

'Ghadeer e Khum'

Table of Contents

'Ghadeer e Khum'	3
Summary:.....	3
Amir-ul-Momineen ^{-asws} 's Sermon on <i>Ghadeer-e-Khum</i>	3
Allah ^{-azwj} 's Wrath on a Doubter:.....	5
Objection of Umar on the Day of <i>Ghadeer-e-Khum</i>	5
Introduction:	6
Despair of the Kafirs	11
Allah ^{-azwj} Promising Rasool-Allah ^{-saww} Protection from the people (hypocrites)	12
The Verse of Perfection of Religion	13
The Perfection of Religion by Al-Wilayah as being the final Obligation	13
What is the Religion?.....	17
Why was the Religion Perfected?.....	18
Completion of the Favours	18
The one whose Master I ^{-saww} was, so Ali ^{-asws} is his Master	19
Declaration of Al-Wilayah in Ghadeer e Khum	20
What Happened Just after the Sermon of Rasool Allah ^{-saww} :.....	24
APPENDIX.....	25
A detailed Hadith on Ghadeer e Khum:.....	25

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFJ: Aja! Allah hey wa Fara Jaak
ra: - Razi Allah^{-azwj}
La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Ghadeer e Khum’

Summary:

The event of Ghadeer e Khum took place after the completion of farewell Hajj in 10 A.H.

(It has been narrated) from Abu Ja’far^{-asws} (5th Imam^{-asws}): ‘When the Rasool-Allah^{-saww} finished the Farewell Pilgrimage, this Verse was Revealed: ***O Rasool! Deliver what has been Revealed unto 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 [5:67].*** So the Rasool Allah^{-saww} called for the congregational Prayer (on the 18th of Zil-Hajj).

The people gathered and Rasool Allah^{-saww} said: ‘Who is foremost among you than your own selves?’ They all said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’. The Rasool Allah^{-saww} grabbed Ali^{-asws} Bin Abu Talib^{-asws} and said:

‘For the ones for whom I^{-saww} am Moula (Master), for them, Ali^{-asws} is Moula! Our Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and Do not favour the one who does not favour him^{-asws}, and Help the one who helps him^{-asws}, and Abandon the one who abandons him^{-asws}, for he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}, and he^{-asws} is to me what Haroun^{-as} was to Musa^{-as} except that there is no Prophet^{-saww} after me^{-saww}’.

And it was the last Obligation which Allah^{-azwj} the High Obligated upon the community of Muhammad^{-saww}, then Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}:

This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion’ [5:3].

Amir-ul-Momineen^{-asws}’s Sermon on Ghadeer-e-Khum

He^{-asws} (Amir-ul-Momineen^{-asws}) said in a sermon to people: ‘I^{-asws} ask you to listen to the Words of Allah^{-azwj}

"O you who believes! Obey Allah and obey the Messenger and those in authority from among you" [4:59], and His^{-azwj} Words: "Only Allah is your Guardian and His Rasool and those who believe, those who keep up the Prayers and pay the Zakat while they are bowing" [5:55], then Said: Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as ones to confide in and rely upon?[9:16].

(Amir-ul-Momineen^{-asws} says) So the Rasool^{-saww} nominated me^{-asws} at Ghadeer-e-Khum and he^{-saww} said: 'Allah^{-azwj} Sent me^{-saww} with a Message which constricted my^{-saww} chest as I^{-saww} could see that the people were not going to believe me^{-saww}. Allah^{-azwj} Told me^{-saww} that I^{-saww} should preach it or else Allah^{-azwj} would Punish me^{-saww}. So Arise O Ali^{-asws}! And the Rasool Allah^{-saww} announced that the people must follow Ali^{-asws}.

So Salman Al-Farsy^{-as} stood up in front of the Rasool Allah^{-saww} and said, 'O Rasool Allah^{-saww}, how shall we submit to Ali^{-asws}?' Rasool Allah^{-saww} said: 'Be submissive to him^{-asws} like you are submissive to me^{-saww}. The one who sees that I^{-saww} am higher than him should see Ali^{-asws} as higher than himself'. Allah^{-azwj} Blessed and High Sent down: ***This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion [5:3].*** So Salman Al-Farsy said, 'O Rasool Allah^{-saww}, has this Verse Descended regarding Ali^{-asws} especially?' Rasool Allah^{-saww} said: 'Indeed, it is regarding Ali^{-asws}, and regarding my^{-saww} successors up to the Day of Judgement' (the successors after Ali^{-asws}, in total, they are the 12 Imams^{-asws}).

Then Rasool Allah^{-saww} said: 'O Salman, you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent'. Salman Al-Farsy said, 'O Rasool Allah^{-saww}, explain it for us' (the Wilayah). So the Rasool Allah^{-saww} said: 'Ali^{-asws}, is my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and my^{-saww} inheritor, and my^{-saww} Caliph in my^{-saww} community, and the Guardian of every believer after me^{-saww}, and eleven Imams^{-asws} from his sons^{-asws} (after him^{-asws}). The first of them^{-asws} is my^{-saww} son Al-Hassan^{-asws}, then Al-Hussain^{-asws}, then nine from the sons^{-asws} of Al-Hussain^{-asws}, one after the other. The Quran is with them^{-asws} and they^{-asws} are with the Quran. Neither will it separate from them^{-asws} nor will they separate from it until they^{-asws} return to the Fountain'.

O you people! I^{-saww} have made known to you your 'Master' and your Imam^{-asws} after me^{-saww}, your evidence and your guide. He^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws} and he^{-asws} is among you at the status that I^{-saww} am among you. So emulate him^{-asws} (do his^{-asws} Taqleed), and obey him^{-asws} in all of your affairs, for in his^{-asws} possession is what Allah^{-azwj} has Taught me^{-saww}, and Ordered for me^{-saww}, and I^{-saww} have made it known to him^{-asws}, and I^{-saww} am letting you know that it is with him^{-asws}. So ask him^{-asws} and learn from him^{-asws} and from the successors^{-asws} after him^{-asws}, and do not try to teach them^{-asws} nor go in front of them^{-asws} nor be left behind them^{-asws}, for they^{-asws} are with the 'Haq' (truth) and the 'Haq' is with them^{-asws}, neither will they^{-asws} leave it nor will it leave them^{-asws}.

(After listening to Amir-ul-Momineen^{-asws} talk about this event) Twelve men from the people of Badr (the companions of Rasool Allah^{-saww} who were with him^{-saww} at the battle of Badr) stood up and said, 'We testify that we heard that from the Rasool Allah^{-saww} exactly as you^{-asws} have said it, you^{-asws} have not added anything nor have you^{-asws} missed a single letter and the Rasool Allah^{-saww} made us witnesses on that'. And then seventy men from those present said; 'We also heard those words but did not memorise all of it, but these twelve witnesses (that did memorise it) are our good (trustworthy) ones, and the best ones of us'. So Ali^{-asws} said: 'You have spoken the truth. It is not possible for everyone to be memorisers, some of them are better at memorising than the others'.¹

Allah^{-azwj}'s Wrath on a Doubter:

The narrator of the Hadith says:

'Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, (the 6th Imam^{-asws}) says: 'When the Rasool-Allah^{-saww} nominated Ali^{-asws} on the Day of *Ghadeer-e-Khum* and said: 'The one for whom I^{-saww} am Master, for him, Ali^{-asws} is his Master (من كنت مولاه فعلي مولاه), that became common knowledge in the country. Then Al-No'man Al-Haris Al-Fahry came to the Prophet^{-saww} and said, 'You^{-saww} commanded us from Allah^{-azwj} that we should testify that there is no god except for Allah^{-azwj}, and that you^{-saww} are the Rasool-Allah^{-saww}, and commanded us for the Jihad, and the Hajj, and the Fasts, and the Salat, and the Zakat, so we accepted these, but you^{-saww} are not happy until you^{-saww} nominate this boy - is this from you^{-saww} or a Command from Allah^{-azwj}?' The Rasool Allah^{-saww} said: 'Yes, this is from Allah^{-azwj}'.

So Al-No'man Bin Al-Haris turned around and he said, 'O Allah^{-azwj}! If this is the Truth from You^{-azwj}, let stones rain upon us from the sky!' So Allah^{-azwj} Stoned him upon his head, and it killed him. And Allah^{-azwj} Revealed the verse: ***A questioner asked for the Punishment to befall [70:1]***.²

Objection of Umar on the Day of *Ghadeer-e-Khum*

Umar and a companion were present on the Day of *Ghadeer-e-Khum*. Umar said, 'He^{-saww} never misses an opportunity to elevate (the status of) his^{-saww} relative'. Then the companion said, 'He^{-saww} never misses an opportunity to elevate the son^{-asws} of his^{-saww} uncle^{-asws}... no, by Allah^{-azwj}, I will not listen to him^{-asws}, nor will I obey him^{-asws} ever'. Then he (the companion) left. So, Allah^{-azwj} Revealed ***"So he did not accept the truth, nor did he pray, [75:31] But called***

¹ Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

² (مجمع البيان 10: 529).

the truth a lie and turned (his) back, [75:33] Then he went to his followers, walking away in arrogance [75:32]. Nearer to you (is destruction) and nearer, [75:34] Again (consider how) nearer it is to you and nearer [75:35].³

Introduction:

The event of Ghadeer e Khum took place after the completion of farewell Hajj in 10 A.H. We present some Ahadith here. A lot has been written on Ghadeer e Khum and there are many Ahadith in both Shia and non-Shia Ahadith books which can be read for detailed account of the event. However, the meanings of the word 'Moula' (as a Master) have been disputed by some belonging to certain Muslim sects and that aspect is covered in a dedicated article '<https://hubeali.com/articles/MoulaMeaningsFromHolyQuran.pdf>'.

عم، إعلام الوری شاء، الإرشاد: لما أراد رسول الله ص التوجه إلى الحج و أداء فرض الله تعالى فيه أذن في الناس به و بلغت دعوته إلى أقاصي بلاد الإسلام فتجهز الناس للخروج معه و حضر المدينة من ضواحيها و من حولها و يقرب منها خلق كثير و تهيئوا للخروج معه

(The books) 'Alaam Al Wara' (and) 'Al Irshad' – 'When Rasool-Allah^{-saww} wanted to head to the Hajj and fulfil the Obligations of Allah^{-azwj} the Exalted during it, he^{-saww} proclaimed among the people with it and his^{-saww} call reached to the outskirts of the cities of Islam. The people prepared for the going out with him^{-saww} and they presented at Al-Medina from its areas and from around it and a lot of people came near it, and they prepared for the going out with him^{-saww}.

فخرج ص بهم خمس بقين من ذي العقدة و كاتب أمير المؤمنين ع بالتوجه إلى الحج من اليمن و لم يذكر له نوع الحج الذي قد عزم عليه و خرج ص قارنا للحج بسياق الهدى و أحرم ع من ذي الخليفة و أحرم الناس معه و لبي من عند الميل الذي بالبيداء

He^{-saww} went out with them on five (days) remaining from Zul-Qadah and communicated with Amir Al-Momineen^{-asws} with heading to Al-Hajj from Al Yemen, and did not mention to him^{-asws} with the type of Hajj which he^{-saww} had determined upon. And he^{-saww} went out in pairs for the Hajj ushering the sacrificial animal, and he^{-saww} wore Ihraam from Zul Huleyfa, and the people wore Ihraam along with him^{-saww} and exclaimed Talbiyya from the milestone at Al-Bayda.

فاتصل ما بين الحرمين بالتلبية حتى انتهى إلى كراع الغميم و كان الناس معه ركبانا و مشاة فشق على المشاة المسير و أجهدهم السير و التعب فشكوا ذلك إلى النبي ص و استحملوه فأعلمهم أنه لا يجد لهم ظهرا و أمرهم أن يشدوا على أوساطهم و يخلطوا الرمل بالنسل ففعلوا ذلك و استراحوا إليه

He^{-saww} linked what is between the two Sanctuaries with the Talbiyya until he^{-saww} ended up to Kara'a Al-Ghameem, and the people were with him^{-saww}, riding and walking. The journey was difficult upon the walkers and their striving and tiredness of the travelling. They complained of that to the Prophet^{-saww} and he^{-saww} let them know that he^{-saww} cannot find a

³ Kitab Suleym Bin Qays Al Hilali – H 14

back (ride) for them and instructed them that they should tighten their belts and mingle the sand with the cattle (walk on foot). They did that and they rested to it.

و خرج أمير المؤمنين ع بمن معه من العسكر الذي كان صحبه إلى اليمن و معه الحلال الذي كان أخذها من أهل نجران فلما قارب رسول الله ص إلى مكة من طريق المدينة قاربها أمير المؤمنين ع من طريق اليمن و تقدم الجيش للقاء النبي ص و خلف عليهم رجلا منهم

And Amir Al-Momineen^{-asws} came out with the ones from the soldiers with him^{-asws}, those who had accompanied him^{-asws} to Al-Yemen, and with him^{-asws} were the garments which he^{-asws} had taken from the people of Najran. When Rasool-Allah^{-saww} came near Makkah from the road of Al-Medina, Amir Al-Momineen^{-asws} came near it from the road of Al-Yemen, and forwarded the army for meeting the Prophet^{-saww} and made a man from them to be in charge upon them.

فأدرك النبي ص و قد أشرف على مكة فسلم عليه و خبره بما صنع و قبض ما قبض و أنه سارع للقاءه أمام الجيش فسر رسول الله ص لذلك و ابتهج بلفاقه و قال له يَمَّ أَهْلَلْتَ يَا عَلِيُّ

He^{-asws} came across the Prophet^{-saww} and he^{-saww} was overlooking upon Makkah. He^{-asws} greeted to him^{-saww} and informed him^{-saww} of what he^{-asws} had done and with the possessions he^{-asws} had possessed, and as the leader of the army rushed for meeting him^{-saww}. Rasool-Allah^{-saww} was cheered to that and rejoiced with meeting him^{-asws}, and said to him^{-asws}: 'With what have you^{-asws} commenced, O Ali^{-asws}?'

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ أَكْبَرُ قَدْ سَفُتُ أَنَا سِتًّا وَ سِتِّينَ وَ أَنْتَ شَرِيكِي فِي حَجِّي وَ مَنْاسِكِي وَ هَدْيِي فَأَقِمَّ عَلَى إِحْرَامِكَ وَ عُذِّ إِلَى حَيْشِكَ فَعَجَّلَ بِهِمْ إِلَيَّ حَتَّى تَجْتَمِعَ بِمَكَّةَ إِنْ شَاءَ اللَّهُ

Rasool-Allah^{-saww} said: 'Allah^{-azwj} is the Greatest! I^{-saww} have ushered sixty six and you^{-asws} are my^{-asws} participant in my^{-saww} Hajj and my^{-saww} rituals and my^{-saww} offerings, therefore stay upon your^{-asws} Ihraam and return to your^{-asws} army and hasten with them to me^{-saww} until we gather at Makkah, if Allah^{-azwj} so Desires'.

فكف القوم عن ذكره و علموا مكانه من النبي ص و سخطه على من رام الغمزة فيه و أقام أمير المؤمنين ع على إحرامه تأسيسا برسول الله ص و كان قد خرج مع النبي ص كثير من المسلمين بغير سياق هدي فأنزل الله تعالى وَ اتَّمُوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ

So the people restrained from mentioning him^{-asws} and knew his^{-asws} position from the Prophet^{-saww} and his^{-saww} anger upon the one who accuses of any shortcomings regarding him^{-asws}; and Amir Al-Momineen^{-asws} stayed upon his^{-asws} Ihraam along with Rasool-Allah^{-saww}, and a lot of the Muslims had come out with the Prophet^{-saww} without ushering a sacrificial animal, so Allah^{-azwj} the Exalted Revealed: **And complete the Hajj and the Umrah for Allah [2:196].**

وَ قَالَ رَسُولُ اللَّهِ ص دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ وَ شَبَكَ إِحْدَى أَصَابِعِ يَدَيْهِ عَلَى الْأُخْرَى ثُمَّ قَالَ ع لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُهُ مَا سَفُتُ الْهُدْيَ ثُمَّ أَمَرَ مُنَادِيَهُ أَنْ يُنَادِيَ مَنْ لَمْ يَسُقْ مِنْكُمْ هَدْيًا فَلْيُحِلَّ وَ لِيَجْعَلْهَا عُمْرَةً وَ مَنْ سَاقَ مِنْكُمْ هَدْيًا فَلْيُقِمَّ عَلَى إِحْرَامِهِ

And Rasool-Allah^{-saww} said: 'The Umrah is included in the Hajj up to the Day of Qiyamah', and he^{-saww} inter-twined one finger of his^{-saww} hand upon the other. Then he^{-saww} said: 'And had I^{-saww} accepted from my^{-saww} matter what I^{-saww} manages, I^{-saww} would not have ushered the sacrificial animals'. Then he^{-saww} ordered a caller to call out: 'One who did not usher a

sacrificial animal then let him take off his Ihraam and make it to be an Umrah, and the one from you who has ushered a sacrificial offering then let him stay upon his Ihraam.

فأطاع في ذلك بعض الناس و خالف بعض و جرت خطوب بينهم فيه و قال منهم قائلون إن رسول الله ص أشعث أغبر نلبس الثياب و تقرب النساء و ندهن و قال بعضهم أ ما تستحيون تخرجون رؤوسكم تقطر من الغسل و رسول الله ص على إحرامه

Some people obeyed regarding that and some opposed and arguments flowed between them regarding it, and the speakers from them said, 'Rasool-Allah^{-saww} is shabby, dusty, and we should wear the clothes and go near the women and use oil?' And some of them said, 'But you are embarrassed from bringing out your heads dripping from the washing (sexual impurity) while Rasool-Allah^{-saww} is still in his^{-saww} Ihraam'.

فأنكر رسول الله ص على من خالف في ذلك و قَالَ لَوْ لَا أَنِّي سُفْتُ الْهُدْيَ لَأَخْلَلْتُ وَ جَعَلْتُهَا عُمْرَةً فَمَنْ لَمْ يَسُقْ هَدْيًا فَلْيُجِلْ فَرَجَعَ قَوْمٌ وَ أَقَامَ آخَرُونَ عَلَى الْخِلَافِ وَ كَانَ فِيمَنْ أَقَامَ عَلَى الْخِلَافِ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَدْعَاهُ رَسُولُ اللَّهِ ص وَ قَالَ مَا لِي أَرَاكَ يَا عُمَرُ مُحْرِمًا أَ سُفْتُ هَدْيًا

Rasool-Allah^{-saww} denied upon the ones who had opposed regarding that and said: 'Had I^{-saww} ushered the offering I^{-saww} would have removed the Ihraam and made it to be an Umrah (as well). So, the one who did not usher an offering, let him remove Ihraam'. The people returned and others stayed upon the opposition, and among the ones who stayed upon the opposition was Umar Bin Al-Khattab. Rasool-Allah^{-saww} summoned him and said: 'What is the matter I^{-saww} see you, O Umar, in Ihraam? Have you ushered an offering?'

قَالَ لَمْ أَسُقْ قَالَ فَلِمَ لَا تُحِلُّ وَ قَدْ أَمَرْتُ مَنْ لَمْ يَسُقْ بِالْإِحْلَالِ فَقَالَ وَ اللَّهُ يَا رَسُولَ اللَّهِ لَا أَخْلَلْتُ وَ أَنْتَ مُحْرِمٌ فَقَالَ لَهُ النَّبِيُّ ص إِنَّكَ لَنْ تُؤْمِنَ بِهَا حَتَّى تَمُوتَ فَلِذَلِكَ أَقَامَ عَلَى إنْكَارِ مُتَعَةِ الْحَجِّ حَتَّى رَقِيَ الْمَنْبَرِ فِي إِمَارَتِهِ فَتَنَهَى عَنْهُ نَهْيًا مُجَدِّدًا وَ تَوَعَّدَ عَلَيْهَا بِالْعِقَابِ.

He said, 'I did not usher'. He^{-saww} said: 'Then why are you not taking off the Ihraam and I^{-saww} had ordered the ones who did not usher with the releasing the Ihraam?' He said, 'O Rasool-Allah^{-saww}! I will not release (the Ihraam) while you^{-saww} are in Ihraam'. The Prophet^{-saww} said to him: 'You will never believe in it until you die'. Therefore, due to that, he stayed upon the denial of Mubah until the pulpit was erected during his rule and he prohibited from it with a prohibition renewing and threatened upon it with the punishment.

و لما قضى رسول الله ص نسكه أشرك عليا ع في هديه و قفل إلى المدينة و هو معه و المسلمون حتى انتهى إلى الموضع المعروف بغدير خم و ليس بموضع إذ ذاك يصلح للمنزل لعدم الماء فيه و المرعى فنزل ع في الموضع و نزل المسلمون معه و كان سبب نزوله في هذا المكان نزول القرآن عليه بنصبه أمير المؤمنين علي بن أبي طالب ع خليفة في الأمة من بعده

And when Rasool-Allah^{-saww} had fulfilled his^{-saww} rituals, he^{-saww} participated Ali^{-asws} in his^{-saww} offering and returned to Al-Medina and he^{-asws} was with him^{-saww} and the Muslims until he^{-saww} ended up to the famous place at Ghadeer e Khum, and there wasn't any place there which was correct for the encampment due to the lack of water and the pasture therein. He^{-saww} descended in the place and the Muslims descended with him^{-saww}, and the reason for his^{-saww} descent in this place was the Revelation of the Quran unto him^{-saww} with his^{-saww} nomination of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} as a Caliph in the community from after him^{-saww}.

و قد كان تقدم الوحي إليه في ذلك من غير توقيت له فأخره لحضور وقت يأمن فيه الاختلاف منهم عليه و علم الله عز و جل أنه إن تجاوز غدیر خم انفصل عنه كثير من الناس إلى بلدانهم و أماكنهم فأراد الله أن يجمعهم لسماع النص على أمير المؤمنين ع و تأكيد الحجة عليهم فيه

And the Revelation had preceded to him^{-saww} regarding that from another timing to him, but he^{-saww} delayed it (announcement) for the presenting of the time he^{-saww} felt safe in it of the differing from them upon it, and Allah^{-azwj} Mighty and Majestic Knew that if he^{-saww} crossed over Ghadeer e Khum, a lot of the people would separate from him^{-saww} to go to their cities and their dwelling and their valleys. Therefore, Allah^{-azwj} Wanted that he^{-saww} gathered them to hear the text upon Amir Al-Momineen^{-asws} and an emphasis of the argument/proof upon them regarding him^{-asws}.

فأنزل الله تعالى يا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ يَعْنِي فِي اسْتِخْلَافِ عَلِيٍّ ع وَ النَّصِّ بِالْإِمَامَةِ عَلَيْهِ وَ إِنَّ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ فَأكَّدَ الْفَرْضَ عَلَيْهِ بِذَلِكَ وَ خَوْفَهُ مِنْ تَأْخِيرِ الْأَمْرِ فِيهِ وَ ضَمَنَ لَهُ الْعَصْمَةَ وَ مَنَعَ النَّاسَ مِنْهُ

Allah^{-azwj} the Exalted Revealed: ***O you Rasool! Deliver what has been Revealed unto you from your Lord*** – meaning regarding the successorship of Ali^{-asws} and the word with the Imamate to him^{-asws}, ***and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]***. Thus, He^{-azwj} Emphasised the Obligation upon it with that and His^{-azwj} Reservation from delaying the matter regarding him^{-asws} and Guaranteed the Protection for him^{-saww} and Preventing the people from him^{-saww}.

فنزل رسول الله ص المكان الذي ذكرناه لما وصفناه من الأمر له بذلك و شرحناه و نزل المسلمون حوله و كان يوما قاطظا شديد الحر فأمر ع بدوحات فقم ما تحتها و أمر بجمع الرجال في ذلك المكان و وضع بعضها فوق بعض ثم أمر مناديه فنادى في الناس الصلاة جامعة فاجتمعوا من رجالهم إليه و إن أكثرهم ليلف رداءه على قدميه من شدة الرمضاء

Rasool-Allah^{-saww} descended in the place which we mentioned and described for the Command to him^{-saww} with that, and we commented upon it, and the Muslims descended around him^{-saww}, and it was a day of intense heat. He^{-saww} ordered with tents, and he^{-saww} stood in what is beneath it and instructed with gathering of the saddles in that place and placed them above each other then ordered a caller to call out among the people for the congregational Salat. So, they gathered from their rides to him^{-saww}, and a lot of them had wrapped their cloaks upon their feet from the severity of the heat.

فلما اجتمعوا صعد على تلك الرجال حتى صار في ذروتها و دعا أمير المؤمنين ع فرقي معه حتى قام عن يمينه ثُمَّ خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ وَعَظَ فَأَبْلَغَ فِي الْمُوعِظَةِ وَ نَعَى إِلَى الْأُمَّةِ نَفْسَهُ وَ قَالَ قَدْ دُعِيتُ وَ يُوشِكُ أَنْ أُجِيبَ وَ قَدْ خَانَ مِنِّي خُفُوقٌ مِنْ بَيْنِ أَظْهُرِكُمْ وَ إِلَيَّ تُخْلِفُ فَيْكُمُ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا مِنْ بَعْدِي كِتَابَ اللَّهِ وَ عِزِّي أَهْلَ بَيْتِي فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

When they had gathered, he^{-saww} climbed upon those saddles until he^{-saww} came to be in its peak and called Amir Al-Momineen^{-asws}. He^{-asws} ascended to be with him^{-saww} and stood on his^{-saww} right. Then he^{-saww} addressed the people. He^{-azwj} praised Allah^{-azwj} and extolled upon Him^{-azwj} and preached. He^{-saww} reached in the preaching gave the news of his^{-saww} own death to the community and said: 'I^{-saww} have been Called and no doubt I^{-saww} shall answer and the steps have come near me^{-saww} in your midst, and I^{-saww} am leaving behind among you all what if you were to adhere with it, you will never stray from after me^{-saww} – Book of Allah^{-azwj} and

my^{-saww} family^{-asws}, the People^{-asws} of my^{-saww} Household, for these two will never separate until they return to me^{-saww} at the Fountain'.

ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ أَلَسْتُ أَوَّلَى بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ قَالُوا اللَّهُمَّ بَلَى فَقَالَ لَهُمْ عَلَى النَّسَقِ مِنْ غَيْرِ فَضْلٍ وَ قَدْ أَخَذَ بِضَبْعِي أَمِيرَ الْمُؤْمِنِينَ ع فَرَفَعَهُمَا حَتَّى بَانَ بَيَاضُ إِبْطَيْهِمَا فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

Then he^{-saww} called out at the top of his^{-saww} voice: 'Am I^{-saww} not foremost with you all that you are with yourselves?' They said, 'O Allah^{-azwj}, yes!' He^{-saww} said to them from without any doubt, and he^{-saww} had grabbed the forearms of Amir Al-Momineen^{-asws} and raised them until the whiteness of their^{-asws} armpits were seen: 'فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيٌّ مَوْلَاهُ' 'So the one whose Master^{-saww} I^{-saww} was, this Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and Be Inimical to the one who is inimical to him^{-asws}, and Help the one who helps him^{-asws} and abandon the ones who abandons him^{-asws}'.

ثم نزل ص و كان وقت الظهر فصلي ركعتين ثم زالت الشمس فأذن مؤذنه لصلاة الظهر فصلى بهم الظهر و جلس ع في خيمته و أمر عليا ع أن يجلس في خيمة له بإزائه ثم أمر المسلمين أن يدخلوا عليه فوجا فوجا فيهنئوه بالمقام و يسلموا عليه بإمرة المؤمنين

Then he^{-saww} descended, and it was the time of the noon so he^{-saww} prayed two Cycles Salat, then the sun (started to) decline. His^{-saww} Muezzin proclaimed the Azaan for Al-Zohr Salat, and he^{-saww} prayed leading Salat Al-Zohr with them and sat down in his^{-saww} tent, and instructed Ali^{-asws} to be seated in a tent of his^{-asws} facing towards him^{-saww}. Then he^{-saww} ordered the Muslims to enter to see him^{-asws} in droves and droves and congratulate him^{-asws} with the position and greet to him^{-asws} as the Emir of the Momineen.

ففعّل الناس ذلك كلهم ثم أمر أزواجه و سائر نساء المؤمنين معه أن يدخلن عليه و يسلمن عليه بإمرة المؤمنين ففعلن و كان فيمن أطنب في تحنّته بالمقام عمر بن الخطاب و أظهر له من المسرة به و قال فيما قال بخ بخ لك يا علي أصبحت مولاي و مولى كل مؤمن و مؤمنة

The people did that, all of them. Then he^{-saww} ordered his^{-saww} wives and the rest of the women of the Momineen with him^{-saww} that they enter to see him^{-asws} and greet to him^{-asws} as Emir of the Momineen. They did so, and among the ones who exaggerated in congratulating him^{-asws} with the position was Umar Bin Al-Khattab and manifested to him^{-asws} the cheerfulness with it, and he said among what he said, 'Congratulations! Congratulations to you^{-asws}, O Ali^{-asws}. You^{-asws} have become my Master^{-asws} and Master^{-asws} of every Momin man and Momin woman'.

و جاء حسان بن ثابت إلى رسول الله ص فقال يا رسول الله أ تأذن لي أن أقول في هذا المقام ما يرضاه الله فقال له قل يا حسان على اسم الله

And Hasaan Bin Sabit came to Rasool-Allah^{-saww} and said, 'O Rasool-Allah^{-saww}! Will you^{-saww} permit me that I say regarding this position what Allah^{-azwj} would be Pleased with?' He^{-saww} said to him: 'Say (it) O Hasaan, upon the Name of Allah^{-azwj}'.

فوقف على نشز من الأرض و تطاول المسلمون لسماع كلامه فأنشأ يقول

بِخَمِّ وَ أَسْمَعِ بِالرَّسُولِ مَنَادِيَا
فَقَالُوا وَ لَمْ يَبْدُوا هُنَاكَ التَّعَادِيَا

يَنَادِيهِمْ يَوْمَ الْغَدِيرِ نَبِيهِمْ
وَ قَالَ فَمَنْ مَوْلَاكُمْ وَ وَلِيكُمْ

إلهك مولانا و أنت ولينا
فقال له قم يا علي فأني
فمن كنت مولاه فهذا وليه
هناك دعا اللهم وال وليه

و لن تجدنا منك اليوم عاصيا
رضيتك من بعدي إماما و هاديا
فكونوا له أتباع صدق مواليا
و كن للذي عادى عليا معاديا

He stood upon a hill from the ground and the Muslims hearkened to listen to his speech. He prosed saying (a poem), *'Their Prophet^{-saww} called out to them on the day of Ghadeer at Khum and a call was hear from the Rasool^{-saww} and he^{-saww} said: 'So who is your Master and your Guardian?' They said and did not begin the hostility over there, 'Your^{-saww} God^{-azwj} is our Master and you^{-saww} are our Guardian, and you^{-saww} will never find from us any disobedience to you^{-saww} today'. So, he^{-saww} said to him^{-asws}: 'Stand, O Ali^{-asws}, for I^{-saww} am pleased with you^{-asws} as an Imam^{-asws} from after me^{-saww} and as a guide, so the one whose Master I^{-saww} was, this one is his Master, therefore become followers of his^{-asws}, sincere, friendly'. Over here he^{-saww} supplicated: 'O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and become towards those who are inimical to Ali^{-asws}, Inimical'*.

فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ لَا تَزَالُ يَا حَسَّانُ مُؤَيَّدًا بِرُوحِ الْقُدُسِ مَا نَصْرَتْنَا بِلِسَانِكَ.

Rasool-Allah^{-saww} said to him: 'O Hasaan! You will not cease to be aided by the Holy Spirit for as long as you help us^{-asws} with your tongue'.⁴

Despair of the Kafirs

العباشي: عن عمرو بن شمر، عن جابر، قال: قال أبو جعفر (عليه السلام) في هذه الآية: الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاحْشَوْنِ: «يوم يقوم القائم (عليه السلام) يمس بنو امية فهم الَّذِينَ كَفَرُوا يمسوا من آل محمد (صلى الله عليه وآله)».

Al Ayyashi, from Amro Bin Shmr, from Jabir who said,

'Abu Ja'far^{-asws} said regarding this Verse **Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me [5:3]**: 'The day Al-Qaim^{-asws} rises, the clan of Umayya would despair, for they are **those who committed Kufr**, having despaired from the Progeny^{-asws} of Muhammad^{-saww}'.⁵

⁴ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 36 H 10

⁵ تفسير العياشي 1: 19 / 292

Allah^{-azwj} Promising Rasool-Allah^{-saww} Protection from the people (hypocrites)

السيد الرضي في كتاب (المناقب): عن محمد بن إسحاق، عن أبي جعفر (عليه السلام)، عن أبيه، عن جده، قال: «لما انصرف رسول الله (صلى الله عليه وآله) من حجة الوداع نزل أرضاً يقال لها: ضوجان، فنزلت هذه الآية يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فلما نزلت عصمته من الناس، نادى: الصلاة جامعة.

Al Syed Al Razy in the book Al Manaqib, from Muhammad Bin Is'haq,

(It has been narrated) from Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'When Rasool-Allah^{-saww} left from the Farewell Hajj, encamped at a land called Zawjan, and this Verse was Revealed **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].** So when **Protect you from the people** was Revealed, Rasool Allah^{-saww} called for the congregational *Salat*.

فاجتمع الناس إليه و قال (عليه السلام): من أولى منكم بأنفسكم؟ فضجوا بأجمعهم، و قالوا: الله و رسوله.

So the people gathered and he^{-saww} said: 'Who is foremost from you with your own selves?' So they resounded in their entirety and they said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!'

فأخذ بيد علي بن أبي طالب (عليه السلام)، و قال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله، فإنه مني و أنا منه، و هو مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

Then he^{-saww} grabbed Ali^{-asws} Bin Abu Talib^{-asws} and said: 'The one whose Master I^{-saww} was, so Ali^{-asws} is his Master! O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and Inimical to the one who is inimical to him^{-asws}, and Help the one who helps him^{-asws}, and Abandon the one who abandons him^{-asws}, for he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}, and he^{-asws} is from me^{-saww} of the status of Haroun^{-as} from Musa^{-as} except that there would be no Prophet^{-saww} after me^{-saww}'.

و كانت آخر فريضة فرضها الله تعالى على امة محمد (صلى الله عليه وآله)، ثم أنزل الله تعالى على نبيه اليوم اكملت لكم دينكم و اتممت عليكم نعمتي و رضيت لكم الإسلام ديناً.

And it was the last Obligation which Allah^{-azwj} the Exalted Obligated upon the community of Muhammad^{-saww}. Then Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww} **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]'**.

قال أبو جعفر (عليه السلام): «فقبلوا من رسول الله (صلى الله عليه وآله) كل ما أمرهم الله من الفرائض في الصلاة و الصوم و الزكاة و الحج، و صدقوه على ذلك».

Abu Ja'far^{-asws} said: 'So they received from Rasool-Allah^{-saww} everything which Allah^{-azwj} had Commanded them, from the Obligations regarding the *Salat*, and the *Soam*, and the *Zakat*, and the Hajj, and ratified him^{-saww} upon that'.

قال ابن إسحاق: قلت لأبي جعفر (عليه السلام): متى كان ذلك؟ قال: «لسبع عشرة ليلة خلت من ذي الحجة سنة عشر، عند منصرفه من حجة الوداع، وكان بين ذلك وبين وفاة النبي (صلى الله عليه وآله) مائة يوم».

Ibn Is'haq said, 'I said to Abu Ja'far^{-asws}, 'When was that?' He^{-asws} said: 'Seventeen nights from *Zil-Hajj* in the year ten (Hijra) during the returning from the Farewell Hajj. And between that and the passing away of the Prophet^{-saww} were a hundred days'.⁶

The Verse of Perfection of Religion

فُرَاتٌ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ الْعَوْسِيُّ [العربي] قَالَ حَدَّثَنَا الْجَوَالِيقِيُّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ [ع] فِي قَوْلِهِ [قَوْلِ اللَّهِ] الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي قَالَ نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ خَاصَّةً دُونَ النَّاسِ.

Furat said, 'It was narrated to me by Al Husayn Bin Saeed, from Ali Bin Hafs Al Awsy, from Yaqteen Al Jawaliqy,

'From Ja'far^{-asws} from his^{-asws} father^{-asws} regarding His^{-azwj} Words: **Today I Perfected your Religion for you and Completed My Favour upon you [5:3]**. He^{-asws} said: 'It was Revealed regarding Ali^{-asws} Bin Abu Talib^{-asws} in particular, besides the people'.⁷

The Perfection of Religion by Al-Wilayah as being the final Obligation

علي بن إبراهيم، قال: حدثني أبي، عن صفوان بن يحيى، عن العلاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «آخر فريضة أنزلها الله تعالى الولاية، ثم لم ينزل بعدها فريضة، ثم أنزل: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ بكَرَاعِ الْغَمِيمِ فَأَقَامَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) بالجحفة، فلم ينزل بعدها فريضة».

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan Bin Yahya, from Al A'la, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The last Obligation which Allah^{-azwj} the High Revealed was Al-Wilayah, then no Obligation was Revealed after it. Then it was Revealed

⁶ غاية المرام: 6 / 337

⁷ Tafseer Furat – V 1 P 119 H 124

Today I Perfected your Religion for you [5:3] at Kara'a Al-Ghameem, so Rasool-Allah^{-saww} established it at Al-Johfa. Thus, no Obligation was Revealed after it'.⁸

عن ابن أذينة قال: سمعت زراراً، عن أبي جعفر (عليه السلام): «أن الفريضة كانت تنزل، ثم تنزل الفريضة الاخرى، فكانت الولاية آخر الفرائض، فأنزل الله: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِيناً- فقال أبو جعفر (عليه السلام)- يقول الله: لا انزل عليكم بعد هذه الفريضة فريضة».

From Ibn Azina who said, 'I heard Zurara,

From Abu Ja'far^{-asws} (saying): 'The Obligation used to be Revealed, then another Obligation was Revealed. But, the Wilayah is the last of the Obligations, so Allah^{-azwj} Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**'. Abu Ja'far^{-asws} said: 'Allah^{-azwj} is Saying: "I^{-azwj} will not be Revealing upon you an Obligation after this Obligation (of Wilayah)".'⁹

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرو، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، وكثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فتبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، و خدعوا عن أديانهم،

Muhammad Bin Yaquob, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim who said,

'I was with Al-Reza^{-asws} as Merv, and we had gathered in the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regards to it. So I went over to my Master^{-asws} and informed him^{-asws} of the quarrelling of the people regarding it. So he^{-asws} smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

إن الله عز و جل لم يقبض نبيه (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كملاً،

Allah^{-azwj} Mighty and Majestic did not Cause His^{-azwj} Prophet^{-saww} to pass away until Completing the Religion for him^{-saww}, and Revealed the Quran unto him^{-saww} in which is the explanation of everything, regarding the Permissibles, and the Prohibitions, and the Legal punishment, and the Ordinances, and the entirety of what the people would be needy to from him^{-saww} in totality.

و قال عز و جل: ما قَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ و أنزل فيه ما أنزل في حجة الوداع- و هي آخر عمره (صلى الله عليه و آله)-: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِيناً، و أمر الإمامة من تمام الدين،

⁸ تفسير القمّي 1: 162

⁹ تفسير العياشي 1: 22 / 293

And the Mighty and Majestic Said: ***We did not neglect in the Book of anything [6:38];*** and Revealed in it what He^{-azwj} Revealed during the Farewell Pilgrimage – and it was at the end of his^{-saww} lifetime: ***Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3].*** And the matter of Imamate is from the Completion of the Religion.

و لم يمض رسول الله (صلى الله عليه و آله) حتى بين لامته معالم دينهم، و أوضح لهم سبيلهم، و تركهم على قصد سبيل الحق، و أقام لهم عليا (عليه السلام) علما و إماما، و ما ترك شيئا تحتاج إليه الامة إلا بينه، فمن زعم أن الله عز و جل لم يكمل دينه فقد رد كتاب الله، و من رد كتاب الله فهو كافر به.

And Rasool-Allah^{-saww} did not leave (this world) until he^{-saww} had explained to his^{-saww} community, then the matters of their Religion, and clarified for them their way, and left them facing the Way of the Truth. And he^{-saww} nominated for them Ali^{-asws} as a flag and an Imam^{-asws}. And he^{-saww} did not leave anything out which the community would need from him^{-saww} except that he^{-saww} explained it. So the one who claims that Allah^{-azwj} Mighty and Majestic did not Complete His^{-azwj} Religion, so he has rejected the Book of Allah^{-azwj}, and the one who rejects the Book of Allah^{-azwj} so he is a Kafir with it'.¹⁰

عن جعفر بن محمد الخزاعي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما نزل رسول الله (صلى الله عليه و آله) عرفات يوم الجمعة أتاه جبرئيل (عليه السلام)، فقال له: يا محمد، إن الله يقرئك السلام، و يقول لك: قل لامتك اليوم أكملت لكم دينكم بولاية علي بن أبي طالب و أتممت عليكم نعمتي و رضيت لكم الإسلام ديناً و لست أنزل عليكم الصلاة و الزكاة و الصوم و الحج، و هي الخامسة، و لست أقبل هذه الأربعة إلا بها».

From Ja'far Bin Muhammad Al Khazai'e, from his father who said,

'I heard Abu Abdullah^{-asws} saying: 'When Rasool-Allah^{-saww} encamped at Arafaat on the day of Friday, Jibraeel^{-as} came up to him^{-saww} as said to him^{-saww}: 'O Muhammad^{-saww}! Allah^{-azwj} Conveys His^{-azwj} Greeting to you^{-saww} and is Saying to you^{-saww}: "Say to your^{-saww} community ***Today I Perfected your Religion for you by the Wilayah of Ali Bin Abu Talib^{-asws} and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3],*** and there will not be Revealed upon you all (any Obligation) after this, for there has been Revealed unto you the *Salat*, and the *Zakat*, and the *Soam*, and the Hajj, and this is the fifth, and these four wouldn't be Acceptable except by it (Wilayah)'.¹¹

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو محمد الفضل بن محمد بن المسيب الشعراني جرجان، قال: حدثنا هارون بن عمر بن عبد العزيز بن محمد بن أبو موسى المجاشعي، قال: حدثنا محمد بن جعفر بن محمد، عن أبيه أبي عبد الله (عليه السلام)، عن علي أمير المؤمنين (عليه السلام)، قال: «سمعت رسول الله (صلى الله عليه و آله) يقول: بناء الإسلام على خمس خصال: على الشهادتين، و القرينتين

¹⁰ (Extract) الكافي 1: 154 / 1

¹¹ تفسير العياشي 1: 293 / 21

And from him, said, 'A group informed us from Abu Al Mufazzal, from Abu Muhammad Al Fazl Bin Muhammad Bin Al Musayyab Al Sharanayjarjan, from Haroun Bin Umar Bin Abdul Aziz Bin Muhammad Bin Abu Musa Al Majashy,

(It has been narrated) from Muhammad son of Ja'far^{-asws} Bin Muhammad^{-asws}, from Abu Abdullah^{-asws}, from Amir Al-Momineen^{-asws} who said, 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Al-Islam is built upon five characteristics – upon the two testimonies and the two pairs'.

قيل له: أما الشهادتان فقد عرفناهما، فما القرينتان؟

It was said to him^{-saww}, 'As for the two testimonies, so we have recognised them both. But, what are the two pairs?'

قال: الصلاة و الزكاة، فإنه لا تقبل إحداهما إلا بالأخرى، و الصيام و حج بيت الله من استطاع إليه سبيلا، و ختم ذلك بالولاية، فأَنْزَلَ اللهُ عز و جل: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

He^{-saww} said: 'The *Salat* and the *Zakat* (being one pair), for one of these is not Acceptable except with the other one; and the *Soam* and the Hajj of the House of Allah^{-azwj} for the one who can capacity to it (being another pair), and that is sealed by the Wilayah. So Allah^{-azwj} Mighty and Majestic Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]**'.¹²

الشيخ في (أماله)، قال: أخبرنا أبو عبد الله محمد بن محمد بن النعمان (رحمه الله)، قال: أخبرنا أبو الحسن أحمد بن محمد بن الحسن بن الوليد، قال: حدثنا أبي، قال: حدثنا محمد بن الحسن الصفار، عن أحمد ابن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن الفضل بن عمر،

Al Sheykh in his Amaaly said, 'It was informed to us by Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Al Hassan Ahmad Bin Muhammad Bin Al Hassan Bin Al Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Abu Abdullah Al Barqy, from his father, from Muhammad Bin Abu Umeyr, from Al Mufazzal Bin Umar,

عن الصادق جعفر بن محمد (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): أعطيت سبعا لم يعطها أحد قبلي سوى النبي (صلى الله عليه وآله)، لقد فتحت لي السبل، و علمت المنايا، و البلايا، و الأنساب، و فصل الخطاب، و لقد نظرت إلى الملوك بإذن ربي، فما غاب عني ما كان قبلي و لا ما يأتي بعدي،

From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} am Given seven (things) no one before me^{-asws} has been Given besides the Prophet^{-saww}. There has been Opened for me^{-asws} the ways, and I^{-asws} know the dreams, and the afflictions, and the lineages, and the decisive speech, and I^{-asws} looked at the Kingdoms by the Permission of my^{-asws} Lord^{-azwj}. Thus, it is not hidden from me^{-asws} whatever has happened before me^{-asws}, nor what is to come after me^{-asws}.

و إن بولايتي أكمل الله لهذه الامة دينهم، و أتم عليهم النعم، و رضي لهم إسلامهم، إذ يقول يوم الولاية لمحمد (صلى الله عليه و آله): يا محمد، أخبرهم أنني أكملت لهم اليوم دينهم، و أتممت عليهم النعم، و رضيت لهم إسلامهم، كل ذلك من الله به علي فله الحمد».

And that it was by my^{-asws} Wilayah, Allah^{-azwj} Perfected for this community, their Religion, and Completed the Favours upon them, and was Pleased for them with their Islam, when He^{-azwj} was Saying on the Day of Al-Wilayah: "O Muhammad^{-saww}! Inform them that I^{-azwj} Perfected for them their Religion, and Completed the Favours upon them, and am Pleased for them with their Islam. All that, Allah^{-azwj} Conferred upon me^{-asws}. So for Him^{-azwj} is the Praise".¹³

What is the Religion?

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **Have you considered him who belied the Religion? [107:1]**. The Imam^{-asws} said: '(Belied) the Wilayah. It means that the Religion (itself) is Al-Wilayah.

ويؤيده: قوله تعالى (إن الدين عند الله الاسلام) وهولا يتم إلا بالولاية، لأنه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام ديناً). فلولاء الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام،

And it is supported by the Words of the Exalted: **The Religion in the Presence of Allah is Al-Islam [3:19]**, and it is not complete except by Al-Wilayah, because the Glorious One^{-azwj} Said on the day that He^{-azwj} Obligated the Wilayah: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]**. Had it not been for Al-Wilayah, the religion would not have been perfected, nor would the Favours have been completed, nor would Allah^{-azwj} the Glorious have been Pleased for us with the Religion of Al-Islam.

فلاجل ذلك صار الدين الولاية، فتمسك بما تكن من أهلها المواليين وقل عند لك: الحمد لله رب العالمين.

It is for that reason Al-Wilayah became the Religion, therefore attach yourselves to it, you would become from its people, the *Al-Mawaleen* (those with Al-Wilayah)', and say during that, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the Worlds'.¹⁴

Why was the Religion Perfected?

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن حماد بن أبي اسامة قال كنت عند أبي عبد الله عليه السلام وعنده رجل من المغيرة فسئل عن شيء من السنن فقال مامن شيء يحتاج إليه ولد آدم الا وقد خرجت فيه السنة من الله ومن رسوله ولولا ذلك ما احتج

It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Basheer, from Hamaad Bin Abu Osama who said:

'I was in the presence of Abu Abdullah^{-asws}, and with him^{-asws} was a man from Al-Mugheyriya. He asked him^{-asws} about something from the *Sunnah*. He^{-asws} said: 'There is nothing that a son of Adam^{-as} would need from it except that there will come out from it the *Sunnah* from Allah^{-azwj}, and from His^{-azwj} Rasool^{-saww}, and had it not been for that, what would be the argument?'

فقال المغيرى وما احتج فقال أبو عبد الله عليه السلام قوله اليوم اكملت لكم دينكم واتممت عليكم نعمتي حتى فرغ من الآية فلو لم يكمل سنته وفرايضه وما يحتاج إليه الناس بما احتج به.

Al-Mugheyriya said, 'And by what is the argument?' Abu Abdullah^{-asws} said: 'His^{-azwj} words: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you** - until he^{-asws} had finished reciting the Verse. He^{-asws} said: 'Had He^{-azwj} not Completed His^{-azwj} *Sunnah*, and His^{-azwj} Obligations, and whatever that the people would need from Him^{-azwj}, by what would He^{-azwj} Argue with?'¹⁵

Completion of the Favours

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «تمام النعمة: دخول الجنة».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Completion of the Favours – Entry into the Paradise'.¹⁶

¹⁴ Taweel Al Ayaat Al Zahira – CH 107 H 2

¹⁵ Basaair Al Darajaat – P 10 Ch 18 H 50

¹⁶ تفسير العياشي 1: 23 / 293

The one whose Master I^{-saww} was, so Ali^{-asws} is his Master

الطبرسي، قال: حدثنا السيد العالم أبو الحمد مهدي بن نزار الحسيني، قال: حدثني أبو القاسم عبيد الله ابن عبد الله الحسكاني، قال: أخبرنا أبو عبد الله الشيرازي، قال: أخبرنا أبو بكر الجرجاني، قال: أخبرنا أبو أحمد البصري، قال: حدثنا أحمد بن عمار بن خالد، قال: حدثنا يحيى بن عبد الحميد الحماني، قال: حدثنا قيس بن الربيع، عن أبي هارون العبدى، عن أبي سعيد الخدري، أن رسول الله (صلى الله عليه وآله) لما نزلت هذه الآية، قال: «الله أكبر على إكمال الدين وإتمام النعمة ورضا الرب برسالي وولاية علي بن أبي طالب (عليه السلام) من بعدي».

Al Tabarsy said, 'Al Syed Al Aalim Abu Al Hamd Al Mahdy Bin Nazar Al Husayni narrated to us, from Abu Al Qasim Ubeydullah Ibn Abdullah Al Haskany, from Abu Abdullah Al Shirazi, from Abu Bakr Al Jarjany, from Abu Ahmad Al Basry, from Ahmad Bin Amaar Bin Khalid, from Yahya Bin Abdul Hameed Al Hamany, from Qays Bin Al Rabi'e, from Abu Haroun Al Abdy,

(It has been narrated) from Abu Saeed Al-Khudry who said, 'When this Verse was Revealed (5:3), Rasool-Allah^{-saww} said: 'Allah^{-azwj} is the Greatest upon the Perfection of the Religion and the Completion of the Favours, and Allah^{-azwj} is Pleased with my^{-saww} Message and the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} from after me^{-saww}'.

و قال: «من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله».

And he^{-saww} said: 'The one whose Master I^{-saww} was, so Ali^{-asws} is his Master. O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to him who is inimical to him^{-asws}, and the Help the one the one helps him^{-asws}, and Abandon the one who abandons him^{-asws}'.¹⁷

[ابن المغازلي] أخبرنا أبو طاهر محمد بن علي بن محمد البيهقي البغدادي، أخبرنا أبو أحمد عبيد الله بن محمد بن أحمد بن أبي مسلم، حدثنا أبو العباس أحمد بن محمد بن سعيد المعروف بابن عقدة الحافظ، حدثنا جعفر بن محمد بن سعيد الأحمسي، حدثنا نصر بن مزاحم، عن أبي ساسان وأبي حمزة، عن أبي إسحاق السبيعي، عن عامر بن واثلة قال:

Ibn Al Maghazily – Abu Tahir Muhammad Bin Ali Bin Muhammad Al Bay'a Al Baghdady informed us, from Abu Ahmad Ubeydullah Bin Muhammad Bin Ahmad Bin Abu Muslim, from Abu Al Abbas Ahad Bin Muhammad Bin Saeed Al Marouf Ibn Uqda Al Hafiz, from Ja'far Bin Muhammad Bin Saeed Al Ahmasy, from Nasr Bin Mazahim, from Abu Sasaan and Abu Hamza, from Abu Is'haq Al Sabi'e, from Aamir Bin Wasila who said,

كنت مع علي (عليه السلام) في البيت يوم الشورى، فسمعت عليا يقول لهم: لأحتجن عليكم بما لا يستطيع عريكم ولا عجميكم يغير ذلك.... إلى أن قال: فأنشدكم بالله هل فيكم أحد قال له رسول الله: من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه ليلبلغ الشاهد منكم الغائب، غيري؟ قالوا: اللهم لا.

'I was with Ali^{-asws} in the house on the day of the consultation. So I heard Ali^{-asws} saying to them: 'I^{-asws} will argue against you with what neither your Arab nor your non-Arab would be able to change that' – until he^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there among you anyone to whom Rasool-Allah^{-saww} said: 'The one whom I^{-saww} was the Master of, so Ali^{-asws} is his Master. O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be inimical to the one who is inimical to him^{-asws}, apart from me^{-asws}?' They said, 'Our Allah^{-azwj}! No!'¹⁸

Declaration of Al-Wilayah in Ghadeer e Khum

قال: أنشدكم الله في قول الله: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم)، وقوله: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، ثم قال: (ولم يتخذ من دون الله ولا رسوله ولا المؤمنين وليجة)،

He^{-asws} (Amir-Al-Momineen^{-asws}) said: 'I^{-asws} adjure you to Allah^{-azwj} regarding the Words of Allah^{-azwj}: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, and His^{-azwj} Words: **But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**; then Said: **And neither take from besides Allah, nor His Rasool, nor the Momineen, a confidant [9:16]**.

فقال الناس: (يا رسول الله، أخاص لبعض المؤمنين أم عام لجميعهم)؟ فأمر الله عز وجل رسوله أن يعلمهم فيمن نزلت الآيات وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وصيامهم وزكاتهم وحجهم.

So the people said, 'O Rasool Allah^{-saww}! Is it in particular for some of the Momineen or generally for all of them?' So Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Rasool^{-saww} that he^{-saww} teaches them regarding the ones for whom the Verses were Revealed, and that he^{-saww} should interpret about the 'Wilayah' just as he^{-saww} had interpreted to them of their *Salats*, and their *Soams*, and their *Zakat*, and their *Hajj*.

فنصبني بغدير خم وقال: (إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدني لأبلغنها أو يعذبني. قم يا علي).

So he^{-saww} nominated me^{-asws} at Ghadeer e Khum and said: 'Allah^{-azwj} Sent me^{-saww} with a Message which constricted my^{-saww} chest and I^{-saww} thought that the people would belie me^{-saww}. So He^{-azwj} Promised me^{-saww} that I^{-saww} should preach it or else He^{-azwj} would Punish me^{-saww}. Arise! O Ali^{-asws}!'

ثم نادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال: (أيها الناس، إن الله مولاي وأنا مولى المؤمنين وأولى بهم من أنفسهم. ألا من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله).

¹⁸ Tafseer Abu Hamza Al Sumaly H 74

Then he^{-saww} called for the congregational *Salat*, so we all Prayed with him^{-asws} *Al-Zohar Salat*, then he^{-saww} said: 'O you people! Surely Allah^{-azwj} is my^{-saww} Master, and I^{-saww} am the Master of the believers and foremost to them than their own selves. Indeed! The one whose Master I^{-saww} was, so Ali^{-asws} is his Master. O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to the one who is inimical to him^{-asws}, and Help the one who helps him^{-asws} and Abandon the one who abandons him^{-asws}'.

فقال إليه سلمان الفارسي فقال: يا رسول الله، ولاؤه كما ذا؟ فقال: (ولاؤه كولايتي، من كنت أولى به من نفسه فعلي أولى به من نفسه)، وأنزل الله تبارك وتعالى: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً).

So Salman Al-Farsi^{-ra} stood up in front of him^{-saww} and said, 'O Rasool Allah^{-saww}, befriend him^{-asws} like what?' He^{-saww} said: 'Befriend him^{-asws} like you^{-as} are befriending me^{-saww}. The one to whom I^{-saww} am foremost than his own self, so Ali^{-asws} is foremost to him than his own self', and Allah^{-azwj} Blessed and Exalted Revealed: ***Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]***'.

فقال سلمان الفارسي: يا رسول الله، أنزلت هذه الآيات في علي خاصة؟ فقال رسول الله صلى الله عليه وآله: بل فيه وفي أوصيائي إلى يوم القيامة).

So Salman Al-Farsi^{-ra} said, 'O Rasool Allah^{-saww}! This Verse is Revealed regarding Ali^{-asws} in particular?' Rasool Allah^{-saww} said: 'Indeed, it is regarding him^{-asws}, and regarding my^{-saww} successors^{-asws} up to the Day of Judgement'.

ثم قال رسول الله صلى الله عليه وآله: (يا سلمان، اشهد أنت ومن حضرك بذلك وليبلغ الشاهد الغائب). فقال سلمان الفارسي: يا رسول الله، بينهم لنا.

Then Rasool Allah^{-saww} said: 'O Salman^{-ra}, you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent'. Salman Al-Farsi^{-ra} said, 'O Rasool Allah^{-saww}, explain clarify them^{-asws} for us'.

فقال: (علي أخي ووزير ووصي ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي، وأحد عشر إماماً من ولده. أولهم ابني الحسن، ثم الحسين، ثم تسعة من ولد الحسين واحداً بعد واحد. القرآن معهم وهم مع القرآن لا يفارقونه حتى يردوا علي الحوض).

So he^{-saww} said: 'Ali^{-asws}, who is my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and my^{-saww} inheritor, and my^{-saww} Caliph in my^{-saww} community, and the Guardian of every believer after me^{-saww}, and eleven Imams^{-asws} from his sons^{-asws}. The first of them^{-asws} is my^{-saww} son Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then nine from the sons^{-asws} of Al-Husayn^{-asws}, one after the other. The Quran is with them^{-asws} and they^{-asws} are with the Quran. Neither will it separate from them^{-asws} nor will they separate from it until they^{-asws} return to the Fountain'.

فقال اثنا عشر رجلاً من البدرين فقالوا: نشهد أنا سمعنا ذلك من رسول الله كما قلت سواء لم تزد فيه ولم تنقص حرفاً، وأشهدنا رسول الله صلى الله عليه وآله على ذلك. وقال بقية السبعين: قد سمعنا ذلك ولم نحفظ كله، وهؤلاء الاثنا عشر خيارنا وأفضلنا. فقال عليه السلام: صدقتم، ليس كل الناس يحفظ، بعضهم أحفظ من بعض.

Twelve men from the people of Badr stood up and said, 'We testify that we heard that from the Rasool Allah^{-saww} as you^{-asws} have said it exactly, neither have you^{-asws} added nor you^{-asws} have been deficient by a single letter, and Rasool Allah^{-saww} made us witnesses on that'. And the remaining seventy said, 'We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us'. So he^{-asws} said: 'You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others'.

فقام من الاثني عشر أربعة: أبو الهيثم بن التيهان وأبو أيوب الأنصاري وعمار بن ياسر وخزيمة بن ثابت ذو الشهادتين رحمهم الله، فقالوا: نشهد أنا قد سمعنا قول رسول الله صلى الله عليه وآله وحفظناه أنه قال يومئذ وهو قائم وعلي قائم إلى جنبه.

Four from the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah^{-azwj} have Mercy on them – so they said, 'We testify that we have heard the words of Rasool Allah^{-saww} and we have preserved it that he^{-saww} did say one day, and he^{-saww} was standing, and Ali^{-asws} was standing beside him^{-saww}.

ثم قال رسول الله صلى الله عليه وآله: (يا أيها الناس، إن الله أمرني أن أنصب لكم إماما ووصيا يكون وصي نبيكم فيكم وخليفتي في أمتي وفي أهل بيتي من بعدي والذي فرض الله على المؤمنين في كتابه طاعته وأمركم فيه بولايته. فراجعت ربي خشية طعن أهل النفاق وتكذيبهم، فأوعدني لأبلغها أو ليعذبني).

Then Rasool Allah^{-saww} said: 'O you people! Allah^{-azwj} has Commanded me^{-saww} that I^{-saww} should nominate for you an Imam^{-asws} and a successor^{-asws} who will be the successor^{-asws} of your Prophet^{-saww} among you, and my^{-saww} Caliph in my^{-saww} community, and among the People^{-asws} of my^{-saww} Household after me^{-saww}, and the one^{-asws} for whom Allah^{-azwj} has Obligated upon the believers, in His^{-azwj} book, obedience to him^{-asws}, and has Commanded to you all in it for his^{-asws} 'Wilayah'. So I^{-saww} referred it back to my^{-saww} Lord out of fear of the hypocrites and their belying it, so He^{-azwj} Promised me^{-saww} that (He^{-azwj} will Protect me^{-saww}) but if I^{-saww} do not preach it, He^{-azwj} would Punish me^{-saww}.

ثم قال رسول الله صلى الله عليه وآله: (أيها الناس، إن الله - جل اسمه - أمركم في كتابه بالصلاة وقد بينتها لكم وسنتها، والزكاة والصوم والحج فبينتها وفسرتها لكم، وأمركم في كتابه بالولاية وإني أشهدكم أيها الناس أنها خاصة لعلي بن أبي طالب والأوصياء من ولدي وولد أخي ووصيي، علي أولهم ثم الحسن ثم الحسين ثم تسعة من ولد الحسين ابني، لا يفارقون الكتاب ولا يفارقهم حتى يردوا علي الحوض).

Then Rasool-Allah^{-saww} said: 'O you people! Surely Allah^{-azwj} – Majestic is His^{-azwj} Name – has Commanded you all in His^{-azwj} Book for the *Salat* and I^{-saww} have explained it for you and its mannerism, and the *Zakat*, and the *Soam*, and the Hajj. So I^{-saww} explained these to you and interpreted them for you all, and He^{-azwj} Commanded you all in His^{-azwj} Book for the 'Wilayah', and I^{-saww} adjure you, O you people, that it is in particular for Ali^{-asws} Bin Abu Talib^{-asws} and the successors^{-asws} from my^{-saww} sons^{-asws} and the sons^{-asws} of my^{-saww} brother and my^{-saww} successor^{-asws}. Ali^{-asws} is the first of them^{-asws}, then Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then nine from the sons^{-asws} of Al-Husayn^{-asws} - my^{-saww} son^{-asws}. Neither will the Book be separated from them^{-asws} nor will they^{-asws} separate from it until they^{-asws} return to the Fountain.

يا أيها الناس، إني قد أعلمتكم مفزعكم وإمامكم بعدي ودليلكم وهاديكم وهو أخي علي بن أبي طالب، وهو فيكم بمنزلة فيكم،

O you people! I^{-saww} have made known to you your 'Guide' and your Imam^{-asws} after me^{-saww}, and your indicator and your guide, and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} is among you at the status that I^{-saww} have among you.

فقلدوه دينكم وأطيعوه في جميع أموركم، فإن عنده جميع ما علمني الله وأمرني الله أن أعلمه إياه وأعلمكم أنه عنده، فاسألوه وتعلموا منه ومن أوصيائه بعده، ولا تعلموهم ولا تتقدموهم ولا تتخلفوا عنهم، فإنهم مع الحق والحق معهم لا يزالوه ولا يزالهم).

So emulate him^{-asws} (do his^{-asws} Taqleed), and obey him^{-asws} in all of your affairs, for in his^{-asws} possession is what Allah^{-azwj} has Taught me^{-saww}, and Commanded me^{-saww} for, and I^{-saww} have made it known to him^{-asws}, and I^{-saww} am letting you know that it is with him^{-asws}. So ask him^{-asws} and learn from him^{-asws} and from the successors^{-asws} after him^{-asws}, and do not try to teach them^{-asws} nor precede them^{-asws} not be left behind them^{-asws}, for they^{-asws} are with the truth and the truth is with them^{-asws}, neither will they^{-asws} leave it nor will it leave them^{-asws}.¹⁹

قَالَ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ أَبِي هَارُونَ عَنْ أَبِي سَعِيدٍ:

He said, 'It was narrated to us by Qays Bin Al Rabi'e, from Abu Haroun, from Abu Saeed,

أَنَّ رَسُولَ اللَّهِ لَمَّا دَعَا النَّاسَ بَعْدَ غَدِيرِ حُجْمٍ أَمَرَ بِمَا كَانَ تَحْتَ الشَّجَرَةِ مِنَ الشَّوْكِ فَقَامَ وَ ذَلِكَ يَوْمَ الْحَمِيسِ دَعَا النَّاسَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَحْذَ بِضَبْعَيْهِ فَرَفَعَهُمَا حَتَّى نَظَرَ النَّاسُ إِلَى بَيَاضِ إِبْطَيْ رَسُولِ اللَّهِ ص فَلَمْ يَتَفَرَّقُوا حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا فَقَالَ رَسُولُ اللَّهِ أَكْبَرُ عَلَى إِكْمَالِ الدِّينِ وَ إِتْمَامِهِ وَ رِضَا الرَّبِّ تَعَالَى بِرِسَالَتِي وَ الْوَلَايَةِ لِعَلِيٍّ.

'When Rasool-Allah^{-saww} called the people after Ghadeer e Khum, he^{-saww} ordered with (the sweeping) of the thorns which were beneath the tree, so he^{-saww} stood, and that was on the day of Thursday. He^{-saww} called the people to Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-saww} grabbed his^{-asws} forearms and raised them both to the extent the people looked at the whiteness of his^{-saww} armpits. So they did not disperse until this Verse was Revealed **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**. Rasool-Allah^{-saww} said: 'Allah^{-azwj} is the Greatest, upon having Perfected the Religion and its completion, and the Exalted Lord^{-azwj} is (now) Pleased with My^{-azwj} age and the Wilayah for Ali^{-asws}'.²⁰

¹⁹ Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

²⁰ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 7 H 15

What Happened Just after the Sermon of Rasool-Allah^{-saww}:

ثم قال الطبرسي في (الاحتجاج) عقيب الخطبة: روي عن الصادق (عليه السلام) أنه قال: «لما فرغ رسول الله (صلى الله عليه و آله) من هذه الخطبة روي في الناس رجل جميل بهي طيب الريح، فقال: تالله ما رأيت محمدا كاليوم قط، ما أشد ما يؤكد لابن عمه! وإنه عقد عقدا لا يحله إلا كافر بالله العظيم و برسوله، ويل طويل لمن حل عقده.

The Al Tabarsy said in Al Ihtijaj –

'(As for what happened immediately after the sermon), it is reported from Al-Sadiq^{-asws} having said: 'When Rasool-Allah^{-saww} was free from this sermon, a man roamed among the people, being of beautiful image, perfumed aroma, and he said, 'By Allah^{-azwj}! I have not seen Muhammad^{-saww} like today at all! How intense he^{-as} is in emphasising for his^{-saww} cousin, and he^{-saww} has tied such a knot that none would loosen it except for a Kafir with Allah^{-azwj} the Magnificent, and with His^{-azwj} Rasool^{-saww}. A lengthy woe be upon the one who loosens his^{-saww} knot'.

قال: فالتفت إليه عمر حين سمع كلامه فأعجبته هيئته، ثم التفت إلى النبي (صلى الله عليه و آله)، و قال: أما سمعت ما قال هذا الرجل؟! قال كذا و كذا.

He^{-asws} said: 'So Umar turned towards him when he heard his speech and his body astounded him. Then he turned towards the Prophet^{-saww} and said: 'Did you^{-saww} hear what this man said? He said such and such!'

فقال (صلى الله عليه و آله): يا عمر، أ تدري من ذلك الرجل؟ قال: لا. قال: ذلك الروح الأمين جبرئيل، فإياك أن تحله، فإنك إن فعلت فالله و رسوله و ملائكته و المؤمنون منك براء».

So he^{-saww} said: 'O Umar! Do you know who that man is?' He said, 'No'. He^{-saww} said: 'That is the Trustworthy Spirit Jibraeel^{-as}, therefore beware of loosening it, for if you were to do so, then Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and His^{-azwj} Angels, and the Momineen would be disavowed from you'²¹.

و قال مولانا و إمامنا الصادق (عليه السلام): «إن حقوق الناس تعطى بشهادة شاهدين، و ما اعطي أمير المؤمنين (عليه السلام) حقه بشهادة عشرة آلاف نفس» يعني يوم غدیر خم «إن هذا إلا ضلال عن الحق المبين.

And our Master and our Imam Al-Sadiq^{-asws} said: 'The rights of the people are given by the testimony of two witnesses, and Amir Al-Momineen^{-asws} was not given his^{-asws} right (even) after the witnessing of ten thousand people' - meaning on the Day of Ghadeer e Khum - 'This is nothing but straying from the clear Truth'²².

²¹ الاحتجاج: 66.

²² المناقب 3: 26.

APPENDIX

A detailed Hadith on Ghadeer e Khum:

و رواه الشيخ الفاضل المتكلم الفقيه العالم الزاهد الورع أبو علي محمد بن أحمد بن علي القتال - المعروف بابن الفارسي - و هو من أجلاء قدماء الإمامية من علمائها و متكلميها،

And it is reported by Al-Sheykh, the meritorious, the theologian, the jurist, the scholar, the ascetic, the pious Abu Ali Muhammad Bin Ahmad Bin Ali Al Fatal – well known as Ibn Al Farsi – and he is from the majestic of the ancient Imamites from its scholars and its theologians.

روى في كتابه المعروف ب (روضة الواعظين) عن أبي جعفر الباقر (عليه السلام)، قال: «حج رسول الله (صلى الله عليه و آله) من المدينة، و قد بلغ جميع الشرائع قومه ما خلا الحج و الولاية،

He reports in his famous book Rowzat Al-Waizeen, from Abu Ja'far Al-Baqir^{-asws} having said: 'Rasool-Allah^{-saww} went for Hajj from Al-Medina, and he^{-saww} had already delivered the entirety of the Laws to his^{-saww} people apart from the Hajj and the Wilayah.

فأتاه جبرئيل (عليه السلام)، فقال له: يا محمد، إن الله عز و جل يقرئك السلام، و يقول لك: إني لم أقبض نبيا من أنبيائي و رسلي إلا بعد إكمال ديني و تأكيد حجتي، و قد بقي عليك من ذلك فريضتان مما يحتاج أن تبلغهما قومك: فريضة الحج، و فريضة الولاية و الخلافة من بعدك، فإني لم أخل الأرض من حجة، و لن أخلها أبدا،

So Jibraeel^{-as} came to him^{-saww} and said to him^{-saww}: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-saww} and is Saying to you^{-saww}: "I^{-azwj} did not Capture (the soul) of a Prophet^{-as} from My^{-azwj} Prophets^{-as} and My^{-azwj} Rasools^{-as} except after the Perfection of My^{-azwj} Religion and Emphasising My^{-azwj} Divine Authority. And (now) there remains upon you^{-saww} from that, two Obligations from what is needed that you^{-saww}. Deliver these two to your^{-saww} people – the Obligation of the Hajj and the Obligation of the Wilayah, and the Caliph (to be) from after you^{-saww}, for I^{-azwj} did not Keep the earth empty from a Divine Authority and will never Keep it empty, ever!"

و إن الله يأمرك أن تبلغ قومك الحج، تحج و يحج معك كل من استطاع السبيل من أهل الحضر و أهل الأطراف و الأعراب، و تعلمهم من حجهم مثل ما علمتهم من صلاتهم و زكاتهم و صيامهم، و توقفهم من ذلك على مثال الذي أوقفتهم عليه من جميع ما بلغتهم من الشرائع.

And that Allah^{-azwj} Commands you^{-saww}: "Deliver to your^{-saww} people (the method) of Hajj. You^{-saww} should perform Hajj and he should (also) perform Hajj along with you^{-saww}, the one who has the capacity for the way, from the people present, and the people of the outskirts and the Bedouins, and you^{-saww} should teach them their Hajj similar to what you^{-saww} taught them of their *Salat*, and their *Zakat*, and their *Soam*, and you^{-saww} should pause them upon the like of what I^{-azwj} Paused them upon, from the entirety of what you^{-saww} delivered from the Laws".

فنادى منادي رسول الله (صلى الله عليه و آله) في الناس: ألا إن رسول الله (صلى الله عليه و آله) يريد الحج و أن يعلمكم من ذلك مثل الذي علمكم من شرائع دينكم، و يوقفكم من ذلك على ما أوقفكم عليه.

So a caller of Rasool-Allah^{-saww} called out among the people, 'Indeed! Rasool-Allah^{-saww} intends to perform the Hajj and to teach you all from that similar to which he^{-saww} taught from the Laws of your Religion, and pause you all from that upon what he^{-saww} pauses upon!'

و خرج رسول الله (صلى الله عليه و آله) و خرج معه الناس، و أصغوا إليه لينظروا ما يصنع فيصنعوا مثله،

And Rasool-Allah^{-saww} went out and the people went out along with him^{-saww}, and they paid attention to him^{-saww} in order to look at what he^{-saww} does, so they could do similar to it.

فحج بهم فبلغ من حج مع رسول الله (صلى الله عليه و آله) من أهل المدينة و أهل الأطراف و الأعراب سبعين ألف إنسان أو يزيدون «1»، على نحو عدد أصحاب موسى السبعين ألف الذين أخذ عليهم بيعة هارون (عليه السلام) فنكثوا و اتبعوا العجل و السامري، و كذلك أخذ رسول الله (صلى الله عليه و آله) البيعة لعلي (عليه السلام) بالخلافة - على عدد أصحاب موسى - فنكثوا البيعة و اتبعوا العجل و السامري سنة بسنة، و مثلاً بمثل،

So he^{-saww} performed Hajj with them, and there reached the ones to perform Hajj along with Rasool-Allah^{-saww}, from the people of Al-Medina, and the people of the outskirts, and the Bedouins, seventy thousand people or more, upon an approximation of the seventy thousand companions of Musa^{-as}, those upon whom he^{-as} took the allegiance for Haroun^{-as}, but they broke it and followed the calf and Al-Samiry. And similar to that, Rasool-Allah^{-saww} took the allegiance for Ali^{-asws} with the Caliphate – upon a number of the companions of Musa^{-as} – but they broke the allegiance and followed the calf and Al-Samiry, way by way and like by like.

و اتصلت التلبية ما بين مكة و المدينة، فلما توقف بالموقف أتاها جبرئيل (عليه السلام)، فقال: يا محمد، إن الله عز و جل يقرئك السلام، و يقول لك، إنه قد دنا أجلك و مدتك، و إني أستقدمك على ما لا بد منه و لا محيص عنه،

And he^{-saww} exclaimed the *Talbiyya* in what is between Makkah and Al-Medina. So when he^{-saww} paused at the juncture, Jibraeel^{-as} came to him^{-saww} and he^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-saww}, and is Saying to you^{-saww}: "It is so that (the end) of your^{-saww} term and your^{-saww} period has approached, and I^{-azwj} Preceded you^{-saww} upon what is inevitable from it and there is no avoidance from it.

فاعهد عهدك، و قدم وصيتك، و اعمد إلى ما عندك من العلم و ميراث علوم الأنبياء من قبلك، و السلاح و التابوت و جميع ما عندك من آيات الأنبياء من قبلك، فسلمها إلى وصيك و خليفتك من بعدك، حجتى البالغة على خلقي علي بن أبي طالب،

So pledge your^{-saww} covenant and set forth your^{-saww} bequest, and deliberate to what is with you from the knowledge and the inheritance of the knowledge of the Prophets from before you^{-saww}, and the weapons, and the casket, and the entirety of whatever is with you^{-saww} from the Signs of the Prophets^{-as} from before you^{-saww}, and submit these to your^{-saww} successor^{-asws} and your^{-saww} Caliph from after you^{-saww}, him^{-asws} being My^{-azwj} Delivering Divine Authority upon My^{-azwj} creatures, Ali^{-asws} Bin Abu Talib^{-asws}.

فأقمه للناس و خذ عهده و ميثاقه و بيعته، و ذكرهم ما أخذت عليهم من بيعتي و ميثاقي الذي واثقتهم به، و عهدي الذي عهدت إليهم من ولاية وليي، و مولاهم و مولى كل مؤمن و مؤمنة، علي بن أبي طالب.

Therefore, establish him^{-asws} for the people and take his^{-asws} pact and his^{-asws} covenant and his^{-asws} allegiance, and mention to them what I^{-azwj} have Taken upon them from My^{-azwj} Allegiance and My^{-azwj} Covenant which I^{-azwj} Bound them with, and My^{-azwj} Pact which I^{-azwj} made a pact to them of the Wilayah of My^{-azwj} Guardian^{-asws}, and their Master^{-asws} and the Master^{-asws} of every Momin and Momina, Ali^{-asws} Bin Abu Talib^{-asws}.

فإني لم أقبض نبيا من أنبيائي إلا بعد إكمال حجتي و ديني، و إتمام نعمتي بولاية أوليائي و معاداة أعدائي، و ذلك كمال توحيدني و ديني، و تمام نعمتي على خلقي باتباع وليي و إطاعته، و ذلك أني لا أترك أرضي بغير قيم ليكون حجة على خلقي،

So I^{-azwj} do not Capture (the soul of) a Prophet^{-as} from My^{-azwj} Prophets^{-as} except after the Perfection of My^{-azwj} Argument and My^{-azwj} Religion, and Completion of My^{-azwj} Favours by the Wilayah of My^{-azwj} Guardian^{-asws} and the enmity of My^{-azwj} enemies – and that is the perfection of My^{-azwj} Tawheed and My^{-azwj} Religion, and Completion of My^{-azwj} Favours upon My^{-azwj} creatures by their following My^{-azwj} Guardian^{-asws} and obeying him^{-asws}, and that I^{-azwj} do not Leave My^{-azwj} earth without a Custodian who would happen to a Divine Authority upon My^{-azwj} creatures.

فالיום أكملت لكم دينكم، و أتممت عليكم نعمتي، و رضيت لكم الإسلام دينا علي وليي و مولى كل مؤمن و مؤمنة، علي عهدي و وصي نبيني و الخليفة من بعده، و حجتي البالغة على خلقي، مقرون طاعته مع طاعة محمد نبيني، و مقرون طاعة محمد بطاعتي، من أطاعه فقد أطاعني، و من عصاه فقد عصاني،

Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]. Ali^{-asws} is My^{-azwj} Guardian^{-asws} and Master of every Momin and Momina. Ali^{-asws} is My^{-azwj} servant and the successor^{-asws} of My^{-azwj} Prophet^{-saww} and the Caliph from after him^{-saww}, and My^{-azwj} Delivering Divine Authority upon My^{-azwj} creatures. Obedience to him^{-asws} is paired with obedience to Muhammad^{-saww}, My^{-azwj} Prophet^{-saww}, and the Obedience to Muhammad^{-saww} is paired with obedience to Me^{-azwj}. The one who obeys him^{-asws} so he has Obeyed Me^{-azwj}, and the one who disobeys him^{-asws}, so he has disobeyed Me^{-azwj}.

جعلته علما بيني و بين خلقي، فمن عرفه كان مؤمنا، و من أنكره كان كافرا، و من أشرك ببيعته كان مشركا، و من لقيني بولايته دخل الجنة، و من لقيني بعداوته دخل النار. فأقم يا محمد عليا علما، و خذ عليهم البيعة، و خذ عهدي و ميثاقي لهم الذي واثقتهم عليه فإني قابضك إلي، و مستقدمك.

I^{-azwj} Made him^{-asws} a flag between Me^{-azwj} and My^{-azwj} creatures, so the one who recognises him^{-asws} would be a Momin, and the one who denies him would be a Kafir, and the one who associates in his^{-asws} allegiance would be a Mushrik, and the one who meets Me^{-azwj} having his^{-asws} Wilayah would enter the Paradise, and the one who meets Me^{-azwj} having his^{-asws} enmity would enter the Fire. So establish, O Muhammad^{-saww}, Ali^{-asws} as a flag, and take the allegiance

upon them, and take My^{-azwj} Pact and My^{-azwj} Covenant to them which I^{-azwj} Bound them upon, for I^{-azwj} am (about to) Capture you^{-saww} to Me^{-azwj} and Proceed you^{-saww} (to Me^{-azwj})!"

فخشي رسول الله (صلى الله عليه و آله) قومه و أهل النفاق و الشقاق أن يتفرقوا و يرجعوا جاهلية لما عرف من عداوتهم، و ما يظنون عليه أنفسهم لعلي (عليه السلام) من البغضاء، و سأل جبرئيل (عليه السلام) أن يسأل ربه العصمة من الناس و انتظر أن يأتيه جبرئيل بالعصمة من الناس من الله عز و جل،

But Rasool-Allah^{-saww} feared his^{-saww} people and the people of hypocrisy and the wretchedness that they would be dividing and returning to (the ways of the) Pre-Islamic period when he^{-saww} recognise their enmity and what they were concealing within themselves for Ali^{-asws}, of the hatred, and he^{-saww} asked Jibraeel^{-as} to ask his^{-saww} Lord^{-azwj} for the Protection from the people, and he^{-saww} awaited for Jibraeel^{-as} to come to him^{-saww} with the Protection from the people, from Allah^{-azwj} Mighty and Majestic.

فأخر ذلك إلى أن بلغ مسجد الخيف، فأتاه جبرئيل (عليه السلام) و أمره أن يعهد عهده و يقيم حجته عليا للناس، و لم يأتيه بالعصمة من الله عز و جل بالذي أراد حتى بلغ كراع الغميم- بين مكة و المدينة-

So he^{-asws} delayed that until he^{-saww} reached Masjid Al-Khief, and Jibraeel^{-as} came to him^{-as} and instructed him^{-saww} that he^{-saww} should pact his covenant and establish His^{-azwj} Divine Authority Ali^{-asws} to the people, and (but) did not come with the Protection from Allah^{-azwj} Mighty and Majestic which he^{-saww} wanted until he^{-saww} reached Kara'a Al-Ghameem – between Makkah and Al-Medina.

فأتاه جبرئيل و أمره بالذي امر به من قبل و لم يأتيه بالعصمة، فقال: يا جبرئيل، إني لأخشى قومي أن يكذبوني، و لا يقبلوا قولي في علي. فرحل،

So Jibraeel^{-as} came to him^{-as} and instructed him^{-saww} with that which he^{-as} had instructed him^{-saww} with from before, and (but still) did not come to him with the Protection. So he^{-saww} said: 'O Jibraeel^{-as}! I^{-saww} am fearing my^{-saww} people that they would belie me^{-saww} and they would not be accepting my^{-saww} words regarding Ali^{-asws}'. So he^{-as} departed.

فلما بلغ غدير خم قبل الجحفة بثلاثة أميال، أتاه جبرئيل (عليه السلام) على خمس ساعات مضت من النهار بالزجر و الانتهاز و العصمة من الناس، فقال: يا محمد، إن الله عز و جل يقرئك السلام، و يقول لك: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ **فِي** **عَلِيٍّ** وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

So when he^{-saww} reached Ghadeer e Khum before Al Juhfa by three miles, Jibraeel^{-as} came to him^{-saww} after five hours having passed from the day, with the Rebuke and the Reprimand and the Protection from the people, and he^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-saww}, and is Saying to you^{-saww}: **"O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67]"**

فكان أولهم بلغ قرب الجحفة فأمره أن يرد من تقدم منهم، و يحبس من تأخر منهم في ذلك المكان، ليقيم عليا (عليه السلام) للناس، و يبلغهم ما أنزل الله عز و جل في علي (عليه السلام) و أخبره أن الله تعالى قد عصمه من الناس.

And it was so that the first of them he^{-saww} delivered to was near to Al Juhfa. He^{-saww} ordered that the ones who had preceded from them should be returned, and the ones delayed should be withheld in that place, in order for him^{-saww} to establish Ali^{-asws} to the people, and to deliver what Allah^{-azwj} Mighty and Majestic had Revealed regarding Ali^{-asws}, and he^{-as} (Jibrael^{-as}) informed him^{-saww} that Allah^{-azwj} the Exalted has Protected him^{-saww} from the people.

فأمر رسول الله (صلى الله عليه و آله) عند ما جاءته العصمة مناديا ينادي، فنادى في الناس بالصلاة جامعة، و تنحى عن يمين الطريق إلى جنب مسجد الغدير، أمره بذلك جبرئيل (عليه السلام) عن الله تعالى، و في الموضع سلمات

Thus Rasool-Allah^{-saww}, when there came to him^{-saww} the Protection, ordered a caller to call out. So he called out among the people with the congregational *Salat*, and to step aside from the right hand side of the road to the side of Masjid Al-Ghadeer. Jibrael^{-as} had instructed him^{-saww} with that on behalf of Allah^{-azwj} the Exalted, and be in a place of the *Salmaat* (thorny bushes).

فأمر رسول الله (صلى الله عليه و آله) أن يقيم ما تحتهن، و ينصب له أحجار كهيفة المنبر ليشرف على الناس، فتراجع الناس و احتبس أواخرهم في ذلك المكان لا يزالون، و قام رسول الله (صلى الله عليه و آله) فوق تلك الأحجار، و قال (صلى الله عليه و آله):

So Rasool-Allah^{-saww} ordered that he^{-saww} would be standing in what is beneath these, and that the rocks be established for him as if it were a Pulpit for him^{-saww} to oversee the people. So the (preceding) people were returned, and their delayed ones were withheld in that place, not moving, and Rasool-Allah^{-saww} stood above those rocks and said: -

الحمد لله الذي علا بتوحيده، و دنا في تفريده، و جل في سلطانه، و عظم في أركانه، و أحاط بكل شيء علما و هو في مكانه، و قهر جميع الخلق بقدرته و برهانه. حميد لم يزل محمودا، و لا يزال مجيدا، لا يزول مبدئا و معيدا، و كل أمر إليه يعود بارئ المسموكات، و داحي المدحوات،

'The Praise is for Allah^{-azwj} Who is Exalted by His^{-azwj} Tawheed, and is near in His^{-azwj} Individuality, and is Majestic in His^{-azwj} Authority, and Magnificent in His^{-azwj} Elements, and is Encompassing with all things in Knowledge, and He^{-azwj} in His^{-azwj} Position, and Subdues the entirety of the creature by His^{-azwj} Power and His^{-azwj} Proof. A Praise One who did not cease to be the most Praised, nor did He^{-azwj} cease to be Glorified, nor ceased to be the Initiator and a Repeater, and every matter would be returning to Him^{-azwj}, the Originator of the movements, Connector of the connections.

قدوس سبح رب الملائكة و الروح، متفضل على جميع من برأه، متطول على جميع من ذرأه، يلحظ كل عين و العيون لا تراه. كريم رحيم ذو أناة، قد وسع كل شيء رحمته، و من على جميع خلقه بنعمته،

Holy, Glorious, is the Lord^{-azwj} of the Angels and the Spirit, superior over the entirety of the ones away from Him^{-azwj}, Extending upon the entirety of His^{-azwj} creation, Observing every eye while the eyes do not see Him^{-azwj}. Benevolent, Merciful, One with Patience. His^{-azwj} Mercy contains all things, and He^{-azwj} Confers upon the entirety of His^{-azwj} creatures with His^{-azwj} Bounties.

لا يعجل بانتقامه، و لا يبادر عليهم بما استحقوا من عذابه، قد فهم السرائر، و علم الضمائر، و لم تخف عليه المكنونات، و ما اشتبهت عليه الخفيات، له الإحاطة بكل شيء، و الغلبة لكل شيء، و القوة في كل شيء، و القدرة على كل شيء،

He^{-azwj} is neither Hasty with His^{-azwj} Revenge nor does He^{-azwj} Initiate with what they are deserving from His^{-azwj} Punishment. He^{-azwj} Understands the secrets and Knows the consciences, and the hidden is not concealed from Him^{-azwj}, and the hidden matters are not doubtful upon Him^{-azwj}. For Him^{-azwj} is the Encompassing with all things, and the Overcoming of all things, and the Strength regarding all things, and the Power upon all things.

لا مثله شيء، و هو منشئ الشيء حين لا شيء و حين لا حي. قائم بالقسط لا إله إلا هو العزيز الحكيم، جل عن أن تدركه الأبصار، و هو يدرك الأبصار، و هو اللطيف الخبير، لا يلحق وصفه أحد بمعاينة و لا يحد، كيف و هو من سر و لا علانية، إلا بما دل عز و جل على نفسه.

There is nothing like Him^{-azwj}, and He^{-azwj} is the Constructor of the things when there was neither a thing nor a life. Standing with the Justice, there is no god except Him^{-azwj}, the Mighty, the Wise. He^{-azwj} is more Majestic than for the visions to visualise Him^{-azwj}, and He^{-azwj} visualises the visions. And He^{-azwj} is the Subtle, the Aware. No one can reach His^{-azwj} Attributes with its preview nor can He^{-azwj} be limited. How (can it be so) and He^{-azwj} is from a Secret and not public, except with what the Mighty and Majestic Indicated upon Himself^{-azwj}?

أشهد له بأنه الله الذي لا إله إلا هو، الذي أبلى الدهر قدسه، و الذي يفني الأبد نوره، و الذي ينفذ أمره بلا مشاورة مشير، و لا معه شريك في تقدير، و لا تفاوت في تدبير،

I^{-saww} bear witness for Him^{-azwj} that there is no god except Him^{-azwj} Whose Holiness would outlast the eternity, and Whose Light would Extinguish the permanence, and Whose Command will be implemented without consulting consultants. And there is no associate with Him^{-azwj} in His^{-azwj} Pre-determination, nor is there any discrepancy in His^{-azwj} Management.

صور ما ابتدع بلا مثال، و خلق ما خلق بلا معونة من أحد، و لا تكلف و لا احتيال، أنشأها فكانت، و برأها فبان، و هو الله الذي لا إله إلا هو المتقن الصنعة، الحسن الصنعة، العدل الذي لا يجور، و الأكرم الذي إليه ترجع الأمور.

He^{-azwj} Images whatever He^{-azwj} Initiated without a (prior) example, and Creates whatever He^{-azwj} Creates without assistance from anyone, nor being encumbered nor artificialness. He^{-azwj} Desires it, so it happens, and He^{-azwj} Constructs it so it is built. He^{-azwj} is Allah^{-azwj} Who, there is no god except Him^{-azwj}, of elaborate workmanship, and the excellent workmanship. The Just One Who is not tyrannous, and the Benevolent to Whom return (all) the matters.

و أشهد أنه الله الذي تواضع كل شيء لعظمته، و ذل كل شيء لعزته، و أسلم كل شيء لقدرته، و خضع كل شيء لهيبته مالك
«1» الأملاك، و مسخر الشمس و القمر في الأفلاك، كل يجري لأجل مسمى، يكور الليل على النهار، و يكور النهار على الليل،

And I^{-saww} testify that He^{-azwj} is Allah^{-azwj} Who Placed all things for His^{-azwj} Magnificence, and Humiliated all things for His^{-azwj} Honour, and Submitted all things for His^{-azwj} Power, and Subjugated all things for his Awe. He^{-azwj} is the King of the kings, and He^{-azwj} Cause the subservience of the sun and the moon in the orbits, each flowing to a specified term. He^{-azwj} Wraps the night upon the day and Wraps the day upon the night.

يطلبه حثيثا، قاصم كل جبار عنيد، و مهلك كل شيطان مرید، لم يكن له ضد، و لا معه ند، أحد صمد، لم يلد و لم يولد، و لم يكن له كفوا أحد، إلها واحدا و ربا مجدا،

Seek Him^{-azwj} desperately. He^{-azwj} Crushes every stubborn tyrant, and Destroys every rebellious satan^{-la}. There is no opponent for Him^{-azwj} nor is there a match for Him^{-azwj}. He^{-azwj} is One, Last. He^{-azwj} does not beget nor is He^{-azwj} begotten, and there does not happen to be anyone a match for Him^{-azwj}. One God, and a Glorious Lord^{-azwj}.

يشاء فيمضي، و يريد فيقضي، و يعلم فيحصى، و يميت و يحيي، و يفقر و يغني، و يضحك و يبكي، و يديني و يقصي، و يمنع و يعطي.

He Desires so He^{-azwj} Accomplishes, and He^{-azwj} Intends so He^{-azwj} Ordains, and He^{-azwj} Knows so He^{-azwj} Counts, and He^{-azwj} Causes to die and to live, and He^{-azwj} Impoverishes and Enriches, and He^{-azwj} Causes to laugh and cry, and He^{-azwj} Draws near and Distances, and He^{-azwj} Deprives and Gives.

له الملك و له الحمد، بيده الخير، و هو على كل شيء قدير، يولج الليل في النهار، و يولج النهار في الليل، لا إله إلا هو العزيز الغفار، مستجيب الدعاء، جزيل العطاء، محصي الأنفاس، رب الجنة و الناس،

For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. In His^{-azwj} Hand is the good, and He^{-azwj} is Able upon all things. He^{-azwj} Merges the night into the day, and He^{-azwj} Merges the day into the night. There is no god except Him^{-azwj}, the Mighty, the Forgiver, Answerer of the supplication, Ample of the Giving, Counter of the breaths, Lord^{-azwj} of the Paradise and the people.

الذي لا تشكّل عليه لغة، و لا يضجره المستصرخون، و لا يبرمه إلحاح الملحين، العاصم للصالحين، و الموفق للمتقين، مولى المؤمنين «3»، رب العالمين، الذي استحق من كل خلق أن يشكره و يحمدّه على كل حال.

(He^{-azwj} is) One Whom a language cannot comprise, nor can the screamers anger Him^{-azwj}, nor can the urgency of the pressing ones force Him^{-azwj}, and the compromise of the pious. He^{-azwj} is the Master of the Momineen, Lord^{-azwj} of the worlds, Who is Rightful from every creature that he thanks Him^{-azwj} and praises Him^{-azwj} upon every state.

أحمده و أشكره على السراء و الضراء، و الشدة و الرخاء، و أؤمن به و بملائكته و كتبه و رسله، فاسمعوا و أطيعوا لأمره، و بادروا إلى مرضاته، و سلموا لقضائه رغبة في طاعته، و خوفا من عقوبته، لأنه الله الذي لا يؤمن مكره، و لا يخاف جوره.

I^{-saww} praise Him^{-azwj} and thank Him^{-azwj} upon the good times and the bad times, and the adversities and the prosperity, and I^{-azwj} believe in Him^{-azwj}, and in His^{-azwj} Angels, and His^{-azwj} Books, and His^{-azwj} Rasools^{-as}, so Listen and be obedient to His^{-azwj} Command and take the initiative to His^{-azwj} Pleasure, and submit to His^{-azwj} Judgment desirously in His^{-azwj} obedience, and fearing from His^{-azwj} Punishment, because Allah^{-azwj} is One Who there is no safety from His^{-azwj} Plan nor any fear from Him^{-azwj} being tyrannous.

أقر له على نفسي بالعبودية، و أشهد له بالربوبية، و أؤدي ما أوحى إلي به خوفا و حذرا من أن تحل بي قارعة لا يدفعها عني أحد، و إن عظمت منته، و صفت خلته، لأنه لا إله إلا هو

I accept for Him^{-azwj} upon myself^{-saww} with the slavery and I^{-saww} testify for Him^{-azwj} with the Lordship, and I^{-saww} hereby perform what He^{-azwj} has Revealed unto me^{-saww}, being fearful and cautious from a Revenge being released with me^{-saww} which none would be able to defend from me^{-saww}, and that I^{-saww} revere His^{-azwj} Eternality and I^{-saww} have described His^{-azwj} Attributes, because there is no god except Him^{-azwj}.

قد أعلمني إن لم أبلغ ما أنزل إلي فما بلغت رسالته، و قد ضمن لي العصمة، و هو الله الكافي الكريم، و أوحى إلي: بسم الله الرحمن الرحيم يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ.

He^{-azwj} has Let me know that if I^{-saww} do not deliver what He^{-azwj} Revealed unto me^{-saww}, so (it is as if) I^{-saww} have not delivered His^{-azwj} Message (at all), and He^{-azwj} has Guaranteed the Protection for me^{-saww}, and He^{-azwj} is Allah^{-azwj}, the Adequate, the Benevolent. And He^{-azwj} has Revealed unto me^{-saww}: In the Name of Allah^{-azwj} the Beneficent, the Merciful. **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].**

معاشر الناس، ما قصرت عن تبليغ ما أنزله تعالى، و أنا مبين لكم سبب نزول هذه الآية:

Group of people! I^{-saww} have not been deficient from delivering whatever the Exalted One Revealed, and I^{-saww} will (now) clarify to you all the reason for the Revelation of this Verse.

إن جبرئيل (عليه السلام) هبط إلي مرارا ثلاثا، يأمرني عن السلام ربي، و هو السلام، أن أقوم في هذا المشهد فأعلم كل أبيض و أحمر و أسود أن علي بن أبي طالب أخي و وصيي و خليفتي، و هو الإمام من بعدي الذي محله مني محل هارون من موسى إلا أنه لا نبي بعدي،

Jibraeel^{-as} descended unto me^{-saww} three times, instructing me^{-saww} on behalf of Al Salaam (the safety Provider), my^{-saww} Lord^{-azwj}, and He^{-azwj} is Al Salaam, that I^{-saww} should stand in this landscape and let know every white and red and black (person) that Ali Bin Abu Talib^{-asws} is my^{-saww} brother, and my^{-saww} successor, and my^{-saww} Caliph, and he^{-asws} is the Imam^{-asws} from

after me^{-saww}, whose place from me^{-saww} is the place of Haroun^{-as} from Musa^{-as}, except that there would be no Prophet^{-as} after me^{-saww}.

و هو وليكم بعد الله و رسوله، و قد أنزل الله تبارك و تعالى علي بذلك آية من كتابه: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ وَ علي بن أبي طالب الذي أقام الصلاة و أتى الزكاة و هو راکع يريد الله عز و جل في كل حال.

And he^{-asws} is your Guardian^{-asws} after Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} Blessed and Exalted Revealed unto me^{-saww} with that a Verse from His^{-azwj} Book: **But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**, and (it was) Ali Bin Abu Talib^{-asws} who established the *Salat* and gave the *Zakat* while he^{-asws} was performing *Ruku*, intending Allah^{-azwj} Mighty and Majestic during every state.

و سألت جبرئيل (عليه السلام) أن يستعفي لي من تبليغ ذلك إليكم - أيها الناس - لعلمي بقله المتقين، و كثرة المنافقين، و إدغال الآثمين، و ختل المستهزين، الذين وصفهم الله في كتابه بأنهم يَقُولُونَ بِاللَّسْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

And I^{-saww} asked Jibraeel^{-as} to exempt me^{-saww} from delivering that to you all – O you people – due to my^{-saww} knowledge of the scarcity of the pious ones and abundance of the hypocrites, and the corruption of the sinners, and the deception of the mockers, those whom Allah^{-azwj} has Described in His^{-azwj} Book that: **They are saying with their tongues what isn't in their hearts [48:11]**.

و يحسبونه هينا، و هو عند الله عظيم، لكثرة أذاهم لي غير مرة حتى سموني أذنا و زعموا أنه كذلك، لكثرة ملازمتي إياه و إقبالي عليه حتى أنزل الله في ذلك الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أَذُنٌ فَقَالَ قُلْ أَذُنٌ عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أذُنٌ خَيْرٌ لَكُمْ إِلَى آخِرِ الْآيَةِ،

And they are considering it as insignificant while it is grievous in the Presence of Allah^{-azwj}, due to their frequently hurting me^{-saww} time and against until they hear me^{-saww} with their ears and they claimed that it was like that, due to my^{-saww} frequently adhering to him^{-asws} and my^{-saww} facing towards him^{-asws}, until Allah^{-azwj} Revealed regarding that: **And those who are hurting the Prophet and are saying, 'He is a hearer'. (He Said): "Say: 'A hearer – upon those who are claiming that he is a hearer, is better for you [9:61] – up to the end of the Verse.**

و لو شئت أن أسمى القائلين بأسمائهم لسميت و أومأت إليهم بأعيانهم، و لو شئت أن أدل عليهم لدللت، و لكني في أمرهم قد تكومت، و كل ذلك لا يرضى الله عني إلا أن أبلغ ما أنزل إلي، فقال: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ الْآيَةِ.

And if I^{-saww} had desired to name the speakers with their names, I^{-saww} would have named, and gestured towards them with their elders, and if I^{-asws} had desired to point upon them I^{-saww} would have pointed. But, with regards to their matter, I^{-saww} have been gracious, and all that Allah^{-azwj} is not Pleased from me^{-saww} until I^{-saww} deliver what He^{-azwj} Revealed unto me^{-saww}, so He^{-azwj} Said: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if**

you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67] – the Verse.

فاعلموا- معاشر الناس- و افهموه، و اعلموا أن الله قد نصبه لكم وليا و إماما، مفترضة طاعته على المهاجرين و الأنصار، و على التابعين لهم بإحسان، و على البادي و الحاضر، و الأعجمي و العربي، و الحر و المملوك، و الصغير و الكبير، و على الأبيض و الأسود، و على كل موحد،

Therefore know – group of people – and understand it, and know that Allah^{-azwj} has Nominated him^{-asws} for you all as a Guardian^{-asws} and an Imam^{-asws} of Obligatory obedience, upon the Emigrants and the Helpers, and upon those following them with goodness, and upon the Bedouins present, and the non-Arabs and the Arabs, and the free and the slaves, and the young and the old, and upon the white and the black, and upon every believer in *Tawheed*.

ماض حكمه، جائز قوله، نافذ أمره، ملعون من خالفه، مرحوم من تبعه، مؤمن من صدقه، قد غفر الله لمن سمع و أطاع له.

His^{-azwj} Judgment would be accomplished and His^{-azwj} Word is Law, and His^{-azwj} Command would be implemented. Accursed is the one who opposes it, Mercied is the one who follows it, Momin is the one who ratifies it. Allah^{-azwj} has Forgiven (the sins) of the one who heard and is obedient to him^{-asws}.

معاشر الناس، إنه آخر مقام أقومه في هذا المشهد، فاسمعوا و أطيعوا و انتقادوا لأمر ربكم، فإن الله عز و جل هو مولاكم و إلهكم، ثم من دونه رسوله محمد وليكم القائم المخاطب لكم، ثم من بعدي علي وليكم و إمامكم بأمر من الله ربكم، ثم الإمامة في الدين من صلبه إلى يوم يلقون الله و رسوله،

Group of people! It is the last place I^{-saww} am establishing him^{-asws} in this landscape, therefore hear and obey and be led to the Command of your Lord^{-azwj}, for Allah^{-azwj} Mighty and Majestic, He^{-azwj} is your Master and your God, then from besides Him^{-azwj} is His^{-azwj} Rasool^{-saww} Muhammad^{-saww}, being your Master, standing addressing you all, then from after me^{-asws} Ali^{-asws} is your Master and your Imam^{-asws} by a Command from Allah^{-azwj} your Lord^{-azwj}. Then the Imamate would be in those from his^{-asws} lineage up to the Day they^{-asws} would be meeting Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.

لا حلال إلا ما أحله الله، و لا حرام إلا ما حرمه الله، عرفني الحلال و الحرام، و أنا قضيت مما علمني ربي من كتابه و حلاله و حرامه إليه.

There is neither a Permissible except what Allah^{-azwj} Permitted, nor a Prohibition except what Allah^{-azwj} Prohibited. He^{-azwj} Caused me^{-saww} to recognise the Permissible(s) and the Prohibitions, and I^{-saww} judge from what my^{-saww} Lord^{-azwj} Taught me^{-saww} from His^{-azwj} Book, and its Permissible and its Prohibition is to Him^{-azwj}.

معاشر الناس، ما من علم إلا و قد أحصاه الله في، و كل علم علمت فقد أحصيته في إمام المتقين، ما من علم إلا علمته عليا و هو الإمام المبين.

Group of people! There is none from a knowledge except Allah^{-azwj} has Placed it in me^{-saww}, and every knowledge I^{-saww} learnt so I^{-saww} have placed it in the Imam^{-asws} of the pious. There is none from a knowledge except I^{-saww} taught it to Ali^{-asws}, and he^{-asws} is the clear Imam^{-asws}.

معاشر الناس، لا تضلوا عنه، و لا تنفروا منه، و لا تستنكفوا من ولايته، فهو الذي يهدي إلى الحق و يعمل به، و يزهق الباطل و ينهي عنه، و لا تأخذه في الله لومة لائم، ثم إنه أول من آمن بالله و رسوله و الذي فدى رسول الله بنفسه، و الذي كان مع رسول الله و لا أحد يعبد الله مع رسوله من الرجال غيره.

Group of the people! Do not stray away from him^{-asws}, nor flee from him^{-asws}, nor be disgusted from his^{-asws} Wilayah, for he^{-asws} is the one who would guide to the Truth and act in accordance with it, and he^{-asws} obliterate the falsehood and forbid from it, and do not take an accusation from an accuser taking him^{-asws} for the Sake of Allah^{-azwj}. Then, he^{-asws} is the first one to have believed in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the one who ransomed Rasool-Allah^{-saww} with himself^{-asws}, and the one who was with Rasool-Allah^{-saww} (when) there was no one worshipping Allah^{-azwj} along with His^{-azwj} Rasool^{-saww} from the men, apart from him^{-asws}.

معاشر الناس، فضلوه فقد فضله الله، و اقبلوه فقد نصبه الله.

Group of people! Prefer him^{-asws}, for Allah^{-azwj} has Preferred him^{-asws}, and accept him^{-asws}, for Allah^{-azwj} has Appointed him^{-asws}!

معاشر الناس، إنه إمام من الله، و لن يتوب الله على أحد أنكر ولايته، و لن يغفر الله له، حقا على الله أن يفعل ذلك بمن خالف أمره فيه، و أن يعذبه عذابا نكرا أبدا الأبدین و دهر الداهرين، فاحذروا أن تحالفوني فتصلوا نارا وقودها الناس و الحجارة أعدت للكافرين.

Group of people! He^{-asws} is an Imam^{-asws} from Allah^{-azwj}, and Allah^{-azwj} will never Turn (with Mercy) to anyone who denies his^{-asws} Wilayah, and will never Forgive (his sins) for him, being a right upon Allah^{-azwj} that He^{-azwj} Does that with the one who opposes His^{-azwj} Command with regards to him^{-asws}, and that He^{-azwj} Punishes him with a terrible Punishment forever and ever, and ages and ages. Therefore be cautious of opposing me^{-saww} for you will arrive at the Fire the fuel of it would be the people and the rocks, Prepared for the Kafirs.

أيها الناس، بي- و الله- بشر الأولون من النبيين و المرسلين، و أنا خاتم النبيين و المرسلين، و الحجة على جميع المخلوقين من أهل السماوات و الأرضين، فمن شك في ذلك فهو كافر، كفر الجاهلية الاولى، و من شك في قولي هذا فقد شك في الكل منه، و الشك في ذلك فهو في النار.

O you people! By Allah^{-azwj}, it is the glad tidings of the former ones from the Prophets^{-as} and the Mursils^{-as}, and I^{-saww} am the last of the Prophets^{-as} and the Mursils^{-as}, and the Divine Authority upon the entirety of the creatures from the inhabitants of the skies and the earths. So the one who doubts in that, then his is a Kafir, the Kufr of the former Pre-Islamic period, and the one who doubts in these words of mine^{-saww} so he has doubted in everything from Him^{-azwj}, and the doubter in that, so he would be in the Fire.

معاشر الناس، حباني الله بهذه الفضيلة منا منه علي، و إحسانا منه إلي، و لا إله إلا هو، له الحمد مني أبد الأبدين و دهر الداهرين على كل حال.

Group of people! Allah^{-azwj} Gifted me^{-saww} with this merit as a Conferment from Him^{-azwj} upon me^{-saww}, and as a Favour from Him^{-azwj} to me^{-saww}, and there is no god except Him^{-azwj}. For Him^{-azwj} is the Praise from me^{-saww} forever and ever and for ages and ages, upon every state.

معاشر الناس، فضلوا عليا فإنه أفضل الناس بعدي من ذكر و أنثى، بنا أنزل الله الرزق و بقي الخلق. ملعون ملعون، مغضوب مغضوب على من رد علي قولي هذا.

Group of people! Prefer Ali^{-asws} for he^{-asws} is the most superior of the people after me^{-saww}, from the males and females. Through us^{-asws} Allah^{-azwj} Sends down the sustenance and the remaining of the creatures. Accursed! Accursed! (I^{-saww} am) angered upon, angered upon the one who rejects upon me^{-saww} these words of mine^{-saww}.

ألا إن جبرئيل خبرني عن الله بذلك، و يقول: من عادى عليا و لم يتوله فعليه لعنتي و غضبي فلتنظر نفس ما قدمت لغد و اتقوا الله أن تحالفوا فتزل قدم بعد ثبوتها، إن الله خبير ما تعملون.

Indeed! Jibraeel^{-as} informed me^{-saww} on behalf of Allah^{-azwj} with that, and He^{-azwj} is Saying: "The one who is inimical to Ali^{-asws} and does not befriend him^{-asws}, so upon him is My^{-azwj} Curse and My^{-azwj} Wrath". Therefore let (every) person consider what he has sent forward for tomorrow, and fear Allah^{-azwj} from opposing, for the feet would waver after their affirmation. Surely, Allah^{-azwj} is Aware of what you are doing.

معاشر الناس، تدبروا القرآن، و افهموا آياته و محكماته، و لا تتبعوا متشابهه، فو الله لن يبين لكم زواجه و لا يوضح لكم تفسيره إلا الذي أنا أخذ بيده، و مصعده إلي و شائل بعضه، و معلمكم أن من كنت مولاه فهذا علي مولاه، و هو علي بن أبي طالب أخي و وصيي، و مولاته من الله تعالى، أنزلها علي.

Group of people! Ponder in the Quran and understands its Verses and its Ordinances, and do not be pursuing its allegorical, for by Allah^{-azwj}, its Meanings would not be explained to you nor would its interpretation be clear for you except by the one whose hand I^{-saww} grab, and ascend him^{-asws} to me^{-saww} and extend his^{-asws} forearms, and teach you all that the one whose Master I^{-saww} was, so this Ali^{-asws} is his Master, and he^{-asws} is Ali Bin Abu Talib^{-asws}, my^{-saww} brother and my^{-saww} successor, and his Mastership is from Allah^{-azwj} the Exalted, having been Revealed unto me^{-saww}.

معاشر الناس، إنه جنب الله الذي ذكر في كتابه يا حسرتي على ما فرطت في جنب الله.

Group of people! He^{-asws} is the Side of Allah^{-azwj} who is Mentioned in His^{-azwj} Book: ***O my regret upon what I neglected regarding the Side of Allah [39:56].***

معاشر الناس، إن عليا و الطيبين من ولدي هم الثقل الأصغر، و القرآن هو الثقل الأكبر، و كل واحد منهما منبئ عن صاحبه، موافق له، لن يفترقا حتى يردا علي الحوض، أمناء لله في خلقه، و حكماؤه في أرضه،

Group of people! Ali^{-asws} and the goodly one from my^{-saww} sons^{-asws} they are the smaller weighty thing, and the Quran, it is the larger weighty thing, and each one of the two is a predictor on behalf of its counterpart, being harmonious to it. These two will never separate until they return to me^{-saww} at the Fountain. They^{-asws} are the trustees of Allah^{-azwj} among His^{-azwj} creatures, and His^{-azwj} judges in His^{-azwj} earth.

ألا و إن الله عز و جل قال، و أنا قلته عن الله عز و جل، ألا و قد أديت، ألا و قد بلغت، ألا و قد أسمعت، ألا و قد أوضحت، ألا و إنه ليس أمير المؤمنين غير أخي هذا، و لا تحل إمرة المؤمنين بعدي لأحد غيره.

Indeed! And surely Allah^{-azwj} Mighty and Majestic Said, and I^{-saww} say it one behalf of Allah^{-azwj} Mighty and Majestic. Indeed! And I^{-saww} have performed. Indeed! And I^{-saww} have delivered. Indeed! And I^{-saww} have made it to be heard. Indeed! And I^{-saww} have clarified. Indeed! And it is so that there isn't an Emir of the Momineen apart from this brother^{-asws} of mine^{-saww}, and the Emirate of the Momineen is not Permissible after me^{-saww} for anyone apart from him^{-asws}.

ثم ضرب بيده على عضد علي فرفعه، و كان أمير المؤمنين (عليه السلام) منذ أول ما صعد رسول الله (صلى الله عليه و آله) قد شال «7» عليا (عليه السلام) حتى صارت رجلاه مع ركبة رسول الله (صلوات الله عليهما)

Then he^{-saww} struck his^{-saww} hand upon a shoulder of Ali^{-asws} and raised him^{-asws}. And it was so that Amir Al-Momineen^{-asws}, since the beginning of Rasool-Allah^{-saww} ascending him^{-asws}, Ali^{-asws} was such to the extent that his^{-asws} legs came to be with the knees of Rasool-Allah^{-saww}.

ثم قال: معاشر الناس، هذا علي أخي و وصيي، و واعي علمي، و خليفتي على امتي، و على تفسير كتاب الله عز و جل، و الداعي إليه، و العامل بما يرضاه، و المحارب لأعدائه و الموالي على طاعته، و الناهي عن معصيته، خليفة رسول الله، و أمير المؤمنين و الإمام الهادي بأمر الله، و قاتل الناكثين و القاسطين و المارقين بأمر الله.

Then he^{-saww} said: 'Group of people! This Ali^{-asws} is my^{-saww} brother and my^{-saww} successor, and a retainer of my^{-saww} knowledge, and my^{-saww} Caliph upon my^{-saww} community and upon the interpretation of the Book of Allah^{-azwj} Mighty and Majestic, and the caller to it, and the worker with what Pleases Him^{-azwj}, and the warrior to His^{-azwj} enemies, and the loyal upon obeying Him^{-azwj}, and the forbiddener from His^{-azwj} disobedience, a Caliph of Rasool-Allah^{-saww}, and Emir of the Momineen, and the Imam^{-asws} of Guidance by the Command of Allah^{-azwj}, and a fighter of the breakers (of the Covenant), and the faithless ones, and the renegades, by the Command of Allah^{-azwj}.

أقول: مما يبدل القول لدي بأمر ربي، أقول: اللهم وال من والاه، و عاد من عاداه، و العن من أنكره و جحد حقه، و اغضب علي من جحده.

I^{-saww} am saying, from what replaces the Words from me by the Command of my^{-saww} Lord^{-azwj}.
I^{-saww} am saying: 'O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to the

one who is inimical to him^{-asws}, and Curse the one who denies him^{-asws} and rejects his^{-asws} right, and be Wrathful upon the one who rejects him^{-asws}.

اللهم إنك أنت أنزلت الإمامة لعلي وليك عند تبين ذلك بتفضيلك إياه بما أكملت لعبادك من دينهم، و أتممت عليهم نعمتك و رضيت لهم الإسلام ديناً، فقلت: وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ اللهم إني أشهدك أنني قد بلغت.

O Allah^{-azwj}! Surely You^{-azwj} Revealed the Imamate for Ali^{-asws}, Your^{-azwj} Guardian^{-asws} during Your^{-azwj} Indicating that by Your^{-azwj} Preferring him^{-asws} with what You^{-azwj} Perfected for Your^{-azwj} servants of their Religion, and Completing Your Favours upon them, and being Pleased for them with Al Islam as a Religion. So I^{-saww} say: **And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85].** O Allah^{-azwj}! Be Witness that I^{-saww} have delivered.

معاشر الناس، إنما أكمل الله عز و جل دينكم بإمامته، فمن لم يأت به و بمن كان من ولدي من صلبه إلى يوم القيامة و العرض على الله تعالى، فأولئك حَبِطَتْ أَعْمَالُهُمْ وَ فِي النَّارِ هُمْ خَالِدُونَ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ لَا هُمْ يُنْظَرُونَ.

Group of people! But rather, Allah^{-azwj} Mighty and Majestic Perfected your Religion by his^{-asws} Imamate. So the one who does not make an Imam^{-asws} with him^{-asws}, and with the ones^{-asws} from my^{-saww} sons^{-asws} from his^{-asws} lineage up to the Day of Judgment, and objects upon Allah^{-azwj} the Exalted, **these it is whose deeds would be nullified, and in the Fire they shall be abiding eternally [9:17] their Punishment will neither be Lightened from them nor shall they be given Respite [3:88].**

معاشر الناس، هذا علي، أنصركم لي، و أحق الناس بي، و أقربكم إلي، و أعزكم علي، و الله عز و جل و أنا عنه راضيان،

Group of people! This is Ali^{-asws}, most helpful one of you to me^{-saww}, and most rightful of the people with me^{-saww}, and the closest of you with me^{-saww}, and more honourable of you to me^{-saww}; and Allah^{-azwj} Mighty and Majestic and I^{-saww} are both pleased from him^{-asws}.

و ما أنزلت آية رضا إلا فيه، و ما خاطب الله الذين آمنوا إلا بدأ به، و لا نزلت آية مدح في القرآن إلا فيه، و لا شهد الله بالجنة في هل أتى على الإنسان إلا له، و لا أنزلها في سواه، و لا مدح بها غيره.

And there was not Revealed a Verse of (Divine) Pleasure except regarding him^{-asws}, and Allah^{-azwj} did not Address those who believe except He^{-azwj} Began with him^{-asws}, nor was there a Verse of praise Revealed in the Quran except regarding him^{-asws}, nor did Allah^{-azwj} Testify with the Paradise in **There surely came over the human being [76:1]**, except for him^{-asws}, nor did He^{-azwj} Reveal it regarding besides him^{-asws}, nor Praise with it apart from him^{-asws}.

معاشر الناس، هو ناصر دين الله، و المجادل عن الله، و هو التقي النقي الهادي المهدي، نبيكم خير نبي، و وصيكم خير وصي، و بنوه خير الأوصياء.

Group of people! He^{-asws} is the helper of the Religion of Allah^{-azwj}, and the disputant on behalf of Allah^{-azwj}, and he^{-asws} is the pious, the pure, the guide, and Guided. Your Prophet^{-saww} is the best Prophet^{-saww}, and your successor^{-asws} is the best successor, and his^{-asws} sons^{-asws} are the best successors^{-asws}.

معاشر الناس، ذرية كل نبي من صلبه، و ذريتي من صلب علي.

Group of people! The offspring of every Prophet^{-saww} is from his^{-saww} lineage, and my^{-saww} offspring is from the lineage of Ali^{-asws}.

معاشر الناس، إن إبليس أخرج آدم من الجنة بالحسد، فلا تحسدوه، فتحبط أعمالكم و تزل أقدامكم، فإن آدم (عليه السلام) اهبط إلى الأرض بخطيئة واحدة، و هو صفوة الله تعالى، فكيف أنتم إن زلتم و أنتم عباد الله!

Group of people! Iblees^{-la} got Adam^{-as} exited from the Paradise by envy, therefore do not envy him^{-asws}, for your deeds would be Nullified and your feet would waver. Adam^{-as} came down to the earth due to one mistake, and he^{-asws} was an elite of Allah^{-azwj} the Exalted, so how about you if you were to err and you are (ordinary) servants of Allah^{-azwj}!

ما يبغض عليا إلا شقي، و لا يتولى عليا إلا تقى، و لا يؤمن به إلا مؤمن مخلص، في علي و الله أنزلت سورة العصر بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ تَوَصَّوْا بِالْحَقِّ وَ تَوَصَّوْا بِالصَّبْرِ.

None would hate Ali^{-asws} except for a wretch, nor befriend Ali^{-asws} except for a pious one, nor believe in him^{-asws} except for a sincere Momin. Regarding Ali^{-asws}, by Allah^{-azwj}, Surah Al-Asr was Revealed ***I swear by the time [103:1] Surely the human being is in loss [103:2] Except those who are believing and are doing righteous deeds, and are exhorting with the truth and are exhorting with the patience [103:3].***

معاشر الناس، قد أشهدت الله و بلغتكم الرسالة، و ما على الرسول إلا البلاغ المبين.

Group of people! I^{-saww} kept Allah^{-azwj} as Witness and delivered to you the Message, ***and nothing is incumbent upon the Rasool except the clear delivery (of the Message) [29:18].***

معاشر الناس، اتقوا الله حق تقاتيه و لا تموتن إلا و أنتم مسلمون.

Group of people! ***O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]***

معاشر الناس، آمنوا بالله و رسوله و النور الذي انزل معه من قبل أن تطمس وجوهاً فنزدها على أذبارها.

Group of people! Believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and the Light which descended with him^{-saww} ***before We Alter faces then turn them on their backs [4:47].***

معاشر الناس، النور من الله عز و جل في، ثم مسلوک في علي، ثم في النسل منه إلى القائم المهدي الذي يأخذ بحق الله و بحق كل مؤمن، لأن الله عز و جل قد جعلنا حجة على المقصرين و المعاندين و المخالفين و الخائنين و الأثمين و الظالمين من جميع العالمين.

Group of people! The Light from Allah^{-azwj} Mighty and Majestic is in me^{-saww}, then it travelled into Ali^{-asws}, then it would be in the lineage from him^{-asws} up to Al-Qaim^{-asws}, the Mahdi^{-asws} who would be taking with the Right of Allah^{-azwj} and with the rights of every Momin, because Allah^{-azwj} Mighty and Majestic has Made us^{-asws} the Divine Authorities upon the derogators and the stubborn ones, and the adversaries, and the treacherous, and the sinners, and the oppressors from the entirety of the worlds.

معاشر الناس، إني رسول الله قد خلت من قبلي الرسل أ فإن مت أو قتلت انقلبتم على أعقابكم و من ينقلب على عقبيه فلن يضر الله شيئا و سيجزي الله الشاكرين الصابرين ألا إن عليا الموصوف بالصبر و الشكر ثم من بعده ولدي من صلبه.

Group of people! I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}. There have passed from before me^{-saww}, (many) Rasools^{-as}. So if I^{-saww} was to pass away or am killed, will you be turning upon your heels? **And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]**, the patient ones. Indeed! Ali^{-asws} is the one described with the patience and the gratefulness. Then from after him^{-asws} are my^{-saww} sons^{-asws} from his^{-asws} lineage.

معاشر الناس، لا تمنوا علي بإسلامكم فيسخط الله عليكم، فيصيبكم بعذاب من عنده، إن ربك لبالمرصاد.

Group of people! Do not be considering it a favour upon me^{-saww} with your Islam, for Allah^{-azwj} would be Wrathful upon you, and He^{-azwj} would Hitting you with a Punishment from His^{-azwj} Presence. **Most surely your Lord is awaiting [89:14]**.

معاشر الناس، سيكون من بعدي أئمة يدعون إلى النار، و يوم القيامة لا ينصرون.

Group of people! There would be coming from after me^{-saww}, imams calling to the Fire, and on the Day of Judgment they would not be helping (anyone).

معاشر الناس، إن الله و أنا بريتان منهم.

Group of people! Allah^{-azwj} and I^{-saww} are disavowing from them.

معاشر الناس، إنهم و أنصارهم و أشياعهم و أتباعهم في الدرك الأسفل من النار، و لبئس مثوى المتكبرين.

Group of people! They, and their helpers, and their adherents, and their followers, would be in the lowest Level of the Fire, and it is an evil abode of the arrogant ones.

معاشر الناس، إني أدعها إمامة و وراثة في عقبي إلى يوم القيامة، و قد بلغت ما بلغت حجة على كل حاضر و غائب، و على كل أحد ممن شهد أو لم يشهد، و ولد أو لم يولد، فليبلغ الحاضر الغائب، و الوالد الولد إلى يوم القيامة،

Group of people! I^{-saww} am leaving Imamate and succession to be in my^{-saww} posterity up to the Day of Judgment, and I^{-saww} have delivered what I^{-saww} delivered as being a proof upon all present and absent, and upon everyone from the ones who witnessed and did not witness, and have been born and not yet born. Therefore, let the one present deliver it to the absentee, and the parent to the child up to the Day of Judgment.

و سيجعلونها ملكا و اغتصابا، ألا لعن الله الغاصبين و المغتصبين، و عندها سنفرغ لكم أيها الثقلان فيرسل عليكم شواظ من نار و نحاس فلا تنتصرون.

And they (hypocrites) would be making it a kingdom and usurping it. Indeed! May Allah^{-azwj} Curse the usurpers and the prejudicial, and during it ***Soon We shall Deal with you (with) the two weighty things! [55:31] The flames of fire and smoke will be sent on you two, then the two of you will not be able to help yourselves [55:35].***

معاشر الناس، إن الله عز و جل لم يكن يذكركم على ما أنتم عليه حتى يميز الخبيث من الطيب، و ما كان الله ليطلعكم على الغيب.

Group of people! Allah^{-azwj} Mighty and Majestic did not Happen to Mention you as per what you are upon until He^{-azwj} Differentiates between the bad and the good, and it was not for Allah^{-azwj} that He^{-azwj} Notifies you upon the hidden (matters).

معاشر الناس، إنه ما من قرية إلا و الله مهلكها بتكذيبها، و كذلك يهلك القرى و هي ظالمة كما ذكر الله عز و جل، و هذا إمامكم و وليكم و هو مواعد الله و الله يصدق وعده.

Group of people! It is such that there is none from a town except Allah^{-azwj} Destroyed it due to its belying, and similar to that He^{-azwj} would Destroy the town and it is unjust just as Allah^{-azwj} Mighty and Majestic Mentioned, and this is your Imam^{-asws} and your Master, and it is the Promise of Allah^{-azwj}, and Allah^{-azwj} would Make His^{-azwj} Promise come true.

معاشر الناس، قد ضل قبلكم أكثر الأولين، و الله قد أهلك الأولين و هو مهلك الآخرين، قال الله تعالى: أَلَمْ تُهْلِكِ الْأَوَّلِينَ ثُمَّ نُنْشِئُهُمُ الْآخِرِينَ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ وَئِلَّاءِ يَوْمَعِذِ لِلْمُكَذِّبِينَ.

Group of people! There have strayed before you most of the former ones, and Allah^{-azwj} has Destroyed the former ones and He^{-azwj} would Destroy the latter ones. Allah^{-azwj} the Exalted Said: ***Did We not destroy the former ones? [77:16] Then did We follow them up with latter ones [77:17] Similar to that We would Deal with the criminals [77:18] Woe on that day to the beliers [77:19]***

معاشر الناس، إن الله قد أمرني و نهياني، و قد أمرت عليا و نهيته، و علم الأمر و النهي من ربه عز و جل، فاسمعوا لأمره و انتهوا لنهيته، و صيروا إلى مراده، و لا تتفرق بكم السبل عن سبيله.

Group of people! Allah^{-azwj} has Commanded me^{-asws} and Forbidden me^{-saww}, and has Commanded Ali^{-asws} and has Forbidden him^{-asws}. And know, the Commanding and the Forbidding is from his^{-asws} Lord^{-azwj} Mighty and Majestic, therefore listen to his^{-asws} orders and

end at his^{-asws} forbidding, and come to be to his^{-asws} purpose, and let not the way separate with you from his^{-asws} way.

أنا صراط الله المستقيم الذي أمركم باتباعه، ثم علي من بعدي، ثم ولدي من صلبه أئمة يهدون بالحق و به يعدلون.

I^{-saww} am the Straight Path of Allah^{-azwj} which He^{-azwj} Commanded you with following it, then it is Ali^{-asws} from after me^{-saww}, then it would be my^{-saww} sons^{-asws} from his^{-asws} lineage, Imams^{-asws} who would be guiding with the truth and by it they^{-asws} would be dealing out justice.

ثم قرأ (صلى الله عليه و آله) الْحَمْدُ لِلَّهِ إِلَى آخِرِهَا، وَ قَالَ: فِي نَزَلَتْ، وَ فِيهِمْ نَزَلَتْ، وَ لَهُمْ عَمَتْ، وَ إِيَاهُمْ خَصَتْ، أُولَئِكَ أَوْلِيَاءُ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ إِلَّا إِنْ حَزَبَ اللَّهُ هُمْ الْغَالِبُونَ،

Then he^{-saww} recited **All Praise is for Allah [1:2]** (Surah Al-Hamd) up to its end, and said: '(It was) Revealed regarding me^{-saww} and (it was) Revealed regarding them^{-asws}, and for them (people) is the general, and they^{-asws} are the special. They^{-asws} are the Guardians^{-asws} of Allah^{-azwj} **[10:62] they shall have no fear nor shall they be grieving [10:63]**. Indeed! **then surely the party of Allah are they that shall be triumphant [5:56]**.

أَلَا إِنَّ أَعْدَاءَهُمْ أَهْلَ الشَّقَاقِ الْحَادُونَ الْعَادُونَ وَ إِخْوَانُ الشَّيَاطِينِ الَّذِينَ يُوجِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا.

Indeed! Their^{-asws} enemies are the people of discord, renegades, transgressors, and brethren of the satans^{-la} **suggesting to each other flowery words to deceive [6:112]**.

أَلَا إِنَّ أَوْلِيَاءَهُمْ هُمُ الْمُؤْمِنُونَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ تَعَالَى: لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُؤَادُونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ إِلَى آخِرِ الْآيَةِ.

Indeed! Their^{-asws} friends, they are the Momineen whom Allah^{-azwj} Mentioned in His^{-azwj} Book, so He^{-azwj} Said: **You shall not find a people who believe in Allah and the Last Day befriending those who oppose Allah and His Rasool [58:22]** – up to the end of the Verse.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ، فَقَالَ: الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُ وَ هُمُ الْمُهْتَدُونَ،

Indeed! Their^{-asws} friends are those whom Allah^{-azwj} Mighty and Majestic Described in His^{-azwj} Book, so He^{-azwj} Said: **Those who are believing and are not mixing their Eman with injustice, they, for them is the security and they are the rightly guided [6:82]**.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ آمَنُوا وَ لَمْ يَرْتَابُوا،

Indeed! Their^{-asws} friends are those who are believing and **those who are believing and are not doubting [49:15]**.

أَلَا إِنَّ أَوْلِيَاءَهُمُ هُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ آمَنِينَ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالتَّسْلِيمِ أَنْ طَبَّئْتُمْ فَادْخُلُوهَا خَالِدِينَ

Indeed! Their^{-asws} friends, they are **those who would be entering the Paradise securely and the Angels would meet them with the greetings, 'You were good, so enter it for eternity' [39:73].**

ألا إن أولياءهم هم الذين قال الله عز و جل: يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ.

Indeed! Their^{-asws} friends, they are those for whom Allah^{-azwj} Mighty and Majestic Said: **those shall be entering the Paradise. They would be sustained therein without measure [40:40].**

ألا إن أعداءهم الذين يصلون سعيرا،

Indeed! Their^{-asws} enemies are those **arriving at the Blazing Fire [4:10].**

ألا إن أعداءهم الذين يسمعون لجهنم شهيقا و هي تفور، و لها زفير كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا الْآيَةَ.

Indeed! Their^{-asws} enemies are those **whenever a community shall enter, it shall curse its sister (community) [7:38] – the Verse,**

ألا إن أعداءهم الذين قال الله عز و جل: كُلَّمَا أَتَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى،

Indeed! Their^{-asws} enemies are those (for whom) Allah^{-azwj} Mighty and Majestic Said: **Whenever a crowd is cast into it, its keeper would ask them: 'Did there not come to you a warner?' [67:8] They would say: 'Yes!' [67:9].**

ألا إن أولياءهم الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ هُمْ مَغْفِرَةٌ وَ أَجْرٌ كَبِيرٌ.

Indeed! Their^{-asws} friends are **those who are fearing their Lord in the privacy. For them would be Forgiveness and a great Recompense [67:12].**

معاشر الناس، شتان ما بين السعير و الجنة، عدونا من ذمه الله و لعنه، و ولينا من مدحه الله و أحبه.

Group of people! There is a big difference in what is between the Blazing Fire and the Paradise. Our^{-asws} enemy is the one whom Allah^{-azwj} Condemned and Cursed him, and our^{-asws} friend is the one whom Allah^{-azwj} Praised and Loves him.

معاشر الناس، ألا و إني منذر، و علي هاد.

Group of people! Indeed! And I^{-saww} am a warner and Ali^{-asws} is a Guide.

معاشر الناس، إني نبي، و علي وصيي،

Group of people! I^{-saww} am a Prophet^{-saww}, and Ali^{-asws} is my^{-saww} successor^{-asws}.

ألا إن خاتم الأئمة منا القائم المهدي، ألا إنه الظاهر على الدين، ألا إنه المنتقم من الظالمين، ألا إنه فاتح الحصون و هادمها،

Indeed! The last of the Imams^{-asws} from us^{-asws} is Al-Qaim Al-Mahdi^{-asws}. Indeed! He^{-asws} is the face upon the Religion. Indeed! He^{-azwj} would be taking revenge from the oppressors. Indeed! He^{-asws} would be conquering the forts and demolishing these.

ألا إنه فاتح كل قبيلة من الشرك، ألا إنه مدرك لكل ثار لأولياء الله عز و جل، ألا إنه الناصر لدين الله عز و جل، ألا إنه الغراف من بحر عميق،

Indeed! He^{-asws} would be conquering every tribe from the Polytheism. Indeed! He^{-asws} would be aware of every mutiny against the friends of Allah^{-azwj} Mighty and Majestic. Indeed! He^{-asws} is the helper to the Religion of Allah^{-azwj} Mighty and Majestic. Indeed! He^{-asws} is the jewel of the deep sea.

ألا إنه يسم كل ذي فضل بفضله، و كل ذي جهل بجهله، ألا إنه خيرة الله و مختاره، ألا إنه وارث كل علم و المحيط بكل فهم،

Indeed! He^{-asws} would name everyone with merit by his merit, and everyone with ignorance with his ignorance. Indeed! He^{-asws} is the best of Allah^{-azwj} and His^{-azwj} Choice. Indeed! He^{-asws} is the inheritor of every knowledge and encompassing with every understanding.

ألا إنه المخبر عن ربه عز و جل، و المنبه «1» لأمر إيمانه، ألا إنه الرشيد السديد، ألا إنه المفوض إليه، ألا إنه قد بشر به من سلف بين يديه،

Indeed! He is the Informed one from his^{-asws} Lord^{-azwj} Mighty and Majestic, and the His^{-azwj} Notified one for the matter of his^{-asws} *Eman*. Indeed! He^{-asws} is the rightful guide and the unerring. Indeed! He^{-asws} is the delegated to. Indeed! He^{-asws} is the one given the glad tidings with from the ancestors in front of him^{-asws}.

ألا إنه الباقي حجة و لا حجة بعده، و لا حق إلا معه، و لا نور إلا عنده، ألا إنه لا غالب له، و لا منصور عليه، ألا إنه ولي الله في أرضه، و حكمه في خلقه، و أمينه في سره و علانيته.

Indeed! He^{-asws} is the remaining Divine Authority, and there would be no Divine Authority after him^{-asws}, nor any right except with him^{-asws}, nor a light except with him^{-asws}. Indeed! He^{-asws} is one there is no one who can overcome him^{-asws}, nor any helped one against him^{-asws}. Indeed! He^{-asws} is the Guardian of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} Trustee regarding His^{-azwj} Secrets and His^{-azwj} public matters.

معاشر الناس، قد بينت لكم و أفهمتكم، و هذا علي يفهمكم بعدي، ألا و إني عند انقضاء خطبتي أدعوكم إلى مصافقتي على بيعته و الإقرار به، ثم مصافقتي من بعدي، ألا و إني قد بايعت الله، و علي قد بايعني، و أنا آخذكم بالبيعة له عن الله عز و جل فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ الآية.

Group of people! I^{-saww} have explained to you all and have made you understand, and this Ali^{-asws} would make you understand after me^{-saww}. Indeed! And I^{-saww} am at the expiration of my^{-saww} sermon. I^{-saww} call you to shake my^{-saww} hand upon his^{-asws} allegiance and the acceptance with him^{-asws}, then shake his^{-asws} hand from after me^{-saww}. Indeed! And I^{-saww} have pledge

allegiance to Allah^{-azwj}, and Ali^{-asws} has pledged allegiance to me^{-saww}, and I^{-saww} am seizing you all with pledging allegiance to him^{-asws} from Allah^{-azwj} Mighty and Majestic: **Therefore whoever breaks (his faith), he breaks it only against himself [48:10]** – the Verse.

معاشر الناس، إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ «4» الْآيَةَ.

Group of people! **Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah [2:158]** – the Verse.

معاشر الناس، حجوا البيت، فما ورده أهل بيت إلا نموا و تناسلوا، و لا تخلفوا عنه إلا بتروا و افترقوا.

Group of people! Perform Hajj of the House (Kabah), for the people of the House will not be responded with except by growth and offspring, nor will they be opposing from it except they would be cut off and would separate.

معاشر الناس، ما وقف بالموقف مؤمن إلا غفر الله له ما سلف من ذنبه إلى وقته ذلك، فإذا انقضت حجته استأنف عمله.

Group of people! A Momin will not pause at a juncture except Allah^{-azwj} would Forgive for him whatever has passed from his sins up to that time. So when he fulfils his Hajj, he would resume his work (with zero sins).

معاشر الناس، الحجاج معانون، و نفقاتهم مخلفة، و الله لا يضيع أجر المحسنين.

Group of people! The Pilgrims are assisted ones, and their expenditure is replaced, and **Allah does not Waste the Recompense of the benefactors [11:115]**.

معاشر الناس، حجوا بكمال الدين و التفقه، و لا تصرفوا عن المشاهد إلا بتوبة و إقلاع.

Group of people! Perform Hajj with the perfection of the Religion and the understanding, and do not be dispersing from the Monuments except with repentance and the shedding of sins.

معاشر الناس، أقيموا الصلاة و آتوا الزكاة، كما أمركم الله عز و جل، فإن طال عليكم الأمد فقصرتم أو نسيتم فعلي وليكم و مبين لكم، الذي نصبه الله عز و جل بعدي لكم و من خلفه الله مني و منه يخبركم بما تسألون، و يبين لكم ما لا تعلمون،

Group of people! Establish the *Salat* and give the *Zakat*, just as Allah^{-azwj} Mighty and Majestic Commanded you. So if the term is prolonged upon you, so you either shorten or forget, so Ali^{-asws} is your Master and an explainer for you, whom Allah^{-azwj} Mighty and Majestic Appointed for you after me^{-saww}, and the one whom Allah^{-azwj} Made a Caliph from me^{-saww} and from Him^{-azwj}. He^{-asws} would inform you with whatever you ask him^{-asws}, and explain to you what you are not knowing.

ألا إن الحلال و الحرام أكثر من أن أحصيهما و اعرفهما. فأمر بالحلال و أئهى عن الحرام في مقام واحد، و أمرت أن آخذ البيعة عليكم و الصفقة لكم بقبول ما جئت به عن الله عز و جل في علي أمير المؤمنين و الأئمة من بعده، الذين هم مني و منه، الإمامة «1» قائمة فيهم، خاتمها المهدي، إلى يوم القيامة، الذي يقضي بالحق.

Indeed! The Permissible(s) and the Prohibitions are more than can be counted and recognised, so He^{-azwj} Commanded with the Permissible and Forbid from the Prohibition in one place, and Commanded that the allegiance be taken upon you, and the agreement to you with the acceptance of whatever I^{-saww} have come with from Allah^{-azwj} Mighty and Majestic with regards to Ali^{-asws}, Emir of the Momineen, and the Imams^{-asws} from after him^{-asws}, those who are from me^{-saww} and from Him^{-azwj}. The Imamate is established among them^{-asws}, the last of them^{-asws} being Al Mahdi^{-asws}, up to the Day of Judgment, who would judge with the truth.

معاشر الناس، و كل حلال دللتكم عليه، و كل حرام نهيتمكم عنه، فإني لم أرجع عن ذلك و لم أبدل،

Group of people! And every Permissible I^{-saww} have pointed upon it for you, and every Prohibition I^{-saww} have forbidden you from it. I^{-azwj} will not retract from that and with not change.

ألا فاذكروا ذلك و احفظوه و تواصلوا به، و لا تبدلوه، ألا و إني أجدد القول، ألا فأقيموا الصلاة و آتوا الزكاة و أمروا بالمعروف و انهوا عن المنكر،

Indeed! So remember that and memorise it and exhort (others) with it, and do not change it. Indeed! I^{-saww} shall renew the words. Indeed! Establish the *Salat* and give the *Zakat* and enjoin with the goodness and forbid from the evil.

ألا و إن رأس الأمر بالمعروف و النهي عن المنكر أن تنتهوا إلى قولي و تبلغوه من لم يحضر، و تأمروه بقبوله، و تنهوه عن مخالفته، فإنه أمر من الله عز و جل و مني معا، و لا أمر بمعروف و لا نهي عن منكر إلا مع إمام.

Indeed! And the chief of the enjoining with the goodness and forbidding from the evil is that you end up to my^{-saww} words and deliver it to the one who is not present, and instruct him with accepting it, and forbid him from opposing it, for it is a Command from Allah^{-azwj} Mighty and Majestic, and from me^{-saww} along with Him^{-azwj}, and there is neither an enjoining with the goodness nor a forbidding from the evil except with an Imam^{-asws}.

معاشر الناس، القرآن يعرفكم أن الأئمة من بعده ولده، و عرفتمكم أنهم مني و منه حيث يقول الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ «3» و لن تضلوا ما إن تمسكتم بهما.

Group of people! The Quran acquaints you all that the Imams^{-asws} from after him^{-asws} are his^{-asws} sons^{-asws}, and acquaints you all that they^{-asws} are from me^{-saww} and from Him^{-azwj} where Allah^{-azwj} Mighty and Majestic is Saying: **And He Made it a remaining Word in his posterity [43:28]**, and you will never stray for as long as you adhere with these two (Qur'an and Ahl Al-Bayt^{-asws}).

معاشر الناس، اتقوا الله و احذروا الساعة كما قال الله تعالى: إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ اذكروا الممات و الحساب و الموازين و المحاسبة بين يدي رب العالمين، و الثواب و العقاب، فمن جاء بالحسنة أثيب، و من جاء بالسيئة فليس له في الجنان من نصيب.

Group of people! Fear Allah^{-azwj} and be cautioned of the Hour just as Allah^{-azwj} the Exalted Said: **the tremor of the Hour is a grievous thing [22:1]**. Remember the deaths, and the Reckoning, and the scales, and the accounting in front of the Lord^{-azwj} of the worlds, and the Rewards, and the Punishment. Thus, the one who come with the good deeds would be Rewarded, and the one who comes with the evil deeds, so there wouldn't be for him in the Gardens, a share.

معاشر الناس، إنكم أكثر من أن تصافقوني بكف واحدة، و أمرني الله عز و جل أن آخذ من ألسنتكم الإقرار بما عقد لعلي بإمرة المؤمنين، و من جاء بعده من الأئمة مني و منه على ما أعلمتكم أن ذريتي من صلبه،

Group of people! You are too many to shake my^{-saww} hand with one palm, and Allah^{-azwj} Mighty and Majestic Commanded me^{-saww} that I^{-saww} take from your tongues, the acceptance with what I^{-saww} have covenanted for Ali^{-asws} as Emir of the Momineen, and the one who comes after him^{-asws} from the Imams^{-asws} from me^{-asws} and from him^{-asws} upon what I^{-saww} made it known to you that they^{-asws} are my^{-saww} offspring from his^{-asws} lineage'.

فقولوا بأجمعكم: إنا سامعون مطيعون راضون منقادون لما بلغت من أمر ربنا و ربك في أمر علي أمير المؤمنين و أمر ولده من صلبه من الأئمة،

So you should be saying in unison, 'We are listening, obeying, pleased, submissive to what you^{-saww} delivered from the Command of our Lord^{-azwj} and your^{-saww} Lord^{-azwj} regarding the matter of Ali^{-asws} being the Emir of the Momineen, and the matter of his^{-asws} sons^{-asws} from his^{-asws} lineage from the Imams^{-asws}'.

نبايعك على ذلك بقلوبنا و أنفسنا و ألسنتنا و أيدينا، على ذلك نخيا و نموت و نبعث، لا نغير و لا نبذل و لا نشك و لا نرتاب و لا نرجع عن عهد و لا ميثاق، و لا نقض الميثاق

We hereby pledge allegiance upon that by our words, and ourselves, and our tongues, and our hands. Upon that we shall live, and would be dying, and be Resurrected. We will neither deceive, nor change, nor doubt, nor be dubious, nor retract from an agreement nor a covenant, nor will we break the Covenant.

نطيع الله و نطيعك و عليا أمير المؤمنين و ولده الأئمة الذين ذكرتهم من ذريتك من صلبه بعد الحسن و الحسين، اللذين قد عرفتهم مكانهما مني، و محلهما عندي، و منزلتهما من ربي عز و جل، فقد أديت ذاك إليكم، و إنهما لسيدا شباب أهل الجنة، و إنهما الإمامان بعد أبيهما علي و أنا أبوهما قبله،

We shall obey Allah^{-azwj}, and obey you^{-saww} and Ali^{-asws} Emir of the Momineen, and his^{-asws} sons^{-asws}, the Imams^{-asws}, those whom you^{-saww} mentioned are from your^{-saww} offspring from his^{-asws} lineage, after Al-Hassan^{-asws} and Al-Husayn^{-asws}, those whose positions you have been acquainted with from me^{-saww}, and their places with me^{-saww}, and their status from my^{-saww} Lord^{-azwj} Mighty and Majestic. So I^{-saww} have deposited that to you all, and these two are the

chief of the youths of the inhabitants of the Paradise, and they are the two Imams^{-asws} after their^{-asws} father^{-asws} Ali^{-asws}, and I^{-saww} am their^{-asws} father^{-saww} before him^{-asws}'.

فقولوا: أعطينا الله بذلك وإياك وعلينا والحسن والحسين والأئمة الذين ذكرت عهدا و ميثاقا مأخوذاً لأمر المؤمنين من قلوبنا و أنفسنا و ألسنتنا، و مصافحة أيدينا- من أدركهما بيده، و إلا فقد أقر بهما بلسانه-

Therefore, be saying, 'We obey Allah^{-azwj} with that, and you^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws}, those whom you^{-saww} mentioned with a pact and a covenant, taken for Amir Al-Momineen^{-asws} from our words, and ourselves, and our tongues, and shake our hand – from catching these two with his^{-asws} hand, or else so we have accepted with these two by his tongue.

لا نبتغي بدلا، و لا يرى الله عز و جل من أنفسنا حولاً أبداً، أشهدنا الله و كفى بالله شهيدا، و أنت علينا به شهيد، و كل من أطاع ممن ظهر و استتر و ملائكة الله و جنوده و عبيده و الله أكبر من كل شهيد.

We shall neither seek a replacement, nor will Allah^{-azwj} Mighty and Majestic be Seeing from us are change, ever. We keep Allah^{-azwj} as Witness and suffice with Allah^{-azwj} as a Witness, and you^{-saww} are upon us with it as a witness, and (so is) everyone who obeys, from the ones who are apparent, and veiled, and the Angels of Allah^{-azwj} and His^{-azwj} armies, and His^{-azwj} servants, and Allah^{-azwj} is Greater than every witness.

معاشر الناس، ما تقولون؟ فإن الله يعلم كل صوت، و خافية كل نفس، فمن اهتدى فلنفسه و من ضل فإنما يضل عليها، و من بايع فإنما يبايع الله يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ «1».

Group of people! What are you saying? For Allah^{-azwj} Knows every voice, and the hidden of every soul. So the one who is guided, then it is for his own soul, and the one who strays, so rather he strayed upon it, and the one who pledges allegiance, so rather he is pledging allegiance to Allah^{-azwj}, **the hand of Allah is above their hands [48:10].**

معاشر الناس، فاتقوا الله و بايعوا علياً أمير المؤمنين و الحسن و الحسين و الأئمة، كلمة باقية يهلك الله بها من غدر، و يرحم الله بها من وفى، فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُورَتُهُ أَجْرًا عَظِيمًا.

Group of people! Fear Allah^{-azwj} and pledge allegiance to Ali^{-asws} as Emir of the Momineen, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and the Imams^{-asws}, **a remaining Word [43:28].** Allah^{-azwj} would Destroy by it the one who deceives, and Allah^{-azwj} would be Merciful with it to the one who is loyal. **Therefore whoever breaks, so rather he breaks against himself, and the one who is loyal with what Allah Covenanted upon him, then soon He would be Granting him a mighty Recompense [43:28].**

معاشر الناس، قولوا الذي قلت لكم، و سلموا على علي بإمرة المؤمنين، و قولوا: سَمِعْنَا وَ أَطَعْنَا عُقْرَانِكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ «4» و قولوا: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ.

Group of people! Be saying that which I^{-saww} said to you all, and greet upon Ali^{-asws} as Emir of the Momineen, and you should be saying, **'We hear and we obey. Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285].** And you should be saying, **'All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us [7:43].**

معاشر الناس، إن فضائل علي بن أبي طالب عند الله عز و جل، و قد أنزلها في القرآن، أكثر من أن أحصيتها في مقام واحد، فمن أنبأكم بها و عرفها فصدقوه.

Group of people! The merits of Ali Bin Abu Talib^{-asws} are in the Presence of Allah^{-azwj} Mighty and Majestic, and He^{-azwj} has Revealed these in the Quran, more than can be counted in one place. So the one who informs you with these and acquaints (you) with these, ratify him.

معاشر الناس، من يطع الله و رسوله و عليا و الأئمة الذين ذكرتهم فقد فاز فوزا عظيما.

Group of people! The one who obeys Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and Ali^{-asws}, and the Imams^{-asws} those mentioned, so he has succeeded with a great success.

معاشر الناس، السابقون السابقون إلى مبايعته و موالاته و التسليم عليه بإمرة المؤمنين أولئك هم الفائزون في جنات النعيم.

Group of people! The foremost are the ones foremost to pledging his^{-asws} allegiance and his^{-asws} Mastership, and ones to greet upon him^{-asws} as Emir of the Momineen, they would be the winners in the Gardens of Bliss.

معاشر الناس، قولوا ما يرضي الله عنكم من القول، فإن تكفروا أنتم و من في الأرض جميعا فلن يضر الله شيئا، اللهم اغفر للمؤمنين، و اعطب الكافرين، و الحمد لله رب العالمين».

Group of people! Be saying what Allah^{-azwj} would be Pleased from you, from the speech. But if you and the ones in the earth were to commit Kufr altogether, you will never be able to harm Allah^{-azwj} of anything. O Allah^{-azwj}! Forgive the Momineen, and Damage the Kafirs, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.

فناداه القوم: نعم، سمعنا و أطعنا على ما أمر الله و رسوله بقلوبنا و ألسنتنا و أيدينا.

So the people called out, 'Yes! We hear and we obey upon what Allah^{-azwj} and His^{-azwj} Rasool^{-saww} commanded for, by our words, and our tongues, and our hands!'

و تداكوا على رسول الله (صلى الله عليه و آله) و على علي (عليه السلام) و صافقوا بأيديهم، فكان أول من صافق رسول الله (صلى الله عليه و آله) الأول و الثاني و الثالث و الرابع و الخامس، و باقي المهاجرين و الأنصار، و باقي الناس على قدر منازلهم، إلى أن صليت العشاء و العتمة في وقت واحد،

And they thronged upon Rasool-Allah^{-saww} and upon Ali^{-asws}, and they shook their^{-asws} hands. It so happened that the first one to shake the hand of Rasool-Allah^{-saww} was the first, the

second, and the third, and the third, and the fifth (Abu Bakr, Umar, Usman, Talha and Al-Zubeyr), and the rest of the Emigrants and the Helpers, and the rest of the people in accordance to their status, until they had prayed Al-Isha *Salat* and the evening (Al-Maghrib) in one time.

وواصلوا البيعة و المصافقة ثلاثا، و رسول الله (صلى الله عليه و آله) يقول كلما بايع قوم: «الحمد لله رب العالمين، الحمد لله الذي فضلنا على جميع العالمين».

And the pledges of allegiances continued for three days, and Rasool-Allah^{-saww} was saying, every time the people pledged their allegiances: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the Worlds. The Praise is for Allah^{-azwj} Who Merited us^{-asws} over the entirety of the worlds!'²³

²³ روضة الواعظين: 89.