

Part I

Praising Allah and
regarding Him pure

Praise belongs to Allah Who
is exalted above (all the
creation) in His Oneness,¹

and is near (to His creation)
in His loneliness.²

Sublime is His authority,

and great are the pillars³ of
His (names).

جزء ١

حمده سبحانه و التسيح له

الْحَمْدُ لِلَّهِ الَّذِي
عَلَا فِي تَوْحُّدِهِ،

وَ دَنَا فِي تَفَرُّدِهِ،

وَ جَلَّ فِي سُلْطَانِهِ،

وَ عَظُمَ فِي أَرْكَانِهِ،

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

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

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

His knowledge encompasses everything while He is lofty in status.¹

وَ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا،
وَ هُوَ فِي مَكَانِهِ،

He subdues all the creation through His power and evidence.

وَ قَهَرَ جَمِيعَ الْخَلْقِ بِقُدْرَتِهِ
وَ بُرْهَانِهِ.

He has always been praiseworthy and shall always be praised.

حَمِيدًا لَمْ يَزَلْ،
مَحْمُودًا لَّا يَزَالُ،

[He is the glorified Whose glory has no end.

وَ مَجِيدًا لَا يَزُولُ،

He begins and repeats (the creation),²

وَ مُبْدئًا وَ مُعِيدًا،

¹ This means that Allah does not need to move into the places of the objects to encompass them in knowledge. It can be proven by reason that Allah has no place, for He is the creator of place. He does not need His creation, and He was eternally existent before any of His creation. Imam al-Ridha (PBUH) said, "... Certainly, Allah formed the quality, and thus He is without quality. He positioned the place, and thus He is without place." (*al-Tawhid*, p. 125, Hadith 3; *Bihar al-Anwar*, vol. 4, p. 143, Hadith 13). Therefore, the word "*Makan*", in the sermon, refers to "*Makanah*" or "*Manzilah*", which means lofty position in terms of importance and magnificence, and not physical place. Implying the same meaning, one may possibly return the pronoun in the second sentence to "everything" instead of Allah. Then, the phrase is translated as: "His knowledge encompasses everything while everything is in its own place."

² cf. the Holy Quran, Chapter 30, Verse 11.

and to Him all affairs are returned.]¹

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

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

and the dominator of the planets and the heavens.

He is holy and exalted above all purifications, the Lord of the angels and the spirit.

He grants to all that He created.

He prolongs His grace to all that He originated.

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

He is generous, forbearing, and patient.

He made His mercy encompass everything,²

وَ كُلُّ أَمْرٍ إِلَيْهِ يَعُودُ.]¹

بَارِئُ الْمَسْمُوكَاتِ،

وَ دَاحِي الْمَدْحُوتَاتِ،

وَ جَبَّارُ الْأَرْضِينَ وَ السَّمَاوَاتِ.

قُدُّوسٌ سُبُّوحٌ،

رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ.

مُتَفَضِّلٌ عَلَى جَمِيعِ مَنْ بَرَأَهُ.

مُتَطَوِّلٌ عَلَى جَمِيعِ مَنْ أَنْشَأَهُ.

يَلْحَظُ كُلَّ عَيْنٍ،

وَ الْعُيُونُ لَا تَرَاهُ.

كَرِيمٌ حَلِيمٌ ذُو أَنَاةٍ.

قَدْ وَسِعَ كُلَّ شَيْءٍ رَحْمَتُهُ،

¹ For the explanation of the marks after the brackets, see the endnotes.

² cf. Chapter 40, Verse 7 of the Holy Quran.

and He favored them by His grace.

وَمَنْ عَلَيْهِمْ بِنِعْمَتِهِ.

He does not hasten His revenge,

لَا يَعْجَلُ بِاِنْتِقَامِهِ،

nor does He take the initiative on what (He knows) they deserve of His punishment.

وَلَا يُبَادِرُ اِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ.

He comprehends the secrets,

قَدْ فَهِمَ السَّرَائِرَ،

and knows what the hearts conceal.

وَعَلِمَ الضَّمَائِرَ.

Hidden things are not concealed from Him,

وَلَمْ تَخْفَ عَلَيْهِ الْمَكْنُونَاتُ،

nor do they make Him doubtful.

وَلَا اسْتَبْهَتْ عَلَيْهِ الْخَفِيَّاتُ.

He encompasses (in knowledge) and dominates everything,

لَهُ الْاِحْاطَةُ بِكُلِّ شَيْءٍ،
وَالْعَلْبَةُ عَلَى كُلِّ شَيْءٍ،

and has strength and power over everything.

وَالْقُوَّةُ فِي كُلِّ شَيْءٍ،
وَالْقُدْرَةُ عَلَى كُلِّ شَيْءٍ.

Nothing is like Him¹, and He is the establisher of “the thing” when it was nothing.

وَلَيْسَ مِثْلُهُ شَيْءٌ، وَهُوَ
مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ.

¹ cf. Chapter 42, Verse 11 of the Holy Quran.

He is everlasting [and free of need]♦, who acts justly;

there is no god but He, the mighty, the wise.¹

He is exalted beyond being grasped by visions, while He grasps all visions, and He is subtle, well aware (of all things).²

None can reach His description by seeing Him, nor can anyone find out how He is, secretly or openly, and (He is not known) except by what Allah, the mighty and the majestic, has made as the signs of Himself.³

دَائِمٌ [غَنِيٌّ وَ] ♦ قَائِمٌ بِالْقِسْطِ،

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

جَلَّ عَنْ 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 نَفْسِهِ

¹ cf. Chapter 3, Verse 18 of the Holy Quran.

² cf. Chapter 6, Verse 103 of the Holy Quran. The word "visions" mentioned in this verse is not limited to seeing by eyes. It covers all types of vision and perception as it is used in a plural form in the verse. Under the commentary of this verse, Imam al-Ridha (PBUH) said: “Verily, thinking or imagination of the mind is greater than the vision of the eyes. Thus, (the verse means) minds can not reach Him, and He reaches to all minds.” (*al-Kafi*, vol. 1, p. 98, Hadith #10; *Bihar al-Anwar*, vol. 4, p. 39, Hadith #16).

³ The recognition of Allah for us is only through His signs, not by grasping His Essence. Imam al-Ridha (PBUH) said, “Anything that is known by itself (i.e., by the comprehension of its essence) is a created thing.” Imam al-Ridha (PBUH) also said, “Allah is recognized by the signs and is proven by the indications.” Furthermore, Imam al-

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

وَ أَشْهَدُ بِأَنَّهُ اللهُ الَّذِي مَلَأَ الدَّهْرَ
قُدْسُهُ،

Whose light overwhelms
perpetuity¹,

وَ الَّذِي يَغْشَى الْأَبَدَ نُورُهُ،

Who enforces His command
without consulting an
advisor.

وَ الَّذِي يُنْفِذُ أَمْرَهُ بِلاَ مُشَاوَرَةٍ
مُشِيرٍ،

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

وَ لَا مَعَهُ شَرِيكٌ فِي تَقْدِيرٍ
وَ لَا تَفَاوُتٌ فِي تَدْبِيرٍ.

He shaped whatever He
originated without
a preexisting model,

صَوَّرَ مَا أبتَدَعَ عَلَى غَيْرِ مِثَالٍ،

Baqir (PBUH) said, “Allah is not recognized by analogy (between the creations), nor is He perceived by senses, nor does He resemble people. He is introduced by signs and is recognized by marks.” See: *al-Tawhid*, p. 35, Hadith 2, p. 47, Hadith 9, and p. 108, Hadith 5, respectively.

¹ It refers to what Allah sustains in the Hereafter forever. This cannot be compared to His Eternity, as He has no similarity whatsoever with His creation, including His light, which is the light of the Prophet (PBUH&HF) and His family (*Ahl al-Bait* (PBUT)).

and created whatever He created without getting assistance from anyone, burdening Himself, or having any need to find out a solution.

وَ خَلَقَ مَا خَلَقَ بِلَا مَعُونَةٍ مِنْ أَحَدٍ وَ لَا تَكْلُفٍ وَ لَا احْتِيَالٍ.

He originated it (in His will), thus it came into being, and He formed it (in His intention), thus it became distinct.¹

أَنْشَأَهَا فَكَانَتْ،
وَ بَرَأَهَا فَبَانَتْ.

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

فَهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ،

Who is proficient in skill, and beautiful in action.

الْمُتَقِنُ الصَّنْعَةَ الْحَسَنُ الصَّنِيعَةَ.

He is the just Who never oppresses, and the most generous to Whom all affairs are referred.²

الْعَدْلُ الَّذِي لَا يَجُورُ، وَ الْأَكْرَمُ
الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ

I further testify that He is [Allah] that before His magnificence everything is lowly, before His might everything is humble,

وَ أَشْهَدُ أَنَّهُ [اللَّهُ] الَّذِي
تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ،
وَ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ،

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

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

before His power everything surrenders, and before His awe everything yields.

وَ اسْتَسْلَمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ،
وَ خَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ.

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

مَلِكُ الْأَمْكَالِ
وَ مُفَلِّكُ الْأَفْلاكِ،

the dominator of the sun and the moon, each of which pursues its course to an appointed time.

وَ مُسَخِّرُ الشَّمْسِ وَ الْقَمَرِ،
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

He makes night overtake day, and day overtake night, (each one) seeking the other rapidly¹.

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَ يُكَوِّرُ
النَّهَارَ عَلَى اللَّيْلِ، يَطْلُبُهُ حَيْثُ

He is the destroyer of every stubborn tyrant, and the annihilator of every rebellious Satan.

قَاصِمٌ كُلِّ جَبَّارٍ عَنِيدٍ،
وَ مُهْلِكُ كُلِّ شَيْطَانٍ مَّرِيدٍ.

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

لَمْ يَكُنْ مَعَهُ ضِدٌّ وَ لَا نَدٌّ.

¹ cf. verses 39:5 and 7:54 of the Holy Quran.

He is Unique and impenetrable.¹ He never begets nor is He begotten, and none can ever be a match for Him.²

أَحَدٌ صَمَدٌ، لَمْ يَلِدْ وَ لَمْ يُوَلَدْ،
وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

He is the only God, the glorious Lord, Who wills, and thus carries out, Who intends, and thus decrees, Who knows, and thus takes into account.

إِلَهٌ وَاحِدٌ، وَ رَبُّ مَاجِدٌ،
يَشَاءُ فَيَمُضِي، وَ يُرِيدُ فَيَقْضِي،
وَ يَعْلَمُ فَيُحْصِي،

He causes death and gives life. He impoverishes and enriches.³ He makes (men) laugh and makes (them) weep.⁴ [He brings near and drives away.][♦] He denies and grants.

وَ يَمِيتُ وَ يُحْيِي، وَ يُفْقِرُ وَ يُغْنِي
وَ يُضْحِكُ وَ يُبْكِي، [وَ يُدْنِي وَ
يُقْصِي]،[♦] وَ يَمْنَعُ وَ يُعْطِي.

For Him is sovereignty, so is praise. In His hand is all goodness, and He is powerful to do everything.⁵

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ
وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

¹ Allah is impenetrable (*al-Samad*) meaning that there is no way to comprehend His Essence. On the meaning of *al-Samad*, Imam al-Sadiq (PBUH) said, “It means the One that there is no entry in Him.” (*Bihar al-Anwar*, vol. 82, p. 53).

² cf. Chapter 112 of the Holy Quran.

³ cf. Chapter 39, Verse 52 of the Holy Quran.

⁴ cf. Chapter 53, Verses 43-44 of the Holy Quran.

⁵ cf. Chapter 64, Verse 1, and Chapter 3, Verse 26 of the Holy Quran.

He lets night enter the day,
and day enter night;¹ there is
no god but He, the mighty,
the oft-forgiving.

يُولِجُ اللَّيْلَ فِي النَّهَارِ،
وَ يُولِجُ النَّهَارَ فِي اللَّيْلِ،
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ.

He is the responder to
supplication, open-handed in
granting, the enumerator of
breaths, and the Lord of the
Jinn and the humans.

مُجِيبُ الدُّعَاءِ، وَ مُجْزِلُ الْعَطَاءِ،
مُحْصِي الْأَنْفَاسِ،
وَ رَبُّ الْجِنَّةِ وَ النَّاسِ.

Neither does anything bring
difficulty for Him, nor does
the cry of those who appeal
for help annoy Him, nor does
the insistence of those who
insist exhaust Him or force
Him to assent.

لَا يُشْكَلُ عَلَيْهِ شَيْءٌ، وَ
لَا يُضْجِرُهُ صُرَاخُ الْمُسْتَصْرِخِينَ،
وَ لَا يُبْرِئُهُ إِلْحَاحُ الْمُلْحِحِينَ،

He (is Who) protected the
righteous, and gave success
to the prosperous.

الْعَاصِمُ لِلصَّالِحِينَ،
وَ الْمُوَفِّقُ لِلْمُفْلِحِينَ،

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

وَ مَوْلَى الْمُؤْمِنِينَ،
وَ رَبُّ الْعَالَمِينَ،

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

الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ
أَنْ يَشْكُرَهُ وَيَحْمَدَهُ [عَلَى كُلِّ حَالٍ

¹ cf. Chapter 57, Verse 6 of the Holy Quran.

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

أَحْمَدُهُ وَ أَشْكُرُهُ] عَلَى السَّرَّاءِ
وَ الضَّرَّاءِ، وَ الشَّدَّةِ وَ الرَّخَاءِ

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

أَوْمِنُ بِهِ وَ بِمَلَائِكَتِهِ وَ كُتُبِهِ وَ
رُسُلِهِ

I listen to His command, obey Him, proceed towards whatever pleases Him, and submit to what He decreed, longing for His obedience and fearing His punishment,¹

أَسْمَعُ أَمْرَهُ وَ أَطِيعُ، وَ أَبَادِرُ إِلَى
كُلِّ مَا يَرْضَاهُ، وَ أَسْتَسَلِمُ لِمَا
قَضَاهُ، رَغْبَةً فِي طَاعَتِهِ، وَ خَوْفًا
مِنْ عُقُوبَتِهِ،

for He is Allah against Whose schemes no one should feel secure, nor should anyone be in fear of injustice from Him.

لِأَنَّهُ اللَّهُ الَّذِي
لَا يُؤْمِنُ مَكْرُهُ،
وَ لَا يُخَافُ جَوْرُهُ.

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

Part 2

Preparation for
delivering an important
commandment from Allah

I confess before Him that
submissiveness befits my
soul, and I bear witness that
Lordship befits Him.

I convey what He revealed to
me, lest should I not do it,
He may make lawful that a
calamity befalls me;

that which no one can turn
away from me even if he has
great schemes [and sincere
friendship][■], (for) there is no
god but He.

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

جزء ٢

التحضير للإبلاغ
أمر إلهي هام

أَقِرُّ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ،
وَ أَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ.

وَ أُوَدِّي مَا أَوْحَى إِلَيَّ حَذَرًا مِنْ
أَنْ لَا أَفْعَلَ فَتَحِلَّ بِي مِنْهُ قَارِعَةٌ،

لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَ إِنْ عَظُمَتْ
حِيلَتُهُ [وَ صَفَتْ خُلَّتُهُ][■]،
لَا إِلَهَ إِلَّا هُوَ

لِيَأْتَهُ قَدْ أَعْلَمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ
مَا أَنْزَلَ إِلَيَّ [فِي حَقِّ عَلِيٍّ][♦] فَمَا
بَلَّغْتُ رِسَالَتَهُ،

Certainly, He, the most holy, the most high, has guaranteed for me protection [from the (evil of) people]♦, and He is Allah, Who is sufficient and bountiful.

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

O people! I have never been neglectful of conveying what Allah, the exalted, sent down to me, and I shall now explain to you the reason behind the revelation of this verse.

وَ قَدْ ضَمِنَ لِي تَبَارَكَ وَ تَعَالَى
الْعِصْمَةَ [مِنَ النَّاسِ] ♦،
وَ هُوَ اللَّهُ الْكَافِي الْكَرِيمُ.

فَأَوْحَى إِلَيَّ: بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ، يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا
أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيٍّ
يَعْنِي فِي الْخِلَافَةِ لِعَلِيِّ بْنِ أَبِي
طَالِبٍ - وَ إِنْ لَمْ تَفْعَلْ فَمَا
بَلَّغْتَ رِسَالَتَهُ، وَ اللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ.

مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي
تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ،
وَ أَنَا مُبَيِّنٌ لَكُمْ سَبَبَ نُزُولِ هَذِهِ
الْآيَةِ.

¹ Chapter 5, Verse 67 of the Holy Quran.

Verily, Gabriel came down to me three times giving the order of my Lord, Who is the security (of the believers)¹, that I should stand in this scene and inform everyone, white and black, that:

إِنَّ جَبْرَائِيلَ هَبَطَ إِلَيَّ مِرَارًا ثَلَاثًا
 يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي - وَ هُوَ
 السَّلَامُ - أَنْ أَقُومَ فِي هَذَا
 الْمَشْهَدِ فَأُعَلِّمَ كُلَّ أَيْضٍ وَ
 أَسْوَدٍ،

Ali Ibn Abi Talib is my brother, my deputy and the executor of (my affairs) (*Wasi*), my successor [over my nation][♦] (*Khalifa*), and the leader (*Imam*) after me,

أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَحِي
 وَ وَصِيَّ وَ خَلِيفَتِي [عَلَى أُمَّتِي] ♦
 وَ الْإِمَامَ مِنْ بَعْدِي،

whose position to me is like that of Aaron to Moses except that there shall be no prophet after me,

الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ
 مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

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

وَ هُوَ وَرِئُكُمْ بَعْدَ اللَّهِ وَ رَسُولِهِ.

Indeed, Allah, the most holy, the most high, had (already) sent down to me a verse from His book about this, saying,

وَقَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى
 عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ:

¹ cf. *al-Tafsir*, Ali Ibn Ibrahim al-Qummi, vol. 2, p 360, under the commentary of Chapter 59, Verse 23 of the Holy Quran.

“Only your guardian is Allah and His messenger and those of the believers who establish the prayers and pay the charity while they bow down.”¹

Ali Ibn Abi Talib [was the one who]♦ kept alive prayers and paid charity while bowing down in *ruku'*. He intends (the pleasure of) Allah, the mighty and the majestic, in all situations.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَ
الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ
رَاكِعُونَ.

وَ عَلِيُّ بْنُ أَبِي طَالِبٍ [الَّذِي]♦
أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ هُوَ
رَاكِعٌ، يُرِيدُ اللَّهَ عَزَّ وَ جَلَّ فِي
كُلِّ حَالٍ.

¹ Chapter 5, Verse 55 of the Holy Quran. Notice that in this verse, Allah does not use the plural form of guardian (*Wali*), and He states that only your *Wali* is Allah, Prophet Muhammad, and Imam Ali. This implies that, at least for us, the *Walaya* of Imam Ali (PBUH) is the same as (rather defined as) the *Walaya* of Prophet Muhammad (PBUH&HF), which in turn, is defined as the *Walaya* of Allah. Hence, when Allah states in Chapter 32, Verse 4 of the Holy Quran that there is no *Wali* other than Him (*min dun Allah*), this does not exclude whom He assigned as *Wali*. Alternatively, we can say that there is no *Wali* other than those whose authority is from Allah (*min Allah*). In this connection, Imam Ali (PBUH), said, “... Allah made them (i.e. *Ahl al-Bait*) His authorized representatives, and defined their *Walaya* as His *Walaya* and their party as His party and said, ‘As to those who turn to the *Walaya* of Allah, His Messenger, and the believers,- it is the party of Allah that most certainly triumphs.’ (5:56) He also said, ‘Only your guardian (*Wali*) is Allah, His Messenger, and the believers who establish prayers and give charity while they are bowing.’ (5:55).” (*al-Tafsir*, al-Nu'mani, as quoted in *Bihar al-Anwar*, vol. 66, p. 80, and vol. 90, p. 55).

I asked Gabriel to plead to Allah, [(Who is) the security (of the believers),]♦ to excuse me from conveying it to you, O people,

due to my knowledge on the fewness of the pious, the numerousness of the hypocrites,¹ the corruption and the treachery of the sinful, and the trickery of those who ridicule Islam,

those whom Allah described in His book as: “They say with their tongues what is not in their hearts,”² taking it lightly, while it is a grave matter in the sight of Allah,³

وَ سَأَلْتُ جَبْرَائِيلَ أَنْ يَسْتَعْفِيَ لِي
[السَّلَامَ]♦ عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ
- أَيُّهَا النَّاسُ -

لِعِلْمِي بِقَلَّةِ الْمُتَّقِينَ،
وَ كَثْرَةِ الْمُنَافِقِينَ،
وَ إِذْغَالَ الْآثِمِينَ،
وَ خِتْلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ،

الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ
بَأَنَّهُمْ يَقُولُونَ بِاللْسِنَتِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ، وَ يَحْسِبُونَهُ هَيِّنًا وَ
هُوَ عِنْدَ اللَّهِ عَظِيمٌ.

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

² Chapter 48, Verse 11 of the Holy Quran.

³ cf. Chapter 24, Verse 15 of the Holy Quran.

and due to their annoying me on many occasions, so much so that they called me (all) “ear”, claiming I am so because of Ali’s frequent attendance in my presence and my attention to him,

until Allah, the mighty and the majestic, sent down (the following verse) in this regard:

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

Say: One whom you call ‘ear’ is best for you; He believes in Allah, safeguards the believers, and is a mercy for those of you who believe. And for those who harm the messenger of Allah, there shall be a painful torment.”¹

وَ كَثْرَةَ أَذَاهُمْ لِي غَيْرَ مَرَّةٍ، حَتَّى
سَمَوْنِي أُذُنًا، وَ زَعَمُوا أَنِّي
كَذَلِكَ لِكَثْرَةِ مُلَازِمَتِهِ إِيَّايَ وَ
إِقْبَالِي عَلَيْهِ،

حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي
ذَلِكَ:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ
وَ يَقُولُونَ هُوَ أُذُنٌ.

قُلْ أُذُنٌ (عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ
أُذُنٌ) خَيْرٌ لَكُمْ، يُؤْمِنُ بِاللَّهِ وَ
يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَحْمَةٌ لِلَّذِينَ
آمَنُوا مِنْكُمْ، وَ الَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ.

¹ Chapter 9, Verse 61 of the Holy Quran.

Had I wished to name those who have called me so, to point out towards them, or to lead to them by their signs, I would have done so.

وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْقَائِلِينَ
بِذَلِكَ بِأَسْمَائِهِمْ لَسَمَّيْتُ، وَأَنْ
أَوْمِي إِلَيْهِمْ بِأَعْيَانِهِمْ لَأَوْمَأْتُ،
وَأَنْ أَدُلَّ عَلَيْهِمْ لَدَلَلْتُ.

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

وَلَكِنِّي وَاللَّهِ فِي أُمُورِهِمْ
قَدْ تَكْرَمْتُ.

Nevertheless, Allah is not satisfied with me until I convey what He has sent down to me [regarding the right of Ali.][♦]”

وَ كُلَّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي
إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ
[فِي حَقِّ عَلِيٍّ] ♦.

Then, the Prophet (PBUH) recited (again the following verse): “O Messenger! Deliver what has been sent down to you from your Lord—with regard to Ali—and if you do not, you will not have conveyed His message at all, and Allah shall protect you from (evil) people.”¹

ثُمَّ تَلَا ص:
يَا أَيُّهَا الرَّسُولُ،
بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ
- فِي عَلِيٍّ -
وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ،
وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.

¹ Chapter 5, Verse 67 of the Holy Quran.

Part 3

Open declaration
of the leadership of
Ali Ibn Abi Talib (رضي الله عنه)
and the Imams after him

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

whose obedience is obliga-
tory for the immigrants, the
helpers, and those who
follow (them) in goodness,

and for everyone, whether
nomad or city resident, Arab
or non-Arab, free or slave,

young or old,
white or black, and
for every monotheist.

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

جزء ٣

إعلان إمامة

علي بن أبي طالب (ع)
و الإمامة من بعده جهرًا

فَاعْلَمُوا مَعَاشِرَ النَّاسِ، أَنَّ اللَّهَ
قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَ إِمَامًا،

مُفْتَرَضَةً طَاعَتُهُ

عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ،
وَ عَلَى التَّابِعِينَ بِإِحْسَانٍ،

وَ عَلَى الْبَادِي وَ الْحَاضِرِ،
وَ عَلَى الْأَعْجَمِيِّ وَ الْعَرَبِيِّ،
وَ الْحُرِّ وَ الْمَمْلُوكِ،

وَ الصَّغِيرِ وَ الْكَبِيرِ،
وَ عَلَى الْأَبْيَضِ وَ الْأَسْوَدِ،
وَ عَلَى كُلِّ مُوَحِّدٍ.

مَا ضِ حُكْمُهُ، جَائِزٌ قَوْلُهُ،
نَافِذٌ أَمْرُهُ،

Cursed is whoever opposes him, blessed with mercy is whoever follows him, faithful is whoever acknowledges his (virtues and rights).

مَلْعُونٌ مَّنْ خَالَفَهُ،
مَرْحُومٌ مَّنْ تَبِعَهُ،
مُؤْمِنٌ مَّنْ صَدَّقَهُ.

Indeed, Allah has covered him and those who listen to him and obey him with mercy and forgiveness.

فَقَدَّ غَفَرَ اللَّهُ لَهُ وَ لِمَنْ سَمِعَ مِنْهُ
وَ أَطَاعَ لَهُ.

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

مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامٍ
أَقُومُهُ فِي هَذَا الْمَشْهَدِ،

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

فَاسْمَعُوا وَ أَطِيعُوا وَ انْقَادُوا لِأَمْرِ
رَبِّكُمْ.

for Allah, the mighty and the majestic, is your master, then [His Messenger]♦, Muhammad, who is now addressing you, is your master.

فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ مَوْلَاكُمْ،
ثُمَّ [رَسُولُهُ]♦ مُحَمَّدٌ وَلِيُّكُمْ
الْقَائِمُ الْمُخَاطَبُ لَكُمْ،

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

ثُمَّ مِنْ بَعْدِي عَلِيٌّ وَلِيُّكُمْ
وَ إِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ،

Then, leadership shall be in my progeny, within his offspring, until the Day you meet Allah and His Messenger.

ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وُلْدِهِ
إِلَى يَوْمٍ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ.

Nothing is lawful except what Allah declared so (in His book), [as well as His Messenger, and them (i.e., the Imams)]♦,

لَا حَلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ
[وَرَسُولُهُ وَهُمْ]♦،

and nothing is unlawful except Allah declared so (in His book), [as well as His Messenger, and them]♦,

وَلَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ
[وَرَسُولُهُ وَهُمْ]♦.

(for) Allah, the mighty and the majestic, has informed me of the permissible and the forbidden things,

وَاللَّهُ عَزَّ وَجَلَّ عَرَّفَنِي الْحَلَالَ
وَالْحَرَامَ،

and I have made known to him (i.e., Ali) what my Lord has taught me of His Book, the permissible, and the forbidden things.

وَأَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبِّي
مِنْ كِتَابِهِ وَحَلَالِهِ وَحَرَامِهِ إِلَيْهِ.

O people! There is no knowledge except that Allah has kept its account in (the heart of) me,

مَعَاشِرَ النَّاسِ، مَا مِنْ عِلْمٍ
إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِيَّ،

and I have recorded the details of all the knowledge that I was taught, in (the heart of) the leader of the pious, (Ali (PBUH)).

وَ كُلِّ عِلْمٍ عَلَّمْتُ فَقَدْ أَحْصَيْتُهُ
فِي إِمَامِ الْمُتَّقِينَ.

Certainly, there is no knowledge except that I have taught it to Ali, and he is *the evident Imam* [whom Allah mentions in the Chapter of *Yasin*: "... And We have kept the detailed account of everything in an evident Imam."¹]

وَمَا مِنْ عِلْمٍ إِلَّا وَقَدْ عَلَّمْتُهُ
عَلِيًّا وَ هُوَ الْإِمَامُ الْمُبِينُ [الَّذِي
ذَكَرَهُ اللَّهُ فِي سُورَةِ يَس: وَ كُلِّ
شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ]

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

مَعَاشِرَ النَّاسِ، لَا تَضِلُّوا عَنْهُ،
وَلَا تَنْفِرُوا مِنْهُ،
وَلَا تَسْتَكْفِرُوا مِنْ وَلَايَتِهِ.

for he is the one who guides to truth and acts upon it, and crushes falsehood and proscribes it, accepting no blame, in the path of Allah, from any blamer.

فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَ
يَعْمَلُ بِهِ، وَ يُزْهِقُ الْبَاطِلَ وَ يَنْهَى
عَنْهُ وَ لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

¹ Chapter 36, Verse 12 of the Holy Quran.

He is the first to believe in Allah and in His Messenger; and he is the one who offered his life as a sacrifice for the Messenger of Allah.

إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ،
وَ الَّذِي فَدَى رَسُولَ اللَّهِ بِنَفْسِهِ.

[I commanded him, on behalf of Allah, to sleep in my bed, and he did it to sacrifice himself for me.¹]♦

[أَمَرْتُهُ عَنِ اللَّهِ أَنْ يَنَامَ فِي
مَضْجَعِي، فَفَعَلَ فَادِيًا لِي
بِنَفْسِهِ]♦.

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

وَ الَّذِي كَانَ مَعَ رَسُولِ اللَّهِ
وَ لَا أَحَدَ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ
مِنَ الرِّجَالِ غَيْرُهُ.

O people! Prefer him (over all others), for Allah has indeed preferred him, and turn to him, for Allah has indeed appointed him (as your guide).

مَعَاشِرَ النَّاسِ،
فَضَّلُوهُ فَقَدْ فَضَّلَهُ اللَّهُ،
وَ أَقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ،

¹ This refers to the night of migration of the Prophet (PBUH&HF) from Mecca to Medina, when the pagans rushed to kill the Prophet (PBUH&HF) in his bed overnight, but they found Imam Ali (PBUH) sleeping in place of him.

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

مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ اللَّهِ،
وَلَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ
وَلَا يَتَّهَهُ وَ لَنْ يَغْفِرَ لَهُ،

this is a decisive decree by Allah that He shall do so to anyone who opposes His command about him, and shall torment him with the most painful torment, which lasts forever and ever.

حَتَّمَا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ
بِمَنْ خَالَفَ أَمْرَهُ فِيهِ،
وَأَنْ يُعَذِّبَهُ عَذَابًا تُكْرَهُ
أَبَدَ الْأَبَادِ وَ دَهْرَ الدُّهُورِ،

Hence, beware lest you oppose him, and thus, arrive at a fire whose fuel is people and stones, prepared for the disbelievers.¹

فَاخْذَرُوا أَنْ تُخَالَفُوهُ
فَتَصَلُّوا نَارًا وَقُودُهَا النَّاسُ
وَ الْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ.

O people! By Allah, all early prophets and messengers have given the glad tidings of my advent.

أَيُّهَا النَّاسُ، بِي وَ اللَّهِ بَشَّرَ
الْأَوَّلُونَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ.

I am the seal of the prophets and the messengers, and the proof (of Allah) over all the creatures, of the inhabitants of the heavens and the earths.

وَ أَنَا خَاتَمُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ،
وَ الْحُجَّةُ عَلَى جَمِيعِ الْمَخْلُوقِينَ
مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ.

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

He who doubts this, is indeed a disbeliever, with the disbelief of the early era of ignorance.

فَمَنْ شَكَّ فِي ذَلِكَ فَهُوَ كَافِرٌ
كُفَرَ الْجَاهِلِيَّةِ الْأُولَى.

And he who doubts anything of what I have said this (day), has doubted all that has been revealed to me.

وَمَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي
هَذَا، فَقَدْ شَكَّ فِي كُلِّ مَا أُنزِلَ
إِلَيَّ،

[And anyone who doubts any of the Imams, has doubted them all]♦, and anyone who doubts us, shall be in the Fire.

[وَمَنْ شَكَّ فِي وَاحِدٍ مِنَ الْأَئِمَّةِ
فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُمْ]♦،
وَالشَّأكَ فِينَا فِي النَّارِ.

O people! Allah, the mighty and the majestic, has bestowed this virtue upon me out of His kindness and His grace.

مَعَاشِرَ النَّاسِ، حَبَانِي اللَّهُ عَزَّ وَ
جَلَّ بِهَذِهِ الْفَضِيلَةِ مَنَّا مِنْهُ عَلَيَّ وَ
إِحْسَانًا مِنْهُ إِلَيَّ،

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

وَلَا إِلَهَ إِلَّا هُوَ، لَهُ الْحَمْدُ مِنِّي
أَبَدَ الْأَبْدِينَ وَ دَهْرَ الدَّاهِرِينَ،
وَ عَلَيَّ كُلِّ حَالٍ.

O people! Prefer Ali (over all others), for he is the best of the people, men or women, after me so long as Allah sends down His sustenance and (and so long as) the creation exists.

مَعَاشِرَ النَّاسِ، فَضَلُّوا عَلَيَّ
فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي
مِنْ ذَكَرٍ وَأُنْثَى مَا أَنْزَلَ اللَّهُ
الرِّزْقَ وَبَقِيَ الْخَلْقُ.

Under curse and again under curse, under wrath and again under wrath, is he who rejects this saying of mine and does not does not agree with it.

مَلْعُونٌ مَلْعُونٌ مَغْضُوبٌ مَغْضُوبٌ
مَنْ رَدَّ عَلَيَّ قَوْلِي هَذَا وَ لَمْ
يُؤَافِقْهُ

Certainly, Gabriel has informed me of this from Allah, the most high, Who also said:

أَلَا إِنَّ جَبْرِيْلَ خَبَّرَنِي عَنِ اللَّهِ
تَعَالَى بِذَلِكَ وَ يَقُولُ:

“Anyone who bears enmity against Ali and refuses his authority, for him shall be My curse and My wrath.”

مَنْ عَادَى عَلِيًّا وَ لَمْ يَتَوَلَّهُ
فَعَلَيْهِ لَعْنَتِي وَ غَضَبِي.

Thus, every soul should look to what he has sent forth for the morrow. Be watchful of (your duty towards) Allah lest you should oppose Him and (your) foot should slip after its stability. Verily,

فَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ،
وَ اتَّقُوا اللَّهَ أَنْ تُخَالِفُوهُ
فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا،
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

Allah is well-acquainted with (all) that you do.¹

O people! He (i.e., Ali) is “the side of Allah”² that is mentioned in Allah’s Book.

He, the exalted, says, “Lest a soul should (then) say: ‘Ah! Woe onto me that I abused and neglected (my duties towards) the side of Allah.’”³

O people! Reflect on the Quran and comprehend its verses. Look into its clear verses and do not follow its ambiguous parts,⁴

مَعَاشِرَ النَّاسِ، إِنَّهُ جَنْبُ اللَّهِ
الَّذِي ذُكِرَ فِي كِتَابِهِ،

فَقَالَ تَعَالَى: أَنْ تَقُولَ نَفْسٌ
يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ
فِي جَنْبِ اللَّهِ.

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ
وَافْهَمُوا آيَاتِهِ، وَانظُرُوا إِلَى
مُحْكَمَاتِهِ وَلا تَتَّبِعُوا مُتَشَابِهَهُ.

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

² Side is used to express extreme nearness. One’s side is the closest thing to an individual. Imam Ali (PBUH) is called the “side” of Allah because he got “close” to Him through obedience so much so that he became the criterion of nearness to Allah and His recognition. In this manner, nearness to Imam Ali (PBUH) indicates nearness to Allah, neglecting his right indicates neglecting Allah's right, forsaking him indicates forsaking Allah, and recognizing him in one's heart indicates recognizing Allah.

³ Chapter 39, Verse 56 of the Holy Quran.

⁴ Allah states in Chapter 3, Verse 7 of the Holy Quran: “It is Him Who has sent down to you the Book, within which are some clear verses that are the foundation of the Book, and other verses that are ambiguous. But, those in whose hearts is perversity follow the part thereof that is ambiguous, seeking enticement and attraction (of

for by Allah, none shall be able to explain to you its warnings and its mysteries,¹ nor shall anyone clarify its interpretation, other than the one that I have grasped his hand, brought up beside myself, [and lifted his arm,]♦

فَوَاللَّهِ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَ
 لَأَيُوضِّحُ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي
 أَنَا آخِذٌ بِيَدِهِ وَ مُصْعِدُهُ إِلَيَّ وَ
 سَائِلٌ بَعْضُهُ [وَ رَافِعُهُ بِيَدِي] ♦،

the one about whom I inform you that whomever I am his master, this Ali is his master;

وَ مُعَلِّمُكُمْ أَنَّ مَنْ كُنْتُ مَوْلَاهُ
 فَهَذَا عَلِيٌّ مَوْلَاهُ

people towards their own views), and searching for its hidden meaning. But, no one knows its interpretation except Allah and those who are firmly grounded in knowledge...” According to the traditions, “those who are firmly grounded in knowledge” refers exclusively to the Prophet (PBUH&HF) and his family (*Ahl al-Bait* (PBUT)). cf. *al-Kafi*, vol. 1, p. 213, Hadiths 1, 2, and 3, *Kitab Sulaim Ibn Qais al-Hilali*, p. 771, *Bihar al-Anwar*, vol. 33, p. 155, also vol. 23, p. 198, Hadith 31, p. 201, Hadith 40, and p. 202, Hadith 46. Moreover, the Prophet (PBUH&HF) has confirmed this exclusive right for the Imams (PBUT) in the next sentence of the sermon by swearing in the name of Allah.

¹ The word *Zawajir* has a number of meanings. The first meaning that applies here is “warnings”. The Holy Quran has hidden warnings that only an Imam (PBUH) can show them to people, and people cannot personally derive those divine prohibitions from the apparent meaning of the Quranic verses. The second meaning is “deterrents”, which refers to the difficult points in the Quran that deter individuals from understanding their meanings. Only a divinely guided Imam can explain these complex issues and mysteries.

and he is Ali Ibn Abi Talib, my brother, the executor of my (will), whose appointment as (your) guardian and leader has been sent down to me from Allah, the mighty and the majestic.

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

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

Each one [of the two][♦] informs about the other and agrees with it. They shall never part until they return to me at the Pool (of *al-Kawthar* on the Day of Judgement).

Behold! They (i.e., the *Ahl al-Bait* (PBUT)) are the trustees of Allah amongst His creation, and His people of wisdom on His earth.”

وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ
أَخِي وَ وَصِيِّي،
وَ مُوَالَاتُهُ مِنَ اللَّهِ
عَزَّ وَ جَلَّ أَنْزَلَهَا عَلَيَّ.

مَعَاشِرَ النَّاسِ،
[إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ،
إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا] [§]،

إِنَّ عَلِيًّا وَ الطَّيِّبِينَ مِنْ وُلْدِي
هُمُ الثَّقَلُ الْأَصْغَرُ،
وَ الْقُرْآنُ الثَّقَلُ الْأَكْبَرُ،

وَ كُلُّ وَاحِدٍ [مِنْهُمَا] [♦] مُنْبِئٌ عَنِ
صَاحِبِهِ وَ مُوَافِقٌ لَهُ، لَنْ يَفْتَرِقَا
حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

أَلَا إِنَّهُمْ أَمْنَاءُ اللَّهِ فِي خَلْقِهِ
وَ حُكَمَاؤُهُ فِي أَرْضِهِ.

Thereafter, Allah’s Messenger (PBUH&HF) took the upper arm of Imam Ali (PBUH) by his hand, raised it, and said:

ثُمَّ ضَرَبَ بِيَدِهِ عَلَى عَضُدِهِ
فَرَفَعَهُ وَ قَالَ:

[“O people! Who has more priority over you than yourself?” People said: “Allah and His messenger.”]

[أَيُّهَا النَّاسُ، مَنْ أَوْلَى بِكُمْ مِنْ
أَنْفُسِكُمْ؟ قَالُوا: اللَّهُ وَ رَسُولُهُ.]

Then, he (PBUH&HF) said: “Behold! Whosoever I am his master, this Ali is his master. O Allah! Stay firm in supporting those who stay firm in following him, be hostile to those who are hostile to him, help those who help him, and forsake those who forsake him.]*

فَقَالَ: أَلَا مَنْ كُنْتُ مَوْلَاهُ
فَهَذَا عَلِيٌّ مَوْلَاهُ،
اللَّهُمَّ وَالِ مَنْ وَالَاهُ
وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ
مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ.*

O people! This Ali is my brother, the executor of my (affairs), the container of my knowledge, my successor over my nation, and over the interpretation the Book of Allah, the mighty and the majestic, and the true inviter to its (implications).

مَعَاشِرَ النَّاسِ،
هَذَا عَلِيٌّ أَخِي وَ وَصِيِّي
وَ وَا عِي عِلْمِي وَ خَلِيفَتِي عَلَى
أُمَّتِي وَ عَلَى تَفْسِيرِ كِتَابِ اللَّهِ
عَزَّ وَ جَلَّ وَ الدَّاعِي إِلَيْهِ.

He is the one who acts according to what pleases Him, fights His enemies, causes to adhere to His obedience, and advises against His disobedience.

وَ الْعَامِلُ بِمَا يَرْضَاهُ وَ الْمُحَارِبُ
لِأَعْدَائِهِ وَ الْمُوَالِي عَلَى طَاعَتِهِ وَ
النَّاهِي عَنْ مَعْصِيَتِهِ.

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

إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ
وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْإِمَامُ الْهَادِي
وَ قَاتِلُ النَّاكِثِينَ وَ الْقَاسِطِينَ
وَ الْمَارِقِينَ.

I speak by the authority of Allah. The word with me shall not be changed.¹

بِأَمْرِ اللَّهِ أَقُولُ، مَا يُبَدَّلُ الْقَوْلُ
لَدَيَّ،

I say with the command of Allah:

بِأَمْرِ رَبِّي أَقُولُ:

O Allah! Be the guardian of him who adheres to him.

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

Be the enemy of him who bears enmity against him.

وَ عَادِ مَنْ عَادَاهُ

Curse him who rejects him.

وَ الْعَنْ مَنْ أَنْكَرَهُ

Be wrathful towards him who denies his right.

وَ اغْضَبْ عَلَى مَنْ جَحَدَ حَقَّهُ.

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

Indeed, I have now fulfilled (my duty). Indeed, I have now conveyed (the Message). Indeed, I have now made (you) hear (it). Indeed, I have now clarified (it).

أَلَا وَ قَدْ أَدَّيْتُ، أَلَا وَ قَدْ بَلَّغْتُ،
أَلَا وَ قَدْ أَسْمَعْتُ،
أَلَا وَ قَدْ أَوْضَحْتُ،

Indeed, Allah, the mighty and the majestic, so said, and so did I on His behalf.

أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ
وَ أَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

Indeed, there is no commander for the faithful save this brother of mine, and it is not permissible to call anyone other than him with the title of “the Commander of the Believers” after my departure.¹

أَلَا إِنَّهُ لَيْسَ أَمِيرُ الْمُؤْمِنِينَ غَيْرَ
أَخِي هَذَا، وَ لَا تَحِلُّ إِمْرَةٌ
الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ غَيْرِهِ.

¹ In the traditions, the Prophet (PBUH&HF) and Imams (PBUT) have stressed that *Amir al-Mu'minin* is the exclusive title of Imam Ali (PBUH), and it is not at all permissible to call other Imams (PBUT) with this title even though they were commanding the believers. Moreover, the traditions specify two meanings for this title. The first meaning of *Amir* is “the commander”, which comes from the root *Amara* (أَمَرَ - يَأْمُرُ). The word *Imra* (إِمْرَةٌ) that the Prophet (PBUH&HF) used in the above phrase of the sermon also comes from this root, and has the same meaning. Refer also to another narration from the Prophet (PBUH&HF) in *Bihar al-Anwar*, vol. 37, p. 294, Hadith 9 for the meaning of *Amir* in this sense. The second meaning of *Amir* given in the traditions is “the supplier” or “the supplies”, which comes from the root *Mira* (مِيرَ - يَمِيرُ). The word *Amir al-Mu'minin* in this sense is interpreted as “the supplier of divine knowledge for the believers.”

Part 4

Announcing the perfection of religion due to Ali's appointment and reminding the people of his virtues

O Allah! (I testify that) You did send down [this verse regarding Ali, Your authorized representative, at the time of the explanation of his authority and appointment today:][□]

“This day, I perfected your religion for you, completed My favor upon you, and was satisfied that Islam be your religion.”¹

جزء ٤

إعلان إكمال الدين
بنصب علي (ع)
و ذكر بعض فضائله

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ [الآيَةَ فِي عَلِيٍّ
وَلِيِّكَ عِنْدَ تَبْيِينِ ذَلِكَ وَ نَصْبِكَ
إِيَّاهُ لِهَذَا الْيَوْمِ:][□]

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا.

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

¹ Chapter 5, Verse 3 of the Holy Quran.

You (also) said, “If anyone desires a religion other than *Islam* (submission to *Walaya* of Ali), never shall it be accepted from him, and in the Hereafter, he shall be one of the losers.”¹

و قُلْتَ: وَ مَنْ يَتَّبِعْ
غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ،
وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.

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

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي قَدْ بَلَّغْتُ.

O people! Allah, the mighty and the majestic, has indeed perfected your religion through his (i.e., Ali’s) leadership.

مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ
عَزَّ وَ جَلَّ دِينَكُمْ بِإِمَامَتِهِ،

Thus, whoever does not follow his example and the example of those of my children from his loins who will take his position until the Day of Judgement— when deeds are presented before Allah, the mighty and the majestic—

فَمَنْ لَمْ يَأْتَمْ بِهِ وَ بِمَنْ
يَقُومُ مَقَامَهُ مِنْ وُلْدِي
مَنْ صُلِبَهُ إِلَى يَوْمِ الْقِيَامَةِ
وَ الْعَرَضِ عَلَى اللَّهِ عَزَّ وَ جَلَّ،

¹ Chapter 3, Verse 85 of the Holy Quran. On the commentary of this verse, Imam al-Sadiq (PBUH) said, “It means: he who does not submit to our *Walaya*.” (*al-Manaqib*, vol. 4, p. 283; *Bihar al-Anwar*, vol. 23, p. 358, Hadith #12).

they are the ones whose deeds become vain and fruitless, and they shall be in Hellfire forever.¹

“Their torment shall not be lightened, nor shall it be postponed.”²

O people! This is Ali, who has been my greatest aid, the most worthy of you before me, the closest in relation with me, and the dearest to me amongst you (all).

Both Allah, the mighty and the majestic, and I are pleased with him.

No verse [in the Quran][♦] has been sent down expressing (Allah’s) pleasure except that (in its absolute sense) it is about him,

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

فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ
وَ فِي النَّارِ هُمْ خَالِدُونَ.

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنظَرُونَ.

مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ
أَنْصَرُكُمْ لِي وَ أَحَقُّكُمْ بِي
وَ أَقْرَبُكُمْ إِلَيَّ وَ أَعَزُّكُمْ عَلَيَّ.

وَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنَا عَنْهُ
رَاضِيَانِ.

وَ مَا نَزَلَتْ آيَةٌ رَضِيَ
[فِي الْقُرْآنِ][♦] إِلَّا فِيهِ،

وَ مَا خَاطَبَ اللَّهُ الَّذِينَ
آمَنُوا إِلَّا بَدَأَ بِهِ،

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

² Chapter 3, Verse 88 of the Holy Quran.

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

وَلَا نَزَلَتْ آيَةٌ مَدْحٍ
فِي الْقُرْآنِ إِلَّا فِيهِ،

nor did Allah testify Paradise in (the chapter starting with) “Has not passed over man a long period of time”¹ but for him, nor did He reveal it for other than him, nor did He mean to praise by it save him.

وَلَا شَهِدَ اللَّهُ بِالْجَنَّةِ
فِي هَلْ أَتَى عَلَى الْإِنْسَانِ إِلَّا لَهُ
وَلَا أَنْزَلَهَا فِي سِوَاهُ
وَلَا مَدَحَ بِهَا غَيْرَهُ.

O people! He is the patron of the religion of Allah, and the one who argues on behalf of the Messenger of Allah.

مَعَاشِرَ النَّاسِ،
هُوَ نَاصِرُ دِينِ اللَّهِ
وَ الْمُجَادِلُ عَنِ رَسُولِ اللَّهِ.

¹ Referring to Chapter 76, Verses 7-22 of the Holy Quran: “They perform (their) vows, and they fear a Day whose evil shall be widespread. They feed, for the love of Allah, the indigent, the orphan, and the captive, (saying), ‘We feed you for the sake of Allah alone; no reward do we desire from you, nor thanks. We fear a Day of severity and distress. But, Allah has kept away from them the evil of that Day, and has offered them radiance and (blissful) Joy. And for what they observed patience, He has rewarded them with a Garden and (garments of) silk ...”

يُوفُونَ بِالَّذَرِّ وَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا، وَ يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ
يَتِيمًا وَ أَسِيرًا، إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُورًا، إِنَّا نَخَافُ مِنْ رَبِّنَا
يَوْمًا عَبُوسًا قَمْطَرِيرًا، فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَّاهُمْ نَضْرَةً وَ سُورًا، وَ جَزَّاهُمْ بِمَا
صَبَرُوا جَنَّةً وَ حَرِيرًا...

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

وَ هُوَ التَّقِيُّ التَّقِيُّ
وَ الْهَادِي الْمَهْدِيُّ.

Your prophet is the best prophet, the executor (of my will) over you is the best executor and deputy, and his sons are the best deputies.

نَبِيُّكُمْ خَيْرُ نَبِيٍّ
وَ وَصِيِّكُمْ خَيْرُ وَصِيٍّ
وَ بَنُوهُ خَيْرُ الْأَوْصِيَاءِ

O people! The progeny of every prophet was from his own loins whereas my progeny is from the loins of Ali.

مَعَاشِرَ النَّاسِ،
ذُرِّيَّةَ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ،
وَ ذُرِّيَّتِي مِنْ صُلْبِ عَلِيٍّ.

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

مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِيسَ أَخْرَجَ
آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ،

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

فَلَا تَحْسُدُوهُ فَتَحْبَطَ أَعْمَالُكُمْ
وَ تَزُلَّ أَقْدَامُكُمْ.

Verily, Adam was sent down to earth only because of one mistake, while he was the elite of Allah, the mighty and the majestic.

فَإِنَّ آدَمَ أُهْبِطَ إِلَى الْأَرْضِ
بِخَطِيئَةٍ وَاحِدَةٍ وَ هُوَ
صَفْوَةُ اللَّهِ عَزَّ وَ جَلَّ،

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

وَ كَيْفَ بِكُمْ
وَ أَنْتُمْ أَنْتُمْ
وَ مِنْكُمْ أَعْدَاءُ اللَّهِ.

Indeed, none hates Ali but a wretched person, none keeps himself attached to Ali but a pious person, and none has faith in his (virtues) but a sincere believer.

أَلَا إِنَّهُ لَا يُبْغِضُ عَلِيًّا إِلَّا شَقِيٌّ،
وَ لَا يُوَالِي عَلِيًّا إِلَّا تَقِيٌّ،
وَ لَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ.

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

وَ فِي عَلِيٍّ وَ اللَّهِ
نَزَلَتْ سُورَةُ الْعَصْرِ:

“In the name of Allah, the compassionate, the merciful. By the Time (of rising)!¹ Most surely man is in loss,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،
وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ،

except those who believe, do righteous deeds, and enjoin on each other the truth, and enjoin on each other patience and constancy.”²

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ، وَ تَوَاصَوْا بِالْحَقِّ
وَ تَوَاصَوْا بِالصَّبْرِ.

¹ The time in this verse, as Imam al-Sadiq (PBUH) commented, refers to the time of rising of Imam al-Mahdi (PBUH). cf. *Kamal al-Din*, p. 656, Hadith 1.

² Imam al-Sadiq (PBUH) interpreted these verses as follows: “*Most surely man is in loss, except those who believe in the guardianship (Walaya) of the Commander of the Believers (PBUH), do righteous*

O people! I have sought Allah to be my witness and have conveyed my communication to you,

مَعَاشِرَ النَّاسِ، قَدْ أَسْتَشْهَدْتُ
اللَّهَ وَ بَلَّغْتُكُمْ رِسَالَتِي.

“and the messenger is only obligated to convey clearly.”¹

وَ مَا عَلَى الرَّسُولِ
إِلَّا الْبَلَاغُ الْمُبِينُ.

O people! “Be cautious of (your duties towards) Allah, the caution that He deserves, and do not die except in the state of submission.”²

مَعَاشِرَ النَّاسِ،
اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،
وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ.

deeds, i.e., perform the religious duties, and enjoin on each other the truth, i.e., al-Walaya (accepting the leadership and guardianship of Ali (PBUH)), and enjoin on each other patience and constancy, i.e., urge their progeny and their next generation to it and to observe patience in that path.” (Bihar al-Anwar, vol. 24, p. 215, Hadith 4).

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ عَمِلُوا الصَّالِحَاتِ أَيَّ أَدَّوْا
الْفَرَائِضَ وَ تَوَاصَوْا بِالْحَقِّ أَيَّ بِالْوَلَايَةِ وَ تَوَاصَوْا بِالصَّبْرِ أَيَّ وَصَّوْا ذُرَارِيَهُمْ وَ مَنْ خَلَّفُوا
مِنْ بَعْدِهِمْ بِهَا وَ بِالصَّبْرِ عَلَيْهَا.

¹ Chapter 24, Verse 54 of the Holy Quran.

² Chapter 3, Verse 102 of the Holy Quran. Since one does not know his time of death, this verse implies that one should always be in the state of submission.

Part 5

Referring to the aims
of the hypocrites

O people! Believe in Allah
and His Messenger and the
light that was sent down with
him,¹

“before We alter faces then
turn them on their backs or
curse them as We cursed the
Sabbath breakers.”²

[By Allah! No one is
intended by this (latter) verse
except a certain group of my
companions whom I know
by their names and their
lineage, yet, I have been
ordered to ignore them.³]

جزء ٥

الإشارة إلى مقاصد المنافقين

مَعَاشِرَ النَّاسِ، آمِنُوا بِاللَّهِ وَ
رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلَ مَعَهُ،

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا
فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ
كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ.

[بِاللَّهِ مَا عَنَى بِهَذِهِ الْآيَةِ إِلَّا قَوْمًا
مِنْ أَصْحَابِي أَعْرَفُهُمْ بِأَسْمَائِهِمْ
وَأَنْسَابِهِمْ، وَقَدْ أُمِرْتُ بِالصَّفْحِ
عَنْهُمْ.]

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

² Chapter 4, Verse 47 of the Holy Quran.

³ The Prophet (PBUH&HF) was not supposed to penalize people based on what he knew of their future actions. He only warned them, informed them of the consequences of such actions, and advised people against the wrongdoers, in general. After all, this world is the place of trial, in which everyone may choose between the path of

O people! The light (created) by Allah, the mighty and the majestic, has been placed in me, then in Ali, and then in his select descendants up to *al-Qa'im al-Mahdi*¹, who shall re-establish the right of Allah as well as all our rights,

because Allah, the mighty and the majestic, has made us (His) exhaustive argument against the neglectful, the stubborn, the dissenters, the treacherous, the sinful, the unjust, and the usurpers from all worlds.

O people! I warn you that I am the Messenger of Allah. There have been messengers before me who came and passed away.

مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللَّهِ عَزَّ
وَ جَلَّ فِيَّ مَسْلُوكٌ، ثُمَّ فِي عَلِيٍّ،
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 الْمُخَالِفِينَ وَ
الْخَائِنِينَ وَ الْآثِمِينَ وَ الظَّالِمِينَ وَ
الْعَاصِيِينَ مِنْ جَمِيعِ الْعَالَمِينَ.

مَعَاشِرَ النَّاسِ،
أُنذِرُكُمْ أَنِّي رَسُولُ اللَّهِ،
قَدْ خَلَتْ مِنْ قَبْلِي الرُّسُلُ،

Allah and all other divergent paths, and thus prove what he deserves of reward and punishment in the Hereafter.

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

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

أَفَإِنْ مِتُّ أَوْ قُتِلْتُ
انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ؟

And whoever turns back on his heels shall not harm Allah in the least, and Allah shall soon reward the grateful [who observe patience.]¹

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ
فَلَنْ يَضُرَّ اللَّهَ شَيْئًا، وَ سَيَجْزِي
اللَّهُ الشَّاكِرِينَ [الصَّابِرِينَ].¹

Behold! Ali is surely the one described with patience and gratitude, so are after him my offspring from his loins.

أَلَا وَإِنِّ عَلِيًّا هُوَ الْمَوْصُوفُ
بِالصَّبْرِ وَالشُّكْرِ،
ثُمَّ مِنْ بَعْدِهِ وَوَلَدِي مِنْ صُلْبِهِ.

O people! Do not think that you are doing a favor to Allah by accepting Islam lest His wrath should descend upon you, and lest He should afflict you with His punishment; surely He is ever-watching.²

مَعَاشِرَ النَّاسِ،
لَا تَمُنُّوا عَلَى اللَّهِ إِسْلَامَكُمْ
فَيَسْخَطَ عَلَيْكُمْ فَيُصِيبَكُمْ
بِعَذَابٍ مِنْ عِنْدِهِ
إِنَّهُ لَبِالْمُرْصَادِ.

¹ cf. Chapter 3, Verse 144 of the Holy Quran.

² cf. Chapter 89, Verse 14 of the Holy Quran.

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

مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ
مِنْ بَعْدِي أُمَّةٌ يَدْعُونَ إِلَى النَّارِ،
وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ.

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

مَعَاشِرَ النَّاسِ،
إِنَّ اللَّهَ وَأَنَا بَرِيئَانِ مِنْهُمْ.

O people! They, their supporters, their followers, and their adherents shall be in the lowest depths of the Fire; and evil, indeed, is the abode of the arrogant.²

مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَأنصَارَهُمْ
وَأتْبَاعَهُمْ وَأشْيَاعَهُمْ
فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلبَسَ مَثْوَى الْمُتَكَبِّرِينَ.

Know that these are, indeed, the People of the Sheet;³ so, let each one of you look into his own sheet (of deeds)!”

أَلَا إِنَّهُمْ أَصْحَابُ الصَّحِيفَةِ،
فَلْيَنْظُرْ أَحَدُكُمْ فِي صَحِيفَتِهِ.

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

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

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

(Imam Muhammad al-Baqir (PBUH), here states that except for a small band (who themselves were the People of the Sheet) most people did not comprehend the issue of sheet).

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

O people! I leave the authority after me as *Imamate* (leadership) inherited in my offspring until the Day of Judgement.

مَعَاشِرَ النَّاسِ،
إِنِّي أَدْعُهَا إِمَامَةً وَوَرَاثَةً
فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ.

Certainly, I just conveyed what I have been ordered to convey as an argument against everyone, be him present or absent, a direct witness or not, and already born or not yet born.

وَ قَدْ بَلَغْتُ مَا أُمِرْتُ بِتَبْلِيغِهِ
حُجَّةً عَلَى كُلِّ حَاضِرٍ وَ غَائِبٍ،
وَ عَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ
أَوْ لَمْ يَشْهَدْ، وَ لِدَا أَوْ لَمْ يُوَلَدْ.

Hence, everyone who is present should convey (this sermon) to those who are absent, every parent should convey it to his/her children, (and they should continue to do so) until the Day of Judgement.

فَلْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ
وَ الْوَالِدُ الْوَلَدَ
إِلَى يَوْمِ الْقِيَامَةِ.

But, (I have been informed that) some people shall replace this (divinely-assigned leadership) with kingdom through usurpation. May Allah curse the usurpers and dispossessors,

وَسَيَجْعَلُونَهَا
مُلْكًا وَاغْتِصَابًا.
أَلَا لَعْنُ اللَّهِ الْغَاصِبِينَ
وَالْمُغْتَصِبِينَ.

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

وَ عِنْدَهَا سَنَفْرُغُ
لَكُمْ أَيَّةَ الثَّقَلَانِ.

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

وَيُرْسَلُ عَلَيْكُمَا
شُوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ
فَلَا تَنْتَصِرَانِ.

O people! Without doubt, Allah, the mighty and the majestic, does not leave you in the state you are now,

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ
لَمْ يَكُنْ لِيَذْرَكُمْ عَلَىٰ مَا أَنْتُمْ
عَلَيْهِ،

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

² Chapter 55, Verse 35 of the Holy Quran.

until He separates the evil from the good ones. Nor does He make you acquainted with (the knowledge of) the unseen.¹

حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ،
وَ مَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى
الْغَيْبِ.

O people! There shall be no (wrongful) community but that Allah shall perish it due to the rejection (of truth) by its people.

مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرْيَةٍ
إِلَّا وَ اللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا.

Such is what Allah, the exalted, mentioned (in His book) as to how He destroys the wrongful societies.²

وَ كَذَلِكَ يُهْلِكُ الْقُرَى وَ هِيَ
ظَالِمَةٌ كَمَا ذَكَرَ اللَّهُ تَعَالَى.

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

وَ هَذَا إِمَامُكُمْ وَ وَلِيُّكُمْ وَ هُوَ
مَوَاعِيدُ اللَّهِ وَ اللَّهُ يَصْدُقُ وَعْدَهُ

O people! Most of the early generations before you have strayed, and surely, Allah destroyed them. He shall be the One who destroys the later generations too.

مَعَاشِرَ النَّاسِ، قَدْ ضَلَّ قَبْلَكُمْ
أَكْثَرُ الْأَوَّلِينَ، وَ اللَّهُ لَقَدْ أَهْلَكَ
الْأَوَّلِينَ وَ هُوَ مُهْلِكُ الْآخِرِينَ.

¹ cf. Chapter 3, Verse 179 of the Holy Quran.

² cf. Verses 11:102, 18:59, 22:45, 22:48, and 28:59 of the Holy Quran.

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

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

Thus, listen to his orders so that you remain safe, obey him so that you are guided, and leave what he prohibits so that you become mature. Conform to what he wants, and do not let different paths separate you from his path.²

قَالَ اللَّهُ تَعَالَى:
أَلَمْ نُهْلِكِ الْأَوَّلِينَ؟
ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ.
كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ.
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ.

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ
قَدْ أَمَرَنِي وَنَهَانِي،
وَ قَدْ أَمَرْتُ عَلِيًّا وَ نَهَيْتُهُ بِأَمْرِهِ،
فَعِلْمُ الْأَمْرِ وَ النَّهْيِ لَدَيْهِ.

فَاسْمَعُوا لِأَمْرِهِ تَسْلَمُوا،
وَ أَطِيعُوهُ تَهْتَدُوا، وَ انْتَهَوْا لِنَهْيِهِ
تَرْشُدُوا، وَ صَبِرُوا إِلَى مُرَادِهِ، وَ
لَا تَتَفَرَّقْ بِكُمْ السُّبُلُ عَنْ سَبِيلِهِ.

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

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

Part 6

Adherents of
 Ahl al-Bait (PBUH)
 and their enemies

O people! I am the Straight Path of Allah whom He commanded you to follow,¹

and such after me also is Ali, and then my offspring from his loins, the Imams who guide with truth and turn (people) to it.”²

Then, the Prophet (PBUH&HF) recited the entire Quranic chapter of the opening (*al-Fatiha*) and said:

“This (chapter) was revealed in my honor and in theirs (i.e., the Imams’) generally and specifically.

They are the authorized friends of Allah, for whom there shall be no fear, nor shall they grieve.”³

جزء 6

أولياء أهل البيت (ع) و أعدائهم

مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ اللَّهِ
 الْمُسْتَقِيمِ الَّذِي أَمَرَكُم بِاتِّبَاعِهِ.

ثُمَّ عَلِيٍّ مِنْ بَعْدِي،
 ثُمَّ وَوَلَدِي مِنْ صُلْبِهِ
 أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ.

ثُمَّ قَرَأَ ص: الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ إِلَى آخِرِهَا وَقَالَ:

فِي نَزَلَتْ وَ فِيهِمْ نَزَلَتْ،
 وَ لَهُمْ عَمَّتْ وَ إِيَّاهُمْ خَصَّتْ.

أَوْلِيَاكَ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا
 خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

¹ cf. Chapter 6, Verse 153 of the Holy Quran.

² cf. Chapter 7, Verse 181 of the Holy Quran.

³ cf. Chapter 10, Verse 62 of the Holy Quran.

Behold! Truly, it is the party of Allah that shall prevail.¹

Lo! It is their enemies who are the dissenters, the transgressors, and the brethren of Satans, who inspire one another with embellished vain discourses by way of deception.²

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

“You will not find any group of people who (truly) believe in Allah and in the Last Day, yet they love those who opposed Allah and His messenger, even though they were their own fathers, sons, brothers, or kinsfolk; Those (who meet this criterion) are the ones in whose hearts He has written faith ...”³

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

أَلَا إِنَّ أَعْدَاءَهُمْ هُمُ أَهْلُ
الشَّقَاقِ الْعَادُونَ وَ إِيْخْوَانُ
الشَّيَاطِينِ الَّذِينَ يُوحِي بَعْضُهُمْ
إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا.

أَلَا إِنَّ أَوْلِيَاءَهُمْ هُمُ الْمُؤْمِنُونَ
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 آبَاءَهُمْ أَوْ
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
إِلَى آخِرِ الْآيَةِ.

¹ cf. Chapter 5, Verse 56 of the Holy Quran.

² cf. Chapter 6, Verse 112 of the Holy Quran.

³ Chapter 58, Verse 22 of the Holy Quran.

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

“Those who believe and do not cover their faith with injustice¹, are the ones for whom is the security (from Hellfire), and they are the rightly guided.”²

[Indeed, their close adherents are those who believed and then have not entertained doubt (in their faith).³]♦

Lo! Their close adherents shall enter Paradise in peace and security, and the angels shall receive them with greetings saying, “Well have you done! Hence, enter into it to dwell therein forever!”⁴

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ
اللَّهُ عَزَّ وَجَلَّ فَقَالَ:

الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا
إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ
لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ.

[أَلَا إِنَّ أَوْلِيَاءَهُمُ
الَّذِينَ آمَنُوا وَ لَمْ يَرْتَابُوا]

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ
الْجَنَّةَ آمِنِينَ، وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ
بِالتَّسْلِيمِ أَنْ طَبَّتُمْ فَادْخُلُوهَا
خَالِدِينَ.

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

² Chapter 6, Verse 82 of the Holy Quran.

³ cf. Chapter 49, Verse 15 of the Holy Quran.

⁴ cf. Chapter 39, Verse 73 of the Holy Quran.

Indeed, their close adherents are those about whom Allah, the mighty and the majestic, said, they shall enter Paradise (where they shall receive sustenance) without having to account for anything.¹

أَلَا إِنَّ أَوْلِيَاءَهُمْ
الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ
يَدْخُلُونَ الْجَنَّةَ (يُرْزَقُونَ فِيهَا)
بِغَيْرِ حِسَابٍ.

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

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ
يَصِلُونَ سَعِيرًا.

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

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ
يَسْمَعُونَ لِحَبْنَمَ شَهِيقًا
وَهِيَ تَفُورُ وَ لَهَا زَفِيرٌ.

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

أَلَا إِنَّ أَعْدَاءَهُمُ
الَّذِينَ قَالَ اللَّهُ فِيهِمْ:
كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا.

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

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

³ Chapter 7, Verse 38 of the Holy Quran.

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

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ
قَالَ اللَّهُ عَزَّ وَجَلَّ:

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

كَلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ
خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ؟

They shall say, ‘Yes indeed. A warner came to us, but we rejected (him) and said, Allah has not revealed anything;¹ you are but in a great error.’

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ، فَكَذَّبْنَا
وَ قُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ،
إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ.

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

وَ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ السَّعِيرِ.

They shall then confess their sins; but far from mercy shall be the inmates of the burning fire.”²

فَاعْتَرَفُوا بِذَنبِهِمْ،
فَسُحْقًا لِأَصْحَابِ السَّعِيرِ.

¹ This verse refers to the fact that rejecting the guardianship of Imam Ali is equivalent to denying all of what has been revealed to the Prophet (PBUH&HF), as confirmed earlier in the sermon. In other words, saying, “Allah has not appointed Ali as the guardian and Imam” is equivalent to saying, “Allah has not revealed anything.”

² Chapter 67, Verses 8-11 of the Holy Quran.

In contrast, their close adherents are, indeed, ones who fear their Lord in secret; for them is forgiveness and a great reward.¹

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

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

مَعَاشِرَ النَّاسِ، شَتَّانَ مَا بَيْنَ
السَّعِيرِ وَالْأَجْرِ الْكَبِيرِ.

O people! Our enemy is whom Allah censures and curses, whereas our adherent friend is the one whom Allah praises and loves.

فَعَدُونَا مَنْ ذَمَّهُ اللَّهُ وَ لَعَنَهُ،
وَ وَلِينَا مَنْ مَدَحَهُ اللَّهُ وَ أَحَبَّهُ.

O people! Behold! I am a warner and Ali is a guide.²

مَعَاشِرَ النَّاسِ،
أَلَا وَ إِنِّي مُنذِرٌ وَ عَلِيٌّ هَادٍ.

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

مَعَاشِرَ النَّاسِ،
إِنِّي نَبِيٌّ وَ عَلِيٌّ وَصِيٌّ.

¹ cf. Chapter 67, Verse 12 of the Holy Quran.

² cf. Chapter 13, Verse 7 of the Holy Quran.

Part 7

Mentioning
Imam al-Mahdi (عجته)

Know that the seal of the leaders from among us shall be the Qa'im, the Mahdi.

He shall, most certainly, prevail over (all) religious (methods of life).

He shall definitely be the avenger against the oppressors.

He shall surely be the conqueror of the strongholds and their demolisher.

He shall be, indeed, the destroyer of every polytheistic group.

He shall be the attainer of vengeance for the blood of all representatives of Allah, the mighty and the majestic.

He shall be the supporter of the religion of Allah.

جزء ٧

ذكر الإمام المهدي (ع)

أَلَا إِنَّ خَاتَمَ الْأَيْمَةِ مِنَّا
الْقَائِمُ الْمَهْدِيُّ.

أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ.

أَلَا إِنَّهُ الْمُنتَقِمُ مِنَ الظَّالِمِينَ.

أَلَا إِنَّهُ فَاتِحُ الْحُصُونِ وَ هَادِمُهَا.

أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ
الشِّرْكِ.

أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ ثَارٍ
لِلْأَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ.

أَلَا إِنَّهُ النَّاصِرُ لِدِينِ اللَّهِ.

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

أَلَا إِنَّهُ الْغَرَافُ مِنْ بَحْرٍ عَمِيقٍ.

He shall mark each man of distinction by his distinction and every man of ignorance by his ignorance.

أَلَا إِنَّهُ يَسِمُ كُلَّ ذِي فَضْلٍ بِفَضْلِهِ، وَكُلَّ ذِي جَهْلٍ بِجَهْلِهِ.

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

أَلَا إِنَّهُ خَيْرَةُ اللَّهِ وَاللَّهُ مُخْتَارُهُ.

He shall be the heir of every knowledge, and the one who shall encompass [every perception]▪.

أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ، وَالْمُحِيطُ [بِكُلِّ فَهْمٍ].▪

He shall advise and inform on behalf of his Lord, the mighty and the majestic, and shall remind about the matters pertaining to His faith.

أَلَا إِنَّهُ الْمُخْبِرُ عَن رَّبِّهِ عَزَّ وَجَلَّ، وَالْمُنَبِّهُ بِأَمْرِ إِيْمَانِهِ.

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

أَلَا إِنَّهُ الرَّشِيدُ السَّدِيدُ، أَلَا إِنَّهُ الْمَفُوضُ إِلَيْهِ.

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

أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ،

Know that he shall be the remaining proof (of Allah), after whom there shall be no (new) proof.¹

أَلَا إِنَّهُ الْبَاقِي حُجَّةٌ
وَلَا حُجَّةَ بَعْدَهُ،

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

وَلَا حَقَّ إِلَّا مَعَهُ،
وَلَا نُورَ إِلَّا عِنْدَهُ.

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

أَلَا إِنَّهُ لَا غَالِبَ لَهُ،
وَلَا مَنْصُورَ عَلَيْهِ.

He shall be the authorized representative of Allah on His earth, His judge over His creation, and His trustee in His secrets and in what He made evident.

أَلَا وَإِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ،
وَ حَكَمُهُ فِي خَلْقِهِ،
وَ أَمِينُهُ فِي سِرِّهِ وَ عَلَانِيَتِهِ.

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

Part 8

Exhorting people
to give their pledge

O people! I have, indeed, explained for you and made you comprehend (Allah's commandments), and it is this Ali that shall make you comprehend (every issue) after me.

Notice that at the end of my sermon, I shall call upon you to shake hands with me as the oath of allegiance to him and the recognition of his authority, and to shake hands with him afterwards.

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

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

جزء ٨

الحث على الناس لأمر البيعة

مَعَاشِرَ النَّاسِ،
قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ،
وَ هَذَا عَلَيُّ يُفْهَمُكُمْ بَعْدِي.

أَلَا وَ إِنِّي عِنْدَ انْقِضَاءِ خُطْبَتِي
أَدْعُوكُمْ إِلَى مُصَافَقَتِي عَلَى بَيْعَتِهِ
وَ الْإِفْرَارِ بِهِ، ثُمَّ مُصَافَقَتِهِ بَعْدِي.

أَلَا وَ إِنِّي قَدْ بَايَعْتُ اللَّهَ،
وَ عَلَيُّ قَدْ بَايَعَنِي،

وَ أَنَا آخِذُكُمْ بِالْبَيْعَةِ لَهُ
عَنِ اللَّهِ عَزَّ وَ جَلَّ:

“Verily those who pledge allegiance to you, they indeed pledge allegiance to Allah; the hand of Allah¹ is over their hands.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ
اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ،

Thus, anyone who violates his oath has indeed violated his (own) soul,

فَمَنْ نَكَثَ فَإِنَّمَا
يَنْكُثُ عَلَى نَفْسِهِ،

and anyone who fulfills the covenant he has made with Allah, He shall soon grant him a great reward.”²

وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

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

² Chapter 48, Verse 10 of the Holy Quran.

Part 9

Finality of the religious laws
and the role of the Imams

O people! The greater and
the lesser pilgrimages, and
(the mounts of) *al-Safaa* and
al-Marwa are among the
emblems of Allah;

Thus, whoever goes to visit
the House in the season or at
other times, he is not wrong
if he repeatedly walks
between the two (mounts of
al-Safa and *al-Marwa*).¹

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

جزء ٩

خاتمة الأحكام الدينية
و دور الأئمة فيها

مَعَاشِرَ النَّاسِ،
إِنَّ الْحَجَّ وَالْعُمْرَةَ وَالصَّفَا
وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ،

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا.

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ
فَمَا وَرَدَهُ أَهْلُ بَيْتٍ إِلَّا اسْتَعْنَوْا
[وَأُبَشِّرُوا]♦، وَلَا تَخَلَّفُوا عَنْهُ
إِلَّا افْتَقَرُوا.

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

O people! No believer stands at the standing place (of the *Arafat* desert) except that Allah forgives all his past sins until then. Thus, once his pilgrimage is over, (recording) his actions is resumed.

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

O people! The pilgrims shall be assisted, and their expenses shall be reimbursed, and Allah shall not waste the reward of those who do well.¹

مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَاثُونَ
وَ نَفَقَاتُهُمْ مُخَلَّفَةٌ،
وَ اللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

O people! Perform pilgrimage to the House having perfected faith (with *Walaya* of Ali) and deep understanding (of religion), and do not leave the sacred visiting places except after repenting and desisting (from all sins).

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ
بِكَمَالِ الدِّينِ وَ التَّفَقُّهِ،
وَ لَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ
إِلَّا بِتَوْبَةٍ وَ إِقْلَاعٍ.

¹ cf. Chapter 11, Verse 115 of the Holy Quran.

O people! Establish the prayers and pay the charity as Allah, the mighty and the majestic, commanded you.

مَعَاشِرَ النَّاسِ،
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ،

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

فَإِنْ طَالَ عَلَيْكُمُ الْأَمَدُ
فَقَصَّرْتُمْ أَوْ نَسِيتُمْ
فَعَلِيٌّ وَيُكْمُ وَ مُبَيِّنٌ لَكُمْ،

He is the one whom Allah, the mighty and the majestic, appointed for you after me [as the trustee of His creation. He is from me and I am from him.]♦

الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَجَلَّ
لَكُمْ بَعْدِي [أَمِينَ خَلْقِهِ.
إِنَّهُ مِنِّي وَ أَنَا مِنْهُ،]♦

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

هُوَ وَ مَنْ تَخَلَّفَ مِنْ ذُرِّيَّتِي
يُخْبِرُونَكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَ
يُبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ.

Certainly, the lawful and unlawful things are more than that I could enumerate, specify their limits, and urge to or advise against them each in this place.

أَلَا إِنَّ الْحَلَالَ وَ الْحَرَامَ
أَكْثَرَ مِنْ أَنْ أُحْصِيَهُمَا
وَ أَعْرَفَهُمَا فَأَمَرَ بِالْحَلَالِ وَ أَنْهَى
عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ،

Therefore, I was commanded to take an oath of allegiance and a covenant from you in accepting what I brought you from Allah, the mighty and the majestic, regarding Ali, the Commander of the Believers, and the executors (of my affairs) after him who are from me and from him,

فَأَمَرْتُ أَنْ آخُذَ الْبَيْعَةَ مِنْكُمْ
وَ الصَّفَقَةَ لَكُمْ بِقَبُولِ مَا جِئْتُ
بِهِ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي عَلِيٍّ
أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ
مَنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي وَ مِنْهُ،

O people! (By this appointment) I have directed you to every lawful deed and prohibited you from every unlawful deed.

مَعَاشِرَ النَّاسِ،
وَ كُلُّ حَلَالٍ دَلَّلْتُكُمْ عَلَيْهِ
وَ كُلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ.

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

فَإِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَ لَمْ
أُبَدِّلْ.

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

أَلَا فَادْكُرُوا ذَلِكَ وَ احْفَظُوهُ
وَ تَوَاصَوْا بِهِ وَ لَا تُبَدِّلُوهُ
وَ لَا تُغَيِّرُوهُ.

I repeat the saying:
Establish the prayers,
pay the charity, enjoin
the good deeds, and forbid
the evil deeds.

أَلَا وَ إِنِّي أُجَدِّدُ الْقَوْلَ:
أَلَا فَاقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ
وَ أْمُرُوا بِالْمَعْرُوفِ
وَ انْهَوْا عَنِ الْمُنْكَرِ.

Behold! The greatest case of enjoining righteous deeds is comprehending my saying, conveying it to whoever is not present, urging him to accept it, and advising him against violating it, for it is an order from Allah, the mighty and the majestic, and from me.

There is no (value or effect for) enjoining (other) recognized deeds and forbidding the detested deeds except with (the recognition of) an infallible leader¹.

أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ
أَنْ تَنْتَهُوا إِلَى قَوْلِي
وَتُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْ
وَتَأْمُرُوهُ بِقَبُولِهِ
وَتَنْهَوُهُ عَنِ مُخَالَفَتِهِ، فَإِنَّهُ
أَمْرٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَ مِنِّي.

وَلَا أَمْرَ بِمَعْرُوفٍ
وَلَا نَهْيَ عَنِ مُنْكَرٍ
إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

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

O people! The Quran informs you that the Imams after him (i.e., Ali) are his descendants, and I have already informed you that they are of me and of him,

مَعَاشِرَ النَّاسِ، الْقُرْآنُ يُعَرِّفُكُمْ
أَنَّ الْأَئِمَّةَ مِنْ بَعْدِهِ وَوَلَدَهُ،
وَ عَرَّفْتُكُمْ أَنَّهُمْ مِنِّي وَ مِنْهُ،

for Allah, the mighty and the majestic, says in His Book, “And He made that a Word enduring in his posterity,”¹

حَيْثُ يَقُولُ اللَّهُ
عَزَّ وَ جَلَّ فِي كِتَابِهِ:
وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ،

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

وَ قُلْتُ لَنْ تَضِلُّوا
مَا إِن تَمَسَّكْتُمْ بِهِمَا.

O people! (Observe) piety! (Observe) piety! And be wary of the Hour² as Allah,

مَعَاشِرَ النَّاسِ، التَّقْوَى التَّقْوَى،
وَ اخْذَرُوا السَّاعَةَ

surely Allah attains His purpose; Allah indeed has appointed a measure for everything.” (65:2-3)

¹ Chapter 43, Verse 28 of the Holy Quran. The “Word” in this verse has been interpreted as leader (*Imam*) as well as leadership (*Imamate*). cf. *Kamal al-Din*, p. 323, Hadith 8, p. 358, Hadith 57; *al-Tafsir*, Ali Ibn Ibrahim al-Qummi, vol. 1, p. 313; vol. 2, p. 274. See the Hadith that is quoted later in the footnotes concerning this verse.

² The apparent meaning of the word “hour” mentioned in the Quran is the “hour of resurrection” where as its hidden meaning is “the hour of rising of Imam al-Mahdi (PBUH)” as interpreted by the Imams (PBUT). cf. *Bihar al-Anwar*, vol. 51, p. 49, Hadith 14 (on the commentary of Verse 54:1), and p. 63, Hadith 64 (on Verse 19:75).

the mighty and the majestic,
says,

“Surely the convulsion of the
Hour shall be a tremendous
thing.”¹

Remember death, [resurrec-
tion,]♦ reckoning, the scales
(of justice)², and the call to
account within the hands³ of
the Lord of the worlds, and
the reward and punishment.

Thus, whoever comes (to the
Day of Judgement) with a
righteous deed, shall be
rewarded for it,

and whoever comes with an
(unforgiven) sin, shall not
have any share in the
gardens.⁴

كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ:

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ.

اذْكُرُوا الْمَمَاتَ [وَالْمَعَادَ]♦
وَ الْحِسَابَ وَ الْمَوَازِينَ
وَ الْمُحَاسِبَةَ بَيْنَ يَدَيْ رَبِّ
الْعَالَمِينَ وَ الثَّوَابَ وَ الْعِقَابَ.

فَمَنْ جَاءَ بِالْحَسَنَةِ أُثِيبَ عَلَيْهَا،

وَ مَنْ جَاءَ بِالسَّيِّئَةِ
فَلَيْسَ لَهُ فِي الْجَنَانِ نَصِيبٌ.

¹ Chapter 22, Verse 1 of the Holy Quran.

² cf. Chapter 21, Verse 47 of the Holy Quran.

³ See the previous explanation of the “hand of Allah” in the footnotes.

⁴ cf. Chapter 27, Verses 89-90 of the Holy Quran.

Part 10

Pronouncing the
covenant and taking
the oath of allegiance

جزء ١٠

بيان العهد
و أخذ البيعة

O people! There are too
many of you to shake my
hand at the same time,

مَعَاشِرَ النَّاسِ،
إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي
بِكَفِّ وَاحِدٍ فِي وَقْتٍ وَاحِدٍ،

and Allah, the mighty and
the majestic, commanded me
to take verbal recognition
from you regarding what I
finalized (on behalf of Allah)
about Ali, the Commander of
the Believers, and about the
Imams from me and him
who shall succeed him,
based on what I informed
you that my offspring are
from his loins.

وَ قَدْ أَمَرَنِي اللَّهُ عَزَّ وَ جَلَّ
أَنْ آخِذَ مِنْ أَلْسِنَتِكُمُ الْإِقْرَارَ
بِمَا عَقَّدْتُ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ،
وَ لِمَنْ جَاءَ بَعْدَهُ مِنَ الْأَيْمَةِ مِنِّي
وَ مِنْهُ، عَلَى مَا أَعْلَمْتُكُمْ
أَنَّ ذُرِّيَّتِي مِنْ صُلْبِهِ.

Therefore, pronounce this in
one voice:

فَقُولُوا بِأَجْمَعِكُمْ:

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

إِنَّا سَامِعُونَ مُطِيعُونَ
رَاضُونَ مُتَقَادُونَ
لِمَا بَلَغْتَ عَنْ رَبِّنَا وَ رَبِّكَ
فِي أَمْرِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ
وَ أَمْرِ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الْأَيْمَةِ.

We pledge allegiance to you in this regard with our hearts, our souls, our tongues, and our hands.

نُبَايِعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا
وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ أَيَدِينَا،

According to this, shall we live, shall we die, and shall we be resurrected.

عَلَى ذَلِكَ نَحْيَا وَ نَمُوتُ
وَ نُبْعَثُ،

We shall not alter, nor shall we substitute, nor shall we entertain doubt, [nor shall we deny,]♦ nor shall we distrust, nor shall we withdraw from the covenant, nor shall we breach the pact.

وَ لَا نُغَيِّرُ وَ لَا نُبَدِّلُ وَ لَا نَشْكُ
[وَ لَا نَجْحَدُ]♦ وَ لَا نَرْتَابُ
وَ لَا نَرْجِعُ عَنِ الْعَهْدِ
وَ لَا نَنْقُضُ الْمِيثَاقَ.

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

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

The covenant and the pledge are taken from us, from our hearts, our souls, our tongues, our minds, and our hands.

فَالْعَهْدُ وَ الْمِيثَاقُ لَهُمْ مَأْخُودٌ
مِنَّا، مِنْ قُلُوبِنَا وَ أَنْفُسِنَا
وَ أَلْسِنَتِنَا وَ ضَمَائِرِنَا وَ أَيَدِينَا.

Anyone (of us) who can reach him shall shake his hand, otherwise he shall affirm the covenant by his tongue. We shall not seek any substitute for it, nor shall Allah see in our souls any diversion from it.]¹

مَنْ أَدْرَكَهَا بِيَدِهِ
وَ إِلَّا فَقَدْ أَقْرَبَهَا بِلسَانِهِ،
وَ لَا نَبْتَغِي بِذَلِكَ بَدَلًا وَ
لَا يَرَى اللَّهُ مِنْ أَنْفُسِنَا حَوْلًا]♦.

¹ We have mentioned the part within the brackets from *al-Yaqin* due to the greater fluency of its narration. The original text of this part according to the narration in *al-Ihtijaj* is as follows: “We obey Allah, and obey you and Ali, the Commander of the Believers, and his descendants, whom as you mentioned, are from your offspring from his loins after al-Hasan (PBUH) and al-Husain (PBUH).”—I have

We shall convey the same on your behalf to anyone, near or far, among our offspring and our people,

نَحْنُ نُؤَدِّي ذَلِكَ عَنكَ الدَّانِي
وَ الْقَاصِي مِنِ أَوْلَادِنَا وَ أَهَالِينَا،

We take Allah as witness to this, and surely Allah suffices as witness.

وَ نَشْهَدُ اللَّهَ بِذَالِكَ،
وَ كَفَى بِاللَّهِ شَهِيدًا،

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

وَ نَطِيعُ اللَّهَ وَ نَطِيعُكَ وَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ وُلْدَهُ الْأَيْمَةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ ذُرِّيَّتِكَ مِنْ صُلْبِهِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ الَّذِينَ قَدْ عَرَفْتَكُمْ مَكَانَهُمَا مِنِّي وَ مَحَلَّهُمَا عِنْدِي وَ مَنْزِلَتَهُمَا مِنْ رَبِّي فَقَدْ أَذَيْتُ ذَلِكَ إِلَيْكُمْ. فَإِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ إِنَّهُمَا الْإِمَامَانِ بَعْدَ أَبِيهِمَا عَلِيٍّ، وَ أَنَا أَبُوهُمَا قَبْلَهُ. فَقُولُوا أَطَعْنَا اللَّهَ بِذَلِكَ وَ إِيَّاكَ وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ الَّذِينَ ذَكَرْتُمْ، عَهْدًا وَ مِيثَاقًا مَأْخُودًا لِأَمِيرِ الْمُؤْمِنِينَ مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ مُصَافَقَةِ أَيْدِينَا مَنْ أَدْرَكَهُمَا بِيَدِهِ وَ أَقْرَبَهُمَا بِلِسَانِهِ لَّا نَبْتَغِي بِذَلِكَ بَدَلًا وَ لَّا نَرَى مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا

You are also witness over us; so are anyone who obeyed, visible or covered, Allah's Angels, His forces, and His servants. And Allah is greater than every witness."

وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ، وَكُلُّ
مَنْ أَطَاعَ مِمَّنْ ظَهَرَ وَاسْتَتَرَ
وَمَلَائِكَةُ اللَّهِ وَجُنُودُهُ وَعَبِيدُهُ،
وَاللَّهُ أَكْبَرُ مِنْ كُلِّ شَهِيدٍ.

O people! What do you say? Verily, Allah is well-aware of every voice and the secrecy of every soul;

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟
فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ
وَخَافِيَةَ كُلِّ نَفْسٍ.

“He who accepts guidance, it is to the benefit of his own soul, and he who goes astray, does so to his own loss.”¹

فَمَنْ اهْتَدَى فَلِنَفْسِهِ
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا.

Those who pledge fealty, they indeed pledge fealty to Allah; the hand of Allah is over their hands.²

وَمَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ،
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ.

¹ Chapter 39, Verse 41 of the Holy Quran.

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

O people! Be mindful of Allah, give your oath of allegiance to Ali, the Commander of the Believers, may Allah’s blessings be upon him, to al-Hasan and al-Husain, and to the Imams [from them]♦,

a goodly Word, that is enduring.¹

Allah shall cause whoever acts treacherously to perish and shall have mercy on whoever remains loyal.

“Thus, anyone who violates his oath has indeed violated his (own) soul,

and anyone who fulfills the covenant he has made with Allah, He shall soon grant him a great reward.”²

مَعَاشِرَ النَّاسِ، فَاتَّقُوا اللَّهَ
وَبَايَعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ
صَلَوَاتُ اللَّهِ عَلَيْهِ
وَ الْحَسَنَ وَ الْحُسَيْنَ
وَ الْأَئِمَّةَ ع [مِنْهُمْ]♦،

كَلِمَةً طَيِّبَةً بَاقِيَةً،

يُهْلِكُ اللَّهُ مَنْ غَدَرَ،
وَ يَرْحَمُ مَنْ وَفَى.

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ
عَلَى نَفْسِهِ،

وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

¹ This phrase refers to the Verse 28, Chapter 43 of the Holy Quran, where Allah states, “(Allah) made it a Word, enduring in his posterity...” On the commentary of this verse, Imam al-Sadiq (PBUH) said, “This (word) means leadership (*Imamate*), which Allah has placed it in the offspring of al-Husain (PBUH) until the Day of Judgement.” (*Kamal al-Din*, p. 358, Hadith 57; *Bihar al-Anwar*, vol. 24, p. 177, Hadith 8).

² Chapter 48, Verse 10 of the Holy Quran.

O people! Say what I told you, and greet Ali with the title of “The Commander of the Believers.”

مَعَاشِرَ النَّاسِ،
قُولُوا الَّذِي قُلْتُ لَكُمْ، وَ
سَلِّمُوا عَلَيَّ بِأَمْرِ الْمُؤْمِنِينَ.

And also say: “We listened, and obeyed, Your forgiveness (do we seek), Our Lord, and towards Your (reward or punishment) is the eventual turn.”¹

وَ قُولُوا: سَمِعْنَا وَ أَطَعْنَا
غُفْرَانَكَ رَبَّنَا
وَ إِلَيْكَ الْمَصِيرُ.

And say: “Praise be to Allah who has guided us to this. Never could we be guided had Allah not guided us.”²

وَ قُولُوا: الْحَمْدُ لِلَّهِ الَّذِي
هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ
لَوْ لَا أَنْ هَدَانَا اللَّهُ.

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

² Chapter 7, Verse 43 of the Holy Quran.

O people! Without doubt, the merits of Ali Ibn Abi Talib in the sight of Allah, the mighty and the majestic, which are indeed revealed in the Quran, are more numerous than I could recount in one speech; thus, whenever someone relates them to you and acquaints (you) with them,¹ believe him.²

O people! Whoever obeys Allah, His Messenger, Ali, and the Imams that I mentioned, has indeed achieved a great prosperity.³

مَعَاشِرَ النَّاسِ، إِنَّ فَضَائِلَ عَلِيٍّ
بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَ
جَلَّ - وَ قَدْ أَنْزَلَهَا فِي الْقُرْآنِ -
أَكْثَرَ مِنْ أَنْ أُحْصِيَهَا فِي مَقَامٍ
وَاحِدٍ، فَمَنْ أَنْبَأَكُمْ بِهَا
وَ عَرَّفَهَا فَصَدَّقُوهُ.

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

¹ This phrase can be read in two ways with different meanings. The word *وَ عَرَّفَهَا* (with accent) means “and introduced them”, but *وَ عَرَّفَهَا* (without accent) means “while cognizant of them”.

² There are numerous traditions from different Imams (PBUT) to this effect: “Do not call us Lords (*Arbab*), but (other than this) tell anything you wish in our merits, because you will never reach the depth of the merits that Allah has bestowed upon us.” cf. *Bihar al-Anwar*, vol. 25, p. 270, Hadith 15; p. 273, Hadith 20; p. 279, Hadith 22; p. 283, Hadith 30; p. 289, Hadith 45; vol. 26, pp. 2-6, Hadith 1; vol. 47, p. 68, Hadith 15.

³ cf. Chapter 33, Verse 71 of the Holy Quran.

O people! The foremost from among you in paying homage to him, (truly) accepting his guardianship, and greeting him as “the Commander of the Believers” are the winners of the gardens of bliss.

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إِلَى
مُبَايَعَتِهِ وَ مَوَالَاتِهِ وَ التَّسْلِيمِ عَلَيْهِ
بِأَمْرِ الْمُؤْمِنِينَ أَوْلَيْكَ هُمْ
الْفَائِزُونَ فِي جَنَّاتِ النَّعِيمِ.

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

مَعَاشِرَ النَّاسِ، قُولُوا مَا يَرْضَى
اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ،

and (know that) if you and all the people on earth disbelieve, it shall not harm Allah in the least.

فَإِنْ تَكْفُرُوا أَنْتُمْ وَ
مَنْ فِي الْأَرْضِ جَمِيعاً
فَلَنْ يَضُرَّ اللَّهَ شَيْئاً.

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

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ
[بِمَا أَدَيْتُ وَ أَمَرْتُ]♦،

and let Your Wrath descend upon those [who deny]♦ and disbelieve,

وَ اغْضِبْ عَلَى [الْجَاهِدِينَ]♦
الْكَافِرِينَ،

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

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.