

The background of the page is a photograph of a desert landscape. In the foreground, there is a wide, sandy path or road that recedes into the distance. A caravan of camels is walking along this path, moving away from the viewer. To the right of the path, there is a large, leafy green tree. The sky is bright and blue with some light clouds. The overall scene is peaceful and evokes a sense of a long journey in a vast, open space.

He whosever master was I, this Ali should be his master;
O Allah! Accede to whomever accedes to him,
and oppose whomever opposes him,
and give victory to whomever supports him,
and disappoint whomever disappoints him.

WHAT HAPPENED IN GHADIR ?

by : **Mohammad Baqer Ansari**

WHAT HAPPENED IN GHADIR ?

A SURVEY OF A GRAND MEETING
A HISTORICAL SERMON
A GENERAL ALLEGIANCE
ON THE EIGHTEENTH OF DHU'L-HIJJA, 10 A.H.

An Attempt to Sketch A Depiction of the Incident of Ghadir

The Comprehensive Text of the Blessed Sermon of Ghadir

BY:

Mohammed Baqir Ansari

Translated by:

Badr Shahin

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dedication,

To Pursuers of the Grand Prophet's Course,

To those who have not been informed of the immortal truths of Shadr incidents,

I do dedicate this effort.

Compliance with the Prophet's assertion of conveying the Shadr message

To all of those who were absent on that day, including the total generations;

and contribution in eternalizing that incident which is a core of our principal beliefs,

I provide this work.

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

PREFACE

Ghadir is a belief

"Ghadir" is the title of our belief. It is the essence of Islam and the fruit of Mohammed's prophecy. Not only is it an account of a historical incident, but also a perpetual scheme Muslims should undertake as a course. **Sermon of Ghadir** is regarded as the magnificent live document, proclaiming leadership of Ali Amirul-Muminin (prince of the believers).

By the occurrences preceding, ensuing and falling on the day of Ghadir, a thorough picture of the incident of Ghadir is provided. Similarly, a great deal of realities and issues influencing the analyses of the general history of Islam, and the events followed the Prophet's decease in particular, is also revealed.

For realizing significance and responsibility of comprehending and reserving sermon of Ghadir, the public is in an exigent need for understanding that

sermon by having full acquaintance of its events. Besides, they should esteem it as the **supreme law of Islam**, and should keep copies, considering as the immortal account of the most important stage of history of our religion.

From that cause, sermon of Ghadir is seen as the most remarkable sermon orated by the Prophet(S)¹ all over the years of the Divine Envoy. Since this valuable document stands for the eternal dignity of Islam, it is essential to appraise its manuscripted texts so accurately, compare its copies and introduce as good as possible.

This Book

On that account, this book introduces the main, as well as the secondary, details of event of Ghadir and, following, the whole text of sermon of Ghadir.

This work is an abstract and a quotation from my *Asrar Ghadir* in which I mentioned detailedly the events occurred on that day and explained the whole sermon. The forecited book is to be referred to for noticing the sources and references of the narratives recorded here with. In addition, an index of the sources and references are listed at the end of the book.

1. (S) = *Sallallahu alayhe wa alehe; and means: peace be upon him and his family.*

This book is introduced as a complete abbreviated circle appertained to the events of Ghadir, as a compliance with the Prophet's orders, addressed at the Muslims entirely in Ghadir Khum, of conveying the message to the succeeding generations as well as those who are unaware of that historical event.

This is an opportunity granted to Muslims as a whole, to surveying this incident once a year, as a way of revering and honoring the greatest day in history of Islam and the most remarkable sermon orated by the Prophet(S). In a like manner, Muslims are required to retain the reports pertaining that event before those unfamiliar with and those mentally and physically away from. They should fulfil a part of the Islam's duty of conveying its immortal mission.

I do implore the Elevated Creator to making this book comprehensively acceptable. I hope I could introduce a survey playing a role in the religious knowledge and principles Muslim shall be asked about in the Hereafter. Praised be Allah who reckons us with the adherents to leadership of the Prophet's progeny (peace be upon them).

Mohammed Baqir Ansari Zanjani Khuini

Qom, Day of Ghadir, 1420

March 25, 2000

A SKETCH OF EVENTS OF GHADIR KHUM

The following is a concise comprehensive presentation of the events preceded and followed the occasion of Ghadir Khum, and the way of addressing that sermon.

Let us start with the general declaration of obligatory performance of the ritual pilgrimage, pursuant to a particular mandate issued by God.

Declaration of Pilgrimage and the next leadership

Ten years after the general immigration to Al-Madina, the divine order was revealed to the glorious Prophet(S). It was concerning the last questions of Islam: the ritual pilgrimage and the twelve's Imamate.

As a general pilgrimage was declared, more than 120 thousand Muslims moved towards Mecca from every place. After he had garbed the pilgrims' uniform at Masjidus-Shajara, the Prophet(S), associated by his companions, directed towards Mecca. He arrived

there on the fifth of Dhu'l-Hijja.

Twelve thousand Yemenis accompanied Amirul-Muminin, the Prophet's representative in Yemen and Nejran, when he arrived in Mecca, garbing the pilgrims' uniform.

Rites of the pilgrimage

With the arrival of the pilgrimage days, the Prophet(S) pursued his course towards Arafat, Al-Mash'iril- Haram and Mina, where he performed rites of the pilgrimage respectively, and taught people the recommended and discommended acts of these rites.

On Arafat Mountain, God's order of designating Ali as the political and religious leader of the Muslims and consigning knowledge and the Prophet's depositories to him, was revealed to the Apostle (peace be upon him and his family) who, immediately, carried out.

In Mina, the Prophet(S) harangued twice. He aimed at procuring for declaring assigning Ali as his successor. In the first sermon, the Prophet(S) affirmed that Ali had been the representative in the total situations in which he was absent. He also reminded Muslims of the familiar saying of the two weighty things; "I am leaving with you the two weighty things; Book of Allah and my people, my household".

Through the second sermon addressed in Al-Kheif Mosque, the Prophet(S) brought the Muslims' minds to Imamate of Ali Bin Abi Talib. He also asserted that they should hold fast on his words and convey them to the absent.

Title of Amirul-Muminin

After the Muslims had been back to Mecca, Gabriel, the angel communicated Allah's percept of giving Ali Bin Abi Talib exclusively title of Amirul-Muminin. Accordingly, the Prophet(S) ordered of summoning the companions for greeting Ali and addressing "Amirul-Muminin" at him.

They stood in rows and addressed at Ali, "Peace be upon you, Amirul-Muminin". As a matter of fact, this ceremony was frequently held during the Prophet's lifetime.

General summon in Ghadir Khum

After accomplishment of the pilgrimage rites, God revealed "O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people".

Hence, the Prophet(S) summoned Bilal, the formal declarant, and ordered him of announcing that **all people should be in Ghadir Khum, the next day.**

"Ghadir Khum" is a place situated next to Al-Johfa. It is the point where roads to Al-Madina, Egypt, Iraq, Syria and Najd meet. Pursuant to a divine command, the place was selected owing to the availability of water and some trees. It was the point at which caravans were wont to reside during journeys.

For many centuries, a mosque named "**Ghadir Mosque**" in which ceremonies of worshipping and visitation were held, was there as a remembrance of these days.

As they were surprised by the Prophet's unusual direction toward that place, people prepared themselves to catch him after they had heard the declaration. The Prophet(S), however, used to reside in Mecca for several days after each pilgrimage, for receiving and listening to his visitors, and settling and answering their questions and problems.

The Muslims' attendance at Ghadir Khum

120 thousand Muslims accompanied the Prophet(S) to Ghadir Khum that morning. Due to the significance of the news they had received, **twelve thousand Yemenis** changed their course towards Ghadir Khum to catch the Prophet(S).

As soon as they reached that place, the Prophet(S) took the right and gave orders of declaring that people should stop there. He also declared that the preceders should be turned back and the late detained there, so that the entire groups should be in the point identified by the Lord. He issued another order of precluding people from being at the location of the old trees in order that that point should be cleared out for the ceremonies held there the next three days.

Accordingly, the total caravans walked towards the Ghadir location and each took a position. This lasted till they all appeased. It was so sunny and hot that everybody, including the Prophet(S), had to use their garments as covers for their heads and feet. Others enfolded the feet with their cloaks.

Events just before the sermon

Selman, Abu Therr, Al-Miqdad and Ammar carried out the Prophet's instructions of cleansing the area under the old trees. They uprooted thistles, cleared stones away, swept the place, sprayed water there and, finally, made a cover by linking the edges of a piece of a cloth to two trees. Thus, they made the place suitable for three-day residence for the Prophet's process of declaration.

Under these trees' shadows, stones were gathered to make a pulpit with saddles of camels. This elevated

pulpit was as high as the Prophet's height. They covered it with a piece of clothes. This was established in the center of the assemblage so that every body would see the Prophet(S) and his voice would be heard evidently and he would be the center of their sights. A man was undertaking the task of repeating the Prophet's words to the remote ones.

The Prophet's style of sermonizing

As people could no longer wait, the Prophet's declarant pushed himself among them, calling for the collective prayer. They gathered in lines before the pulpit, and the Prophet(S) led the Dhuhr -Midday-collective prayer.

People, then, noticed the Prophet(S) take his place on the pulpit. He asked Ali to be to his right just before the commencement of the sermon. **Ali was standing to the Prophet's right, but little lower.**

As if he was expecting the groups' gathering, the Prophet(S) turned his sight to the right and the left. He began to sermonize as soon as people were ready to listen. **It was the last formal sermon addressed at mankind.**

With this depiction of the pulpit and the speech, we go on towards the Prophet's sermon of Ghadir.

Two practical steps on the pulpit

Although it is commonly familiar that speech is practiced by words only, the Prophet(S) performed two practical steps that drew sights toward him so noticeably. It is essential to provide these two steps before exhibiting the sermon in brief:

First: Raising and identifying Ali

For eradicating any suspicious matter that may occur in future, the Prophet(S) identified Ali realistically. This procedure was taken just after divulging the standing of Ali, and his being the successor and the religious and political leader.

As he uttered the statement, "None shall have the competence of explaining the warning matters, and explicating the exegeses of the Quran excepting the one whose hand I am seizing and raising upward, arm I am lifting, and whom I am elevating with my two hands"; the Prophet(S) practically achieved so.

He took Ali from the arms. Ali raised his hands towards the heavens. In that situation, the Prophet(S) raised Ali up till Ali's feet attached his knees. Simultaneously, the Prophet(S) stated:

"He whoever I was his master, this, Ali, should be his master. O Allah! Accede to whomever accedes to him and oppose whomever opposes him and give victory to whomever supports him and disappoint whomever disappoints him".

Second: Swearing of allegiance in hearts, tongues besides hands

Due to the great crowds of people, it was impracticable to swear allegiance by the customary process of shaking hands with the person to whom allegiance is declared. Some may retreat acting so. Therefore, in the last of his sermon, the Prophet(S) directed, "O People! You are too many to shake hands with me in one time. God, the Exalted, ordered me of taking your recognition in words, to what I have accredited to Ali, and the successive imams of his and my progeny, exclusively and bindingly. I have informed you that my progeny would be from his line. Hence, you all should utter:

"We do listen, obey, please and submit to what you have conveyed from your, as well as our, Lord regarding our imam, Ali Amirul-Muminin, and imams of your and his progeny. By hearts, souls, tongues and hands we do swear allegiance to you. On this recognition we live, die and shall be resurrected. We do neither change, seek a substitute, suspect, deny, doubt, retract our covenant nor do we break our pledge.

You have surely advised us of Allah's advise respecting Ali Amirul-Muminin and the imams you have identified, from your progeny and his sons; Al-Hassan, Al-Hussein and those assigned by God after them. Covenant and pledge for them are taken from our hearts, souls, tongues, minds, hands and

entities. If not attained by hand, it will be recognized by tongue. We do neither seek a surrogate nor do we show any change. We convey so to the near, as well as the remote, including our sons and relatives. We do ask God's witnessing this. Sufficed be Allah and you in witnessing".

Immediately after the Prophet(S) had finished uttering these words, the crowds repeated. Thus, the public declaration of fealty was accomplished to Ali. Pursuant to a certain ceremony, soon after sermonizing, the Prophet(S) obtained the crowds' declaring realistic fealty by shaking hands.

Summary of the Prophet's instructions in sermon of Ghadir

The one-hour sermon of Ghadir, orated by the Prophet(S), can be divided into eleven chapters:

In the first chapter, the Prophet(S) introduces praise and thanks to Allah, the Exalted, hinting at His divine attributes, competence and mercy. Declaring submission to the Lord follows this procedure.

In the second chapter, he moves to the main topic directly. The Prophet(S) reveals necessity of conveying a remarkable affair concerning Ali Bin Abi Talib, "He -God- has warned that if I shun conveying what He had revealed to me, regarding Ali, I shall not be considered as conveyor of His mission".

In the **third chapter**, the Prophet(S) declares **imamate of the twelve imams succeeding him**, so that he will intercept any capricious longing to coming to power for good.

One of the most remarkable topics of the Prophet's sermon was referring to the **general leadership of the imams imposed upon people entirely and all times**. He also **asserted their perfect representation of Allah and the Apostle in legislating and determining what is legal and what is not**, in addition to the other affairs thoroughly.

In the **fourth chapter**, the Prophet(S) takes Ali from the arms, raising him and shouting, "**He whoever I was his master, Ali should be his master. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him, and give victory to whomever supports him, and disappoint whomever disappoints him**".

He, then, confirms that perfection of the religion and completion of the divine grace have been nothing other than the religious and mundane leadership of the twelve sinless imams. Lastly, he asks for the witnessing of God, angels and people on his conveying what he has been ordered of.

In the **fifth chapter**, the Prophet(S) speaks frankly, "**He that shall not take him and his successors, who are his sons, till Day of Resurrection and standing before Allah, is it they whose deeds are disregarded in this world and in the Hereafter, and in the hell shall**

be abiding for good. Their anguish shall not be alleviated and they shall not be respited". A good deal of Ali's virtues is rendered thereafter.

In the sixth chapter, the Prophet(S) draws people's attention to the divine ire. After reciting a Quranic Verse comprising curse and menace of torture, he declares:

By Allah, the intended in this Verse is none but a group of my companions whose names and lineage I do recognize. But I have been given the order of overlooking them.

Allah, the Powerful the Glorified, did single us out to be the beholders of the amiss, the obstinate, the contestants, the betrayers, the wrong and the usurpers from among all people.

The Prophet(S), then, warns against masters leading to the hell: "Allah and I shall be free from such men". Symbolically, he refers to people of "cabal and paper". Later on, we should exhibit some detailed information involving that "cabal and wile". The Prophet(S) declares that imamate shall be usurped by accursed people.

In the seventh chapter, the Prophet(S) emphasizes conveniences of loyalty to the divinely assigned imams, and cherishing of his household. After reciting sura of Fatiha, he asserts, "This sura concerned them -the Prophet's household- and I. I swear that". This

implies that people of the straight path mentioned in the sura involved are the adherents of Ali Bin Abi Talib. Similarly, the accursed and the deviate are enemies of Mohammed's progeny.

Reciting a number of Verses respecting occupants of the Paradise, the Prophet(S) asserts that followers of Mohammed's family are intended. In a like course, he asserts that abiders of the hell are enemies of Mohammed's household.

In the eighth chapter, the Prophet(S) avers some remarkable affairs respecting the Supreme Baqiyetullah, Al-Mahdi (Sacrificed be our souls for him.) He mentions his descriptions and private manners, and carries glad tidings to the believers by foreshowing a morrow predominated by equity on the hands of Al- Mahdi.

In the ninth chapter, the Prophet(S) declares: "Immediately after finishing this sermon, I do call forth upon you to shaking hands with me, as a sign of swearing allegiance to Ali, and shaking hands with him thereafter.

I have sworn fealty to Allah, and Ali has sworn fealty to me. I am to command you of swearing allegiance to him. This is Allah's mandate".

In the tenth chapter, the Prophet(S) exposes some doctrinal rulings. He, then, says:

"Legal and forbidden matters are too much to be counted, enjoined and forbidden in this current state. But, I have been ordered of taking your fealty and shaking hands as a sign of your admitting what I have conveyed from Allah, the Exalted, respecting Ali and the Disciples succeeding him, who are a part of me and him. Their imamate is prevailing till it is sealed by Al-Mahdi, up to the day on which Allah, that arranges and adjudges, shall be met. Head of enjoining good is your compliance with my wording and conveying it to the absent, whom you should enjoin obeying my sayings and forbidding against gainsaying it".

Hence, the Prophet(S) determines the total frame of obtaining the entire sides of doctrinal rulings.

In the last chapter of the sermon, pronunciatonal declaration of fealty is fulfilled. The Prophet(S) says: "Allah, the Powerful the Glorified, has ordered me of taking your admission by tongues, in the affair I have determined to Ali". Soon after that, the Prophet(S) imparts people what to say.

Summary of their words should be concise in the following points:

Compliance with the twelve imams. Swearing evading any alteration and change of the declaration of fealty. Conveying the Prophet's words to the next generations and the absent individuals. The Prophet(S) concludes his sermon by supplicating the Lord for the good of the believers and accursing the deniers of his instructions.

The last statement of his sermon was, "Praised be Allah, the Lord of worlds".

Ceremonies succeeding the sermon

Not only did the Prophet(S) sermonize, but also he held definite ceremonies for assuring contents of his holy sermon so that none would forget or neglect.

Men's declaration of fealty

As soon as the Prophet(S) finished his sermon, people shouted, "We have heard and complied with affairs of Allah and His Apostle by hearts, tongues and hands".

Hence, people, groupably, moved towards the Prophet(S) and Ali for shaking hands and offering congratulations.

During the sermon, the Prophet(S) had already arranged people for the practical declaration of fealty. He said:

"Immediately after finishing this sermon, I do call forth upon you to shaking hands with me, as a sign of swearing allegiance to Ali, and shaking hands with him thereafter".

After that, the Prophet(S) asserted firmness of this declaration of fealty and its reaching to the divine realm, "I have declared allegiance to Allah, and Ali have

declared allegiance to me. I do lead you to declaring allegiance to him as he is the representative of Allah". He, then, recited God's saying, "Those who swear allegiance to you under the tree, are certainly swearing allegiance to Allah, the hand of Allah is above their hands...".

Instantaneously after the sermon, the Prophet(S) ordered of establishing two tents, one for him and the other for Ali.

Groupably, people directed towards the Prophet's tent before they moved to Ali's, for declaring their admission of his being the imam and the Prophet's successor. They also offered their congratulations on that noble standing. While they were shaking hands with him, the Prophet(S) were addressing at them:

"Offer congratulations to me. God has given me prophecy exclusively, and granted my household imamate".

This declaration lasted for three days during which the Prophet(S) resided in Ghadir Khum.

The most noticeable thing is the fact that the persons who preceded others in declaring fealty to Ali, were the same who took initiative in breaking their swearing of allegiance and breaching their pledge when they stood against him immediately after the Prophet's decease.

They also asked the Prophet(S) whether the Lord had instructed these orders or they had been out of his desire. The Prophet(S), however, answered that it had been a mandate of the Lord addressed at him.

After declaring fealty, Omar said to Ali, "Well, well! You have become the master of mine, as well as every male and female believer".

Women's declaration of fealty

From the other side, the Prophet(S) ordered of fetching a vessel filled up with water and covered by a curtain that divided it into two parts. Women put their hands in a part while Ali put his in the other. In this way, women's declaration of allegiance occurred. No single individual attended at Ghadir Khum could escape from declaring fealty to Ali. By the same token, none could claim attending at Ghadir Khum but evading declaring his allegiance.

It is worthy mentioning that her holiness, Fatima(S), as well as the entire wives of the Prophet(S) was attending there.

The Prophet's turban

During the ceremonies, the Prophet(S) affixed his turban called "Sahab", on Ali's head and made its edge incline to his chest. Meanwhile, he stated, "Allah, the

Glorified, backed me with angels turbaned with this same turban during the battles of Badr and Hunein". He also averred that turbans are crowns of the Arab.

This indicates the Prophet's ascribing eternal pride to Ali and his sinless sons whom were given exclusively this elevated pride.

Poetry of Ghadir

During these ceremonies, Hassan Bin Thabit, the poet, asked the Prophet's permitting him to declare a poem he had just composed on that great occasion of crowning Ali Bin Abi Talib as the successor of the Prophet(S). "Say it, God bless you", the Prophet(S) allowed.

Hassan declared: "O celebrities of Quraish! Listen to my poetry attested by the Apostle of God".

Then, he began:

*Have you not known the Prophet(S), Mohammed?
At the elevated place in Khum when he declared,
And Gabriel came to him from his Lord:
You are guarded, be not lingered.
And carry to them what their Lord has just revealed.
And if you shun and dread a tyrant,
Then, you would have not conveyed their Lord's
Message, if you fear the hostile!
He stood erect when he raised his palm,
With his right hand, declaring aloud:
He said, He whose master was I, and whomever my*

*wording retains, not forgets,
His master after me shall be Ali.
I admit his being your leader exclusively.
O Lord! Accede to whomever accedes to Ali,
And be the opposer of Ali's opposers,
And give victory to his supporters, for supporting,
The guide to the right, like a full moon when
dismisses darkness.
And disappoint his disappointers and be their
Judge when they shall stand for judgment.*

This was the commencing point of poetry of Ghadir. Along fourteen centuries, poets composed immortal odes for vitalizing this occasion.

Gabriel in Ghadir

There was another event due to which the argumentation on the entire people was perfected. The groups could see a handsome man standing among them and asserting, "This Apostle have knotted for this man what only atheists would unfasten". Omar came to him and asked about his personality, but he received no answer.

He, then, came to the Prophet(S) and told of what he had seen. "That was Gabriel, the angel. I warn you against disentangling that knot, and breaching"! said the Prophet(S) to Omar.

Miracle of Ghadir

The divine mandate of Ghadir was a miracle. On the third day, and in the last moments of the ceremony, Al-Harith Al-Fihri, before the Prophet(S), addressed at the Lord, the Praised, "O Allah! If this is the right originated by Thee, then cast us with a heavenly stone or bring forth a harmful torture".

Immediately after uttering so, a stone was sent directly to his head from the heavens, and went out of his back. The man died at that moment. Hence, the Lord revealed a Quranic text, (sura of Marij).

By this miracle, the entire attendees were ascertained that Ghadir declaration of fealty had been revealed by the Lord. They also conceived that it was a divine mandate that Allah shall guard and defend all over times.

After this occurrence, the Prophet(S) addressed at them: "You have seen, have you not"? "Yes, we have", they answered. "You have heard, have you not"? "Yes, we have", affirmed the groups.

He, then, added: "Good tidings be to the acceders to him. Woe is his opposers. Ali and his sect shall certainly be taken to the Paradise like bridegrooms. They shall be youth, crowned, fearless and blissful. They shall be backed by God's pleasingness. That shall be the greatest victory. They shall be abiding in the sanctum of holiness in the vicinity of their Lord, Lord of worlds. They shall be having whatever they

desire eternally. Angels shall be greeting them: **Peace be upon you for your endurance. Enjoy the good outgrowth of your deeds**".

Perfection of the religion in Ghadir

In the occasion of Ghadir day, the Lord revealed a Quranic text that Muslims read all over ages, so that it will remind them of the greatest day in the entire history of Muslims. It was the day when the Lord perfected the religion and completed His divine grace for them. Since that day, the disbelievers despaired of antagonizing this divine religion. The text involved is affixed in the first Verses of sura of Maida. God revealed :

"This day have those who disbelieve despaired of your religion, so fear them not and fear me. This day have I perfected for you your religion and completed my favor on you and chosen for you Islam as a religion".

Yes, indeed. The disbelievers felt despondent as they saw ceremonies of nominating leaders of guidance of this religion, whose mission should be keeping it aright, and directing people their beliefs and individual and social rulings, as well as whatsoever is relating to their lives henceforth. The disbelievers recognized that this religion should not be wanting a

leader that represents the Prophet(S) up to the last day on this earth.

4 If this process shall be done as exactly as the Prophet(S) contrived for the entire Muslims, it shall be indisputably impracticable for traitors to distort the religion or deviate people.

In this manner, the Lord perfected His religion and completed His grace when He paved the way to the next generations in such a policy that disappointed and intercepted the disbelievers from standing against this religion. Likewise, the Lord shall have evidence against whoever turns aside against the orderly path; path of Mohammed and his immaculate progeny.

Consummation of Ghadir ceremonies

Three days later, ceremonies of swearing allegiance in Ghadir were concluded, and these days were identified as days of loyalty. After they had acknowledged their new leader and provided leave-taking to the Prophet(S), tribes began to return homelands and dwellings. The Prophet(S) turned towards Al-Madina. Instantly, news of events of Ghadir spread through towns and villages and were conveyed to the entire people. Thus, the Lord perfected His evidence on people.

Each of those 120 thousand individuals should have retained sermon of Ghadir, for carrying it literally to

their families, relatives and friends. But owing to the sensitive atmosphere created by the ruling authorities in the Islamic society just after decease of the Prophet(S), people, gradually, forgot that momentous speech.

Since relating events and notification of Ghadir and that declaration of fealty should have resulted in abdication of the usurpers of leadership, and that they should have never permitted such a thing, it was naturally for them to spare no efforts for covering up that incident.

Nevertheless, many individuals who conveyed to the next generations retained events and ceremonies of Ghadir. None could stop that tide for its remarkableness for true Muslims.

Because of the above, there was no narrative attained that of Ghadir in size and extension of its communication. Apart from the uninterrupted forms of relating this event, it occupies an exceptional position in narrating affairs of Islam. The most supreme narrators and companions of the Prophet(S), despite their different sects and tendencies, did communicate this narrative all over the past fourteen centuries.

2

THE DEVILS AND HYPOCRITES IN GHADIR

Cabals are eminent chapters in occurrence of Ghadir. Antagonists of Islam aimed at devastating the prophetic arrangements. These cabals occurred in the same time when the Prophet(S) identified and nominated his successors, and prepared for his final departure.

The devils were preparing for implementing their goals, and the hypocrites were gathering their powers for usurping the leadership of the Prophet's state, in its first stage.

The following is a concise presentation of their cabals and plans beginning with the day of Ghadir up to two months later when the Prophet(S) departed this world towards his Lord.

The devils in Ghadir

The Satan and his comrades witnessed the ceremonies of Ghadir, when Imam Ali was designated as the coming leader. "This is contrary to what you have told

us," The Satan's comrades addressed at their chief, "You have informed us that companions of this man should be engaged in discrepancies as soon as he leaves them. What we see now is a permanently affirmed affair. Leaders of this nation are identified successively. Now, we do recognize that this nation is divinely willful and protected. Neither you nor shall we shall have a dominance on those after they have been acquainted of their reliable imams and guide after their prophet".

"Beat off! Companions of this prophet have promised me they should not admit any single letter of his wordings", said the Satan while he was depressed and thrilled.

When people breached their pledges immediately after the Prophet's decease, the Satan gathered his comrades who prostrated before him and confessed: **"Yes, indeed, our master and chief! It is you who caused Adam to be dismissed from the Paradise".**

He commented: "Will that nation never deviate after their prophet? Nay! You have claimed that I lack predominance on them. Now, you can see how they have neglected the mandate of the Lord and disregarded their prophet's instructions".

The Hypocrites in Ghadir

A number of basic procedures the hypocrites took as soon as they anticipated the imminent decease of the

Prophet(S) and his decisive affair of nominating his successor. They enlisted their lines for the period after the Prophet's decease.

The first plot

Two of the hypocrites concluded a secret pledge. They covenanted each other to occlude the Prophet's household from holding any position of leadership when he would be assassinated or died.

This was the pith of the first cabal. Three others joined them. They wrote this plot on a sheet of paper and buried it in a definite place in the vicinity of Kaba -The Holy House of God in Mecca- where they held their meeting.

One of them suggested, "Regarding my people, Al-Ansar (people of Madina who received and supported the Prophet(S) and the Meccan immigrants), I do guarantee their nonintervention in our morrow procedures. You, likewise, should guarantee people of Quraish".

Sa'd Bin Ebada, chief of Al-Ansar, would not permit such a thing; therefore, Bashir Bin Sa'd and Useid Bin Hudeir were intended for conceding this plot. These two men had considerable prevalence on the two main parties of Al-Ansar, Al-Aws and Al-Khazraj. So, they were partaken in this plot.

Cabal of assassinating the Prophet(S)

Accompanied by nine individuals, those five men planned for assassinating the Prophet(S) in his way to Mecca after accomplishing the Farewell Pilgrimage (the last ritual pilgrimage performed by the Prophet). They planned for waylaying for the Prophet(S) at the summit of Arsha Mountain.

When he would reach that summit, they would throw big rocks on his pack animal; camel, which would naturally knock him down. Immediately, they would attack the Prophet(S) in the darkness and hurry up to disappear among people so that they would not be recognized.

The Lord informed His Prophet(S) of their cabal, promising protecting him.

When the Prophet(S) reached that summit and began to go down the other side of the mountain, those hypocrites threw big rocks on his pack animal. **The Prophet(S) stopped that animal at once.**

Thus, rocks found their way down far away from the Prophet(S). Hutheifa was catching the rope of that animal while Ammar was driving it. The hypocrites unsheathed their swords and attacked the Prophet(S). Hutheifa and Ammar confronted and caused them to run away.

They tried to hide themselves behind the big rocks as they turned their faces towards the caravan. A

marvelous light emerged from the Prophet's hand and lit up the whole area for short time. Hutheifa and Ammar could recognize those fourteen individuals who were hiding behind the scattered rocks.

○ The Prophet(S), however, had been already given orders not to conflict those hypocrites in that exclusive period in order that the entire previous efforts would not be gone with the wind and the hypocrites would achieve their goals.

The second cabal

In Al-Madina, 34 chief hypocrites held another clandestine meeting at which they arranged procedures should be taken just after the Prophet's decease. They were heads of tribes and groups.

They recorded these plots on a sheet of paper and signed their names on it. They imputed the responsibility of burying this paper near the earlier one in Mecca, to one of them.

In this manner, the hypocrites planned their morrow duties for usurping the leadership of the Prophet's state. They implemented their plans and demolished the twenty three year efforts the Prophet(S) had been constructing.

Nevertheless, illumination of Ghadir endured. In a period of fifteen centuries, hundred millions of believers in genuineness of the leadership of the

twelve imams and adorers of the Prophet's household and progeny have been elevated to the summit of history. They have been occupying various areas all over this earth. Sun of loyalty to the Prophet's household is still shining all over this world that shall be certainly predominated by fair and impartially on the hands of the seal imam of the Prophet's progeny, Mahdi (God expedite his blessed advent).

We have previously provided a sketch of the occurrence of Ghadir and the events that preceded and followed. For more comprehension of the sermon of Ghadir and its doctrinal bases, it seems necessary to keep the previous pictures in the mind.

A VIEW AT AIMS OF SERMON OF GHADIR

The distinctive way and the extraordinary circumstances, for both the Prophet(S) and the audience, in orating sermon of Ghadir should be taken in consideration for conceiving the aims beyond addressing. The audience, however, were representing the entire Muslims in all times.

Hence, the principal doctrinal base of that sermon was receiving the permanent course Muslims should undertake for good.

Accordingly, it is proved that the hypocrites and the aberrant, who challenged the Lord and His Prophet(S), did mislead people away from the straight path.

Core of the Prophet's proposition

The center topic the Prophet(S) emphasized on was affairs and loyalty to leadership of the twelve imams.

All over the sermon, the Prophet(S) dedicated his discourse to three points:

1. *Straightforward discourse about imamate of the twelve imams and loyalty to them.*
2. *Introductory rendering of theme of loyalty to the leadership involved.*
3. *Explicating affairs of imamate and limits of social roles, merits and loyalty to the imams.*

Statistical rendition of topics of the sermon

The following are statistical rendition of the most remarkable topics of sermon of Ghadir, and number of positions in which these topics occurred.

A. The most remarkable topics of the sermon

The following is a table illustrating number of positions in which the most remarkable topics of the sermon are recorded.

Topical number of positions

The divine attributes : 110 positions.

The Prophet's standing : 10 positions

Loyalty to leadership of Ali : 50 positions

Loyalty to leadership of the imams : 10 positions

Merits of Ali, Amirul-Muminin : 20 positions

Imam Al-Mahdi : 20 positions

Adherents and antagonists of the Prophet's household : 25 positions

Swearing allegiance to the imams : 10 positions

The Quran and its exegesis : 12 positions

Legal and illegal affairs : 20 positions

B. The blessed names mentioned in the sermon

The name "Ali" occurred forty times.

The word "Imams" occurred ten times.

The name "Mahdi" occurred four times.

Majority of statements of the sermon was appertained to Ali. Hence most of pronouns, adjectives and the like were indicating him.

The purpose beyond citing the previous statistical rendition is exhibiting that the Prophet's speaking these names in such an abundance alludes at the large importance of the sermon and its major topics.

C. The Quranic texts mentioned in the sermon

Fifty Qurainc texts are remarked in the sermon. This shows the peculiarity of this Islamic document, regarding its relation to the Quran.

4

STUDIES AND ANALYSES ABOUT SERMON OF GHADIR

Authors of the major reference books, in which they detailed objective researches regarding documentation and texts of Ghadir event, analyzed comprehensively its documentation and contents. They decided authenticity of the narrators and their most important affairs. They also explained circumstantial and evidential meanings of "Wilaya" -loyalty-, which was the principal base of the sermon.

Bibliography of sermon of Ghadir

History of the sermon belongs to fourteen centuries ago. Since the eighteenth of Dhu'l-Hijja, 10 A.H, writers began to record that event. Books have been the major custodians of that event and sermon, under superintendence of the Lord Who prepared men for recording this great occurrence in their private and general books.

Abu Sadiq Suleim Bin Qeis Al-Hilali, the supreme companion of the Prophet(S), whose death was in the year 76, was the foremost in undertaking this mission. He records occurrence of Ghadir in various positions of his book. He also devotes a chapter to detailing the event involved. He compiled that book in the very period in which people were forbidden from recording the Prophet's sayings. It was God Who kept Suleim's book as a documentation of the occurrence.

The book, however, is prevalently found in Islamic countries. History also leads us to the book of **Al-Khalil Bin Ahmed Al-Ferahidi**, the familiar linguist whose death was in the year 175, as the first book in which sermon and ceremonies of Ghadir are affixed.

Thereafter, a considerable deal of books comprised sermon of Ghadir. Books, however, included strange sentences respecting this topic.

Abul-Maali Al-Juweini, died in 470, records, "In Baghdad, I saw a book between the hands of a book seller. On the cover of that book, the following title was written, "**The Twenty Eight Volume Of Ways Of Narrating The Hadith Of Acceding To Ali**". It was followed by another volume.

Ibn Kutheir says: "I could see a book in which **Mohammed Bin Jarir At-Tabari** compiled narratives of the event of Ghadir Khum in two ample volumes".

A number of master scholars of Islam compiled titles of books related to the event, in independent books.

Sayyid Abdul-Aziz At-Tabatabai compiled titles of 184 books all relating the sermon and event involved. This book was titled, *Al-Ghadir Fit Turathil Islami*.

Finally, the grand master, Mohammed Al-Ansari, compiled his book titled, *Ghadir dar ayeneye Ketab* -Ghadir in reflection of the books-, in which he mentions titles of 414 books dedicated to narrating ceremonies and sermon of Ghadir, with introducing the bibliography of each.

Hamid Hussein Al-Hindi's *Abaqatul Anwar*, Abdul-Hussein Al-Amini An-Najafi's *Al-Ghadir* and Ali Al-Husseini Al-Milani's *Nafahatul-Azhar* are the best among tens of books regarding surveys of narrators and history of sermon and ceremony of Ghadir.

Within subjects of these books, statistical rendition of narrators of the sermon is introduced. Besides, researches about authenticity of the narrators were rendered. A detailed history of documentation and narration of the occurrence was also added. These books proved that there is no single event can attain number of narrators of that of Ghadir. More than 120 individuals from among the Prophet's companions, did report this event. Descendants and successive

generations also reported it.

Poets' roles can not be neglected. For fourteen centuries, they have been retaining that event when they composed and said poems on this occasion. They also described in detail, the entire events occurred there. These poems are compiled in Al-Amini's eleven volume book titled *Al-Ghadir*.

References and documentation of the sermon

We have only seven remarkable printed references comprising the entire sermon of Ghadir. The sermon, in the forecited references, is ascribed to uninterrupted series of narrators. There are three series of relating the sermon :

1. Narration of Imam Mohammed Al-Baqir. This narration is recorded in *Rawdatul-Waidin*: part 1 page 89, *Alihitaj*: part 1 page 66 and *Al-Yaqin*: page 343 sequence 127. It is, however, a noteworthy documentation.
2. The narration of Zaid Bin Arqam. This narration is uninterruptedly related in *Al-Udedul Qawiya*: page 169, *At-Tahseen*: page 587 title 29 of section 2 and *As-Siratul Mustaqim*: part 1 page 301.
3. The third narration is the uninterruptedly documentative narration of Huthcifa Bin Al-Yeman. It is narrated in *Al-Iqbal*: pages 454, 456.

The following are the series of these narrations:

● Narration of Imam Mohammed Al-Baqir.

1. *Ahmed Bin Ali Bin Abi Mansur At-Tibirsi: Abu Jafar Mahdi Bin Abil-Harth Al-Husseini Al-Marashi: Abu Ali Al-Hassan Bin Abu Jafar Mohammed Bin Al-Hassan At-Tusi: Abu Jafar: Group of men: Abu Mohammed Harun Bin Musa AT-Talakbari: Abu Ali Mohammed Bin Hammam: Ali As-Suri: Abu Muhammad Al-Alawi, the virtuous descendant of Al-Aftas: Seif Bin Omeira and Salih Bin Aqaba: Qeis Bin Saman: Alqama Bin Mohammed Al-Hadrami: Abu Jafar Bin Mohammed Al-Baqir...*

2. *Sayid Ibn Tawus: Ahmed Bin Mohammed At-Tabari Al-Khalili: Mohammed Bin Abi Bakr Bin Abdirrahman: Al-Hassan Bin Ali Abu Mohammed Ad-Deinuri: Mohammed Bin Musa Al-Hamadani: Mohammed Bin Khalid At-Teyalisi: Seif Bin Omeira: Aqaba: Qeis Bin Saman: Alqama Bin Mohammed Al-Hadrami: Abu Jafar Mohammed Al-Baqir...*

● Narration of Zaid Bin Arqam

3. *Sayid Ibn Tawus: Al-hasan bin Ahmad Al-Javani: Mohammad bin Abdollah Al-Shaybani: Moammad bin Jarir Al-Tabari and Harun bin Isa Al-Beladi: Hamid bin Rabia Al-Khazzaz: Yazid bin Harun: Nuh bin Mobashar: Valid bin Saleh: bin Imrat (wife) of Zayd bin Arqam and Zayd bin Arqam.*

● **Narration of Hutheifa Bin Al-Yeman:**

4. *Sayid Ibn Tawus: Compiler of An-Nashru Wetey: Ahmed Bin Mohammed Bin Ali Al-Muhalleb: Sharif Abul-Qasim Ali Bin Mohammed Bin Ali Bin Al-Qasim Asharani: His father: Salama Bin Al-Fadl Al-Ansari: Abu Mariam: Qeis Bin Heyyan (or Hennan): Atiya As-Sadi: Hutheifa Bin Al-Yeman...*

These were documentation and series of narrators of the perfect sermon of Ghadir. Paragraphs of the sermon are recorded in the major reference books, with authentic documentation. These books are detailedly recorded in the ten volume book titled *Abaqatul-Anwar*, and compiled by Hamid Hussein, and also in *Al-Ghadir* compiled by Al-Amini.

Evaluation of the sermon text

Resting upon the text recorded in *Alihtijaj*, the sermon was thoroughly printed in independent documents several times. The text below has been evaluated and edited resting upon narratives of Imam Al-Baqir, Hutheifa Bin Al-Yeman and Zaid Bin Arqam, through seven reference books. They are *Rawdatul Waidin*, *Alihtijaj*, *Al-Udadul Qawiya*, *Al-Yaqin*, *At-Tahseen*, *Al-Iqbal* and *As-Siratul-Mustaqim*.

Moreover, texts of these books were compared for opting for the most authentic. The following is the complete text of sermon of Ghadir divided into eleven headings with titles showing contents of each.

5

SERMON OF GHADIR

*THE LAST SERMON, ADDRESSED BY THE PROPHET(S),
AT MANKIND IN THE PRESENCE OF THE GREATEST NUMBER OF MUSLIMS*

In The Name Of Allah, The Beneficent, The Merciful

1

Praise and Acknowledgement

Praised be Allah, the Exalted in His oneness, the Allied in His particularity, the Glorified in His omnipotence, the Excellent in His supports. He comprehends everything in familiarity while He is being in His occasion, and preponderates all of the creatures by His competence and indication. He is permanently appreciative, and lastingly applauded, and enduringly Glorious. He is the Originator, the Reiterator, to Whom everything belongs. He is the Author of the compacted objects, the Sweller of the

globular things, the Imperious of the earths and the heavens, the Sacred, the Praised, the Lord of angels and the Spirit. He graces all what He erects, and is Predominant over all what He makes. He observes all sights, while sights cannot observe Him.

He is Generous, Tranquil and relieves. His compassion encompasses everything, and His elegance covers everyone. He does not expedite His punishment, nor does He take initiative in His equitable torture.

He assimilates the hidden, and knows the minds. Neither the mysterious nor can the unseen mask before Him. He has prevalence on everything, and supremacy over everything, and power on everything, and competence of everything, and nothing is the like of His likeness. He is Omniscience of things when there was nothingness. He is Eternal and judging with fair. There is no god but Him, the Almighty, the Wise.

He be glorified against being comprehended by sights. He comprehends the sights and He is the Aware, the Cognizant. None can describe Him due to observation, and none can fancy how He is being whether covertly or extraneously except by means He, the Sustained the Glorified, refers to.

I do admit His being Allah whose sanctuary occupies the entire stretch, and whose illumination involves the eternity, and who implements His affairs

without conferring of any consult. No associate shares His adjustment or participates in His administration.

Wanting models, He brings His magnificent things into being, and wanting assistance, exertion or planning, He creates His creatures. They only come forth when He establishes, and only emerge when He makes. He is Allah but Whom there is no god. He is the well Maker and the well Favored. He is the Just Who never treats impartially, and the most Benevolent to Whom all affairs belong.

I do admit His being Allah to Whose resplendency everything submits, and to Whose sublimity everything relinquishes, and to Whose competence everything surrenders, and to Whose celebrity everything succumbs. He is King of the kings, and Zoner of the celestial bodies, and Exploiter of the sun and the moon, each revolves to an identified term. He makes the night cover the day and makes the day overtake the night, which it pursues incessantly. He is the Destroyer of every obstinate oppressor and the Annihilator of every mutinous devil.

He has been having no con and no cognate. He is One and Self-sufficient Who begets not, nor is He begotten, and none is like Him. He is a solitary God and a Lustrous Lord, Who ceaselessly does what He wills, and executes what He bids, and estimates what He knows, and causes death and gives life, and

impoverishes and enriches, and makes laugh and makes weep, and approves and banishes, and withholds and bestows. To Him is the majesty, and to Him is praise. In His hand is the wealth, and He is Competent of everything.

He makes the night to pass into the day, and makes the day to pass into the night. There is no god but Him, the Powerful, the Forgiving. He responds to supplications and endows abundantly. He accumulates breathing, and He is the Lord of jinn and mankind. Nothing is to trouble Him, and He is not burdensome for cries of the evacuees, and not annoyed by insistence of the importunate. He is the Protector of the virtuous, and the Prospering of the upright, and the Master of the believers and the Lord of the worlds. Each creature should imperatively thank and praise Him for every condition.

I do praise Him amply, and acclaim Him perpetually in good and bad and pleasant and irritating circumstances. I do believe in Him, His angels, His Books and His apostles. I do listen to His orders and take initiative to doing whatever pleases Him, and succumb to His affairs, for my desire of compliance with Him and for my fearing His punishment, since He is Allah Whose abrupt affairs are not unexpected, and Whose injury is never anticipated.

A Divine Mandate of A Remarkable Affair

I do admit my slavery to Him and recognize His lordship, and convey what He has revealed to me, and if I do not, I anticipate an inescapable misfortune shall strike me so heavily that none shall have the ability of defending me. He is the august Planner and the best Friend. There is no god but Him. He has warned that if I shun conveying what He had revealed to me, regarding Ali, I shall not be considered as conveyor of His mission. He also has promised insulating me against people. He is Allah, the Guarantor, and the Benevolent.

He revealed to me, "In the Name of Allah, the Beneficent, the Merciful. O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people".

O people! I have showed no blemish in carrying what Allah, the Exalted, revealed to me. I am to explain the motive beyond revelation of this Verse. Gabriel, the angel, descended to me thrice. He carried orders of my Lord, the Amiable, to stand erect in the midst of such numbers of people, and acquaint every

man, whether white or black, that **Ali Bin Abi Talib is being my brother, inheritor, successor on this nation and the imam after me. His standing to me is as same as Aaron's to Moses, except that there should be no prophet after me. He is your warden after Allah and His Apostle.** Regarding so, Allah, the Blessed the Exalted, has revealed a Verse in His Book, "Only Allah is your [warden] and His Apostle and those who believe, those who keep up prayers and pay alms while they are genuflecting". It was Ali Bin Abi Talib who kept up the prayer and paid the alms while he was kneeling. All offered for the sake of Allah in all conditions.

I asked Gabriel to seek the Lord's releasing me from this declaration because I do realize scarcity of the pious, and bounty of the hypocrites, and criticism of the blamers and trickeries of the flouters against Islam whom are described, by the Book of Allah, as, "They say with their tongues what is not in their hearts", and they disregard it while it is a serious matter for Allah. They hurt me so frequently that they, once, called me "the ear". They said so when they noticed his adhering to me repeatedly, and my cherishing him, and his compliance with me. Allah, the Powerful the Glorified, revealed a Verse in this regard, "And there are some of them who molest the Prophet and say: He is an ear -one who believes

everything that he hears-. Say: A hearer of good for you. He believes in Allah and believes the faithful". I can truly refer to names and identify personalities of those sayers. But, by God, I am too noble to do so.

All this and Allah does not avow my mission unless I am to convey what He has revealed to me about Ali. "O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people".

3

The Formal Decision Of The Leadership And Imamate Of The Twelve Imams

O people! You are required to recognize and understand this rank of Ali. You should be acquainted that Allah has surely assigned him as your leader and imam, and imposed acquiescence to him upon the Muhajirs, the Ansar, their upright followers, the abiders of the urban, the abiders of the deserts, the foreigners, the Arab, the masters, the slaves, the children, the adults, the white, the black and every monotheist. His decisions should be implemented, and his sayings should be obeyed and his orders should be

carried out. They are accursed those who shall contradict him, and they are blessed those who shall follow and give credence to him. Allah shall forgive sins of his followers, partisans and obeyers.

O people! This shall be my final general meeting with you; therefore, listen and obey and succumb to the mandate of Allah, your Lord. Allah is indeed your Master and God, followed by His Apostle and Prophet who is speaking to you. After me, Ali should be your leader and imam. This is the mandate of Allah, your Lord. After that, imamate shall be consecrated to my progeny; his sons until the day on which you shall be meeting Allah and His Apostle.

Nothing is legal except what Allah and His Apostle and those -imams- have deemed legal, and nothing is illegal except what Allah and His Apostle and those have deemed illegal. Allah, the Powerful the Glorified, has tutored me what is legal and what is not. I communicated all what my Lord tutored me, including knowledge of His Book, the legal and the illegal matter, to Him -Ali-.

O people! Favor him. There is no knowledge Allah has not given to me. I gave every knowledge I had been familiarized, to imam of the pious, Ali. He is the clear writing, about whom Allah revealed, "And We have recorded everything in a clear writing".

O people! Deviate not from him, and be not far from him, and disdain not from being loyal to him. He

does guide and do the right, and fails the wrong and warns against it. For the sake of Allah, he is not affected by criticism. He was the foremost in believing in Allah and His Apostle. None preceded him in giving credence to me. He did sacrifice himself for the Apostle of Allah. He was indeed the only man accompanying the Apostle of Allah, and participating him in worshipping Allah. He was the first individual who performed the prayer and rites of worshipping with me. I conveyed to him Allah's order of passing that night in my bed, and he did, sacrificing his soul for me.

O people! Favor him. Allah has favored him. And admit him, as Allah has assigned him as your leader.

O people! He is indeed an imam appointed by Allah. Allah shall neither forgive nor accept repentance of those who deny his leadership. Allah should do so to those who challenge His order, and He should send them to acrimonious torment eternally. Beware against opposing him, lest you shall suffer a fire the wood of which are people and stones, primed for the atheists.

O people! By Allah I swear, joyful news regarding my morrow existence, were carried to the foremost prophets and apostles. I am, by Allah, the seal of prophets and apostles. I am the witnessing argumentation on the entire creatures, abiders of the

heavens and the earths. He is reckoned with atheists of the early illiterates, that whoever doubts so. He whoever suspects any of my current statements, is decided as suspecting the whole of what has been revealed to me. He that suspects any of the imams is decided as suspecting all of them. The suspicious in us shall be in the hell.

O people! Allah has given me this asset exclusively, out of His boastfulness and benevolence to me. There is no god but Him. Praised be Him eternally in any condition.

O people! Prefer Ali. He is the most favorable person after me, whenever Allah descends elegances and endures creatures. Doubly accursed and doomed be deniers and refuters of my saying. Gabriel has indeed informed me of this judgment issued by Allah, the Exalted. He said, "My curse and doom be upon those who oppose and shun loyalty to Ali". Hence, let your persons consider what they have sent on for the morrow, and be careful so that your feet shall not be sloping after steadiness when you break the order of loyalty to Ali. Allah does know what you are doing.

O people! Ali is the side of Allah referred to in God's saying, regarding those who oppose him, "A person may say: Alas! How did I neglect the side of Allah"?

O people! Look deep in the Quran, and conceive its Verses, and review the decisive Verses, and follow

not the allegorical. By Allah I swear, none shall have the competence of explaining the warning matters, and explicating the exegeses of the Quran excepting the one whose hand I am seizing and raising upward, arm I am lifting, and whom I am elevating with my two hands. Meanwhile I instruct you that he whosesover master was I, this should be his master. He is Ali Bin Abi Talib, my brother and inheritor. Loyalty to him is Allah's mandate He has revealed to me.

O people! Ali and my undefiled sons, who are Ali's offspring, are the minor weighty thing. The Quran is the major weighty thing. Each is elucidating and according the other. They shall not separate till they meet me on the Divine Pool. They are surely representatives of Allah to His creatures, and His rulers in His earth.

I have surely fulfilled. I have surely conveyed. I have surely communicated. I have surely explicated. Allah, the Powerful the Glorified, has said. And I have conveyed Allah's saying. Most surely, there is no "Amirul-Muminin" other than my brother. Princeship of the believers is illegal for any one after me except him.

4

The Prophet Raises Ali With His Hands

The Prophet's hands grasped the arm of Ali Bin Abi Talib(S), who was standing a stage lower to the right of the Prophet(S) since the beginning of sermonizing. He took him from the arms and opened his palms upward, and raised him till Ali's feet reached the Prophet's knees. He, then, went on:

O people! This is Ali, my brother and inheritor and best disciple, and my successor in my state on everybody who believed me. He is also the exegetist, the advocator and the acceder to the Book of Allah, the Powerful the Glorified. He does only what is pleased by Allah, and antagonizes enemies of Allah, and acquiesces in conforming Him and the forbiddes from His defiance. He is the successor of Allah's Apostle and prince of the believers and the guide imam divinely appointed. He shall be the killer of the violators of the covenant, the aberrant and the deserters. This shall be by the mandate of Allah.

Allah says, "My wording shall not be shifted". By the wording of God I do declare, O Allah! **Accede to whomever accedes to him, and oppose whomever opposes him, and give victory to whomever supports him, and**

disappoint whomever disappoints him, and curse whomever denies him and be angry to whomever repudiates his right.

O Allah! You have revealed the Verses, "This day have I perfected for you your religion and completed My favor for you and chosen for you Islam as a religion", "And he whoever inquires a religion other than Islam, it shall not be avowed for him, and he shall be within the losers on Day of Resurrection", for Ali, your disciple, at explicating so and appointing him this day.

O Allah! I do seek your witnessing my conveyance.

5

Emphasizing On People's Interesting In Question Of Imamate

O people! Allah, the Powerful the Glorified, perfected your religion by his imamate exclusively. He that shall not take him and his successors, who are his sons, till Day of Resurrection and standing before Allah, is it they whose deeds are disregarded in this world and in the Hereafter, and in the hell shall be abiding for good. "Their anguish shall not be alleviated and they shall not be respited".

O people! This is Ali. He is the best supporter of

me, and the most meritorious of my rights, and the dearest to me. Allah, the Powerful the Glorified, and I are approving him. All Verses of consensus are concerning him distinctively. He is also the main intended in every Quranic speech beginning with "O you who believe". All Verses of praise are regarding him chiefly. Allah attests his morrow abiding in the Paradise, in the sura of "There comes to the man a period of time ...". Praise in this sura is dedicated to him.

O People! He is surely the backer of Allah's religion, and the disputant on behalf of Allah's Apostle. He is the pious, the pure, the guide and the leading. Your Prophet is the best prophet, and your Prophet's successor is the best successor, and his sons are the best successors.

O people! Progeny of every prophet is his own offspring. My progeny is Ali's.

O people! The Satan caused Adam to be dismissed from the Paradise, due to his envy. Envy him not, lest your deeds shall be disregarded and your feet shall be slanted. For a single fault, Adam was sent down to the earth, while he was the conscript of Allah, the Powerful the Glorified. How should you do while you are on this level, and there are antagonists of Allah among you?

I do affirm, saving the unfortunate, none should

despise Ali. And only the pious do accede to him. And only the sincere faithful believers do believe in him. For Ali, by Allah, sura of Asr was revealed, "In the Name of Allah, the Beneficent, the Merciful. I swear by ages. Men are losing", except Ali who believed and succumbed to the right and the composure.

O people! I have certainly sought Allah's witnessing. And I conveyed to you this mission. And messengers' missions are only conveyance.

O people! "Fear Allah so decorously, and yield to Him before you are annihilated".

6

Indication Of Aims Of The Hypocrites

O people! "Believe in Allah and His Apostle and the illumination revealed to him, otherwise we shall disfigure faces and turn them up down, or curse them like the curse of the Sabbath people". By Allah, the intended in this Verse is none but a group of my companions whose names and lineage I do recognize. But I have been given the order of overlooking them. Let each of you does according to what he bears in mind towards Ali, either cherishing or malice.

O people! The illumination of Allah, the Powerful the Glorified, is, respectively, consecrated to me, Ali Bin Abi Talib and his offspring till the advent of Al-Mahdi who shall settle rights of every individual, including ours. Allah, the Powerful the Glorified, did single us out to be the beholders of the amiss, the obstinate, the contestants, the betrayers, the wrong and the usurpers from among all people.

O people! I do fill in you that I am the Apostle of Allah whom was preceded by apostles. If I am dead or killed you shall be turning to your backs. And turning to backs is by no means prejudicial to Allah, and Allah shall reward the thankers, the liberal. Ali is indeed the one to whom tolerance and thankfulness are ascribed. He is followed by his offspring, my sons.

O people! Argue not for your being Muslims. And do not remind Allah arrogantly of your Islamizing, lest your deeds shall be disregarded, and you shall be encountering ire, and fragments of fire and copper. Your Lord is always waylaying.

O people! After me, there shall certainly be guides leading to the hell, and they shall not be upheld on Day of Resurrection.

O people! Allah and I shall be free from such men.

O people! Those men, their supporters, their fellows and their backers shall be in the lowest grade of the hell. The hell is the worst place of the arrogant.

They are surely men of the paper. Each of you should look in his paper.

Except few, people did not comprehend the meaning of the paper.

O people! I shall leave the imamate and the heritage in my offspring till Day of Resurrection. I have conveyed what I was ordered of. It is an argumentation against the attendants, as well as the absent, and against every individual who is witnessing or unable of witnessing and who are born or not born yet. The attendants and the fathers should convey this to the absent and their sons till Day of Resurrection.

After me, kingship and usurpation shall substitute this imamate. Allah may curse the usurpers, the expropriators. Only then, fragments of fire and copper shall cast you, the two species, and, then, you shall never be given victory.

O people! Allah should never leave you in the current manner till He discriminates the evil from the good. And He should never inform you of the unseen.

O people! There shall be no single community escaping the annihilating of Allah, for their belying, before Day of Resurrection. All these communities shall be ruled by imam Al-Mahdi. And Allah does make His promise.

O people! Majority of the preceders did deviate.

Allah did annihilate the preceders. And He shall be annihilating the innovative. Allah, the Exalted, said, "Have We not annihilated the preceders. Then, we shall add to them the late. This is what shall We do to the criminals. Woe shall be the beliers on that day". O people! Allah has ordered me of things and forbidden me against others. I did order Ali of these things, and forbid him against the others. Information about the enjoined and the forbidden things are at him. Listen to his instructions so that you shall be saved. And comply with him so that you shall be guided. And abstain from what he forbids so that you shall be conducted. And accede to his intention and be not misled to the various paths.

7

**Disciples And Antagonists
Of The Prophet's Household**

O people! I am the straight path to Allah Who instructed you to follow. Ali shall be the next of me. My sons and Ali's offspring are imams of guidance. They guide to the right and act upon it.

The Prophet(S), then, recites sura of Fatiha thoroughly.

This sura concerned them and me, I swear that. It intended them generally and peculiarly. Those are the disciples of Allah. They are fearless and they do never grieve. The party of Allah shall assuredly be the triumphant.

Their antagonists are the insipid, the deviated and brothers of the devils who misguidedly inspire each other with falsity.

The true disciples of Allah are those described by Allah's saying, "You will not find a people believing in Allah and the Hereafter, and favor those who antagonize Allah and His Apostle, even if those are their fathers, sons, brothers or relatives. Believing is recorded in hearts of such people".

The true disciples of Allah are those described by Allah's saying: "Those who believe and did not attire their believing with any partiality, security shall be theirs and they are really guided.

The true disciples of Allah are those who believe and do never suspect.

The true disciples of Allah are those shall be taken to the Paradise peacefully. The angels shall receive them, saying: "peace be upon you. Enjoy it forever".

The true disciples of Allah shall be endowed the Paradise. They shall be bestowed there freely.

Antagonists of Allah's disciples shall be suffering blaze.

Antagonists of Allah's disciples shall be hearing exhalation of the hell while it shall be boiling, and they shall see its inhalation.

Antagonists of Allah's disciples are those about whom Allah says: "Each nation shall curse the other in the hell".

Antagonists of Allah's disciples are those about whom Allah says, "Whenever a crowd is thrown in the hell, the herders shall ask them, "Did you not receive a warner?" "Yes, we did. But we belied and claimed that Allah had not revealed anything, you are surely deviated".

The true disciples of Allah are those who fear their Lord while they do not see Him. To them is forgiveness and the grand reward.

O people! Great distance is between the hell and the grand reward.

O people! Our antagonists are those censured and cursed by Allah. And our disciples are those praised and cherished by Allah.

O people! I am surely the warner, and Ali is the herald.

O people! I am the forewarner and Ali is the guide.

O people! I am the prophet and Ali is my successor.

O people! I am the apostle and Ali and his succeeding sons are the imams and my successors. I am truly their father while they are Ali's offspring.

8

Imam Mahdi

The seal of the imams shall be the savior, Al-Mahdi. He shall be the predominant over the religion. He shall be the penalizing of the wrong. He shall be the conqueror and the destroyer of the fortresses. He shall be overcoming and guiding the entire tribes of polytheists.

He shall be revenging every wronged disciple. He shall be the supporter of Allah's religion.

He shall be the seafarer of deep oceans. He shall be recognizing the virtues of the upright, and the ignorance of the unlettered. He is the choice and the pick of Allah. He is the inheritor of every knowledge and the knowing of every notion.

He shall be informing of his Lord's affairs, and the best example of His portents. He is the profound, the erudite. He shall be having the authority. **The preceders did foretell of his advent.** He is the ceaseless argumentation. After him there shall be no argumentation. The right shall be exclusively accompanying him, and illumination shall be nowhere but at him.

He shall be prevalently triumphant and none at all shall defeat him. He shall be the representative of Allah in His earth and His judge of His creatures, and his minor in the hidden and seen affairs.

9

Paving The Way To Declaration Of Fealty

O people! I have surely clarified and tutored you. Ali shall clarify and tutor you after me.

Immediately after finishing this sermon, I do call forth upon you to shaking hands with me, as a sign of swearing allegiance to Ali, and shaking hands with him thereafter.

I have sworn fealty to Allah, and Ali has sworn fealty to me. I am to command you of swearing allegiance to him. This is Allah's mandate. "Those who swear allegiance to you under the tree are swearing allegiance to Allah. The hand of Allah is over their hands. He that breaches will injure himself. He that makes his promise of Allah, shall be rewarded a grand merit".

10

**The Legal, The Illegal,
The Obligatory And The Forbidden**

O people! The -ritual- pilgrimage and visitation are within rites of Allah, "He that pilgrimages or visitates, is not warned against circumambulating around them".

O people! Pilgrimage the Holy House. Wealth and pleasantness are the certain outgrowth of the pilgrims of that House. Dissection and impoverishment are the certain consequences of evading pilgrimaging.

O people! Allah shall certainly forgive the entire previous sins of every faithful believer who performs the rite of participation in the general halting of the pilgrimage. His deeds shall be newly evaluated only after accomplishing the whole rites of the pilgrimage.

O people! Pilgrims shall be nourished, and their disbursements shall be compensated, and Allah shall never waste remuneration of the doers of good.

O people! Pilgrimage to the House while you are perfect religious and knowing. Do not depart the rites unless you show repentance and shun evil deeds for good.

O people! Perform prayers and defray the poor rates as Allah, the Powerful the Glorified, instructs

you. If you show blemish for the long period of declination, Ali, your leader shall be explicating for you. Allah, the Powerful the Glorified nominates him, as the warden of His creatures after me. He is a part of me, and I am a part of him. His succeeding offspring, and my progeny, and he shall be settling your questions and teaching what you ignore.

Legal and forbidden matters are too much to be counted, enjoined and forbidden in this current state. But, I have been ordered of taking your fealty and shaking hands as a sign of your admitting what I have conveyed from Allah, the Exalted, respecting Ali and the Disciples succeeding him, who are a part of me and him. Their imamate is prevailing till it is sealed by Al-Mahdi, up to the day on which Allah, that arranges and adjudges, shall be met.

O people! I have not retreated or repealed any of the legal and illegal affairs I have already shown. You are to remember, retain and lead others to so. Distort not and convert not.

I should repeat! perform prayers and defray the poor rates and enjoin good and forbid from evil.

Head of enjoining good is your compliance with my wording and conveying it to the absent, whom you should enjoin obeying my sayings and forbidding against gainsaying it. It is a mandate of Allah and me. Enjoining good and forbidding evil is not valid without the existence of a sinless imam.

O people! The Quran introduces to you the fact that Ali's sons shall be the imams succeeding him. It is God's saying, "And made it a wording permanent in his offspring". I have already informed you of the fact that these imams are mine, as well as Ali's. I said, "You shall never be deviated as long as you adhere to both of them".

O people! Hold fast on god-fearing. Beware the sudden hour, as God says, "Quaking of the Hour is a terrible thing".

Remember death, the date, the judgement and the evaluation before the Lord of the worlds. Likewise, remember the reward and the penalization. He that brings forth good, will be compensated, and he that brings forth evil, will be punished for, and he shall have no place in the Paradise.

11

The Formal Declaration Of Fealty

O People! You are too many to shake hands with me in one time. God, the Exalted, ordered me of taking your recognition in words, to what I have accredited to Ali, and the successive imams of his and my progeny, exclusively and bindingly. I have informed you that my progeny would be from his line.

Hence, you all should utter:

"We do listen, obey, please and submit to what you have conveyed from your, as well as our, Lord regarding our imam, Ali Amirul-Muminin, and imams of your and his progeny.

By hearts, souls, tongues and hands we do swear allegiance to you. On this recognition we live, die and shall be resurrected. We do neither change, seek a substitute, suspect, deny, doubt, retract our covenant nor do we break our pledge.

You have surely advised us of Allah's advice respecting Ali Amirul-Muminin and the imams you have identified, from your progeny and his sons; Al-Hassan, Al-Hussein and those assigned by God after them. Covenant and pledge for them are taken from our hearts, souls, tongues, minds, hands and entities. If not attained by hand, it will be recognized by tongue.

We do neither seek a surrogate nor do we show any change. We convey so to the near, as well as the remote, including our sons and relatives. We do ask God's witnessing this. Sufficed be Allah and you in witnessing".

O people! What do you say? Allah does comprehend every sound and internal hiddens. "He that follows the guidance, is benefiting himself, and he that deviates, is injuring himself". He that will

swear fealty is swearing allegiance to Allah. "The hand of Allah is over their hands".

O people! Swear allegiance to Allah, His Apostle, Ali Amirul-Muminin, Al-Hassan, Al-Hussein and the imams succeeding them in this world and the Hereafter. They are endless wording. Allah shall eradicate the deceivers and shall be merciful to the loyal. "He that breaches will injure himself. He that makes his promise of Allah, shall be rewarded a grand merit".

O people! Repeat what I have imparted, and address "Amirul-Muminin" at Ali. And say, "We do listen and obey. We seek your forgiveness, our Lord, and to you is the end result". And say: "Praised be Allah who led us to so. Had he not guided us, we would not have been guided".

O people! Ali's merits at Allah, the Powerful the Glorified, are too many to be counted in this situation. They are mentioned in the Quran. You should give credence to those who tell you of and identify them to you.

O people! He that complies with Allah, His Apostle, Ali and the imams I have recently referred to, shall be achieving a great victory.

O people! Those who precede others to swearing allegiance and loyalty to him, and addressing "Amirul-Muminin" at him, shall be the winners in the elegant paradises.

O people! Say only what pleases Allah. If you, as well as the entire occupants of this earth, deny, this shall in no means injure Allah.

O Allah! Forgive the faithful believers as I conveyed and instructed, and curse the deniers and the atheists. Praised be Allah, the Lord of the worlds.

THE ARABIC TEXT OF GHADIR SERMON

١

الحمد والثناء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي تَوْحِيدِهِ وَذَنَا فِي تَفَرُّدِهِ وَجَلَّ فِي سُلْطَانِهِ
وَعَظُمَ فِي أَرْكَانِهِ، وَأَخَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَهُوَ فِي مَكَانِهِ وَفَهَرَ جَمِيعَ
الْخَلْقِ بِقُدْرَتِهِ وَبَزْهَانِهِ، حَمِيدًا لَمْ يَزَلْ، مَحْمُودًا لَا يَزَالُ وَمَجِيدًا لَا يَزُولُ،
وَمُتَبَدِّنًا وَمُعَبَّدًا وَكُلُّ أَمْرٍ إِلَيْهِ يَعُودُ.

بَارِي الْمُسْمُوكَاتِ وَذَا حِي الْمَدْحُورَاتِ وَجَبَّازِ الْأَرْضِينَ وَالسَّمَاوَاتِ،
قُدُّوسِ سُبُوحِ، رَبِّ الْمَلَائِكَةِ وَالرُّوحِ، مُتَقَضِّلٍ عَلَيَّ جَمِيعٍ مِّنْ بَرَاءَةٍ،
مُتَطَوِّلٍ عَلَيَّ جَمِيعٍ مِّنْ أَنْشَاءٍ يَلْحَظُ كُلُّ عَيْنٍ وَالْعَيْوُنُ لِأَنْزَاهِ.
كَرِيمِ حَلِيمِ ذُو أَنْأَةٍ، قَدُّوسِ كُلِّ شَيْءٍ رَّحْمَتُهُ وَمَنْ عَلَيْهِمْ بِسِعْمَتِيهِ.

لَا يَعْجَلُ بِإِنْقَامِهِ، وَلَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ.
 قَدْ فَهِمَ السَّرَائِرَ وَعَلِمَ الصَّمَانِيرَ، وَلَمْ تَخَفْ عَلَيْهِ الْمَكْتُونَاتِ وَلَا
 اسْتَبَهَتْ عَلَيْهِ الْخَفِيَّاتِ. لَهُ الْإِخَاطَةُ بِكُلِّ شَيْءٍ وَالْعَلْبَةُ عَلَى كُلِّ شَيْءٍ
 وَالْقُوَّةُ فِي كُلِّ شَيْءٍ وَالْقُدْرَةُ عَلَى كُلِّ شَيْءٍ، وَلَيْسَ مِثْلُهُ شَيْءٌ. وَهُوَ
 مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ دَائِمٍ حَيٍّ وَقَانِمٌ بِالْقِسْطِ، لَا إِلَهَ إِلَّا هُوَ
 الْعَزِيزُ الْحَكِيمُ.

جَلَّ عَنْ أَنْ تُدْرِكَهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْحَبِيرُ.
 لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايِنَتِهِ، وَلَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرِّهِ وَعِلَاقِيَّتِهِ إِلَّا
 بِمَا دَلَّ عَزَّ وَجَلَّ عَلَى نَفْسِهِ.

وَأَشْهَدُ أَنَّهُ اللَّهُ الَّذِي مَلَأَ الدَّهْرَ قُدْسَهُ، وَالَّذِي يَغْسِي الْأَبْدَانُورَهُ، وَالَّذِي
 يُنْفِذُ أَمْرَهُ بِلا مُشَاوَرَةٍ مُشِيرٍ وَلَا مَعَهُ شَرِيكَ فِي تَقْدِيرِهِ وَلَا يُعَاوَنُ فِي
 تَدْبِيرِهِ.

صَوَّرَ مَا ابْتَدَعَ عَلَى غَيْرِ مِثَالٍ، وَخَلَقَ مَا خَلَقَ بِلا مَعُونَةٍ مِنْ أَحَدٍ وَلَا
 تَكْلُفٍ وَلَا اِخْتِيَالٍ. أَنْشَأَهَا فَكَانَتْ وَبَرَّأَهَا فَبَانَتْ. فَهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
 هُوَ الْمُتَعِنُّ الصَّنِيعَةُ، الْحَسَنُ الصَّنِيعَةُ، الْعَدْلُ الَّذِي لَا يَجُورُ، وَالْأَكْرَمُ الَّذِي
 تَرْجِعُ إِلَيْهِ الْأُمُورُ.

وَأَشْهَدُ أَنَّهُ اللَّهُ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ، وَدَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ،
 وَاسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَخَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ. مَلِكُ الْأَمْلاكِ
 وَمَمْلُوكُ الْأَفْلاكِ وَمَسْحُورُ الشَّمْسِ وَالْقَمَرِ، كُلُّ يَجْرِي لِأَجَلٍ مُسَمًّى.
 يَكُورُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُورُ النَّهَارُ عَلَى اللَّيْلِ يَطْلُبُهُ حَيْثُما. قَاصِمٌ كُلِّ
 جَبَّارٍ عَنِيدٍ وَمُهْلِكٌ كُلِّ شَيْطَانٍ مَرِيدٍ.

لَمْ يَكُنْ لَهُ ضِدٌّ وَلَا مَعَهُ نِدٌّ أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفْوًا
أَحَدٌ. إِلَهَةٌ وَاحِدَةٌ وَرَبٌّ مُاجِدٌ يَشَاءُ فَيَمْضِي، وَيُرِيدُ فَيَقْضِي، وَيَعْلَمُ
فَيُخْصِي، وَيَمِيتُ وَيُحْيِي، وَيُقْفِرُ وَيُغْنِي، وَيُضْحِكُ وَيُبْكِي، وَيُدْنِي
وَيُبْعِدُ وَيَمْنَعُ وَيُعْطِي، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْغَفَّارُ. مَسْتَجِيبُ الدُّعَاءِ وَمُجِزِلُ الْعَطَاءِ، مُخْصِي الْأَنْفَاسِ وَرَبُّ الْجَنَّةِ
وَالنَّاسِ، الَّذِي لَا يُشْكَلُ عَلَيْهِ شَيْءٌ، وَلَا يَضْجُرُهُ صُرَاخُ الْمُسْتَضْرِحِينَ
وَلَا يُتْرَمُهُ إِحْرَاقُ الْمُلْحِحِينَ. الْعَاصِمُ لِلصَّالِحِينَ، وَالْمَوْفِقُ لِلْمُفْلِحِينَ،
وَمَوْلَى الْمُؤْمِنِينَ وَرَبُّ الْعَالَمِينَ. الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ
يَشْكُرَهُ وَيَحْمَدَهُ عَلَى كُلِّ خَالٍ.

أَحْمَدُهُ كَثِيرًا وَأَشْكُرُهُ دَائِمًا عَلَى السَّرَّاءِ وَالصَّرَّاءِ وَالسُّدَّةِ وَالرِّخَاءِ،
وَأُؤْمِنُ بِهِ وَيَمْلَأُنِيهِ وَكَتَبَهُ وَرُسِلِيهِ. أَسْمَعُ لِأَمْرِهِ وَأَطِيعُ وَأُبَادِرُ إِلَى كُلِّ مَا
يَرْضَاهُ وَأَسْتَسْلِمُ لِمَا قَضَاهُ، رَغْبَةً فِي طَاعَتِهِ وَخَوْفًا مِنْ عِقَابَتِهِ، لِأَنَّهُ اللَّهُ
الَّذِي لَا يُؤْمَنُ مَكْرَهُ وَلَا يُخَافُ جَوْرَهُ.

٢

أمر إلهي في موضوع هام

وَأَقِرُّ لَهُ عَلَى نَفْسِي بِالْعِبُودِيَّةِ وَأَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ، وَأُؤَدِّي مَا أَوْحَى بِهِ

إِلَيَّ حَذْرًا مِنْ أَنْ لَا أَفْعَلَ فَتَجَلَّ بِي مِنْهُ فَارَعَهُ لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ عَظُمَتْ حِيلُهُ وَصَفَتْ حُلَّتُهُ - لَا إِلَهَ إِلَّا هُوَ - لِأَنَّهُ قَدْ أَعْلَمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ مَا أَنْزَلَ إِلَيَّ فِي حَقِّ عَلِيٍِّّ فَمَا بَلَّغْتُ رِسَالَتَهُ، وَقَدْ ضَمِنَ لِي تَبَارَكَ وَتَعَالَى الْعِصْمَةَ مِنَ النَّاسِ وَهُوَ اللَّهُ الْكَافِي الْكَرِيمُ.

فَأَوْحَى إِلَيَّ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيٍِّّ يَغْنِي فِي الْخِلَافَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ - وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتُ رِسَالَتَهُ وَاللَّهُ يَعِصُمُكَ مِنَ النَّاسِ﴾.

مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ، وَأَنَا أُبَيِّنُ لَكُمْ سَبَبَ هَذِهِ الْآيَةِ: إِنْ جَبْرَيْلُ هَبَطَ إِلَيَّ مِرَارًا ثَلَاثًا يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي - وَهُوَ السَّلَامُ - أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعَلِّمَ كُلَّ أَبْيَضٍ وَأَسْوَدٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي وَوَصِيِّ وَخَلِيفَتِي عَلَى أُمَّتِي وَالْإِنَامِ مِنْ بَعْدِي، الَّذِي مَحَلُّ مَنِي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَهُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَرَسُولِهِ، وَقَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ هِيَ: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُعْبَهُمُ اللَّهُ وَيُوْتُونَ الزَّكَاةَ وَهُمْ ذَاكِعُونَ﴾، وَعَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَهُوَ ذَاكِعٌ يُرِيدُ اللَّهُ عَزَّ وَجَلَّ فِي كُلِّ حَالٍ.

وَسَأَلْتُ جَبْرَيْلَ أَنْ يَسْتَعْفِفِي لِي السَّلَامُ عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ - أَيُّهَا النَّاسُ - لِعِلْمِي بِقِلَّةِ الْمُتَّقِينَ وَكَثْرَةِ الْمُنَافِقِينَ وَإِذْغَالِ اللَّائِمِينَ وَجَبِيلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ، الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِالْحَيْثِيَّةِ مَا لَيْسَ فِي قُلُوبِهِمْ، وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ، وَكَثْرَةَ أَذَاهُمْ لِي غَيْرَ مَرَّةٍ حَتَّى سَمَوْنِي أَدْنَى وَزَعَمُوا أَنِّي كَذَلِكُ لِكَثْرَةِ مُلَازِمِيهِ

إِبَائِي وَإِقْبَالِي عَلَيْهِ وَهَوَاهُ وَقَبُولِهِ مِنِّي حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ ﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ، قُلْ أُذُنٌ - عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أُذُنٌ - خَيْرٌ لَكُمْ، يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾ الْآيَةَ. وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْقَائِلِينَ بِذَلِكَ بِأَسْمَائِهِمْ لَسَمَّيْتُ وَأَنْ أَوْسَى إِلَيْهِمْ بِأَعْيَانِهِمْ لَأَوْمَأْتُ وَأَنْ أَدُلَّ عَلَيْهِمْ لَدَلْتُ، وَلَكِنِّي وَاللَّهِ فِي أُمُورِهِمْ قَدْ تَكَرَّمْتُ.

وَكَلُّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ فِي حَقِّ عَلِيِّ، ثُمَّ تَلَا: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ - فَمَا حَقَّ عَلَيَّ - وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾.

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الإعلان الرسمي

بإمامة الأئمة الإثني عشر* وولايتهم

فَاعْلَمُوا مَعَايِرَ النَّاسِ ذَلِكَ فِيهِ وَافْتَهُمُوهُ وَاعْلَمُوا أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَإِمَامًا فَرَضَ طَاعَتَهُ عَلَى الْمُهَاجِرِينَ وَالْأَنْصَارِ وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَعَلَى الْبَادِي وَالْحَاضِرِ، وَعَلَى الْعَجَمِيِّ وَالْعَرَبِيِّ، وَالْحُرِّ وَالْمَمْلُوكِ وَالصَّغِيرِ وَالْكَبِيرِ، وَعَلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَعَلَى كُلِّ مَوْحِدٍ ماضٍ حُكْمُهُ، جازٍ قَوْلُهُ، نافذٌ أَمْرُهُ، ملعونٌ مَنْ خالفه، مزحومٌ مَنْ تبعه

وَصَدَّقَهُ، فَقَدْ غَفَرَ اللَّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَأَطَاعَ لَهُ.

مَعَاشِرَ النَّاسِ، إِنَّهُ أَحْرَزُ مَقَامِ أَقْوَمِهِ فِي هَذَا الْمَشْهَدِ، فَاسْمَعُوا وَأَطِيعُوا وَأَنْقَادُوا لِأَمْرِ اللَّهِ رَبِّكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ مَوْلَاكُمْ وَاللَّهُكُمْ، ثُمَّ مِنْ ذَوِيهِ رَسُولُهُ وَنَبِيُّهُ الْمُخَاطَبُ لَكُمْ، ثُمَّ مِنْ بَعْدِي عَلِيٌّ وَلِيُّكُمْ وَإِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ، ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وُلْدِهِ إِلَى يَوْمِ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ. لَا حِلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ وَرَسُولُهُ وَهُمْ، وَلَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ عَلَيْكُمْ وَرَسُولُهُ وَهُمْ، وَاللَّهُ عَزَّ وَجَلَّ عَرَفَنِي الْحِلَالَ وَالْحَرَامَ وَأَنَا أَقْضَيْتُ بِمَا عَلَّمَنِي رَبِّي مِنْ كِتَابِهِ وَحَلَالِهِ وَحَرَامِهِ إِلَيْهِ.

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

مَعَاشِرَ النَّاسِ، لَا تَصِلُوا عَنَّهُ وَلَا تَنْفِرُوا مِنْهُ، وَلَا تَسْتَنْكِفُوا عَنْ وَلَايَتِهِ، فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهَى عَنْهُ، وَلَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَانِيمٍ. أَوَّلُ مَنْ أَمَّنَ بِاللَّهِ وَرَسُولِهِ لَمْ يَسْبِقْهُ إِلَى الْإِيمَانِ بِي أَحَدٌ، وَالَّذِي فَدَى رَسُولَ اللَّهِ بِنَفْسِهِ، وَالَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَلَا أَحَدٌ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ مِنَ الرِّجَالِ غَيْرُهُ. أَوَّلُ النَّاسِ صَلَاةً وَأَوَّلُ مَنْ عَبَدَ اللَّهَ مَعِي. أَمَرْتُهُ عَنِ اللَّهِ أَنْ يَنَامَ فِي مَضْجَعِي، فَفَعَلَ فَادِيَا لِي بِنَفْسِهِ.

مَعَاشِرَ النَّاسِ، فَضَلُّوهُ فَقَدْ فَضَّلَهُ اللَّهُ، وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ.

مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ اللَّهِ، وَلَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ وَلَايَتَهُ وَلَنْ يُغْفِرَ لَهُ، حَتْمًا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ وَأَنْ يُعَذِّبَهُ

عَذَابًا نُّكَرًا أَبَدَ الْأَبَادِ وَدَهْرَ الدُّهُورِ. فَاحْذَرُوا أَنْ تُخَالِفُوهُ. فَتَصَلُّوا نَارًا
وَقُودَهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ.

مَعَاشِرَ النَّاسِ، بِي - وَاللَّهِ - بَشَّرَ الْأَوْلُونَ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَأَنَا -
وَاللَّهِ - خَاتَمَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحُجَّةَ عَلَى جَمِيعِ الْمَخْلُوقِينَ مِنْ أَهْلِ
السَّمَوَاتِ وَالْأَرْضِينَ. فَمَنْ شَكَّ فِي ذَلِكَ فَقَدْ كَفَرَ كَفْرَ الْجَاهِلِيَّةِ الْأُولَى
وَمَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا فَقَدْ شَكَّ فِي كُلِّ مَا أَنْزَلَ إِلَيَّ، وَمَنْ شَكَّ
فِي وَاحِدٍ مِنَ الْأَيِّمَةِ فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُمْ، وَالشَّاكُّ فِينَا فِي النَّارِ.

مَعَاشِرَ النَّاسِ، حَبَابِي اللَّهِ عَزَّ وَجَلَّ بِهَذِهِ الْفَضِيلَةِ مَنَّا مِنْهُ عَلَيَّ وَإِحْسَانًا
مِنْهُ إِلَيَّ وَلَا إِلَهَ إِلَّا هُوَ، أَلَا لَهُ الْحَمْدُ مِنْ بَدَأِ الْأَبَدِينَ وَدَهْرَ الدَّاهِرِينَ
وَعَلَى كُلِّ حَالٍ.

مَعَاشِرَ النَّاسِ، فَضَلُّوا عَلَيَّا فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَأَنْثَى مَا أَنْزَلَ
اللَّهُ الرَّزْقَ وَيَقِي الْخَلْقَ. مَلْعُونٌ مَلْعُونٌ، مَغْضُوبٌ مَغْضُوبٌ مَنْ رَدَّ عَلَيَّ
قَوْلِي هَذَا وَلَمْ يُؤَافِقْهُ. أَلَا إِنَّ جَبْرئِيلَ حَبَّرَنِي عَنِ اللَّهِ تَعَالَى بِذَلِكَ وَيَقُولُ:
«مَنْ غَادَى عَلَيَّا وَلَمْ يَتَوَلَّهُ فَعَلَيْهِ لَعْنَتِي وَعَضْبِي»، ﴿وَلَسْتَ تَنْظُرُ نَفْسَ مَا
قَدَمْتَ لِعَدِي وَاتَّقُوا اللَّهَ - أَنْ تُخَالِفُوهُ فَتَنْزَلَ قَدَمُ بَعْدَ ثُبُوتِهَا - إِنَّ اللَّهَ حَبِيبٌ بِمَا
يَعْمَلُونَ﴾.

مَعَاشِرَ النَّاسِ، إِنَّهُ جَنَّبَ اللَّهُ الَّذِي ذَكَرَ فِي كِتَابِهِ الْعَزِيزِ، فَقَالَ
تَعَالَى مُخْبِرًا عَمَّنْ يُخَالِفُهُ: ﴿أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِي
جَنَّبِ اللَّهِ﴾.

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ وَافْهَمُوا آيَاتِهِ وَأَنْظُرُوا إِلَى مُحْكَمَاتِهِ
وَلَا تَتَّبِعُوا مَتَابِعَهَا، فَوَاللَّهِ لَنْ يُبَيِّنَ لَكُمْ رَوَاجِرَهُ وَلَنْ يُوضِحَ لَكُمْ تَفْسِيرَهُ

إِلَّا الَّذِي أَنَا أَحَدُ بِيَدِهِ وَمُضَعَدُهُ إِلَيَّ وَشَائِلُ بَعْضِهِ وَرَافِعُهُ بِيَدِي وَمُعَلِّمُكُمْ: أَنَّ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ، وَهُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ أَخِي وَوَصِيِّي، وَمَوَالَاهُ مِنْ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَهَا عَلَيَّ.

مَعَاشِرَ النَّاسِ، إِنَّ عَلِيًّا وَالطَّيِّبِينَ مِنْ وُلْدِي مِنْ صَلْبِهِ هُمُ الثَّقَلُ الْأَصْغَرُ، وَالْقُرْآنُ الثَّقَلُ الْأَكْبَرُ، فَكُلُّ وَاحِدٍ مِنْهُمَا مُنْبِيٌّ عَنِ صَاحِبِهِ وَمُوَافِقٌ لَهُ، لَنْ يَفْتَرِ فَاحْتَى بِرِذَا عَلِيٍّ الْحَوْضِ. أَلَا إِنَّهُمْ أَمَنَاءُ اللَّهِ فِي خَلْقِهِ وَحُكْمَانِهِ فِي أَرْضِهِ.

أَلَا وَقَدْ أَدْبَيْتُ، أَلَا وَقَدْ بَلَّغْتُ، أَلَا وَقَدْ أَسْمَعْتُ، أَلَا وَقَدْ أَوْصَحْتُ، أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَأَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَجَلَّ، أَلَا إِنَّهُ لَا «أَمِيرَ الْمُؤْمِنِينَ» غَيْرَ أَخِي هَذَا، أَلَا لَتَجِلُّ إِمْرَةُ الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ غَيْرِهِ.

٤

رفع عليؑ بيدي رسول الله ﷺ

ثم ضرب بيده إلى عضد عليؑ فرفعه، وكان أمير المؤمنينؑ منذ أول ما صعد رسول الله ﷺ منبره على درجة دون مقامه مُتَيَامِنًا عن وجه رسول الله ﷺ كأنهما في مقام واحد. فرفعه رسول الله ﷺ بيده وبسطهما إلى السماء وشال علياًؑ حتى صارت رجله مع ركبة رسول الله ﷺ، ثم قال:

مَعَاشِرَ النَّاسِ، هَذَا عَلِيُّ أَحِبِّي وَوَصِيِّي وَوَاعِيِّي عِلْمِي، وَخَلِيفَتِي فِي
أُمَّتِي عَلِيٌّ مَنْ آمَنَ بِي وَعَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَالذَّاعِي إِلَيْهِ
وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ لِأَعْدَائِهِ وَالْمُؤَالِي عَلَى طَاعَتِهِ وَالنَّاهِي
عَنْ مَعْصِيَتِهِ. إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ وَآمِيرُ الْمُؤْمِنِينَ وَالْإِمَامُ الْهَادِي مِنَ اللَّهِ،
وَقَاتِلُ النَّاكِثِينَ وَالْفَاسِقِينَ وَالْمَارِقِينَ بِأَمْرِ اللَّهِ.

يَقُولُ اللَّهُ: ﴿مَا يَبْدُلُ الْقَوْلَ لَدَيَّ﴾. بِأَمْرِكَ يَا رَبِّ أَقُولُ: اللَّهُمَّ وَالٍ مَنْ
وَالَاهُ وَعَادٍ مَنْ عَادَاهُ وَأَنْصَرَ مَنْ نَصَرَهُ وَآخَذَ مَنْ خَذَلَهُ وَالْعَنَ مَنْ أَنْكَرَهُ
وَإِعْضَبَ عَلَى مَنْ جَحَدَ حَقَّهُ.

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ الْآيَةَ فِي عَلِيٍّ وَلِيكَ عِنْدَ تَبْيِينِ ذَلِكَ وَنَضِكَ إِثْنَاءَ
لِهَذَا الْيَوْمِ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ
لَكُمْ الْإِسْلَامَ دِينًا﴾، ﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾.

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي قَدْ بَلَّغْتُ.

5

التأكيد على توجه الأمة نحو مسألة الإمامة

مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ عَزَّ وَجَلَّ دِينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتُمْ بِهِ
وَيَمُنْ يَقُومَ مَعَامَهُ مِنْ وُلْدِي مِنْ صُلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ وَالْعَرْضِ عَلَى اللَّهِ
عَزَّ وَجَلَّ فَأَوْلِيكَ الدِّينَ حَيْطُتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَفِي النَّارِ

هَمْ خَالِدُونَ، ﴿لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾.
 مَعَاشِرَ النَّاسِ، هَذَا عَلَيَّ، أَنْصَرَكُمْ لِي وَأَحَقُّكُمْ بِي وَأَقْرَبُكُمْ إِلَيَّ
 وَأَعَزُّكُمْ عَلَيَّ، وَاللَّهُ عَزَّ وَجَلَّ وَأَنَا عَنْهُ رَاضِيَانِ. وَمَا نَزَلَتْ آيَةٌ رِضَا فِي
 الْقُرْآنِ إِلَّا فِيهِ، وَلَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بَدَأَ بِهِ، وَلَا نَزَلَتْ آيَةٌ مَدْحٍ فِي
 الْقُرْآنِ إِلَّا فِيهِ، وَلَا شَهِدَ اللَّهُ بِالْحَيَّةِ فِي ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾ إِلَّا لَهُ، وَلَا
 أَنْزَلَهَا فِي سِوَاهُ وَلَا مَدْحٍ بِهَا غَيْرُهُ.

مَعَاشِرَ النَّاسِ، هُوَ نَاصِرٌ دِينِ اللَّهِ وَالْمُجَادِلُ عَنِ رَسُولِ اللَّهِ، وَهُوَ التَّقِيُّ
 التَّقِيُّ الْهَادِي الْمَهْدِي. نَبِيِّكُمْ خَيْرُ نَبِيٍّ وَوَصِيِّكُمْ خَيْرُ وَصِيٍّ وَبَنُوهُ خَيْرُ
 الْأَوْصِيَاءِ.

مَعَاشِرَ النَّاسِ، دُرِّيَّةُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ، وَدُرِّيَّتِي مِنْ صُلْبِ
 أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ.

مَعَاشِرَ النَّاسِ، إِنْ ابْتَلَسَ أَخْرَجَ أَدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ، فَلَا تَحْسُدُوهُ
 فَتَحْطِبَ أَعْمَالَكُمْ وَتَنْزِلَ أَقْدَامُكُمْ، فَإِنَّ أَدَمَ أَهْطَ إِلَى الْأَرْضِ بِحَطْبَتِهِ
 وَاحِدَةً، وَهُوَ صَفْوَةُ اللَّهِ عَزَّ وَجَلَّ، وَكَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ أَعْدَاءُ اللَّهِ.
 أَلَا وَإِنَّهُ لَا يَبْغِضُ عَلَيْنَا إِلَّا شَقِيٌّ، وَلَا يُوَالِي عَلَيْنَا إِلَّا تَقِيٌّ، وَلَا يُؤْمِنُ بِهِ إِلَّا
 مُؤْمِنٌ مُخْلِصٌ. وَفِي عَلِيٍّ - وَاللَّهُ - نَزَلَتْ سُورَةُ الْعَصْرِ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ
 الرَّحِيمِ، وَالْعَصْرِ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ﴾ إِلَّا عَلِيٍّ الَّذِي آمَنَ وَرَضِيَ
 بِالْحَقِّ وَالصَّبْرِ.

مَعَاشِرَ النَّاسِ، قَدْ اسْتَشْهَدْتُ اللَّهَ وَبَلَّغْتُكُمْ رَسُولَتِي وَمَا عَلَى الرَّسُولِ
 إِلَّا الْبَلَاغُ الْمُبِينُ.

مَعَاشِرَ النَّاسِ، ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾.

الإشارة إلى مقاصد المنافقين

مَعَاشِرَ النَّاسِ، ﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلَ مَعَهُ مِنْ قَبْلِ أَنْ نَنْزِلَ فِيهَا فَتَرَىٰ فِيهَا عِصْيَانًا وَمَكْرًا السُّبُوتِ﴾. بِاللَّهِ مَا عَنِ يَهْدِيهِ الْآيَةُ الْأَقْوَمَاءُ مِنْ أَصْحَابِي أَعْرِفُوهُمْ بِأَسْمَائِهِمْ وَأَنْسَابِهِمْ، وَقَدْ أَمِزْتُ بِالصَّفْحِ عَنْهُمْ فَلْيَعْمَلْ كُلُّ امْرِئٍ عَمَلَهُ مَا بَدَأَ لِعَلِّي فِي قَلْبِهِ مِنَ الْحُبِّ وَالْبَغْضِ.

مَعَاشِرَ النَّاسِ، النَّوْرُ مِنَ اللَّهِ عَزَّ وَجَلَّ مَسْلُوكٌ فِيَّ ثُمَّ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ، ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَيَكُلُّ حَقَّهُ هُوَ لَنَا، لِأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُقْصِرِينَ وَالْمُعَانِدِينَ وَالْمُخَالِفِينَ وَالْخَائِنِينَ وَالْأَيْمِينَ وَالظَّالِمِينَ وَالْغَاصِبِينَ مِنْ جَمِيعِ الْعَالَمِينَ.

مَعَاشِرَ النَّاسِ، أَنْذِرْكُمْ أَنِّي رَسُولُ اللَّهِ فَدَخَلْتُ مِنْ قَبْلِي الرُّسُلُ، أَفَأَنْزِلُ مِنْهُ أَوْ قُتِلْتُ أَتَقَلَّبْتُمْ عَلَى أَعْقَابِكُمْ؟ وَمَنْ يَتَقَلَّبْ عَلَى عَقِبَتِهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ الصَّابِرِينَ. أَلَا وَإِنَّ عَلِيّاً هُوَ الْمَوْصُوفُ بِالصَّبْرِ وَالشُّكْرِ، ثُمَّ مِنْ بَعْدِهِ وَوَلَدِي مِنْ صُلْبِهِ.

مَعَاشِرَ النَّاسِ، لَا تَتَّمِنُوا عَلَيَّ بِإِسْلَامِكُمْ، بَلْ لَا تَتَّمِنُوا عَلَيَّ اللَّهُ فَيَخِيطَ عَمَلَكُمْ وَيَسْحَطَ عَلَيْكُمْ وَيَبْتَلِيَكُمْ بِسَوَاطِرٍ مِنْ نَارٍ وَنُحَاسٍ، إِنْ رَبَّكُمْ لِبِالْمِرِّ ضَادٍ.

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

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ وَأَنَا بَرِينَانِ مِنْهُمْ.

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

قال: فذهب على الناس -الأشْرَمَةَ منهم- أمر الصحيفة.

مَعَاشِرَ النَّاسِ، إِنِّي أَدْعُهَا إِمَامَةً وَوِزَاءَةً فِي عَقِيبِي إِلَى يَوْمِ الْقِيَامَةِ، وَقَدْ بَلَغَتْ مَا أَمِرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَغَائِبٍ وَعَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ، وَوَلَدٌ أَوْ لَمْ يُولَدْ، فَلْيَبْلُغِ الْحَاضِرُ الْغَائِبَ وَالْوَالِدُ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَةِ.

وَسَيَجْعَلُونَ الْإِمَامَةَ بَعْدِي مُلْكًا وَاعْتِضَابًا، أَلَا لَعَنَ اللَّهُ الْفَاصِيبِينَ الْمُعْتَصِبِينَ، وَعِنْدَهَا سَيَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ مَنْ يَفْرُغُ وَيُرْسِلُ عَلَيْكُمَا سُوَاهُ مِنَ نَارٍ وَنُحَاسٍ فَلَا تَنْتَصِرَانِ.

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيَدْرِكْكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْحَبِيبَ مِنَ الطَّيِّبِ، وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ. مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرْبَةٍ إِلَّا وَاللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا قَبْلَ يَوْمِ الْقِيَامَةِ وَمُمْلِكُهَا الْإِمَامَ الْعَهْدِيِّ وَاللَّهُ مُصَدِّقٌ وَعَدَهُ.

مَعَاشِرَ النَّاسِ، قَدْ ضَلَّ قَبْلَكُمْ أَكْثَرُ الْأَوْلِيَيْنِ، وَاللَّهُ لَقَدْ أَهْلَكَ الْأَوْلِيَيْنِ،

وَهُوَ مُهْلِكُ الْآخِرِينَ. قَالَ اللَّهُ تَعَالَى: ﴿أَلَمْ نُهْلِكِ الْأُولِينَ، ثُمَّ نُسِّعُهُمُ الْآخِرِينَ، كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ، وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾.
مَغَاشِيرَ النَّاسِ، إِنَّ اللَّهَ قَدْ أَمَرَنِي وَنَهَانِي، وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ بِأَمْرِهِ. فَعَلِمُوا الْأَمْرَ وَالنَّهْيَ لَدَيْهِ، فَاسْمَعُوا لِأَمْرِهِ تَسْلِمُوا وَأَطِيعُوا تَهْتَدُوا وَانْتَهَوْا لِتَهْيِهِ تَزِيدُوا، وَصَبِرُوا إِلَى مُزَادِهِ وَلَا تَتَفَرَّقُوا بِكُمْ السُّبُلَ عَنْ سَبِيلِهِ.

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أولياء أهل البيت ﷺ وأعدائهم

مَغَاشِيرَ النَّاسِ، أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمِ الَّذِي أَمَرَكُمْ بِاتِّبَاعِهِ، ثُمَّ عَلِيٌّ مِنْ بَعْدِي، ثُمَّ وَوَلَدِي مِنْ صُلْبِهِ أَيْمَةٌ الْهُدَى، يَهْتَدُونَ إِلَى الْحَقِّ وَبِهِ يَعْدِلُونَ. ثُمَّ قَرَأَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ...» إِلَى آخِرِهَا، وَقَالَ: فِيَّ نَزَلَتْ وَفِيهِمْ وَاللَّهِ نَزَلَتْ، وَلَهُمْ عَمَّتْ وَإِيَّاهُمْ حَصَّتْ، أَوْلِيكَ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَخْزَوْنَ، أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

أَلَا إِنَّ أَعْدَائَهُمْ هُمُ السُّفَهَاءُ الْغَاوُونَ إِخْوَانُ الشَّيَاطِينِ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا.

أَلَا إِنَّ أَوْلِيَانَهُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ عَزَّ وَجَلَّ: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَائَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ، أُولَئِكَ كَتَبَ فِي قُلُوبِهِمْ

الأيمان ﴿ إلى آخر الآية.

أَلَا إِنَّ أَوْلِيَانَهُمُ الْمُؤْمِنُونَ الَّذِينَ وَصَّاهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ: ﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴾.

أَلَا إِنَّ أَوْلِيَانَهُمُ الَّذِينَ آمَنُوا وَلَمْ يَزْتَابُوا.

أَلَا إِنَّ أَوْلِيَانَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ آمِنِينَ، تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالسَّلَامِ يَقُولُونَ: سَلَامٌ عَلَيْكُمْ طَيِّبْتُمْ فَادْخُلُوهَا خَالِدِينَ.

أَلَا إِنَّ أَوْلِيَانَهُمْ، لَهُمُ الْجَنَّةُ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ.

أَلَا إِنَّ أَعْدَائَهُمُ الَّذِينَ يَصْلَوْنَ سَعِيرًا.

أَلَا إِنَّ أَعْدَائَهُمُ الَّذِينَ يَسْمَعُونَ لِحَنَّهُمْ شَهِيقًا وَهِيَ تَفُورُ وَيَرَوْنَ لَهَا زَفِيرًا.

أَلَا إِنَّ أَعْدَائَهُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ: ﴿ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ آخَتَهَا ﴾ الآية.

أَلَا إِنَّ أَعْدَائَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿ كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُنْهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ، قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴾ إلى قوله: ﴿ أَلَا فَسُخْفًا لِأَصْحَابِ السَّعِيرِ ﴾.

أَلَا إِنَّ أَوْلِيَانَهُمُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ، لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ.

مَعَاشِرَ النَّاسِ، شَتَانٌ مَا بَيْنَ السَّعِيرِ وَالْأَجْرِ الْكَبِيرِ.

مَعَاشِرَ النَّاسِ، عَدُوْنَا مِنْ دَمِهِ اللَّهُ وَلَعَنَهُ، وَوَلَّيْنَا كُلُّ مَنْ مَدَحَهُ اللَّهُ وَأَحْبَبَهُ.

مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي أَنَا النَّذِيرُ وَعَلَيَّ الْبَشِيرُ.

مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي مُنذِرٌ وَعَلَيَّ هَادٍ.

مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي نَبِيٌّ وَعَلِيٌّ وَصِيْبِي.
مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي رَسُولٌ وَعَلِيٌّ الْإِمَامُ وَالْوَصِيُّ مِنْ بَعْدِي،
وَالْأَيْمَةُ مِنْ بَعْدِهِ وَوَلَدُهُ. أَلَا وَإِنِّي وَالِدُهُمْ وَهُمْ يَخْرُجُونَ مِنْ صُلْبِي.

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الإمام المهدي عجل الله فرجه

أَلَا إِنَّ خَاتَمَ الْأَيْمَةِ مِنَّا الْقَائِمُ الْمَهْدِيُّ. أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ. أَلَا إِنَّهُ
الْمُنْتَقِمُ مِنَ الظَّالِمِينَ. أَلَا إِنَّهُ فَاتِحُ الحُصُونِ وَهَادِمُهَا. أَلَا إِنَّهُ غَالِبُ كُلِّ
قَبِيلَةٍ مِنْ أَهْلِ الشَّرْكِ وَهَادِيهَا.

أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ ثَارٍ لِأَوْلِيَاءِ اللَّهِ. أَلَا إِنَّهُ النَّاصِرُ لِدِينِ اللَّهِ.
أَلَا إِنَّهُ الْعَرَّافُ مِنْ بَحْرِ عَمِيقٍ. أَلَا إِنَّهُ يَسِمُ كُلَّ ذِي فَضْلٍ بِفَضْلِهِ وَكُلَّ
ذِي جَهْلٍ بِجَهْلِهِ. أَلَا إِنَّهُ خَيْرَةُ اللَّهِ وَمُخْتَارُهُ. أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ
وَالْمُحِيطُ بِكُلِّ فَهْمٍ.

أَلَا إِنَّهُ الْمُخْبِرُ عَنْ رَبِّهِ عَزَّ وَجَلَّ وَالْمُسَيِّدُ لِأَمْرِ آيَاتِهِ. أَلَا إِنَّهُ الرَّشِيدُ
السَّدِيدُ. أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ.

أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ مِنَ القُرُونِ بَيْنَ يَدَيْهِ. أَلَا إِنَّهُ الْبَاقِي حُجَّةٌ وَلَا
حُجَّةٌ بَعْدَهُ وَلَا حَقٌّ إِلَّا أَمْعَهُ وَلَا نُورٌ إِلَّا عِنْدَهُ.

أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَلَا مَنْصُورَ عَلَيْهِ. أَلَا وَإِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ، وَحَكَمُهُ
فِي خَلْقِهِ، وَأَمْبُتُهُ فِي سِرِّهِ وَعَلَانِيَتِهِ.

التمهيد لأمر البيعة

مَعَاشِرَ النَّاسِ، إِنِّي قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ، وَهَذَا عَلَيَّ يُفْهَمُكُمْ
بَعْدِي.

أَلَا وَإِنِّي عِنْدَ انْقِضَاءِ خُطْبَتِي أَدْعُوكُمْ إِلَى مُصَافَقَتِي عَلَى بَيْعَتِهِ وَالْإِفْرَارِ بِهِ،
ثُمَّ مُصَافَقَتِهِ بَعْدِي.

أَلَا وَإِنِّي قَدْ بَايَعْتُ اللَّهَ وَعَلَيَّْ قَدْ بَايَعَنِي، وَأَنَا أَخِذُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ
وَجَلَّ. ﴿إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ. فَمَنْ
نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا
عَظِيمًا﴾.

الحلال والحرام، الواجبات والمحرمات

مَعَاشِرَ النَّاسِ، إِنَّ الْحَجَّ وَالْعُمْرَةَ مِنْ سَعَائِرِ اللَّهِ، ﴿فَمَنْ حَجَّ الْبَيْتَ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا﴾ الْآيَةَ.

مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ، فَمَا وَرَدَهُ أَهْلُ بَيْتِ الْإِسْتِغْنَاءِ وَأُبَشِرُوا،

وَلَا تَحْلَفُوا عَنْهُ إِلَّا بَتْرًا وَافْتَقَرُوا.

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

مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَانُونَ وَنَفَقَاتُهُمْ مُحْلَفَةٌ عَلَيْهِمْ وَاللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

مَعَاشِرَ النَّاسِ، حَبُّوا الثَّيِّبَ بِكَمَالِ الدِّينِ وَالتَّفَقُّعِ، وَلَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ وَأِقْلَاعٍ.

مَعَاشِرَ النَّاسِ، أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ كَمَا أَمَرَكُمْ اللَّهُ عَزَّ وَجَلَّ، فَإِنْ طَالَ عَلَيْكُمْ الْأَمَدُ فَصَصِّرْتُمْ أَوْ نَسِيتُمْ فَعَلِيٍّ وَلِكُمْ وَمِيْنٍ لَكُمْ، الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَجَلَّ لَكُمْ بَعْدِي أَمِينٌ خَلِيقِهِ. إِنَّهُ مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَمَنْ تَحَلَّفَ مِنْ ذُرِّيَّتِي يُخَيِّرُوكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَيَبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ.

أَلَا إِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرَ مِنْ أَنْ أُحْصِيَهُمَا وَأَعْرَفَهُمَا فَأَمَرَ بِالْحَلَالِ وَأَنْهَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ، فَأَمَرْتُ أَنْ آخِذَ الْبَيْعَةَ مِنْكُمْ وَالصَّفْقَةَ لَكُمْ يَقْبُولُ مَا جِئْتُ بِهِ عَنِ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَوْصِيَاءِ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي وَمِنْهُ إِمَامَةٌ فِيهِمْ فَائِمَةٌ، خَاتِمَتُهَا الْمَهْدِيُّ إِلَى يَوْمِ يَلْقَى اللَّهُ الَّذِي يَقْدَرُ وَيَقْضِي.

مَعَاشِرَ النَّاسِ، وَكُلُّ حَلَالٍ دَلَّلْتُكُمْ عَلَيْهِ وَكُلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ فَإِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَلَمْ أَبْدَلْ. أَلَا فَادْكُرُوا ذَلِكَ وَاحْفَظُوهُ وَتَوَاصَوْا بِهِ، وَلَا تَبْدُلُوهُ وَلَا تَغَيِّرُوهُ.

أَلَا وَإِنِّي أَجَدُّ الْقَوْلِ: أَلَا فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَمُرُوا بِالْمَعْرُوفِ وَأَنْهَوْا عَنِ الْمُنْكَرِ.

أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ أَنْ تَنْتَهَوْا إِلَى قَوْلِي وَتُبَلِّغُوهُ مَنْ لَمْ يَخْضُرْ
وَتَأْمُرُوهُ بِقَوْلِي عَنِّي وَتَنْهَوُهُ عَن مُخَالَفَتِي، فَإِنَّهُ أَمْرٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَمِثِّي. وَلَا
أَمْرٌ بِمَعْرُوفٍ وَلَا نَهْيٌ عَن مُنْكَرٍ إِلَّا مَعَ إِمَامٍ مَعْضُومٍ.
مَعَاشِرَ النَّاسِ، الْقُرْآنَ يُعْرِفُكُمْ أَنَّ الْأَئِمَّةَ مِنْ بَعْدِي وَوَلَدَهُ، وَعَرَفْتُكُمْ
إِنَّهُمْ مِنِّي وَمِثِّي، حَيْثُ يَقُولُ اللَّهُ فِي كِتَابِهِ: ﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي
عَقْبِهِ﴾، وَقُلْتُ: «لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا».
مَعَاشِرَ النَّاسِ، التَّقْوَى، التَّقْوَى، وَاحْذَرُوا السَّاعَةَ كَمَا قَالَ اللَّهُ عَزَّ
وَجَلَّ: ﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾.

اذْكُرُوا الْمَنَامَاتِ وَالْمَعَادَ وَالْحِسَابَ وَالْمَوَازِينَ وَالْمُحَاسَبَةَ بَيْنَ يَدَيِ
رَبِّ الْعَالَمِينَ وَالثَّوَابَ وَالْعِقَابَ. فَمَنْ جَاءَ بِالْحَسَنَةِ أُثِيبَ عَلَيْهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَيْسَ لَهُ فِي الْجَنَانِ نَصِيبٌ.

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البيعة بصورة رسمية

مَعَاشِرَ النَّاسِ، إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُضَافِقُونِي بِكَفِّ وَاحِدٍ فِي وَقْتٍ وَاحِدٍ،
وَقَدْ أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أَخَذَ مِنْ أَلْسِنَتِكُمُ الْإِقْرَارَ بِمَا عَقَدْتُ لِعَلِيِّ
أَمِيرِ الْمُؤْمِنِينَ، وَلَمَنْ جَاءَ بَعْدَهُ مِنَ الْأَئِمَّةِ مِنِّي وَمِثِّي، عَلَيَّ مَا أَعْلَمْتَكُمْ أَنَّ
دُرَّتِي مِنْ صَلْبِي.

فَقُولُوا بِأَجْمَعِكُمْ: «إِنَّا سَامِعُونَ مُطْبِعُونَ رَاضُونَ مُتَفَادُونَ لِمَا بَلَّغْتَ

عَنْ رَبِّنَا وَرَبِّكَ فِي أَمْرِ إِمَامِنَا عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَمَنْ وُلِدَتْ مِنْ صُلْبِهِ مِنْ
الْأَيْمَةِ. ثَبَايِعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَالسِّيْتِنَا وَأَيْدِينَا. عَلَى ذَلِكَ
نَحْيِي وَعَلَيْهِ نَمُوتُ وَعَلَيْهِ نُبْعَثُ. وَلَا نَعْيُرُ وَلَا نَبْدُلُ، وَلَا نَشْكُ وَلَا نَجْحَدُ
وَلَا نُرْتَابُ، وَلَا نَرْجِعُ عَنِ الْعَهْدِ وَلَا نَنْقُضُ الْمِيثَاقَ.

وَعَظَّمْنَا بِوَعْدِ اللَّهِ فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَةِ الَّذِينَ ذَكَرْتِ مِنْ
دُرِّيَّتِكَ مِنْ وُلْدِهِ بَعْدَهُ، الْحَسَنَ وَالْحُسَيْنَ وَمَنْ نَصَبَهُ اللَّهُ بَعْدَهُمَا. فَالْعَهْدُ
وَالْمِيثَاقُ لَهُمْ مَاخُودٌ مِنَّا، مِنْ قُلُوبِنَا وَأَنْفُسِنَا وَالسِّيْتِنَا وَصَمَائِرِنَا وَأَيْدِينَا.
مَنْ أَذَرَ كَهَا بِيَدِهِ وَإِلَّا فَقَدْ أَهَرَ بِلِسَانِهِ، وَلَا تَبْتَغِي بِذَلِكَ بَدَلًا وَلَا يَرَى اللَّهُ مِنْ
أَنْفُسِنَا جَوْلًا. نَحْنُ نُوَدِّي ذَلِكَ عَنْكَ الدَّانِي وَالْقَاصِي مِنْ أَوْلَادِنَا وَأَهْلِبِنَا،
وَنُشْهَدُ اللَّهُ بِذَلِكَ وَكَفَى بِاللَّهِ شَهِيدًا وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ.

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟ فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَخَافِيَةٍ كُلِّ نَفْسٍ،
﴿فَمَنْ اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾. وَمَنْ بَايَعَ فَإِنَّمَا
يُبَايِعُ اللَّهَ، ﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾.

مَعَاشِرَ النَّاسِ، فَبَايَعُوا اللَّهَ وَبَايَعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَالْحَسَنَ
وَالْحُسَيْنَ وَالْأَيْمَةَ مِنْهُمْ فِي الدُّنْيَا وَالْآخِرَةِ كَلِمَةً بَاقِيَةً. يَهْلِكُ اللَّهُ مَنْ عَدَرَ
وَيَرْحَمُ مَنْ وَفَى، ﴿وَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا
عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾.

مَعَاشِرَ النَّاسِ، قُولُوا الَّذِي قُلْتُ لَكُمْ وَسَلَّمُوا عَلَى عَلِيِّ بِإِئْمَارَةِ
الْمُؤْمِنِينَ، وَقُولُوا: ﴿سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾،
وَقُولُوا: ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا
اللَّهُ﴾ الْآيَةَ.

مَعَاشِرَ النَّاسِ، إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَجَلَّ - وَقَدْ أَنْزَلَهَا فِي الْقُرْآنِ - أَكْثَرُ مِنْ أَنْ أُحْصِيَهَا فِي مَقَامٍ وَاحِدٍ، فَمَنْ أَنْبَأَكُمْ بِهَا وَعَرَفَهَا فَصَدَّقُوهُ.

مَعَاشِرَ النَّاسِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَعَلِيًّا وَالْأَيْمَةَ الَّذِينَ ذَكَرْتُهُمْ فَقَدْ فَازَ فَوْزاً عَظِيماً.

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إِلَى مُبَايَعَتِهِ وَمَوَالِيهِ وَالتَّسْلِيمِ عَلَيْهِ يَوْمَ بَدْرٍ الْمُؤْمِنِينَ أَوْلِيكَ هُمُ الْفَائِزُونَ فِي جَنَاتِ النَّعِيمِ.

مَعَاشِرَ النَّاسِ، قُولُوا مَا يَرْضَى اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ، فَإِنْ تَكْفَرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعاً فَلَنْ يَصْرَّ اللَّهُ شَيْئاً.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ بِمَا أَدْبَيْتَ وَأَمَرْتَ وَاغْضِبْ عَلَى الْجَاوِدِينَ الْكَافِرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

FESTIVITY OF GHADIR

Festivity of Ghadir is the festivity of Mohammed's progeny. It is the annual celebration of the greatest day in Islam. It is the magnificent festivity of the Lord, which is called, by occupants of the heavens, the day of the conspicuous covenant. It is a day of bliss and content for the grace by which God completed His religion.

Festivity of Ghadir in history

History of this festivity is very deep in Islam, since it was first celebrated in the reign of the Prophet(S). First, it was celebrated on the day of Ghadir after the Farewell Pilgrimage, when the Prophet of Islam declared his successor and identified the bases of the religion.

It was such a renowned day that every Muslim was blessed. It was the day when center of the Islamic legislation and essence of its laws was nominated. Hence, true Muslims should never be inclined or

misled to the deepest points of ignorance by winds of ill caprices and naivete.

Naturally, that day should be regarded as the most remarkable since the straightest path to the Lord was evidently shown on that day. Moreover, it is the day when the religion was perfected and the divine grace completed. The Holy Quran asserts this fact.

For the previous reasons, the Prophet(S) gave orders of offering congratulations to Ali Amirul-Muminin, on such an excellent favor of holding the position of leadership and the legislation in God's religion.

Tariq Bin Shihab, the non-Muslim, did recognize this standing. He addressed at Omar Bin Al-Khattab, the caliph, and the attendants, "Had the Verse, (This day have I perfected for you your religion and completed my favor to you and chosen for you Islam as a religion), been revealed to us, we would have betaken that day as a festivity".

Festivity of Ghadir is the most notable

Indisputably, these circumstances gave that day such an exaltation, elation and boost. It is the day that gave the conveyor of the sealing divine mission, as well as the imams of guidance and their followers, delight and rapture. This is the main reason beyond our celebrating the day.

The Prophet(S) said:

"Day of Ghadir is the best festivities of my nation. It is the day on which Allah, the Exalted, ordered me of nominating Ali Bin Abi Talib, my brother, as the banner to whom people should refer in guidance, after me. It is also the day on which Allah, the Exalted, perfected the religion and completed the favor and chose Islam as the religion".

Pursuing the Prophet(S), Ali Amirul-Muminin(S) betook that day as a festivity. The immaculate imams celebrated that day and instructed the Muslims of so and publicized merits and advantages of doing good on that day.

Along history, this commending tradition endured. People of Islam preserved it. The next generations betook the anniversary of that event as a festivity. They passed the nights just before that day with rites of adoration and reverence.

Furthermore, they used to act ethical deeds exclusively on that day. They also provided supports to the needy and showed joy.

Practices of venerating that day

Pursuant to numerous narrations, ascribed to the imams, regarding festivity of Ghadir, a number of social activities should be practiced on that

anniversary. Exhibiting internal and external exultation, such as exchanging congratulations and holding ceremonies of addressing odes and speeches respecting the occasion represent these activities. Besides, speaking of the Prophet's progeny's merits, especially blessing them and cursing their antagonists is within the recommended activities on that day. Exchanging visits, presenting gifts and offering the dependants with their favorite things are recorded within activities advised at that day.

Moreover, there is a deal of individual activities to be acted in that festivity. They are ornamentation, attiring new clothes, passing the night just before the anniversary with adoration, fasting on the day, supplication, blessing Mohammed and his progeny and cursing their opponents.

Practicing or reciting the ritual visitation of Ali Amirul-Muminin is within the most advisable deeds of that day. It stands for repeating swearing of allegiance to him and keeping on believing in his leadership and loyalty to the imams by complying with their affairs.

The last word

I do incite the missionaries on providing detailed rendition on that day which falls on the eighteenth of Dhu'l-Hijja, and reciting the sermon of Ghadir. It is also obligatory upon Muslims to review that sermon

and keep a copy of it, as a step to the path of conveying that mission.

Fulfilling this duty alludes at complying with the Prophet's order and repeating the swearing of loyalty to people of that ultimate divine leadership. They are the Prophet, Ali Amirul-Muminin, Fatima Az-Zahra and the sinless imams (peace be upon them all).

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