

## غ, G, Gh

**Ghadeer or Ghadir** غدير: pool, shallow water lake. The most famous shallow water lake in history is Gahdir Khumm, the place where the Prophet of Islam (ص) delivered a famous speech, nominating Ali ibn Abu Talib (ع) as his successor.

**Ghadeer Khumm** غدير خم: Non-Muslims who like to attack Islam accuse the Prophet of Islam of having neglected to name his successor, not knowing that he actually did exactly so in accordance with the Divine order which he had received on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., announcing the name of his successor the very next day, and here are the details:

In 10 A.H./632 A.D., immediately following *Hijjatul-Wada'* حجة الوداع (the Farewell Pilgrimage, the last pilgrimage performed by Prophet Mohammed), a divine order was revealed to the Prophet to convey the remaining Islamic tenets: the annual pilgrimage to Mecca and the Imamate of the Twelve Infallible Imams. The Prophet called upon the faithful to accompany him on his last pilgrimage; he knew that it would be his last and that he would soon have to leave this temporary abode for the eternal one. More than one hundred and twenty thousand Muslims responded to his call.

The Prophet and his company put on the ihram garbs at the appropriate time at Masjid ash-Shajara, a short distance from Mecca, his birthplace, which he entered on Thul-Hijja 5, 10 A.H./March 6, 632 A.D. The Prophet's call reached Yemen where Ali ibn Abu Talib (ع) was acting as his representative. Twelve thousand Yemenite pilgrims came out headed by Ali in response to the Prophet's call to accompany him on his historic Pilgrimage, bringing the total number of those early pilgrims to more than one hundred and thirty-two thousand.

The Islamic pilgrimage starts in the month of Thul-Hijja (month of the pilgrimage), the last Islamic lunar calendar month, and continues for at least ten days. First, each pilgrim dons a special garb called ihram; males' *ihram* احرام consists of two white sheets or towels covering the upper and lower parts of the body, whereas females wear a full white cotton outfit, simple and modest. This ihram reminds the pilgrim of his/her death and of the equality of all before God. All pilgrims perform the same rituals; none receives any favorable treatment or distinction on account of his status, power, or wealth. The pilgrimage starts by

the *tawaf*, the circling of the Ka'ba seven times.

The Ka'ba is identified in Islamic literature as an earthly counterpart to the Almighty's Throne ('Arsh) in heaven where the angels circle it in adoration. Likewise, in imitation of those angels, Muslim pilgrims circle the Ka'ba in adoration of their Lord. The *tawaf* طواف is followed by the *Sa'i* سعي: the pilgrims run back and forth seven times between the –Safa and the Marwa in commemoration of Hagar (Hajar), mother of Ishmael, frantically searching for water for her newborn son Ishmael. After that, the pilgrims drink of the well of Zamzam which had appeared miraculously for Hagar and Ishmael, wash with it or use it to make ablution for prayers at the Ka'ba but never to use it in the toilet; Zamzam is too sacred for such an application.

Then the pilgrims leave Mecca for Muzdalifa, 'Arafa, and finally Mina to perform certain rites which fall outside the scope of this book which is intended to be a historical account of the Prophet of Islam, not one of *fiqh*. The author is a writer, a researcher, someone who, according to a friend of mine, "insists on finding out who the foundling's father is!" But he is not a faqih. Now let us go back to our original story after having cast a glimpse at the rite of the pilgrimage in Islam.

It was at Arafa that the divine command was received by Prophet Muhammad to appoint 'Ali as "Ameerul-Mo'mineen," أمير المؤمنين *the* Commander of the Faithful, title of the bearer of the highest temporal and religious powers in the Islamic State, one reserved solely for caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and of how to solve them. Muhammad was also ordered to convey to Ali the knowledge which the Almighty had bestowed upon him so that it would not be lost once he is dead.

In Mina, the Prophet delivered two sermons in preparation for the great announcement to come. In the first, he referred to Ali's caliphate and reminded the audience of one particular *hadith* which he had conveyed to them on various occasions and which is identified in books of *hadith* as "*hadith at-Thaqalain* حديث الثقلين", tradition of the two weighty things (the first being the Holy Quran and the second being the Prophet's Progeny, the "Ahl al-Bayt" mentioned in verse 33 of Chapter 33 [al-Ahzab] of the Holy Qur'an).

He delivered his second sermon at Masjid al-Khaif, also located in Mina in the Meccan valley. In it, the Prophet reminded his audience of Ali's Imamate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty-bound to convey it to those who were absent. In both of these sermons, the Prophet publicly vested upon Ali both powers referred to above.

As soon as the rituals of the pilgrimage were completed, and to be exact on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., the divine order came to the Prophet embedded in verse 67 of Chapter 5 (a1-Ma'ida) quoted in the text of the Prophet's sermon to follow. The Prophet immediately ordered Bilal ibn Rabah, his caller to prayers and one of his faithful *sahaba* صحابه, to convey the following order to the faithful: "Tomorrow, nobody should lag behind but should go to Ghadeer Khumm غدِير خُم."

The word "Ghadeer" means "swamp," an area where rain water gathers to form a shallow lake. Ghadeer Khumm is located near the crossroads of trade and pilgrimage caravans coming from Medina, Egypt, Iraq, Syria, and Nejd on their way to Mecca. The presence of water and a few old trees there served as a resting place for trade caravans for centuries. A mosque, called Masjid al-Ghadeer, was later built on the same spot where the great gathering took place to commemorate that momentous event, an event which has unfortunately been forgotten by the vast majority of the Muslims who, by thus forgetting, forgot the most important part of their creed, one without which their faith is not complete at all according to the Prophet's sermon to follow and according to the text of the Holy Qur'an...

The announcement conveyed by Bilal was transmitted by one person to another till it reached as far as Mecca proper, and people were wondering about what it could be. They had expected the Prophet to linger a little bit longer at Mecca where the pilgrims could meet him and ask him whatever questions they had about this new institution called "hajj" and about other religious matters.

In the morning of the next day, Thul-Hijja 18, 10 A.H./March 19, 632A.D., the Prophet and his 120,000 companions went to Ghadeer Khumm **غدير خم**, and so did Ali with his 12,000 Yemenite pilgrims who had to change their route to the north instead of to the south where they would be home-bound. The Prophet also issued an order to four of his closest *sahaba*, namely Selman-al-Farisi, Abu Tharr al-Ghifari, Miqdad ibn al-Aswad al-Kindi and Ammar ibn yasir, with whom the reader is already familiar, to clear the area where the old trees stood, to uproot the thorn bushes, collect the rocks and stones, and to clean the place and sprinkle it with water.

Then these men took a piece of cloth which they tied between two of those trees, thus providing some shade. The Prophet told those *sahaba* that a ceremony that would last for three continuous days would be held in that area. Then the same men piled the rocks on top of each other and made a makeshift pulpit over them of camel litters as high as the Prophet's own length. They put another piece of cloth on the pulpit which was installed in the middle of the crowd, giving the Prophet an overview of the whole gathering. A man was selected to repeat loudly what the Prophet was saying so that those who stood the furthest would not miss a word.

The *athan* **أذان** for the noon prayers was recited, and the congregational (*jama'a*) **صلاة الجماعة** prayers were led by the Prophet. After that, the Prophet ascended the pulpit and signaled to Ali ibn Abu Talib (ع) to stand on his right. Ali did so, standing one pulpit step below the Prophet. Before saying anything, the Prophet looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their heads and under their feet in order to be able to somehow tolerate the heat.

Finally the Prophet delivered his historic sermon which he intended, as the reader will see, to be not only for the assembled crowd but for all those who were not present at that gathering and for all their offspring, one generation after another, till the Day of Judgment.

Here is the text of the Prophet's sermon. We hope it will bring the reader guidance in the life of this world and happiness and success in the life to come through the intercession of Muhammad, the one loved most by Allah, peace and blessings of the Almighty be upon him, his progeny, and true companions who obeyed him during his lifetime and after his demise and who did not forget or pretend to forget his following *khutba* (sermon):

## Prophet's Historic Ghadir Sermon

Below is the original Arabic text of this great sermon and below it you will find a humble translation by the author of this book. The text and translation were published through efforts of Darul-Salam Center in Annandale, Virginia, United States of America, in Thul-Hijja 1419/March 1999 when al-Jibouri was still living in the U.S. A copy of this translation is posted on the Internet, too. Here is the original Arabic text of this sermon:

نص خطبة الغدير المباركة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد والثناء : الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي تَوْحِيدِهِ وَدَنَا فِي تَفَرُّدِهِ وَجَلَّ فِي سُلْطَانِهِ وَعَظُمَ فِي أَرْكَانِهِ، وَأَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَهُوَ فِي مَكَانِهِ، وَقَهَرَ جَمِيعَ الْخَلْقِ بِقُدْرَتِهِ وَبُرْهَانِهِ، مَجِيدًا لَمْ يَزَلْ، مَحْمُودًا لَا يَزَالُ. بَارِي الْمَسْمُوكَاتِ وَدَاجِي الْمَدْحُوتَاتِ وَجِبَارِ الْأَرْضِينَ وَالسَّمَاوَاتِ، قُدُوسٌ سُبُوحٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، مُتَفَضِّلٌ عَلَى جَمِيعٍ مَن بَرَأَهُ، مُتَطَوِّلٌ عَلَى جَمِيعٍ مَن أَنْشَأَهُ. يَلْحَظُ كُلَّ عَيْنٍ وَالْعِيُونَ لَا تَرَاهُ. كَرِيمٌ حَلِيمٌ ذُو أَنَاةٍ، قَدْ وَسَّعَ كُلَّ شَيْءٍ رَحْمَتَهُ وَمَنَّ عَلَيْهِمْ بِنِعْمَتِهِ. لَا يَعْجَلُ بِإِنْتِقَامِهِ، وَلَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ. قَدْ فَهَمَ السَّرَائِرَ وَعَلِمَ الضَّمَائِرَ، وَلَمْ تَخْفَ عَلَيْهِ الْمَكْنُونَاتُ وَلَا اسْتَبْهَتَ عَلَيْهِ الْخَفِيَّاتُ. لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ، وَالْغَلْبَةُ عَلَى كُلِّ شَيْءٍ، وَالْقُوَّةُ فِي كُلِّ شَيْءٍ، وَالْقُدْرَةُ عَلَى كُلِّ شَيْءٍ، وَلَيْسَ مِثْلُهُ شَيْءٌ. وَهُوَ مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ. دَائِمٌ قَائِمٌ بِالْقِسْطِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ. جَلَّ عَنَّا أَنْ تَدْرِكَهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ. لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايِنَةٍ، وَلَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَعَلَانِيَةٍ إِلَّا بِمَا دَلَّ عَزَّ وَجَلَّ عَلَى نَفْسِهِ. وَأَشْهَدُ أَنَّهُ اللَّهُ الَّذِي مَلَأَ الدَّهْرَ قُدْسَهُ، وَالَّذِي يَغْشَى الْأَبَدَ نُورَهُ، وَالَّذِي يُنْفِذُ أَمْرَهُ بِلاَ مُشَاوَرَةٍ مُشِيرٍ، وَلَا مَعَهُ شَرِيكَ فِي تَقْدِيرٍ وَلَا يُعَاوَنُ فِي تَدْبِيرٍ. صَوَّرَ مَا ابْتَدَعَ عَلَى غَيْرِ مِثَالٍ، وَخَلَقَ مَا خَلَقَ بِلاَ مُعَاوَنَةٍ مِنْ أَحَدٍ وَلَا تَكْلُفٍ وَلَا احْتِيَالٍ. أَنْشَأَهَا فَكَانَتْ، وَبَرَأَهَا فَبَانَتْ. فَهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُتَّقِنُ الصَّنِيعَةَ، الْحَسَنُ الصَّنِيعَةَ، الْعَدْلُ الَّذِي لَا يَجُورُ، وَالْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ. وَأَشْهَدُ أَنَّهُ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَخَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ. مَلِكُ الْأَمْلَاقِ وَمِفْلَكُ الْأَفْلاكِ وَمَسْخَرُ الشَّمْسِ وَالْقَمَرِ، كُلُّ يَجْرِي لِأَجْلِ مُسَمًى. يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ يَطْلُبُهُ حَتِيئًا. قَاصِمٌ كُلِّ جَبَّارٍ عَنِيدٍ، وَمُهْلِكٌ كُلِّ شَيْطَانٍ مَرِيدٍ. لَمْ يَكُنْ مَعَهُ ضِدٌّ وَلَا نَدٌّ، أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. إِلَهٌ وَاحِدٌ وَرَبُّ مَا جَدَّ، يَشَاءُ فَيَمْضِي، وَيُرِيدُ فَيَقْضِي، وَيَعْلَمُ فَيُحْصِي، وَيُمِيتُ وَيُحْيِي، وَيُفْقِرُ وَيُغْنِي، وَيُضْحِكُ وَيُبْكِي، وَيَمْنَعُ وَيُعْطِي، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ. مُجِيبُ الدُّعَاءِ وَمُجْزِلُ الْعَطَاءِ، مُحْصِي الْأَنْفَاسِ وَرَبُّ الْجَنَّةِ وَالنَّاسِ، لَا يُشْكَلُ عَلَيْهِ شَيْءٌ، وَلَا يُضْجَرُهُ صَرَخُ الْمُسْتَصْرِخِينَ وَلَا يُبْرِمُهُ الْهَاجُ الْمُحِينِ. الْعَاصِمُ لِلصَّالِحِينَ، وَالْمُؤَفِّقُ لِلْمُفْلِحِينَ، وَمَوْلَى الْعَالَمِينَ. الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ

يَشْكُرُهُ وَيَحْمَدُهُ. أَحْمَدُهُ عَلَى السَّرَاءِ وَالضَّرَاءِ وَالشَّدَّةِ وَالرِّخَاءِ وَأُوْمِنُ بِهِ وَيَمْلَأُكَتِهِ وَكُتْبِهِ وَرُسُلِهِ. أَسْمَعُ لِأَمْرِهِ وَأَطِيعُ وَأُبَادِرُ إِلَى كُلِّ مَا يَرْضَاهُ، وَأَسْتَسْلِمُ لِقَضَائِهِ، رَغْبَةً فِي طَاعَتِهِ وَخَوْفًا مِنْ عُقُوبَتِهِ، لِأَنَّهُ اللَّهُ الَّذِي لَا يُؤْمَنُ مَكْرَهُ وَلَا يَخَافُ جَوْرَهُ.

أمر الهی فی موضوع هام

وَأَقْرُّ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَأَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ، وَأُوَدِّي مَا أَوْحَى إِلَيَّ حَذْرًا مِنْ أَنْ لَا أَفْعَلَ فَتَحَلَّ بِي مِنْهُ قَارِعَةٌ لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ عَظُمَتْ حِيلَتُهُ؛ لَا إِلَهَ إِلَّا هُوَ. لِأَنَّهُ قَدْ عَلَّمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ مَا أَنْزَلَ إِلَيَّ فَمَا بَلَّغْتُ رِسَالَتَهُ، وَقَدْ ضَمِنَ لِي تَبَارَكَ وَتَعَالَى الْعِصْمَةَ وَهُوَ اللَّهُ الْكَافِي الْكَرِيمُ. فَأَوْحَى إِلَيَّ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيِّ يَعْنِي فِي الْخِلَافَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ - وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾. مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ وَأَنَا مُبَيِّنٌ لَكُمْ سَبَبَ نُزُولِ هَذِهِ الْآيَةِ: إِنَّ جَبْرَيْلَ عَلَيْهِ السَّلَامُ هَبَطَ إِلَيَّ مَرَارًا ثَلَاثًا بِأَمْرِي عَنِ السَّلَامِ رَبِّي - وَهُوَ السَّلَامُ - أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأَعْلِمَ كُلَّ أَبِيضٍ وَأَسْوَدٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي وَوَصِيِّي وَخَلِيفَتِي وَإِمَامٌ مِنْ بَعْدِي، الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَهُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَرَسُولِهِ. وَقَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾، وَعَلِيُّ بْنُ أَبِي طَالِبٍ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَهُوَ رَاكِعٌ يُرِيدُ اللَّهُ عَزَّ وَجَلَّ فِي كُلِّ حَالٍ. وَسَأَلْتُ جَبْرَيْلَ أَنْ يَسْتَعْفِي لِي عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ - أَيُّهَا النَّاسُ - لِعِلْمِي بِقَلَّةِ الْمُتَّقِينَ وَكَثْرَةِ الْمُنَافِقِينَ وَإِدْغَالِ الْإِثْمِينَ وَحِيلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ، الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِالْإِسْنَةِ مَا لَيْسَ فِي قُلُوبِهِمْ، وَيَحْسَبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ، وَكَثْرَةَ أَذَاهُمْ لِي غَيْرَ مَرَّةٍ، حَتَّى سَمَوْنِي أُنْذَنًا وَزَعَمُوا أَنِّي كَذَلِكَ لِكَثْرَةِ مُلَازِمَتِهِ إِيَّايَ وَإِقْبَالِي عَلَيْهِ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ قُرْآنًا: ﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ، قُلْ أُذُنٌ - عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أُذُنٌ - خَيْرٌ لَكُمْ، يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾. وَلَوْ شِئْتُ أَنْ أَسْمِيَ بِأَسْمَائِهِمْ لَسَمَيْتُ، وَأَنْ أُوْمِي إِلَيْهِمْ بِأَعْيَانِهِمْ لَأُوْمَأْتُ، وَأَنْ أَدُلَّ عَلَيْهِمْ لَدَلْتُ، وَلَكِنِّي وَاللَّهِ فِي أُمُورِهِمْ قَدْ تَكَرَّمْتُ. وَكُلُّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ إِلَيَّ. ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيِّ - وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾.

الاعلان الرسمي بأمامة الأئمة الاثنى عشر(عليهم السلام ) وولايتهم

فَاعْلَمُوا مَعَاشِرَ النَّاسِ أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَإِمَامًا مُفْتَرَضًا طَاعَتُهُ عَلَى الْمُهَاجِرِينَ وَالْأَنْصَارِ وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَعَلَى الْبَادِي وَالْحَاضِرِ، وَعَلَى الْأَعْجَمِيِّ وَالْعَرَبِيِّ، وَالْحُرِّ وَالْمَمْلُوكِ، وَالصَّغِيرِ وَالْكَبِيرِ، وَعَلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَعَلَى كُلِّ مُوجِدٍ. مَا ضَ حُكْمُهُ، جَارٍ قَوْلُهُ، نَافِذٌ أَمْرُهُ، مَلْعُونٌ مَنْ خَالَفَهُ، مَرْحُومٌ مَنْ تَبِعَهُ، مُؤْمِنٌ مَنْ صَدَّقَهُ، فَقَدْ غَفَرَ اللَّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَأَطَاعَ لَهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامِ أَقَوْمِهِ فِي هَذَا الْمَشْهَدِ، فَاسْمَعُوا وَأَطِيعُوا وَأَنقَادُوا لِأَمْرِ رَبِّكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ مَوْلَاكُمْ وَاللَّهُمُّ، ثُمَّ مِنْ دُونِهِ مُحَمَّدٌ 1 وَلِيُّكُمْ الْقَائِمُ الْمُخَاطَبُ لَكُمْ، ثُمَّ مِنْ بَعْدِي عَلِيُّ وَلِيُّكُمْ وَإِمَامُكُمْ بِأَمْرِ رَبِّكُمْ، ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وُلْدِهِ إِلَى يَوْمِ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ. لَا حَالًا إِلَّا مَا أَحَلَّهُ اللَّهُ، وَلَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ، عَرَفْتَنِي الْحَلَالَ وَالْحَرَامَ وَأَنَا أَفْضَيْتُ بِمَا عَلَّمْتَنِي رَبِّي مِنْ كِتَابِهِ وَحَلَالِهِ وَحَرَامِهِ إِلَيْهِ. مَعَاشِرَ النَّاسِ، مَا مِنْ عِلْمٍ إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِيَّ، وَكُلُّ عِلْمٍ عَلِمْتُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ، وَمَا مِنْ عِلْمٍ إِلَّا عَلَّمْتُهُ عَلِيًّا، وَهُوَ الْإِمَامُ الْمُبِينُ. مَعَاشِرَ النَّاسِ، لَا تَضِلُّوا عَنْهُ وَلَا تَنْفِرُوا مِنْهُ، وَلَا تَسْتَكْفِرُوا مِنْ وِلَايَتِهِ، فَهُوَ الَّذِي

يَهْدِي إِلَى الْحَقِّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهَى عَنْهُ، وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَكُمْ. ثُمَّ إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَهُوَ الَّذِي فَدَى رَسُولَهُ بِنَفْسِهِ، وَهُوَ الَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَلَا أَحَدَ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ مِنَ الرِّجَالِ غَيْرُهُ. مَعَاشِرَ النَّاسِ، فَضَلُّوهُ فَقَدْ فَضَلَهُ اللَّهُ، وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ اللَّهِ، وَلَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ وَلَايَتَهُ وَلَنْ يَغْفِرَ لَهُ، حَتْمًا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فِيهِ وَأَنْ يُعَذِّبَهُ عَذَابًا شَدِيدًا نَكْرًا أَبَدَ الْآبَادِ وَدَهْرَ الدُّهُورِ. فَاحْذَرُوا أَنْ تُخَالِفُوهُ، فَتَصَلُّوا نَارًا وَقُودَهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ. أَيُّهَا النَّاسُ، بِي وَاللَّهِ بَشَرٌ الْأَوْلُونَ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَأَنَا خَاتِمُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحِجَّةُ عَلَى جَمِيعِ الْمَخْلُوقِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ. فَمَنْ شَكَّ فِي ذَلِكَ فَهُوَ كَافِرٌ كُفْرَ الْجَاهِلِيَّةِ الْأُولَى، وَمَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُ، وَالشَّكُّ فِي ذَلِكَ فَلَهُ النَّارُ. مَعَاشِرَ النَّاسِ، حَبَانِي اللَّهُ بِهَذِهِ الْفَضِيلَةِ مَنَّا مِنْهُ عَلَيَّ وَإِحْسَانًا مِنْهُ إِلَيَّ وَلَا إِلَهَ إِلَّا هُوَ، لَهُ الْحَمْدُ مِنِّي أَبَدَ الْآبِيدِينَ وَدَهْرَ الدَّاهِرِينَ وَعَلَى كُلِّ حَالٍ. مَعَاشِرَ النَّاسِ، فَضَلُّوا عَلَيَّ فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَأُنْتَى. بِنَا أَنْزَلَ اللَّهُ الرِّزْقَ وَيَقِي الْخَلْقَ. مَلْعُونٌ مَلْعُونٌ، مَعْضُوبٌ مَعْضُوبٌ مَنْ رَدَّ عَلَيَّ قَوْلِي هَذَا وَلَمْ يُوَافِقْهُ. أَلَا إِنَّ جِبْرَائِيلَ خَبَرَنِي عَنِ اللَّهِ تَعَالَى بِذَلِكَ وَيَقُولُ: مَنْ عَادَى عَلِيًّا وَلَمْ يَتَوَلَّهُ فَعَلَيْهِ لِعَنْتِي وَعَضْبِي، ﴿وَلَنْتَنظُرَ نَفْسًا مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ﴾. أَنْ تُخَالِفُوهُ فَتَزِلَّ قَدَمُ بَعْدِ ثُبُوتِهَا - إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْلَمُونَ ﴿﴾. مَعَاشِرَ النَّاسِ، إِنَّهُ جَنَّبَ اللَّهُ الَّذِي ذَكَرَ فِي كِتَابِهِ، فَقَالَ تَعَالَى مُخْبِرًا: ﴿أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتًا عَلَى مَا فَرَّطْتُ فِي جَنبِ اللَّهِ﴾. مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ وَأَفْهَمُوا آيَاتِهِ وَانظُرُوا إِلَى مُحْكَمَاتِهِ وَلَا تَتَّبِعُوا مُتَشَابِهَهُ، فَوَ اللَّهُ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَلَنْ يُوضِحَ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي أَنَا آخِذٌ بِيَدِهِ وَمُصْعِدُهُ إِلَيَّ وَشَائِلٌ بَعْضُهُ وَمُعْلِمُكُمْ: أَنْ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ، وَهُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ أَخِي وَوَصِيِّي، وَمَوَالِيهِ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَهَا عَلَيَّ. مَعَاشِرَ النَّاسِ، إِنَّ عَلِيًّا وَالطَّيِّبِينَ مِنْ وُلْدِي هُمُ النَّقْلُ الْأَصْغَرُ، وَالْقُرْآنُ النَّقْلُ الْأَكْبَرُ، فَكُلُّ وَاحِدٍ مِنْبِيٍّ عَنِ صَاحِبِهِ وَمُوَافِقٌ لَهُ، لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ. هُمْ أَمْنَاءُ اللَّهِ فِي خَلْقِهِ وَحُكْمِهِ فِي أَرْضِيهِ. أَلَا وَقَدْ أُدْبِتُ، أَلَا وَقَدْ بَلَّغْتُ، أَلَا وَقَدْ أَسْمَعْتُ، أَلَا وَقَدْ أَوْصَحْتُ. أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَأَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَجَلَّ. أَلَا إِنَّهُ لَيْسَ «أَمِيرَ الْمُؤْمِنِينَ» غَيْرَ أَخِي هَذَا. وَلَا تَحِلُّ إِمْرَةٌ الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ غَيْرِهِ.

(رفع علي (عليه السلام) بيدي رسول الله (صلى الله عليه وآله و سلم

ثُمَّ ضَرَبَ بِيَدِهِ إِلَى عَضُدِ عَلِيٍّ عَلَيْهِ السَّلَامُ فَرَفَعَهُ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْذُ أَوَّلِ مَا صَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَشَالَ عَلِيًّا عَلَيْهِ السَّلَامُ حَتَّى صَارَتْ رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. ثُمَّ قَالَ: مَعَاشِرَ النَّاسِ، هَذَا عَلِيُّ أَخِي وَوَصِيِّي وَوَاعِي عِلْمِي، وَخَلِيفَتِي فِي أُمَّتِي وَعَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَالِدَاعِي إِلَيْهِ وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ لِأَعْدَائِهِ وَالْمُوَالِي عَلَى طَاعَتِهِ وَالنَّاهِي عَنِ مَعْصِيَتِهِ. خَلِيفَةُ رَسُولِ اللَّهِ وَأَمِيرُ الْمُؤْمِنِينَ وَالْإِمَامُ الْهَادِي وَقَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ بِأَمْرِ اللَّهِ. أَقُولُ وَمَا يُبَدِّلُ الْقَوْلَ لَدَيَّ بِأَمْرِ رَبِّي، أَقُولُ: اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَالْعَنِ مَنْ أَنْكَرَهُ وَاغْضَبْ عَلَيَّ مَنْ جَحَدَ حَقَّه. اللَّهُمَّ إِنَّكَ أَنْزَلْتَ عَلَيَّ أَنَّ الْإِمَامَةَ بَعْدِي لِعَلِيِّ وَلِيكَ عِنْدَ تَبْيَانِي ذَلِكَ وَنَصْبِي إِيَّاهُ بِمَا أَكْمَلْتَ عِبَادَتِكَ مِنْ دِينِهِمْ وَأَتَمَمْتَ عَلَيْهِمْ بِعِمَّتِكَ وَرَضِيَتْ لَهُمُ الْإِسْلَامَ دِينًا فَقُلْتُ: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾. اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا أَنِّي قَدْ بَلَّغْتُ. مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ عَزَّ وَجَلَّ دِينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتَمْ بِهِ وَبِمَنْ يَقُومُ مَقَامَهُ مِنْ وُلْدِي مِنْ صَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ وَالْعَرْضِ عَلَى اللَّهِ عَزَّ وَجَلَّ فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ، ﴿لَا يُخَفِّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾. مَعَاشِرَ النَّاسِ، هَذَا عَلِيُّ، أَنْصَرِكُمْ لِي وَأَحْفَكُمْ بِي وَأَفْرِكُمْ إِلَيَّ وَأَعَزِّكُمْ عَلَيَّ، وَاللَّهُ عَزَّ وَجَلَّ وَأَنَا عَنْهُ رَاضِيَان. وَمَا نَزَلَتْ آيَةٌ رِضًا إِلَّا فِيهِ، وَمَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بِدَائِهِ، وَلَا نَزَلَتْ آيَةٌ مَدْحٍ فِي الْقُرْآنِ إِلَّا فِيهِ، وَلَا 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 النَّقِيُّ النَّقِيُّ الْهَادِي الْمَهْدِيُّ. نَبِيُّكُمْ خَيْرٌ

نَبِيِّ وَوَصِيَّتِكُمْ خَيْرٌ وَبُتُوهُ خَيْرُ الْأَوْصِيَاءِ. مَعَاشِرَ النَّاسِ، ذُرِّيَّةَ كُلِّ نَبِيِّ مِنْ صُلْبِهِ، وَذُرِّيَّتِي مِنْ صُلْبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ

مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِيسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ، فَلَا تَحْسُدُوهُ فَتَحْبِطَ أَعْمَالُكُمْ وَتَزَلَّ أَقْدَامُكُمْ، فَإِنَّ آدَمَ أَهْبَطَ إِلَى الْأَرْضِ لِحَطِيئَةٍ وَاحِدَةٍ، وَهُوَ صَفْوَةُ اللَّهِ عَزَّ وَجَلَّ، وَكَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ أَعْدَاءُ اللَّهِ. أَلَا وَإِنَّهُ لَا يُبْغِضُ عَلِيًّا إِلَّا شَقِيًّا، وَلَا يُؤَالِي عَلِيًّا إِلَّا تَقِيًّا، وَلَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ. وَفِي عَلِيِّ - وَاللَّهِ - نَزَلَتْ سُورَةُ الْعَصْرِ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ • وَالْعَصْرِ • إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ • إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾. مَعَاشِرَ النَّاسِ، قَدْ اسْتَشْهَدْتُ اللَّهَ وَبَلَّغْتُكُمْ رَسُولِي وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ. مَعَاشِرَ النَّاسِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. مَعَاشِرَ النَّاسِ، ﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلَ مَعَهُ مِنْ قَبْلُ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنُهَا كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ﴾. مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللَّهِ عَزَّ وَجَلَّ مَسْلُوكٌ فِيَّ ثُمَّ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ، ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَيَكُلُّ حَقَّ هُوَ لَنَا، لِأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُقْصِرِينَ وَالْمُعَانِدِينَ وَالْمُخَالِفِينَ وَالْخَائِنِينَ وَالْأَثْمِينَ وَالظَّالِمِينَ مِنْ جَمِيعِ الْعَالَمِينَ. مَعَاشِرَ النَّاسِ، أَنْذَرُكُمْ أَنِّي رَسُولُ اللَّهِ قَدْ خَلَّتْ مِنْ قَبْلِي الرُّسُلُ، أَفَأَنْ مِتُّ أَوْ قُتِلْتُ انْفَلَيْتُمْ عَلَى أَعْقَابِكُمْ؟ وَمَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ الصَّابِرِينَ. أَلَا وَإِنَّ عَلِيًّا هُوَ الْمَوْصُوفُ بِالصَّبْرِ وَالشُّكْرِ، ثُمَّ مِنْ بَعْدِهِ وَوَلَدِي مِنْ صُلْبِهِ. مَعَاشِرَ النَّاسِ، لَا تَمْنُوا عَلَى اللَّهِ إِسْلَامَكُمْ فَيَسْخَطَ عَلَيْكُمْ وَيُصِيبَكُمْ بِعَذَابٍ مِنْ عِنْدِهِ، إِنَّهُ لِبَالِإِرْصَادٍ مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ مِنْ بَعْدِي أُمَّةٌ يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ وَأَنَا بَرِيءَانِ مِنْهُمْ

مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَأَنْصَارُهُمْ وَأَتْبَاعُهُمْ وَأَشْيَاعُهُمْ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ. أَلَا إِنَّهُمْ!!! أَصْحَابُ الصَّحِيفَةِ، فَلْيَنْظُرْ أَحَدُكُمْ فِي صَحِيفَتِهِ

(.قَالَ: فَذَهَبَ عَلَى النَّاسِ - إِلَّا شِرْذِمَةً مِنْهُمْ - أَمْرُ الصَّحِيفَةِ)

مَعَاشِرَ النَّاسِ، إِنِّي أَدْعُهَا إِمَامَةً وَوَرَاثَةً فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ، وَقَدْ بَلَّغْتُ مَا أَمَرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَغَائِبٍ وَعَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ، وَوَلَدٌ أَوْ لَمْ يُولَدْ، فَلْيُبَلِّغِ الْحَاضِرِ الْغَائِبِ وَالْوَالِدِ الْوَالِدَ إِلَى يَوْمِ الْقِيَامَةِ. وَسَيَجْعَلُونَ الْإِمَامَةَ بَعْدِي مُلْكَاً وَاغْتِصَاباً، أَلَا لَعَنَ اللَّهُ الْغَاصِبِينَ الْمُغْتَصِبِينَ، وَعِنْدَهَا ﴿سَتَفْرُغُ لَكُمْ أَيُّهَا النَّقْلَانِ﴾، وَ﴿يُرْسَلُ عَلَيْكُمَا شَوْاطِئُ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ﴾. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيَذْرِكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ، وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ. مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرِيَةٍ إِلَّا وَاللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا وَكَذَلِكَ يَهْلِكُ الْقُرَى وَهِيَ ظَالِمَةٌ، وَهَذَا عَلِيٌّ إِمَامُكُمْ وَوَلِيُّكُمْ وَهُوَ مَوَاعِيدُ اللَّهِ، وَاللَّهُ مُصَدِّقٌ وَعَدَةٌ. مَعَاشِرَ النَّاسِ، قَدْ ظَلَّ قَبْلَكُمْ أَكْثَرُ الْأَوَّلِينَ، وَاللَّهُ لَقَدْ أَهْلَكَ الْأَوَّلِينَ، وَهُوَ مُهْلِكُ الْآخِرِينَ. قَالَ اللَّهُ تَعَالَى: ﴿أَلَمْ تَهْلِكِ الْأَوَّلِينَ • ثُمَّ نُنَبِّئُهُمُ الْآخِرِينَ • كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ • وَبَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ قَدْ أَمَرَنِي وَنَهَانِي، وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ. فَعِلْمُ الْأَمْرِ وَالنَّهْيِ مِنْ رَبِّهِ عَزَّ وَجَلَّ، فَاسْمَعُوا لِأَمْرِهِ تَسَلَّمُوا، وَأَطِيعُوا نَهْيَهُ، وَأَنْتَهُوا لِنَهْيِهِ تَرَشَّدُوا، وَصَبِرُوا إِلَى مُرَادِهِ وَلَا تَتَفَرَّقْ بِكُمْ السَّبِيلُ عَنْ سَبِيلِهِ. مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمِ الَّذِي أَمَرَكُمْ بِاتِّبَاعِهِ، ثُمَّ عَلِيٌّ مِنْ بَعْدِي، ثُمَّ وَوَلَدِي مِنْ صُلْبِهِ أُمَّةٌ يَهْدُونَ إِلَى الْحَقِّ وَبِهِ يَعْدِلُونَ. ثُمَّ قَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ • الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ...﴾ إِلَى آخِرِهَا، وَقَالَ: فِي نَزَلَتْ وَفِيهِمْ نَزَلَتْ، وَلَهُمْ عَمَتٌ وَإِيَّاهُمْ خَصَّتْ، وَأُولَئِكَ

أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ، أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْعَالِيُونَ. أَلَا إِنَّ أَعْدَاءَ عَلِيِّ هُمُ أَهْلُ الشِّقَاقِ وَالنَّفَاقِ وَالْحَادُونَ وَهُمْ الْعَادُونَ وَإِخْوَانُ الشَّيَاطِينِ الَّذِينَ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ عَزَّ وَجَلَّ: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ، أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ...﴾. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ آمِنِينَ، تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالتَّسْلِيمِ يَقُولُونَ: سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ قَالَ لَهُمُ اللَّهُ عَزَّ وَجَلَّ ﴿يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَصَلُونَ سَعِيرًا. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِحَنَمٍ شَهِيقًا وَهِيَ تَفُورُ وَلَهَا زَفِيرٌ. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ: ﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتٌ أُخْتَتَهَا﴾. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿كُلَّمَا أُلْفِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ، إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ﴾. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَخْشَوْنَ رَبَّهُمُ بِالْغَيْبِ، لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ. مَعَاشِرَ النَّاسِ، شَتَّانَ مَا بَيْنَ السَّعِيرِ وَالْجَنَّةِ. عُدُونَا مِنْ ذَمِّهِ اللَّهُ وَلَعْنَتِهِ، وَوَلِينَا مِنْ مَدْحِهِ اللَّهُ وَأَحَبَّهُ. مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي مُنذِرٌ وَعَلِيٌّ هَادٍ.

مَعَاشِرَ النَّاسِ، إِنِّي نَبِيٌّ وَعَلِيٌّ وَصِيْبِي. أَلَا إِنَّ خَاتَمَ الْأَيْمَةِ مِثْلَ الْقَائِمِ الْمَهْدِيِّ. أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ. أَلَا إِنَّهُ الْمُتَّقِمُ مِنَ الظَّالِمِينَ. أَلَا إِنَّهُ فَاتِحُ الْحُصُونِ وَهَادِمُهَا. أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشِّرْكِ. أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ تَارٍ لِأَوْلِيَاءِهِ اللَّهِ. أَلَا إِنَّهُ النَّاصِرُ لِذِي اللَّهِ. أَلَا إِنَّهُ الْعَرَّافُ فِي بَحْرِ عَمِيقٍ. أَلَا إِنَّهُ يَسِمُ كُلَّ ذِي فَضْلٍ بِفَضْلِهِ وَكُلَّ ذِي جَهْلٍ بِجَهْلِهِ. أَلَا إِنَّهُ خَيْرَةُ اللَّهِ وَمُخْتَارُهُ. أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَالْمَحِيطُ بِكُلِّ فَهْمٍ. أَلَا إِنَّهُ الْمُخْبِرُ عَنْ رَبِّهِ عَزَّ وَجَلَّ وَالْمُنْبِئُ بِأَمْرِ إِيْمَانِهِ، أَلَا إِنَّهُ الرَّشِيدُ السَّيِّدُ. أَلَا إِنَّهُ الْمُفَوِّضُ إِلَيْهِ. أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ. أَلَا إِنَّهُ الْبَاقِي حُجَّةً وَلَا حُجَّةَ بَعْدَهُ، وَلَا حَقَّ إِلَّا مَعَهُ، وَلَا نُورَ إِلَّا عِنْدَهُ. أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَلَا مَنْصُورَ عَلَيْهِ. أَلَا وَإِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ، وَحَكَمُهُ فِي خَلْقِهِ، وَأَمِينُهُ فِي سِرِّهِ وَعَلَانِيَتِهِ.

مَعَاشِرَ النَّاسِ، قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ، وَهَذَا عَلِيٌّ يُفْهَمُكُمْ بَعْدِي. أَلَا وَإِنِّي عِنْدَ انْقِضَاءِ حُطْبَتِي أَدْعُوكُمْ إِلَى مُصَافَقَتِي عَلَى بَيْعَتِهِ وَالْإِقْرَارِ بِهِ، ثُمَّ مُصَافَقَتِهِ بَعْدِي. أَلَا وَإِنِّي قَدْ بَايَعْتُ اللَّهَ وَعَلِيٌّ قَدْ بَايَعَنِي، وَأَنَا أَخَذْتُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ وَجَلَّ. ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، فَمَنْ نَكَثَ فَاِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾. مَعَاشِرَ النَّاسِ، إِنَّ الصِّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ، ﴿فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا﴾. مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ، فَمَا وَرَدَهُ أَهْلُ بَيْتِ إِلَّا اسْتَعْنُوا، وَلَا تَخَلَّفُوا عَنْهُ إِلَّا 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 وَتَفَقَّاتُهُمْ مُخَلَّفَةٌ عَلَيْهِمْ، وَاللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ بِكَمَالِ الدِّينِ وَالتَّقْوَى، وَلَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ وَإِقْلَاعٍ. مَعَاشِرَ النَّاسِ، أَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ فَإِنَّ طَالَ عَلَيْكُمْ الْأَمَدَ فَصَصِّرْتُمْ أَوْ نَسِيتُمْ فَعَلِيٌّ وَلِيْكُمُ وَمُبِينٌ لَكُمْ. الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَجَلَّ لَكُمْ بَعْدِي وَمَنْ خَلَفَهُ اللَّهُ مِنِّي وَمِنْهُ يُخْبِرُوكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَيُبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ. أَلَا إِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرُ مِنْ أَنْ أُحْصِيَهُمَا وَأَعْرِفَهُمَا فَامْرٌ بِالْحَلَالِ وَأَنْهَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ، فَأَمْرٌ أَنْ آخُذَ الْبَيْعَةَ مِنْكُمْ وَالتَّصَفُّقَ لَكُمْ بِقَبُولِ مَا جَبَّتْ بِهِ عَنِ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَةِ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي. وَمِنْهُ إِمَامَةٌ فِيهِمْ قَائِمَةٌ، خَاتَمُهَا الْمَهْدِيُّ إِلَى يَوْمِ يَلْقَى اللَّهُ الَّذِي يَقْضِي بِالْحَقِّ.

مَعَاشِرِ النَّاسِ، وَكُلُّ حَالٍ دَلَّلَتْكُمْ عَلَيْهِ، وَكُلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ؛ فَاتِي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَلَمْ أُبَدِّلْ. أَلَا فَانْذَكُرُوا ذَلِكَ وَاحْفَظُوهُ وَتَوَاصَوْا بِهِ، وَلَا تُبَدِّلُوهُ وَلَا تُغَيِّرُوهُ. أَلَا وَإِنِّي أُجَدِّدُ الْقَوْلَ: أَلَا فَاقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَأَمْرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ. أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ أَنْ تَنْتَهُوا إِلَى قَوْلِي وَتُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْ، وَتَأْمُرُوهُ بِقَبُولِهِ عَنِّي، وَتَنْهَوهُ عَنِ مُخَالَفَتِهِ فَإِنَّهُ أَمْرٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَمَنِّي. وَلَا أَمْرٌ بِمَعْرُوفٍ وَلَا نَهْيٌ عَنِ الْمُنْكَرِ إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

مَعَاشِرِ النَّاسِ، الْقُرْآنُ يُعْرِفُكُمْ أَنَّ الْأَيْمَةَ مِنْ بَعْدِهِ وُلْدُهُ، وَعَرَفْتُمْ أَنَّهُمْ مِنِّي وَأَنَا مِنْهُ، حَيْثُ يَقُولُ اللَّهُ فِي كِتَابِهِ: ﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ﴾، وَقُلْتُ: ﴿لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا﴾. مَعَاشِرِ النَّاسِ، التَّقْوَى، التَّقْوَى، وَاحْذَرُوا السَّاعَةَ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ زَلَزَلْنَا السَّاعَةَ شَيْءٌ عَظِيمٌ﴾. اذْكُرُوا الْمَمَاتَ وَالْمَعَادَ وَالْحِسَابَ وَالْمَوَازِينَ وَالْمَحَاسِبَةَ بَيْنَ يَدَيِ رَبِّ الْعَالَمِينَ وَالتَّوَابَ وَالْعِقَابَ. فَمَنْ جَاءَ بِالْحَسَنَةِ أُثِيبَ عَلَيْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَيْسَ لَهُ فِي الْجَنَانِ نَصِيبٌ.

مَعَاشِرِ النَّاسِ، إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفِّ وَاحِدٍ، وَقَدْ أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أَخُذَ مِنْ أَلْسِنَتِكُمْ الْإِقْرَارَ بِمَا عَقَدْتُ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، وَلَمَنْ جَاءَ بَعْدَهُ مِنَ الْأَيْمَةِ مِنِّي وَمِنْهُ، عَلَى مَا أَعْلَمْتُمْ أَنْ ذُرِّيَّتِي مِنْ صُلْبِهِ. فَقُولُوا بِأَجْمَعِكُمْ: «إِنَّا سَامِعُونَ مُطِيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَرَبِّكَ فِي أَمْرِ إِمَامِنَا عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَأَمْرٍ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الْأَيْمَةِ. نُبَايِعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَالْأَسْنَتِنَا وَأَيْدِينَا. عَلَى ذَلِكَ نَحْيِي وَعَلَيْهِ نَمُوتُ وَعَلَيْهِ نُبْعَثُ. وَلَا نَغَيِّرُ وَلَا نُبَدِّلُ، وَلَا نَشْكُ وَلَا نَجْحَدُ وَلَا نَرْتَابُ، وَلَا نَرْجِعُ عَنِ الْعَهْدِ وَلَا نَنْقُضُ الْمِيثَاقَ. نَطِيعُ اللَّهَ وَنُطِيعُكَ وَعَلِيًّا أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ ذُرِّيَّتِكَ مِنْ وُلْدِهِ بَعْدَهُ، الْحَسَنَ وَالْحُسَيْنَ. ... فَالْعَهْدُ وَالْمِيثَاقُ لَهُمْ مَا خُوذُ مِنَّا، مِنْ قُلُوبِنَا وَأَنْفُسِنَا وَالْأَسْنَتِنَا وَضَمَائِرِنَا وَمُصَافَقَةِ أَيْدِينَا. مَنْ أَدْرَكَهَا بِيَدِهِ وَإِلَّا فَقَدْ أَقْرَبَ بِلِسَانِهِ وَلَا يَبْغِي بِذَلِكَ بَدَلًا وَلَا يَرَى اللَّهَ مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا. نَحْنُ نُؤَدِّي ذَلِكَ عَنْكَ، الدَّانِي وَالْقَاصِي مِنْ أَوْلَادِنَا وَأَهْلِيانَا، وَنُشْهَدُ ... «اللَّهُ بِذَلِكَ وَكَفَى بِاللَّهِ شَهِيدًا وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ».

مَعَاشِرِ النَّاسِ، مَا تَقُولُونَ؟ فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَخَافِيَةٍ كُلِّ نَفْسٍ، ﴿فَمَنْ اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾، وَمَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ، ﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾. مَعَاشِرِ النَّاسِ، فَاتَّقُوا اللَّهَ وَبَايِعُوا عَلِيًّا أَمِيرِ الْمُؤْمِنِينَ وَالْحَسَنَ وَالْحُسَيْنَ وَالْأَيْمَةَ كَلِمَةً طَيِّبَةً بَاقِيَةً: يُهْلِكُ اللَّهُ مَنْ غَدَرَ وَيَرْحَمُ مَنْ وَفَى. ﴿فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾. مَعَاشِرِ النَّاسِ، قُولُوا الَّذِي قُلْتُ لَكُمْ وَسَلِّمُوا عَلَى عَلِيِّ بِأَمْرَةِ الْمُؤْمِنِينَ، وَقُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ، وَقُولُوا: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ. مَعَاشِرِ النَّاسِ، إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَجَلَّ - وَقَدْ أَنْزَلَهَا فِي الْقُرْآنِ - أَكْثَرُ مِنْ أَنْ أُحْصِيَهَا فِي مَقَامٍ وَاحِدٍ، فَمَنْ أَنْبَأَكُمْ بِهَا وَعَرَفَهَا فَصَدِّقُوهُ. مَعَاشِرِ النَّاسِ، مَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ وَعَلِيًّا وَالْأَيْمَةَ الَّذِينَ ذَكَرْتُهُمْ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

مَعَاشِرِ النَّاسِ، السَّابِقُونَ إِلَى مَبَايَعَتِهِ وَمُؤَلِّمَاتِهِ وَالتَّسْلِيمِ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ أَوْلِيَاكُمْ هُمْ الْفَائِزُونَ فِي جَنَاتِ النَّعِيمِ. مَعَاشِرِ النَّاسِ، قُولُوا مَا يَرْضَى اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ، فَإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَلَنْ يَضُرَّ اللَّهَ شَيْئًا. اَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَاغْضَبْ عَلَى الْكَافِرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Here is my humble translation of this most important text:

"All Praise is due to Allah Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end. He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him. He is Generous, Clement, Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him. He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.

"I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him nor frustrated His designs. He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred.

"I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits. He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and of the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil.

"Never has there been any opponent opposing Him nor a peer assisting Him. He is Independent; He never begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry. He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise. In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of

mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist. He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers. I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His "oppression."

"I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship. There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

***In The Name of Allah, the Most Gracious, the Most Merciful. O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people; surely Allah will not guide the unbelieving people (Qur'an, 5:67).***

"O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Gabriel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that: Ali ibn Abu Talib is my Brother, *Wasi*, and successor over my nation and the Imam after me, the one whose status to me is like that of Aaron to Moses except there will be no prophet after me, and he is your master next only to Allah and to His Messenger, and Allah has already revealed to me the same in one of the fixed verses of His Book saying,

***"Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay zakat even as they bow down" (Qur'an, 5:55),***

and, Ali ibn Abu Talib the one who keeps up prayers, who pays *zakat* even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

"I asked Gabriel to plead to the Peace to excuse me from having to convey such a message to you, O people! Due to my knowledge that the pious are few<sup>1</sup> while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is

with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying: " And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (*uthun* أذن ; i.e. he always listens to Ali).

***Say: One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus ) harm the Messenger of Allah shall have a painful punishment" (Qur'an, 9:61).***

Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:)

***O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people (Qur'an, 5:67).***

"O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity. His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him.

"O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me 'Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger. Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

"O people! Prefer him (Ali) over all others! There is no knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin **إمام المتقين** (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is *al-Imam al-*

*Mubin* امام مبین (the evident Imam) whom Allah mentions in Surat Ya-Sin:

**"... and everything We have computed is in (the knowledge of) an evident Imam" (Qur'an, 36:12).**

"O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me. I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake.

"O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has appointed him (as your leader). O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

"O people! By Allah! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early *jahiliyya*, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.

"O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances. O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it. Gabriel himself has informed me of the same on behalf of Allah Almighty Who he said (in Gabriel's words): "Anyone who antagonizes Ali and refuses to accept his *wilayat* shall incur My curse upon him and My wrath."

**"... and let every soul consider what it has sent forth for the morrow, and be careful of (your duty to) Allah" (Qur'an, 59:18),**

**"And do not make your oaths a means of deceit between you lest a foot should slip after its stability" (Qur'an, 16:94),**

**"Allah is fully aware of all what you do" (Qur'an, 58: 13).**

"O people! He (Ali) is *janb-Allah* mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says,

**"Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn" (Qur'an, 39:56).**

"O people! Study the Qur'an and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali ibn Abu Talib, my Brother and *wasi*, and his appointment as your *wali* is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me.

"O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kawthar). They are the Trustees of Allah over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have I on behalf of Allah, the Exalted One and the Sublime, that there is no Ameerul-Mo'mineen **أمير المؤمنين** (Commander of the Faithful) *save this Brother of mine*; no authority over a believer is permissible after me except to him."

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Ameerul-Mo'mineen was one pulpit step below where the Messenger of Allah had seated himself on his pulpit. As Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allah. The Prophet continued his sermon thus:

"O people! This is Ali, my Brother, *Wasi*, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Ameerul-Mo'mineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says,

**"My Word shall not be changed, nor am I in the least unjust to the servants" (Qur'an, 50.29),** and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and

be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right. "O Lord! You revealed a verse in honor of Ali, Your *wali*, in its explanation and to effect Your own appointment of him this very day did You say,

***"This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion" (Qur'an, 5:3);***

***"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers" (Qur'an, 3:85).***

Lord! I implore You to testify that I have conveyed (Your Message).

"O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be nil and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever,

***"...their torture shall not be decreased, nor shall they be given a respite" (Qur'an,2:162).***

"O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter starting with

***"Has there not come over man a long period of time when he was nothing (not even) mentioned?" (Qur'an, 76:1)***

nor was this Chapter revealed except in his praise.

"O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your *wasi* is the best of all *wasīs*, and his offspring are the best of *wasīs*. O people! Each prophet's progeny is from his own loins whereas mine is from the loins of Arneerul-Mo'mineen Ali.

"O people! Iblis caused Adam to be dismissed from the garden through envy; so, do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How, then, will be your case, and you being who you are, and among you are enemies of Allah? Indeed, none hates Ali except a wretch, and none accepts Ali's wilayat except a pious person. None believes in him except a sincere

*mu'min*, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allah:

**"In the Name of Allah, the Beneficent, the Merciful. I swear by time that most surely man is in loss" (Qur'an, 103: 1-2)**

except Ali who believed and was pleased with the truth and with perseverance.

"O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message). O people!

**"Fear Allah as He ought to be feared, and do not die except as Muslims" (Qur'an, 3:102).**

O people!

**"...Believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath" (Qur'an, 4:47).**

By Allah! Redid not imply anyone in this verse except a certain band of my *sahaba* whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so, let each person deal with Ali according to what he finds in his heart of love or of hatred.

"O people! The *noor* from Allah, the Exalted One and the Sublime, flows through me then through 'Ali ibn Abu Talib then in the progeny that descends from him till al-Qa'im al-Mahdi (عج القائم المهدي), who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime, made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

"O people! I warn you that I am the Messenger of Allah; messengers before me have already passed away; so, should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. 'Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.

"O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

"O people! There shall be Imams after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment. O people! Allah and I are both clear of them. O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable, indeed, is the resort of the arrogant ones. Indeed, these are the folks of the *sahifa* [a covenant written by a number of very prominent Muslims, some of whom are sanctified by some Muslims, pledging to assassinate the

Prophet; it was written and signed then buried at one of the walls of the Ka'ba]; so, let each one of you look into his *sahifa*! [This reference to the *sahifa* has been overlooked by most people with the exception of a small band, and I, author of this book, will *Insha-Allah* shed light on this *sahifa* in my later writings. The Prophet continued his historic sermon thus:]

"O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment. And they shall make the Imamate after me a property, *a usurpation*; may Allah curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, and you shall not achieve any victory!

"O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown. O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mahdi (عج) authority over it, and surely Allah's promise is true.

"O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said,

***"Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!" (Qur'an, 77: 16-19).***

"O people! Allah has ordered me to do and not to do, and I have ordered 'Ali to do and not to do, so he learned what should be done and what should not; therefore, you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing so that you may acquire wisdom. Agree with him, and do not let your paths be different from his. O people! I am as-Sirat al-Mustaqeem (the Straight Path) of Allah whom He commanded you to follow, and it is after me Ali then my offspring from his loins, the Imams of Guidance: They guide to the truth and act accordingly."

Then the Prophet recited the entire text of Surat al-Fatiha and commented by saying: "It is in my honor that this (Sura) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners. Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness. Indeed, their (Imams') friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying,

***"You shall not find a people who believe in Allah and in the latter Day befriending those who act***

***in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction" (Qur'an, 58:22).***

Indeed, their (Imams') friends are the *mu'mins* (believers) whom Allah, the Exalted One, the Sublime, describes as:

***"Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided" (Qur'an, 6:82).***

"Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!" Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything. Indeed, their enemies are the ones who shall be hurled into the fire. Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh. Indeed, their enemies are the ones thus described by Allah:

***"Whenever a nation enters, it shall curse its sister..." (Qur'an, 7:38).***

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus:

***"Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire" (Qur'an, 67:8-11).***

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

"O people! What a difference it is between the fire and the great reward! O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah. O people! I am the Warner (*nathir* نذير) and Ali is the one who brings glad tidings (*basheer* بشير). O people! I am the one who warns (munthir) while 'Ali is the guide (*hadi* هادي). O people! I am a Prophet (*nabi* نبي) and Ali is the successor (*wasi* وصي).

O people! I am a Messenger (*rasool* رسول) and Ali is the Imam and the *wasi* after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins. Indeed, the seal of the Imams from among us is al-Qa'im al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the

oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it. He is the one who shall seek redress for all friends of Allah. He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean.

He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested.

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any *noor* except with him. None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

"O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me explain everything to you. At the conclusion of my *khutba*, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me. I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and I on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him:

***"Surely those who swear (the oath of) allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward"*** (Qur'an,48: 10).

"O people! The pilgrimage (*hajj*) and the 'umra are among Allah's rituals;

***"So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both"*** (Qur'an, 2: 158).

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished. O people! No believer stands at the standing place [at 'Arafa] except that Allah forgives his past sins till then; so, once his pilgrimage is over, he resumes his deeds. O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.

"O people! Perform your pilgrimage to the House by perfecting your religion and by delving into *fiqh*, and do not leave the sacred places except after having repented and abandoned (the doing of anything

prohibited). O people! Uphold prayers and pay the *zakat* as Allah, the Exalted One and the Sublime, commanded you; so, if time lapses and you were short of doing so or you forgot, Ali is your *wali* and he will explain for you.

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.

*Halal* and *haram* things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Ameerul-Mo'mineen and to the *wasīs* after him who are from me and from him, a standing Imamate whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges.

"O people! I never refrained from informing you of everything permissible or prohibitive; so, do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else. I am now repeating what I have already said: Uphold the prayers and pay the *zakat* and enjoin righteousness and forbid abomination. The peak of enjoining righteousness is to resort to my speech and to convey it to whoever did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with a *ma'soom* (infallible) Imam **امام معصوم**.

"O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book,

***"And he made it a word to continue in his posterity so that they may return "* (Qur'an, 43:28)**

while I have said: "You shall not stray as long as you uphold both of them (simultaneously)." O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said,

***"O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing"* (Qur'an, 22: 1).**

"Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed shall be rewarded for it, and whoever commits a sin shall have no place in the Gardens. O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Ameerul-Mo'mineen and to whoever succeeds him of the Imams from me and from him, since I have just

informed you that my offspring are from his loins. You, therefore, should say in one voice: 'We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali Ameerul-Mo'mineen, and to the Imams, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected. We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali Ameerul-Mo'mineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: al-Hasan and al-Husayn and to whoever is appointed (as such) by Allah after them. The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating there from. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us.'

"O people! What are you going to say?! Allah knows every sound and the innermost of every soul;

***"Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray" (Qur'an, 17: 15).***

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Ameerul-Mo'mineen, and to al-Hasan and al-Husayn and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word:

***"Whoever reneges (from his oath), he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward" (Qur'an, 48: 10).***

"O people! Repeat what I have just told you to, and greet Ali with the title of authority of "Ameerul-Mo'mineen" and say:

***"We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course" (Qur'an, 2:285),***

and you should say:

***"All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us" (Qur'an, 7:43).***

"O people! The merits of Ali ibn Abu Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Qur'an, are more numerous than I can recount in one speech; so, whoever informs you

of them and defines them for you, you should believe him. O people! Whoever obeys Allah and His Messenger and Ali and the Imams to whom I have already referred shall attain a great victory.

O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity. O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least. O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds."

Thus did the Prophet of Allah (ص) speak on behalf of the Almighty Who sent him as the beacon of guidance not only for the Muslims but for all mankind. But the question that forces itself here is: "What happened after that historic event? Why did the Muslims forget, or pretend to have forgotten, their Prophet's instructions with regards to Ali and supposedly "elected" someone else in his stead?"

To answer this question requires the writing of another book and, indeed many such books have been written. May the Almighty grant all of us guidance, and may He count us among His true servants who recognize the truth when they see it, who abide by His tenets, Who revere His Prophet and follow his instructions in all times, in all climes, *Allahomma Ameen* اللهم آمين.

The reader may wonder what happened following this Ghadeer incident. The answer is very simple: The most prominent Muslims of the time pretended to have forgotten it, so they met at *سقيفة بني ساعدة* the shed of Bani Saa'ida, few meters from the Prophet's Mosque, where they kept for days fussing with each other about who would succeed the Prophet (ص) as the caliph while the corpse of the Prophet (ص) was lying in state waiting to be buried... And the rest is history.

The Ghadeer incident is immortalized in Arabic poetry. Hassan ibn Thabit, the Prophet's poet, was there and then witnessing the appointment of Ali as *أمير المؤمنين* Commander of the Faithful, so he composed the following lines of poetry on the occasion which I roughly translated below:

يناديهم يوم الغدير نبيهم بخم، و أكرم بالنبي مناديا

يقول: فمن مولاكم و وليكم؟ فقالوا و لم يبدوا هناك التعاديا

الهك مولانا و أنت و لينا و لن تجدن منا لك اليوم عاصيا

فقال له: قم يا علي فانني رضيتك من بعدي اماما و هاديا

و كان علي أرمم العين بيتغي لعينيه مما يشتكيه مداويا

فداواه خير الناس منه بريقه فبورك مرقيا و بورك راقيا

*Their Prophet on the Ghadeer Day calls upon them all*

*At Khumm, how great the Prophet is when he does call!*

*He said, "Who is your Master and Wali?"*

*They said, showing on that day no hostility,*

*"Our Master is our God while our Wali is you,*

*You shall find today none to disobey you."*

*He said to him, "Stand up, O Ali, for I did find*

*"You to be and Imam after me and a guide."*

*Ali was sore in the eyes and did seek a remedy*

*For that from which was complaining Ali,*

*So he was doctored with the saliva of the best of all,*

*So the one who received it and who gave it are blessed by all.*

(Reference: al-Qanduzi, *Yanabi al-Mawadda* **ينابيع المودة**, p. 120)

For those who have the habit of casting doubt about anything in which they do not wish to believe, we would like to state below some mostly classic references where this *Khutba of the Ghadeer* is quoted. In these references the reader can deliberate on the various portions of this historic sermon as quoted in bits and pieces in these references. Most of these references are considered reliable by the majority of Muslims, Sunnis and Shiites:

1. Jalal ad-Deen as-Sayyuti, *Kitab Al-Itqan*, Vol. 1, p. 31.
2. al-Majlisi, *Bihar al-Anwar*, Vol. 21, pp. 360-90, Vol. 37, pp. 111-235, and Vol. 41, p. 228. He Quotes book *Al-Ih'tijaj* by at-Tibrisi (vol.2)
3. *Al-Bidaya wal Nihaya*, Vol. 5, p. 208.
4. *Badeeal-Ma'ani*, p. 75
5. *Tareekh Baghdad*, V01. 1, p. 411 and V01. 8, p. 290.
6. *Tareekh Dimashq*, Vol. 5, p. 210.
7. Ibn al-Jawziyya, *Tadh'kirat al-Khawas*, pp. 18-20.

8. Ibn as-Sa'ud's *Tafseer*, Vol. 8, p. 292.
9. At-Tibari, *Tafseer al-Qur'an*, Vol. 3, p. 428 and Vol. 6, p. 46.
10. al-Fakhr ar-Razi, *At-Tafseer al-Kabeer*, Vol. 3, p. 636.
11. *At-Tamhid fi USool al-Deen*, p. 171.
12. *Tayseer al-Wusul*, Vol. 1, p. 122.
13. Ghiyath ad-Din ibn Hammam, *Tareekh Habib as-Siyar*, V01. 1, p. 144.
14. al-Maqrizi, *Khutat*, p. 223.
15. as-Sayyuti, *Al-Durr al-Manthur*, Vol. 2, pp. 259, 298.
16. *Thakha'ir al-Uqba*, p. 68.
17. *Ruh al-Ma'ani*, Vol. 2, p. 348.
18. Mohibb at-Tabari, *Al-Riyadh an-Nadhirah*, Vol. 2, p. 169. Look it up also in his *Tarikh*.
19. *As-Siraj al-Munir*, Vol. 4, p. 364.
20. al-Hakim, *As-Seera al-Halabiyya*, Vol. 3, p. 302.
21. *Shar'h al-Mawahib*, V01. 7, p. 13.
22. Ibn Hajar al-Asqalani, *As-Sawa'iq al-Muhriqa*, p. 26.
23. Ibn al-Badriq, *Al-Umda*, p. 52.
24. Badr ad-Deen, *'Umdat al-Qari fi Shar'h al-Bukhari*, V01. 8, p. 584.
25. Hassan al-Ameen, *Al-Ghadeer*, V01. 2, p. 57.
26. Sharafud-Deen Sadr ad-Deen al-Mousawi, *Al-Fusul al-Muhimma*, pp. 25-27.
27. *Fadha 'il as-Sahaba*, p. 272.
28. *Faydh al-Ghadeer*, V01. 6, p. 218.
29. *Kashf al-Ghumma*, p. 94.
30. *Kifayat al-Talib*, pp. 17, 28.
31. al-Muttaqi al-Hindi, *Kanz al-Ummal*, Vol. 6, p. 397.

32. Imam Ibn Hanbal, *Musnad*, V01. 4, p. 281.
33. *Mishkat al-Masabeeh*, p. 272.
34. *Mushkil al-Athar*, Vol. 3, p. 196.
35. *Matalib as-Su'ul*, p. 16.
36. *Muftah an-Najat*, p. 216.
37. ash-Shahristani, *Al-Milal wal Nihal*, V 01. 1, p. 220.
38. al-Khawarizmi, *Manaqib*, pp. 80, 94.
39. Ibn al-Maghazli, *Manaqib*, p. 232.
40. al-Qastalani, *Al-Mawahib*, Vol. 2, p. 13.
41. as-Samhudi, *Wafaal-Wafa'*, Vol. 2, p. 173.

There is a question that forces itself here, folks: What is the location of this Ghadeer and how does it look like now? As you have already come to know, the event took place in 10 A.H./632 A.D., that is, 1,422 Hijri years ago, 1,379 Christian Era years ago; the Hijri year is a little bit shorter than the CE (or A.D., Anno Domini, "Year of our Lord", as they call it).

Surely the site has undergone a great deal of change since then. Kamal al-Sayyid has conducted a research which Ansariyan Publications published it in a booklet form first in 1419 A.H./1998 A.D. then reprinted it in 1424 A.H./2003 A.D. It falls in 45 small but interesting pages plus nine pages of color photographs and site maps. It is titled *الطريق الى غدير خم The Road to Ghadeer Khumm*. We would like to quote below some of its contents for the curious reader:

The "Ghadeer Khumm" area is located midway on the route between Mecca and Medina near the Juhfa. Our Prophet (ص) passed through it during his historic *hijra*, or Hegira, migration, in September of 622 A.D. then on the 18th of Thul-Hijja of the 10th Hijri year (March 16, 632 A.D. according to the Julian calendar or the 19th of March of the same year according to the Gregorian calendar) during his return from the Farewell Pilgrimage *حجة الوداع*. Sands have covered the ancient caravan routes in this area which is now called the Ghurba *غربة*, but a water spring still gushes out of the core of stones in a spacious valley bordered by two mountain series from the north and the south.

One who leaves the port city of Jidda on the Red Sea will arrive at the Juhfa junction near Rabigh city *مدينة رابغ* where there is a local air port on the route's right side. The distance between the said junction and the Miqat Mosque *مسجد الميقات*, which was built on the ruins of an ancient mosque, extends to 10 kilo meters.

From this Miqat Mosque, one can head in the direction of the Alyaa Mansion قصر علياء across a route full of sand dunes where the blessed migration route can still be seen. This Mansion is located on the borders of the Juhfa village in the direction that leads to Medina and to Rabigh city, whereas the Miqat Mosque is located, in the direction that leads to Mecca. The distance between the Miqat Mosque and the Alyaa Mansion is about five kilo meters. Sand dunes and torrential rains have created sand dams between both areas where there are mountain heights that form the path leading to an open valley where routes diverge. From there, one can go in the direction of the Ghurba, which is not easy to get to because of the sand dunes.

As for the Ghadeer area itself, it falls at the borders of the Harra, an area filled with black stones where it is impossible for anything to grow, at the end of which the broad valley opens and leads to the Ghadeer water spring. It is in this very spot that the Prophet (ص) stopped to convey the caravans of pilgrims and the entire Islamic nation, then, now and till the Judgment Day, the last of the Almighty's directives to the faithful.

Because of violent torrential floods during rainy seasons, the area's features keep changing. One who seeks the blessing of this spot, where the very last of the Almighty's prophets and their very best, Muhammad (ص), stopped to make history, can go via one of two routes: either the Juhfa or the Rabigh: The first route starts from the Juhfa junction at the Rabigh Airport where there is a paved road extending up to nine kilo meters to the Juhfa village, where there is a large mosque, and from there he takes a route to the right to a distance of two kilo meters of sand dunes and dark rocks, as dark as the hearts of all those Muslims who forgot, or pretended to have forgotten, the Ghadeer Declaration and left it behind their backs and will continue to do so for all time to come. At the end of that route, the Ghadeer valley starts.

The second route starts from the Mecca–Medina junction in the direction of Rabigh. After a distance of ten kilo meters, the road leading to the Ghadeer diverges; the distance from Rabigh to the Ghadeer is about 26 kilo meters. The Ghadeer valley is located, generally speaking, to the east of the Miqat Mosque in the Juhfa at the distance of eight kilo meters, or to the south from Rabigh city at the distance of 26 kilo meters. In this sacred spot, a mosque was built. Its structure has for long been covered by sands and torrential waters. Winds and other soil erosion factors have all taken their toll on it.

This mosque may have remained up to the beginning of the 8th century; only its walls remain as indicted in books of *fiqh* and history as well as texts of *ziyara* of those who seek Allah's blessings at it, supplicating to the Almighty and pleading to Him to keep their firm on the footsteps of the Prophet of Islam (ص) and to count them among those who act upon the last will of His beloved Prophet and Messenger (ص) who never spoke a word of his own but only conveyed the Divine Message which he received from his Lord and Maker.

It is a shame that only Shi'ite Muslims now joyously celebrate the Eid al–Ghadeer feast, as if the Prophet (ص) singled them out to do so rather than generalizing the message to all those who testify that لا اله الا

محمد رسول الله، الله *There is no god save Allah, Muhammad (ص) is the Messenger of Allah.* And do not be surprised, dear reader, if someone, a Muslim, of course, tells you that all what is said about Ghadeer Khumm is simply “old hags’ tales”, for there are such people in all times and climes. May the Almighty keep us away from such folks. May He forgive them and lead them to His Path, *Allahomma Aameen* اللهم آمين.

**Ghara** غاره: raid, incursion, sudden descent (upon something), (predatory) invasion

**Ghawi** غاوي: aberrant (individual or group), deviate, stray, misguided

**Ghazi** غازي: Muslim soldier, warrior

**Ghazwa** غزوة: military expedition, campaign, invasion

**Ghulat** غلاة: plural of *ghali*, an extremist, one whose views and/or actions are excessive, the name of a renegade sect; noun: غلو ghulu; the best (worst) example of extremists these days are the Takfiris who follow to the letter the philosophy of Ibn Taymiyyah.

**Ghusul** غسل: ceremonial bath conducted in certain ways, physical purification, for occasions such as Friday ghusul, *Janaba* ghusul, Burial ghusul, etc.

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