor over him. O Indeed he is the authority of Allah on His earth, His judge over His creation, and His trustee over His secret and His evident.

أَلَا أَنَّهُ لَا غَالِبَ لَهُ وَلَا مَنْصُورَ عَلَيْهِ. أَلَا وَاتِي وَلِيُّ اللَّهِ فِي أَرْضِهِ، وَحَكْمَهُ فِي خَلْقِهِ، وَآمِينَهُ فِي سِرِّهِ وَعَلَانِيَتِهِ.

## ٩. التَّمَسُّدُ لِأَخِذِ الْبَيْعَةِ

## 9. Preparation for Seeking Allegiance

O companies of mankind! Indeed I have clarified for ye and made ye understand, and this Ali will teach ye and make ye understand after me. O Indeed I will, at the conclusion of my sermon, ask ye to shake hands with me to swear your allegiance to him, assenting and recognising him [and his authority], and then to shake hands with him, after [ye have shaken hands with] me.

O Indeed I have sworn allegiance to Allah, and Ali has indeed sworn allegiance to me, and I, on behalf of Allah, Almighty and Majestic, require ye to swear the oath of allegiance to him ﴿Indeed those who swear allegiance to you, do but swear allegiance to Allah: the hand of Allah is above their hands. So whosoever breaks his oath, breaks it only to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward﴾.<sup>118</sup>

مَعَاشِرَ النَّاسِ، إِنِّي قَدْ بَيَّنْتُ لَكُمْ وَ أَفْهَمْتُكُمْ، وَ هَذَا عَلِيٌّ يُفْهِمُكُمْ بَعْدِي. أَلَا وَ أَنِّي عِنْدَ انْقِضَاءِ خُطْبَتِي أَدْعُوكُمْ إِلَى مُصَافَقَتِي عَلَى بَيْعَتِهِ وَ الْإِقْرَارِ بِهِ، ثُمَّ مُصَافَقَتِهِ بَعْدِي.

أَلَا وَ أَنِّي قَدْ بَايَعْتُ اللَّهَ وَ عَلِيٌّ قَدْ بَايَعَنِي، وَ أَنَا آخِذُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ وَ جَلَّ. ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ. فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمُصِيبُتِهِ أَجْرًا عَظِيمًا﴾.

## 10. The Nation's Reference for the Permissible and the Prohibited

O companies of mankind! Indeed the Hajj and the Umrah are amongst Allah's sacraments, ﴿So whoever performs the hajj to the House, or performs the Umrah then there is no blame upon him to circuit between them.﴾<sup>119</sup> Should anyone volunteer a good deed, then Allah is indeed appreciative, all-knowing﴾.<sup>120</sup>

O companies of mankind! Perform the hajj to the House, for no household arrives at it except that they will be enriched and receive glad tidings,<sup>121</sup> and none refrain from it save they will be without posterity and impoverished.

O companies of mankind! No believer stands at the *site*<sup>122</sup> save that Allah forgives him his past sins until his present time, and when he finishes his hajj let him begin his deeds afresh [with no record of sin in his book of deeds].

O companies of mankind! The Hujjāj (pilgrims) are assisted, and their expenses will be reimbursed, for ﴿Allah does not waste the reward of the faithful﴾.<sup>123</sup>

O companies of mankind! Perform the hajj of the House with perfect religion and thorough understanding and learning, and do not leave the sites except with repentance and a [resolute] determination to abstain from any sin.

O companies of mankind! ﴿Maintain the Prayers and give the Zakāh﴾<sup>124</sup> just as Allah, Almighty and Majestic,

## ١٠. مَرَجِعِيَّةُ الْأُمَّةِ فِي الْحَلَالِ وَ الْحَرَامِ

مَعَاشِرَ النَّاسِ، إِنَّ الْحَجَّ وَ الْعُمْرَةَ مِنْ شَعَائِرِ اللَّهِ، ﴿فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَ مَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾.

مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ، فَمَا وَرَدَهُ أَهْلُ بَيْتِ الْإِسْتِغْنَاءِ وَ أُبْشِرُوا، وَ لَا تَخْلُفُوا عَنْهُ الْإِبْتِرَاءَ وَ افْتَقَرُوا.

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

مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَانُونَ وَ نَفَقَاتُهُمْ مُخْلَفَةٌ عَلَيْهِمْ وَ اللَّهُ ﴿لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾.

مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ بِكَمَالِ الدِّينِ وَ التَّفَقُّهِ، وَ لَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِنُوبَةٍ وَ إِقْلَاعٍ.

مَعَاشِرَ النَّاسِ، ﴿اقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ﴾ كَمَا أَمَرَكُمْ

commanded ye, so if some time was gone-by and ye were negligent or forgetting, then Ali is your *waliy* (patron/authority) and he will elucidate for ye, for he is the one whom Allah, Almighty and Majestic, appointed him for ye after me as the trustee of His creation. He is from me and I am from him, and he and the ones who succeed him from amongst my progeny will teach ye what ye ask about, and they will elucidate to ye what ye do not know.

O Indeed the ḥalāl and the ḥarām issues are more than I can list and define, and then for me to go on to command to the ḥalāl and forbid the ḥarām in one session. However, I am commanded [by the Almighty] to take the oath of allegiance from ye and to make a covenant with ye that ye assent to what I have brought from Allah, Almighty and Majestic, about Ali the Commander of the Faithful (*Amir al-Mo'mineen*) and the *awṣiyā'* (successors) after him, those who are from me and from him, which is the *imāmah* (divine leadership) that is upheld and established in them – the seal of which is al-Mahdi – until the day he stands before Allah who determines and decrees.

O companies of mankind! Every ḥalāl I have guided ye to, and every ḥarām I have forbidden ye from, indeed I will never go back on, nor will I change or modify. O so make sure ye remember that, keep it, adhere and enjoin to it, and never change it nor modify it.

O Indeed I repeat the word, O do uphold the prayers, give the Zakāh, enjoin good, and forbid evil.<sup>125</sup>

O Indeed the pinnacle of enjoining good is to adhere to my speech, and to convey it to he who is not present, and enjoin him, on my behalf, to accept it, agree to it, and assent it, and prohibit him from opposing it, for it is a commandment from Allah, Almighty and Majestic, and from me. There is no enjoining good and forbidding evil except with a *ma'ṣoom imām* (infallible leader).

O companies of mankind! The Qur'an teaches ye that the *imāms* after him are his descendants, and I informed ye and made ye know that they are from me and from him, as Allah says in His Book «and He made it a lasting word among his posterity»,<sup>126</sup> and I say, “ye will never go astray so long as ye adhere to them both”.<sup>127</sup>

O companies of mankind! [I urge ye to adhere] to piety, to piety (*taqwā*), and be wary of the Hour, just as Allah, Almighty and Majestic, said, «indeed the quake of the Hour is a mighty thing».<sup>128</sup>

اللَّهُ عَزَّ وَجَلَّ، فَإِنَّ طَالَ عَلَيْكُمْ الْأَمَدُ فَقَصِّرْتُمْ أَوْ نَسِيتُمْ  
فَعَلِيٌّ وَلِيُّكُمْ وَ مُبَيِّنٌ لَكُمْ؛ الَّذِي تَصَبَّهُ اللَّهُ عَزَّ وَجَلَّ لَكُمْ  
بَعْدِي أَمِينٌ خَلَقَهُ. أَنَّهُ مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَمَنْ يَخْلُفُ مِنْ  
ذُرِّيَّتِي يُخْبِرُونَكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَ يُبَيِّنُونَ لَكُمْ مَا  
لَا تَعْلَمُونَ.

إِلَّا أَنْ الْحَلَالَ وَالْحَرَامَ أَكْثَرَ مِنْ أَنْ أُحْصِيَهُمَا وَأَعْرِفَهُمَا؛  
فَأَمَرْتُ بِالْحَلَالِ وَأَنْهَيْتُ عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ، فَأَمَرْتُ أَنْ  
أَخَذَ الْبَيْعَةَ مِنْكُمْ وَالصَّفْقَةَ لَكُمْ يَقْبُولُ مَا جِئْتُ بِهِ عَنِ اللَّهِ  
عَزَّ وَجَلَّ فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَوْصِيَاءِ مِنْ بَعْدِهِ الَّذِينَ  
هُمْ مِنِّي وَ مِنْهُ أِمَامَةٌ فِيهِمْ قَائِمَةٌ، خَاتَمُهَا الْمَهْدِيُّ إِلَى يَوْمٍ  
يَلْقَى اللَّهُ الَّذِي يَقْدَرُ وَيَقْضِي.

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

إِلَّا وَ أَنِّي أُجَدِّدُ الْقَوْلَ: إِلَّا فَاقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ  
أَمُرُوا بِالْمَعْرُوفِ وَ أَنْهَوْا عَنِ الْمُنْكَرِ.

إِلَّا وَ أَنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ أَنْ تَنْتَهُوا إِلَى قَوْلِي وَ تَبْلُغُوهُ  
مَنْ لَمْ يَحْضُرْ وَ تَأْمُرُوهُ بِقَبُولِهِ عَنِّي وَ تَنْهَوهُ عَنِ مُخَالَفَتِهِ،  
فَإِنَّهُ أَمْرٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَ مِنِّي. وَ لَا أَمْرٌ بِمَعْرُوفٍ وَ لَا  
نَهْيٌ عَنِ مَنكَرٍ إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

مَعَاشِرَ النَّاسِ، الْقُرْآنُ يُعْرِفُكُمْ أَنَّ الْأئِمَّةَ مِنْ بَعْدِهِ وَوَلَدَهُ، وَ  
عَرَفْتُمْ أَنَّهُمْ مِنِّي وَ مِنْهُ، حَيْثُ يَقُولُ اللَّهُ فِي كِتَابِهِ: ﴿وَ  
جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ﴾، وَ قُلْتُ: «لَنْ تَضِلُّوا مَا أَنْ  
تَمْسَكْتُمْ بِهِمَا».

مَعَاشِرَ النَّاسِ، التَّقْوَى، التَّقْوَى، وَ احْذَرُوا السَّاعَةَ كَمَا قَالَ  
اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾.

Remember death, the resurrection, the reckoning, the balances,<sup>129</sup> being held to account before the Lord of Worlds, and [remember] the reward, and the punishment. So ﴿he who comes forward with the good deed﴾<sup>130</sup> he will be rewarded for it, ﴿and he who comes with the evil deed﴾<sup>131</sup> he will not have a share in paradise.

أَذْكُرُوا الْمَمَاتَ وَالْمَعَادَ وَالْحِسَابَ وَالْمَوَازِينَ وَ  
الْمُحَاسَبَةَ بَيْنَ يَدَيِّ رَبِّ الْعَالَمِينَ وَالْثَّوَابَ وَالْعِقَابَ.  
﴿مَنْ جَاءَ بِالْحَسَنَةِ﴾ أَثِيبُ عَلَيْهَا ﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ﴾  
فَلَيْسَ لَهُ فِي الْجَنَّةِ نَصِيبٌ.

## 11. Formal Seeking of Allegiance

O companies of mankind! Ye are more than ye could shake hands with me all at the same time, and Allah, Almighty and Majestic, has commanded me to seek from ye verbal confirmation and recognition for what I have made binding obligation [of allegiance] for Ali Amir al-Mo'mineen, [as my successor], and for those who succeed him of the *imāms* who are from me and from him, as I have informed ye that my offspring are from his loins.

So all together say in one voice: “We hear, obey, approve of, and are bound by what you have conveyed from our Lord and your Lord with regards to our *imām* Ali Amir al-Mo'mineen, and those *imāms* who are born from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, and with our hands. Upon that we will live, upon it we will die, and upon it we will resurrect. We will not change, we will not alter, we will not doubt, we will not deny, we will not hesitate, we will not renege against the covenant, nor will we break the pledge.

You have advised us with Allah's admonition about Ali Amir al-Mo'mineen (the Commander of the Faithful) and the *imāms* whom you mentioned to be your offspring from his descendants after him; Ḥasan, Ḥusayn and those Allah appointed after them two.

The covenant and the pledge for them are taken from us; from our hearts, our souls, our tongues, our consciences, and our hands. He who realises it [by being present] he does that with his handshake, otherwise he [would] indeed confirm and admit it by his tongue, and we do not seek to alter that, and may Allah not see from us any change or conversion. We fulfil that on your behalf to the close and the far from amongst our offspring and our families, and we take Allah as our witness on that, ﴿and surely Allah suffices for a witness﴾,<sup>132</sup> and you are a witness on us for that”.

O companies of mankind! What do ye say? Indeed Allah knows every voice and the hidden [thought] of every soul, ﴿so whoever is guided is guided for his own sake, and whoever goes astray goes astray to his own

## 11. أَخَذَ الْبَيْعَةَ بِصُورَةٍ رَسْمِيَّةٍ

مَعَاشِرَ النَّاسِ، أَنْكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفِّ وَاحِدٍ فِي  
وَقْتٍ وَاحِدٍ، وَقَدْ أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أَخْذَ مِنْ  
الْأَسْتِنَاكِ الْإِقْرَارَ بِمَا عَقَدْتُ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، وَمَنْ جَاءَ  
بَعْدَهُ مِنَ الْأَيْمَةِ مِنِّي وَمِنْهُ، عَلَيَّ مَا أَعْلَمْتَكُمْ أَنَّ ذُرِّيَّتِي مِنْ  
صُلْبِهِ.

فَقُولُوا بِاجْمَعِكُمْ: «أَنَا سَامِعُونَ مُطِيعُونَ رَاضُونَ مُتَقَادُونَ  
لَمَا بَلَّغْتَ عَنْ رَبِّنَا وَرَبِّكَ فِي أَمْرِ إِمَامِنَا عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ  
مَنْ وُلِدَ مِنْ صُلْبِهِ مِنَ الْأَيْمَةِ. تُبَايِعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَ  
أَنْفُسِنَا وَالسِّنِّتِنَا وَأَيْدِينَا. عَلَى ذَلِكَ نَحْيِي وَعَلَيْهِ نَمُوتُ وَ  
عَلَيْهِ نُبْعَثُ. وَ لَا نَعْيِرُ وَ لَا نُبَدِّلُ، وَ لَا نَنْشُكُ وَ لَا نَجْحَدُ وَ  
لَا نُرْتَابُ، وَ لَا نَرْجِعُ عَنِ الْعَهْدِ وَ لَا نَنْقُضُ الْمِيثَاقَ.

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

فَالْعَهْدُ وَ الْمِيثَاقُ لَهُمْ مَأْخُودٌ مِنَّا، مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ  
السِّنِّتِنَا وَ ضَمَائِرِنَا وَ أَيْدِينَا. مَنْ أَدْرَكَهَا بِيَدِهِ وَ الْإِقْدَ أَقْرَأَ  
بِلِسَانِهِ، وَ لَا يَتَّبِعِي بِذَلِكَ بَدَلًا وَ لَا يَرَى اللَّهُ مِنْ أَنْفُسِنَا  
حَوْلًا. نَحْنُ نُؤَدِّي ذَلِكَ عَنْكَ الدَّانِي وَ الْقَاصِي مِنْ أَوْلَادِنَا وَ  
أَهَالِينَا، وَ نُشْهَدُ اللَّهَ بِذَلِكَ وَ كَفَى بِاللَّهِ شَهِيدًا وَ أَنْتَ عَلَيْنَا  
بِهِ شَهِيدٌ.»

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟ فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَ خَافِيَةٍ  
كُلِّ نَفْسٍ، ﴿فَمَنْ اهْتَدَى فَلِنَفْسِهِ وَ مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ

detriment),<sup>133</sup> and whoever pledges allegiance [to Ali] he has indeed pledged allegiance to Allah, (the hand of Allah is above their hands).<sup>134</sup>

**O companies of mankind! So swear the oath of allegiance to Allah and swear it to me, and swear the oath of allegiance to Ali Amir al-Mo'mineen, Ḥasan, Ḥusayn, and the imāms from their offspring in this world and in the Hereafter (the lasting Word),<sup>135</sup> Allah will destroy he who betrays, and He will have mercy on he who remains loyal. (So whoever breaks his oath, breaks it only to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward).<sup>136</sup>**

O companies of mankind! Say that which I have just told ye and greet Ali as Amir al-Mo'mineen (the Commander of the Faithful), and ye say (we hear and obey, Our Lord, grant us Your forgiveness, and unto You is the return),<sup>137</sup> and ye should say (All praise belongs to Allah who guided us unto this, and we would have never been guided had not Allah guided us, indeed our Lord's messengers came with the truth).<sup>138</sup>

**O companies of mankind! Indeed the merits and virtues of Ali ibn Abi Ṭālib in the sight of Allah, Almighty and Majestic – which He has revealed in the Qur'an<sup>139</sup> – are more than I can list them in one session, so whoever informs ye of them [quoting me] and described them to ye, believe him.**

O companies of mankind! He who obeys Allah, His messenger, Ali, and the imāms<sup>140</sup> whom I mentioned, (he has indeed triumphed a great triumph).<sup>141</sup>

O companies of mankind! Those who rush to swear allegiance to him and his authority, and to greet him as Amir al-Mo'mineen are indeed the ones who are triumphant (in the Gardens of Bliss).<sup>142</sup>

O companies of mankind! Ye say that word with which Allah will be pleased with ye,<sup>143</sup> for (if ye disbelieve, together with all who are on the earth)<sup>144</sup> (this will not harm Allah in the least).<sup>145</sup>

O Allah! Forgive the believers through what I have conveyed and commanded,<sup>146</sup> and wrath against the obstinate disbelievers,<sup>147</sup> (and all praise belongs to Allah the Lord of the worlds).<sup>148</sup>

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

مَعَاشِرَ النَّاسِ، فَبَايَعُوا اللَّهَ وَ بَايَعُونِي وَ بَايَعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ مِنْهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ ﴿كَلِمَةً بَاقِيَةً﴾؛ يَهْلِكُ اللَّهُ مَنْ غَدَرَ وَ يَرْحَمُ مَنْ وَفَى. ﴿فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾.

مَعَاشِرَ النَّاسِ، قُولُوا الَّذِي قُلْتُ لَكُمْ وَ سَلِّمُوا عَلَيَّ عَالِيًا بِأَمْرَةِ الْمُؤْمِنِينَ، وَ قُولُوا: ﴿سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ﴾، وَ قُولُوا: ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لَنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولَ رَبِّنَا بِالْحَقِّ﴾.

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

مَعَاشِرَ النَّاسِ، مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ وَ عَلِيًّا وَ الْأَئِمَّةَ الَّذِينَ ذَكَرْتُهُمْ ﴿فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾.

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إِلَى مَبَايَعَتِهِ وَ مُوَالَاتِهِ وَ التَّسْلِيمِ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ أُولَئِكَ هُمُ الْفَائِزُونَ ﴿فِي جَنَّاتِ النَّعِيمِ﴾.

مَعَاشِرَ النَّاسِ، قُولُوا مَا يَرْضَى اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ، ﴿إِنْ تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعًا﴾ ﴿فَلَنْ يَضُرَّ اللَّهَ شَيْئًا﴾.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ بِمَا أَدَّيْتُ وَ أَمَرْتُ، وَ اغْضِبْ عَلَى الْجَاهِلِينَ الْكَافِرِينَ، ﴿وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

## Footnotes

<sup>1</sup> The Qur'an, 65:12.

<sup>2</sup> i.e. without having to make an effort or use a tool for that.

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- <sup>3</sup> In reference to such verses as 10:4, 30:11, 30:27, and 85:13.
- <sup>4</sup> In reference to verse 7:156, and 40:7.
- <sup>5</sup> In reference to verse 42:11.
- <sup>6</sup> This is in reference to verse 19:9 when the Almighty addresses the prophet Zacharias saying ﴿indeed I created you before, when you were not a thing﴾.
- <sup>7</sup> The Qur'an, 3:18.
- <sup>8</sup> The Qur'an, 6:103.
- <sup>9</sup> In reference to such verses as 3:109, 57:5.
- <sup>10</sup> In reference to such verses as 35:13.
- <sup>11</sup> The Qur'an, 39:5.
- <sup>12</sup> The Qur'an, 39:5.
- <sup>13</sup> The Qur'an, 7:54.
- <sup>14</sup> The Qur'an, 112:3-5.
- <sup>15</sup> This is of the same notion as 36:12 ﴿and We have registered everything in a manifest leader (*Imam Mobeen*)﴾.
- <sup>16</sup> In reference to such verses as 7:158, 9:116, 10:56, 40:68, 53:44, 57:2.
- <sup>17</sup> In reference to such verses as 13:26, 17:30, 29:26, 30:37, 34:36.
- <sup>18</sup> In reference to verse 53:43.
- <sup>19</sup> The Qur'an, 64:1.
- <sup>20</sup> In reference to verse 3:26.
- <sup>21</sup> The Qur'an, 64:1.
- <sup>22</sup> The Qur'an, 57:6.
- <sup>23</sup> In reference to such verses as 3:134, 6:14-15, 42:15.
- <sup>24</sup> The Qur'an, 5:67.
- <sup>25</sup> The Qur'an, 5:55.
- <sup>26</sup> The great body of hypocrites that surrounded the prophet – who accompanied the prophet as his companions or *Ṣaḥābah* – was such that numerous references were made to them in the holy Qur'an, not to mention the entire surah (chapter) of The Hypocrites (#63) in the sacred book. In this part the prophet states that the integrity and loyalty of many of his companions are questionable.
- <sup>27</sup> The Qur'an, 48:11.
- <sup>28</sup> The Qur'an, 24:15.
- <sup>29</sup> The Qur'an, 9:61.
- <sup>30</sup> The Qur'an, 5:67.
- <sup>31</sup> The *mawlā* is the *waliy* that is assented and subscribed to.
- <sup>32</sup> This is in reference to verse 5:55.
- <sup>33</sup> i.e. Imam Ali and his descendant impeccable imams who – along with the prophet Muhammad and his beloved daughter Sayyidah Fatima – are collectively known as the Ahl al-Bayt, as per the Qur'anic verse ﴿33:33﴾.
- <sup>34</sup> i.e. Imam Ali.
- <sup>35</sup> The Qur'an, 36:12.
- <sup>36</sup> The Qur'an, 10:35.
- <sup>37</sup> The Qur'an, 5:54.
- <sup>38</sup> When the Quraysh commissioned some forty of its warriors – one from each clan – to assassinate the prophet while he lay in bed asleep, the Almighty instructed His messenger to immigrate to Medina. The Prophet asked Ali to remain in his bed in order to cover for him to leave Mecca covertly at night. The Prophet was under constant surveillance at the time, with some of his 'companions' being on the job too. Imam Ali accepted the instruction, and agreed to remain in the prophet's bed as a decoy to trick the spies who were monitoring the prophet, in the process putting himself in fatal danger of being attacked by the swordsmen, in a bid to protect Allah's Messenger from Quraysh's imminent harm. So the Almighty revealed about Imam Ali ﴿and among the people is he who sells his soul seeking the pleasure of Allah, and Allah is most kind to [His] servants﴾ 2:207.
- <sup>39</sup> The Qur'an, 2:24.

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- <sup>40</sup> The jāhiliyyah or the era of ignorance is said of the pre-Islamic era.
- <sup>41</sup> The Qur'an, 59:18.
- <sup>42</sup> The Qur'an, 16:94.
- <sup>43</sup> The Qur'an, 59:18.
- <sup>44</sup> The Qur'an, 39:56.
- <sup>45</sup> i.e. the principles embodied in verses that *seem* to the individual to resemble one another, but in fact to the learned or the expert those principles and verses have their own significance. This is in reference to the Qur'anic verse [3:7] that states: ﴿It is He who has sent down to you the Book, wherein are verses that are definitive, they are the mother/essence of the Book, while others are resembling or analogous. As for those in whose hearts is deviance, they pursue what is resembling or analogous in it, courting dissension and courting its [twisted] interpretation. But no one knows its [valid] interpretation except Allah and those firmly rooted in knowledge; they say, 'We believe in it; all of it is from our Lord'. And none takes admonition except those who possess intellect﴾.
- <sup>46</sup> This is in reference to the famous and particularly significant and definitive verse of the holy Qur'an in which the Almighty declares: ﴿Indeed Allah desires to repel all impurity from you, O *Ahl al-Bayt* (People of the Household), and purify you with a thorough purification﴾ [33:33]. At the time of revelation of this honourable verse, the *Ahl al-Bayt* being addressed were the Prophet Muhammad, his successor Imam Ali, the Prophet's beloved daughter Sayyidah Fatimah, and their sons Imams Ḥasan and Ḥusayn, but the holy verse includes the nine *ma'soom* imams who are descendants of Imam Ḥusayn, peace be upon them all.
- <sup>47</sup> i.e. the holy Qur'an declares the status of and talks about the notion of the role, position, authority, and leadership of the *Ahl al-Bayt* peace be upon them, while they are the only people who can correctly explain the teachings of the holy Qur'an.
- <sup>48</sup> The two are in total agreement with each other in that there is no discrepancy between the two, and in every aspect they support, confirm, corroborate one another.
- <sup>49</sup> i.e. continue to remain in harmony and agreement with each other, without any contradiction between them whatsoever.
- <sup>50</sup> This is the Prophet's definitive and well-documented hadith, which is known as hadith al-Thaqalayn, in which the Prophet peace be upon him and his pure progeny states, **"I leave behind amongst ye the two momentous entities (Thaqalayn) – the Book of Allah and my kin, the people of my *Ahl al-Bayt*. As long as ye adhere to them both ye will never go astray after me"**. See for example, *Ṣaḥīḥ Muslim*, Book of Merits, Merits of Ali ibn Abi Talib, vol. 2, p362, pub. Isā al-Halabi; and vol.7, p122, pub. Ṣabīḥ; and vol.15, p170 with al-Nuwawi commentary, Egypt.
- <sup>51</sup> This extraordinary action by the prophet is perhaps in aide of expressing the significance of the issue concerned, and so that through such graphic measures, this matter is highlighted in the minds and records of the people present and also those of the future generations.
- <sup>52</sup> This is in reference to the Qur'anic verse [33:6] where the Almighty defines the status of the Prophet with respect to the Muslims by stating ﴿The prophet has more authority over the believers than they have over themselves﴾.
- <sup>53</sup> Some twenty five years after the delivery of this sermon and the martyrdom of Allah's Messenger, when he was placed at the helm of government, Imam Ali fought the *naḳithēen* at what became known as the battle of the Camel in the region of Basra, in today's Iraq. The battle was led by Aishah the daughter of Abu Bakr ibn Abi Quoḥāfah.
- <sup>54</sup> Imam Ali fought the *qāsīṭēen* at a battle in the region of Ṣiffēen, near Syria. The battle was led by Mo'āwiyah ibn Abu Sufiān, who was placed by Omar ibn al-Khaṭṭāb as the governor of the Shām that included today's Syria, Lebanon, and parts of Jordan and Palestine.
- <sup>55</sup> He fought the *māriqēen* at a battle in the region of Nahrawān, to the west of today's Iraq. A renegade faction that was manipulated by Mo'āwiyah ibn Abu Sufiān against Imam Ali became known as the Khārījites, or those who had rebelled against the Imam.
- <sup>56</sup> The Qur'an, 50:29.
- <sup>57</sup> The Qur'an, 5:3.
- <sup>58</sup> The Qur'an, 3:19.
- <sup>59</sup> The Qur'an, 3:85.
- <sup>60</sup> The Qur'an, 3:22.
- <sup>61</sup> The Qur'an, 9:17.
- <sup>62</sup> The Qur'an, 2:162, 3:88.
- <sup>63</sup> "the closest of ye to me", this is not only in reference to the closeness of Imam Ali to the Prophet in terms blood-relation, but also in terms various other dominions, for example the proximity of Imam Ali's knowledge to that of

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the Prophet, for the Prophet peace be upon him and his pure family states “I am the city of knowledge and Ali is its gate, so whosoever wishes to access this city, then let him do so through its gates”. In the sight of Almighty Allah Imam Ali is viewed to be of the same ‘calibre’ as the prophet, and referred to as the Prophet himself, as seen from the Qur’anic verse 3:61﴿Should anyone argue with you concerning this matter, after the knowledge that has come to you, say, “Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us pray earnestly and call down Allah’s curse upon the liars”﴾. On this instruction of the Almighty, the prophet called on called Ḥasan, Ḥusayn, Fatima and Ali and he brought them forth to initiate the earnest pray...It is therefore evident from this holy verse that Imam Ali is referred to by Allah and His messenger as “the prophet himself” to allude to the station of the imam.

<sup>64</sup> This is in reference to surah ‘Mankind’ (#76).

<sup>65</sup> In reference to verse 2:36.

<sup>66</sup> In reference to such verses as 47:9, 47:28, 47:32, and 2:209.

<sup>67</sup> In reference to verse 3:33.

<sup>68</sup> The Qur’an, 103:1-2, the final āyah of this short surah reads: ﴿Except those who have faith and do righteous deeds, and enjoin one another to the truth, and enjoin one another to patience﴾.

<sup>69</sup> The Qur’an, 24:54.

<sup>70</sup> The Qur’an, 3:102. *muslims* means those who surrender and submit to the will of Allah.

<sup>71</sup> In reference to verse 64:8, 7:157.

<sup>72</sup> The Qur’an, 4:47.

<sup>73</sup> In reference to verse 5:13, and 43:89.

<sup>74</sup> Allah’s messenger peace be upon him and pure family gives a more definitive clue as who they are later on in this sermon when he refers to the [Cursed] Document. See also subsequent endnotes on this matter (around 289, 290).

<sup>75</sup> The Qur’an, 3:144.

<sup>76</sup> The Qur’an, 49:17.

<sup>77</sup> The Qur’an, 55:35.

<sup>78</sup> The Qur’an, 89:14.

<sup>79</sup> The Qur’an, 28:41.

<sup>80</sup> In reference to such verses as 9:1 & 3, ﴿Repudiation by Allah and His Messenger to the polytheists . . . ﴾ & ﴿Allah and His Messenger repudiate the polytheists . . . ﴾ as well as those such as 10:41, and 26:216.

<sup>81</sup> The Qur’an, 4:145.

<sup>82</sup> The Qur’an, 16:29.

<sup>83</sup> This is in reference to the covenant document in which its signatories swore an oath to spare no effort to prevent the Prophet’s Ahl al-Bayt (Ali and his descendant Imams) from assuming power and leading the Ummah once the prophet is dead or killed. The document, or the *ṣaḥeefah*, as it is referred to by Allah’s Messenger in the original Arabic, was signed, sealed, and buried inside the Ka’bah, under a red stone, which was of historic significance. This was done while the signatories were attending the Hajj with the prophet during the Prophet’s Hajj al-Wadā’ (or the Farewell Hajj). The names of the signatories are mentioned in reference books and they may readily be found. For example see, *Biḥār al-Anwār*, vol. 28/pp96-114, The Book of Sulaym, report #4, pp143-163.

<sup>84</sup> In this juncture the Prophet, peace be upon him and his pure family, is addressing the signatories of the document and he is acknowledging to the plotters concerned that he is aware of the affair of their evil document, which was drawn up and signed only a few days before. In other texts and traditions the *ṣaḥeefah* or the document is referred to as *al-ṣaḥeefah al-mal’oonah* or the Cursed Document.

<sup>85</sup> The exception includes the signatories of the document themselves and the few of the prophet’s devout companions such as Salmān al-Faresi (or Salmān al-Muhammadi, as the prophet asked the Muslims to refer to him), Abu Dharr al-Ghifāri, Miqdād al-Aswad, and Imam Ali, peace be upon him.

<sup>86</sup> The notion of *imāmah* or divine leadership is referred to in the Qur’an in 2:124, where the Almighty addresses His messenger Prophet Ibrāhīm ﴿I am making you an Imam for mankind﴾.

<sup>87</sup> “So let the present inform the absent and the father the son . . .” This shows the significance of the sermon and its occasion. The message of this highly significant sermon is to reach everyone; those present must convey it to others in the Arabian Peninsula, and wider a field – throughout the globe and throughout time – the father must inform the son generation after generation.

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- <sup>88</sup> This is in reference to those who would usurp the leadership of the nation; namely the signatories of the Cursed Document, Abu Sufiān and Mo'āwiyah who helped found the Omayyad dynasty, the Marwān dynasty, the Abbasid dynasty, and all those thereafter who pursued their path.
- <sup>89</sup> This figure of speech is to indicate the gravity and enormity of the torment they are to face, in that those who will carry out the punishment will ensure they have nothing else to do.
- <sup>90</sup> Those who condone this from amongst the creation, be it jinn or mankind, paraphrasing the Qur'anic verse 55:31.
- <sup>91</sup> The Qur'an, 55:35.
- <sup>92</sup> The Qur'an, 3:179.
- <sup>93</sup> This is in reference to the Qur'anic verse 17:58.
- <sup>94</sup> The Qur'an, 37:71.
- <sup>95</sup> The Qur'an, 77:16-19.
- <sup>96</sup> This is in reference to verse 6:153.
- <sup>97</sup> This is in reference to verse 6:153.
- <sup>98</sup> This is in reference to verse 7:181.
- <sup>99</sup> 1:1-7. Surah al-Ḥamd of the Holy Qur'an.
- <sup>100</sup> i.e. the Ahl al-Bayt, peace be upon them all.
- <sup>101</sup> The Qur'an, 10:62.
- <sup>102</sup> The Qur'an, 5:56.
- <sup>103</sup> The Qur'an, 6:112.
- <sup>104</sup> The Qur'an, 58:22.
- <sup>105</sup> The Qur'an, 6:82.
- <sup>106</sup> This is in reference to verse 49:15.
- <sup>107</sup> The Qur'an, 39:73.
- <sup>108</sup> The Qur'an, 40:40.
- <sup>109</sup> The Qur'an, 4:10.
- <sup>110</sup> The Qur'an, 76:7.
- <sup>111</sup> The Qur'an, 7:38.
- <sup>112</sup> The Qur'an, 67:8-11.
- <sup>113</sup> The Qur'an, 67:12.
- <sup>114</sup> The Qur'an, 15:89.
- <sup>115</sup> The Qur'an, 12:96.
- <sup>116</sup> The Qur'an, 13:7.
- <sup>117</sup> This is in reference to good tidings given in the holy Qur'an on several occasions, such as 9:33, 48:28, and 61:9.
- <sup>118</sup> The Qur'an, 48:10.
- <sup>119</sup> The pronoun 'them' refers to the mounts Ṣafā and Marwah, as this verse states ﴿Indeed the Ṣafā and Marwah are amongst Allah's sacraments, so whoever performs the Hajj, or performs the Umrah then ...﴾ but by citing this verse Allah's messenger points to the performance of Hajj and Umrah.
- <sup>120</sup> The Qur'an, 2:158.
- <sup>121</sup> of, perhaps, new offspring, as this may be deduced from the remaining of the speech.
- <sup>122</sup> The site is in reference to the rite of standing (observation) and supplication on the site of 'Arafāt, and perhaps the other two significant sites of Mash'ar al-Ḥarām, and Minā where acts of worship are performed by the pilgrims at the peak of the hajj pilgrimage.
- <sup>123</sup> The Qur'an, 3:171.
- <sup>124</sup> The Qur'an, 24:56.
- <sup>125</sup> The Qur'an, 9:71.
- <sup>126</sup> The Qur'an, 43:28. Verses 28-43 give a fuller picture in this respect.

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- <sup>127</sup> This is in reference to the Prophet's famous hadith of al-Thaqalayn in which the Prophet peace be upon him and his pure progeny states, "I leave with ye the two momentous entities – the **Book of Allah** and my kin, the people of my **Ahl al-Bayt**. As long as ye adhere to them both ye will never go astray after me".
- <sup>128</sup> The Qur'an, 22:1.
- <sup>129</sup> In reference to verse 21:47.
- <sup>130</sup> The Qur'an, 27:89.
- <sup>131</sup> The Qur'an, 27:90.
- <sup>132</sup> The Qur'an, 4:166.
- <sup>133</sup> The Qur'an, 39:41.
- <sup>134</sup> The Qur'an, 48:10.
- <sup>135</sup> In reference to verse 43:28 and also the earlier reference the prophet made to this in part 10 of this sermon.
- <sup>136</sup> The Qur'an, 48:10.
- <sup>137</sup> The Qur'an, 2:285.
- <sup>138</sup> The Qur'an, 7:43.
- <sup>139</sup> One such revelation is ﴿The faithless say, "You are not a messenger". Say, "Allah suffices as a witness between me and ye, and he who possesses the knowledge of the Book"﴾ [13:43], and "**he who possesses the knowledge of the Book**" is **Imam Ali**, according to hadith, [compare this verse with verse 27:40, one who has only *some* knowledge of the book]. Needless to say, the Prophet Muhammad, peace be upon him and his pure family, states in this speech that every āyah of commendation, virtue, or merit the Almighty has revealed in the Qur'an is about Imam Ali, and indeed he points to some of them in this sermon as examples.
- <sup>140</sup> This is in reference to the Qur'anic verse 4:59.
- <sup>141</sup> The Qur'an, 33:71.
- <sup>142</sup> The Qur'an, 10:9.
- <sup>143</sup> In reference to verse 20:109.
- <sup>144</sup> The Qur'an, 14:8.
- <sup>145</sup> The Qur'an, 3:144.
- <sup>146</sup> i.e. for the sake of the enormous significance of what I have conveyed and commanded.
- <sup>147</sup> This is in reference to such people as the signatories of the Cursed Document and those who knowingly follow their path and policies throughout time.
- <sup>148</sup> The Qur'an, 6:45.