

Khetabe Ghadir

In the name of Allah (Who's) the Compassionate Merciful

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Introduction

O, the Commander of the faithful!
Upon you be peace;
O the Remainder of Allah, on His earth,
Upon You be peace!

O Mahdi!
How could we suppress our despair in your extended non-attendance?
Where should we look for to find you?
Which supplication can lead us to you?
So that we head for it and learn how to get to you!

O Saviour!
Being perplexed and wandering in your absence,
The diverse dreams – the inward Satan –
Has so prevailed us that we have become
Captives to our own passions!

O You the Gracious!
My heart, since start, has fallen in love with thy,
Fine hair – it will not break its promise till I die!

Thus, we adore you, so do we your ancestors,
And we are, with our own 'laden-with-sin-hearts',
To fit out a ground to delight you:
We are looking forward to witnessing that
Allah may forward your appearance to us;
And He may cast mercy on us, and deliver us
From this 'the wondering of us',
And to save us from the inwardly depression of us ...

O Patriarch!
Now, we are to take to Allah this complaint of:
Not-appearing of yours,
As well the grievance of our 'Not-knowing
You, and Your ancestor

I am uneasy, impoverished,
So I will, forever, hum this 'Hymn':
'O Lord! Make me recognize You,
O Lord! Make me know the Messenger of Yours;
O Lord! Make me recognize the Assured Sign of Yours.'

O Daystar!

It is now a long period we have resorted to Your worthy ancestors
Hoping to catch Your sight, having Your affection upon us.
The main ambition of us is to get closer to Your wisdom—
Though we are too feeble to plunge amid Your know-how,
We pray Him to bless us to do so.

As it is said:

'If it is hard to draw sea-water off,
Let's try that to quench our thirst of'.

O Great!

We heard most heartily from the Messenger,
(Peace be upon him and his descendants), say:
"This 'say of mine': 'The Divine Leadership of Ali and his offspring'
Must be delivered by those present, at this Ghadir Khom,
To those who are not present;
And also by the elderly to their offspring
Up to the Day of Resurrection..."

Now, we wonder how to carry out Your command?
From which direction shall we set out to fulfill Your bid?
We wonder what to do and what to relate!
You Yourself assist us, and guide us along our path.
Hold us on our hands to find our way,
And try to find out the endless superiority and competence
Of Your Father, and then to teach it to others.

We bear it in our minds that, by the Pool of Khom,
Our Messenger received the loyalty of the people for
Ali and his offspring, (upon them all be peace),
As the Leadership; and he confirmed to keep
That treaty until the Day of Resurrection...
Now, humbly we come to the court of yours:

You the Generous, from the lineage of Generosity –
So that You might give a shelter to us, the miserable!

So, pardon us; help us! Guide us to the right path!
Bestow the ray of Your radiance upon us,
Do not turn away from us;
And say, 'Amen' to this prays of us, as:
"O Lord! Hasten the advancement of
Your own adopted Master, Mahdi!"

"O, You the Omnipotent!
Trouble has afflicted us and our family,
And we have come [to you] with meager merchandise –
[which is too little to get anything].
So do [us] a favour, and fill up the load for us,
And act charitably toward us ..."

Whether you shun us, with our thin goods,
or out throw,
We have not, in this word, a Master except You!

On the Assigned Day of the Commander of the faithful,
and the Highness Zahra (upon her be peace)
Aghdaseiie, Tehran.
Sunday: at 8 am, 29/11/1385, 29th Moharram 1428

S. Hosein Hoseiny
* * * * *

Nowadays, some of the intellectual religious leaders believe that the 'Leadership' in Islam is something related to the history! Therefore, they believe that any kind of discussion, concerning the 'Leadership', causes hostility among the different sects and creeds in Islam. In fact, by saying so, they refer to Shiite, not any other sects among the Muslims! They deliberately, or un-deliberately, but we believe deliberately, support the other sects rather than, the main theology, Shiite.

To probe their opinions, we are to point out the question of belief, the 'Leadership' in Islam, and then we refer to the straightforward narrations of the Holy Prophet and his offspring, (peace be upon them all), through the plain Verses of the Holy Qur'an.

I – Generally speaking, the first party of them are those who have no knowledge about the 'Prophet-hood' of the Messenger (peace be upon him and his descendants) that is related to

the Unseen World – Divine. Thus, they see to the matter of the religion with their material eyes. And they simply take the Holy Prophet (peace be upon him and his descendants), who is the Divine message carrier, as a peacemaker and merely a talented one. And, in their opinion, the religious percepts must be suited to the terrestrial affairs. Therefore, considering the ‘Divine Leadership’ as historical, not the truth, is their wrong assumption; the true believers, who believe that the ‘Leadership’ is straight from the Divine, do not agree with their false brainwork.

And that, in their opinion, such questions on the ‘Divine Leadership’, may lead to hostility; thus, we reply: ‘If you are telling the truth, and are so well-wishers to man, then why do you not make people accept the fact and set the ideology on the truest faith? There! In the name of solidarity, you ignore the numerous facts but set up a temporary brief and frail unity.

II – The sign of belief in the ‘Divine Leadership’ and its meaning must be taken into consideration. Regarding to Abraham, (peace be upon him), and his leadership, we read in the Holy Qur’an: ‘And when the Lord of Abraham tested him by means of some words of command and he fulfilled them, Allah stated, “I am going to set you as a guide for mankind,” he asked, “What about my offspring?” He stated, “My ‘Leadership’ pledge does not apply to the wrongdoers,”’ (the Cow: 2/124).

Therefore, the ‘Divine Leadership’ is a compact set by Allah Alone, and it is a position requiring integrity, and no one, but Allah picks one to such dignity if He desires. On the other hand, as the well-known narration of ‘*Ṯæghælæin*’ quotes, there are two definite substitutions to the Holy Prophet (peace be upon him and his descendants): 1) the ‘holy Qur’an’, and 2) ‘the Divine Leader’. They are adhered to the prophet-hood – they both are attached and are side by side supporting the Rule of Islam and the teaching of the Messenger.

The Holy Prophet (peace be upon him and his descendants), said: “I am to leave two most precious *Subordinates with you: Allah’s Book and my household. Now let me see how you are going to refer to them and respect those two,” (Kafee: 1/293, and the explanation of Nahj-ul-Balagheh: 7/375).

*Here the word, ‘subordinates’ means that the Holy Prophet (peace be upon him and his descendants) was commanded to present a deputy by Allah’s leave; and his mentioning the household of his, alongside with the Holy Qur’an, means that his command by chosen them, was not merely choosing the ‘Imam’ as a simple governor or commander, but someone to represent all the characteristic of Prophet as a Messenger of Allah – except that his prophet-hood and law carrying was by Allah – as he had time and again announced:

“O Ali, you are for me as Aaron to Moses, except for that there will not be a messenger after me,” (Kafee: 1/199. [But after Moses there came messengers].

And Imam Kazim, (Peace be upon him), has narrated: “The Divine Leadership is but Light, (Kafee: 25).

And we read in Imam Reza's famous narrations: 'The 'Divine Leadership' is the main pride pillar of Islam, and also its tall branches," (Kafee: 1/198).

The dignity and the state of 'Divine Leadership' is far beyond the reach of man's wisdom to be chosen with ballot castings! That is why the Holy Prophet has chosen and introduced the 'Leader' and the 'Divine Leadership' as his own proxy after him. He well knew the dignity of Ali (peace be upon him), and during his twenty and else prophet-hood he has time and again expressed of Ali's status of being a 'Leader' and owning the 'Leadership'. And he has mentioned of his important positions in conveying the religious law, and commenting on the Qur'an and rites – governing and ruling the society, and his knowledge of the Unseen, and also the bravery and the courage of his.

III – The importance of the Leadership of Ali, (peace be upon him), is so great that many a Verses in the Holy Qur'an has been sent down about it, as:

(1) "Your Guardian is just Allah and His Messenger, and also those who believe, perform prayer, and pay the due welfare tax even when he bow down [to pray]," (The Heavenly Food 5: 55).

All the Shiite commentaries, as well as most commentators of the Sunnis have unanimously said that this lofty Verse has been revealed concerning Ali (peace be upon him). It was sent down when, bowing down to pray at the mosque, he had offered his welfare tax – it is recorded in Shiite's comments: Majma-ul-Bayan: 3/209, Ghomi's comment: 1/170, Ayashi comment: 2/ 56-58; and in Sunnis' comments, Kashshaf: 1/623, Fakhr Razi: 12/25, Tabari: 6/186).

(2) O you who believe, obey Allah and His Messenger and those who hold the Divine Command, (Woman 4/59).

According to the commenter, the word 'Those' in 'Thos who hold the Divine Command', refers to the infallible Leaders, Imams, (Shiite commentators: Majma-ul-Bayan: 3/62, Hhomi: 1/141, Ayyashi: 1/410 – 4/14; and Sunnis commentators: Kashshaf: 1/535, Fakhr Razi: 10/ 142, Tabari: 5/93).

(3) Today I have preferred your religion for you, and completed My favour upon you, and have granted Islam as a religion for you – a commitment to live in peace, [The Heavenly Food: 5/3]; (Majma-ul-Bayan: 3/156).

Thus, we notice that the forgoing Verses, and tens of other Verses are about Ali, (peace be upon him)'s Leadership, and the assured guardianship of his.

IV– The above basis is about the Leadership of the Commander of the faithful, Ali, (peace be upon him):

The deputy and the chief-deputy should have something in common.

Thus, in Ali, (peace be upon him)'s case, Holy Prophet (peace be upon him and his descendants), had already trained him and brought him up in the warm and kind household of his. He had acquainted him with his moral attitude. In this respect, Ali, (peace be upon him), in the Sermon of the 'Ghaseah' says:

"You are aware that I am very closely related with the Holy Prophet, Muhammad, (peace be upon him and his descendants). When I was a lad, he took me up in his lap, he pressed me to his breast and he always kept me with him. He gave me food out of his mouth to eat. He never found me telling lies and doing anything unfair. Allah appointed the angel Gabriel to show the Holy Prophet (peace be upon him and his descendants) good morals and manners right from the very beginning of his childhood. I followed in the footsteps of the Prophet very closely. Daily he gave me instruction and told me to follow it. The Holy Prophet (peace be upon him and his descendants) lived in the mount of Hira every year for one month and none but me saw him there. I saw the Light of revelation on his face, When Gabriel brought the first revelation from Allah to Muhammad (peace be upon him and his descendants), the Satan cried. I asked the Prophet what that cry was for. He said, "This is the cry of Satan. Now he is despondent and disappointed. You are indeed hearing what I hear. You are seeing what I see. But you are not a prophet; you are the minister of the Prophet. Surely you will stick to Islam." During the revelation of the Verse of (Poets: 26/214, 'And warn your close relatives'), the Holy Prophet announced thrice: 'Ali, you are the close tribe and relative to me. Surely Allah did not set up a messenger unless among his household was a brother, appointed heir and a deputy to him. So which one of you swear allegiance with me as a brother, heir and administrator; and in the mean time, being to me as Aaron to Moses, though there comes no messenger after me.'

But his relatives kept silence, and soon after, the Holy Prophet (peace be upon him and his descendants) said: "Now, let one of you stand up or somebody else will rise and then you will regret it." Right then Ali, (peace be upon him) stood up on his feet. The Holy Prophet asked him to walk closer to him, so did he. The Holy Prophet (peace be upon him and his descendants) received him kindly and announced: 'Here! I quench him with the wisdom and knowledge', (Behar: 18/ 163).

This event, along with hundreds alike, are the affairs going on between the Holy Prophet (peace be upon him and his descendants) and the Commander of the faithful, Ali, (peace be upon him), concerning the Divine Leadership.

V– The famous and the most authentic proof about the 'Divine Leadership' of Ali, (peace be upon him) is the event of Ghadir Khom, when the Holy Prophet (peace be upon him and his descendants), after the rites of pilgrimage, in the historical farewell pilgrimage hold Ali, (peace be upon him) on hand and introduced him to the people around saying: "O Prophet announce what has been sent down to you by your Lord. If you do not do so, you have not conveyed His

message. Allah defends you from people; surely Allah does not guide the unbelieving people, (The Heavenly Food: 5/ 67).

The successive narrations and the relevant texts of the Sermon about 'Ghadir' prove the importance and the credit of it, as:

(1) The announcement of the farewell pilgrimage and the last year of the Holy Prophet (peace be upon him and his descendants)'s life.

(2) Inviting the Muslims of Medina and all other Islamic regions for the rites of the pilgrimage.

(3) The set out of 'one hundred and twenty thousand people' from Medina to the pilgrimage ceremony.

(4) Summoning Ali, (peace be upon him) and his companions from Yemen to take part in the farewell ceremony.

(5) Delivering a speech, by the Holy Prophet (peace be upon him and his descendants) in Medina, and in the Mosque of Khif for preparing the people for the Ghadir Khom event.

(6) Staying by the roadside and asking the people to settle and calling back the advanced crowd.

(7) The three-day stop for the announcement of the 'Leadership by the Commander of the faithful, Ali, (peace be upon him) – from the first Day of Ghadir, Monday 18th of Dilhajjah until Wednesday the 20th).

(8) The detailed sermon of the Holy Prophet (peace be upon him and his descendants) and his insisting on the 'Divine Leadership', and the guardianship, as well the duty of the guardian by Ali and his offspring (peace be upon all) until the Day when the Awaited Upriser, Mahdi, (may Allah hasten his emerge) – rise up.

(9) The demand of the Holy Prophet (peace be upon him and his descendants) having the crowd swear allegiance – both orally, and then by hand-shakings, and getting the covenant of those present.

(10) Having the males swear allegiance by shaking hands, and the females socking their hands in the full-with-water tub, (so that to avoid touching males' hands).

(11) Having the crowd swear allegiance for the Holy Prophet (peace be upon him and his descendants) to obey his descendants, as well as the Faithful.

(12) Having the people to congratulate the Holy Prophet (peace be upon him and his descendants) and his Faithful Commander, Ali, (peace be upon him) about his Leadership and being an assured government.

(13) A durable and everlasting bid to the future generation of the world that the message of the selection of 'Divine Leadership' must be carried by those present to the people absent at that moment; and also the elderly to their children.

(14) Announcing that the 'Publicizing the Event of Ghadir' is the chief 'Enjoining to Goodness' and it is highly recommended.

(15) Introducing Ali, (peace be upon him) on the pulpits to those unknown, and highly admiring him during the lectures and sermons.

(16) Counting his about 200 virtues and pointing to his vast personality.

(17) Recommending the 'Allegiance' and offering peace upon him as the 'Commander of the faithful'.

(18) Insisting on this title, the 'Commander of the faithful' and allocating it to Ali, (peace be upon him) only.

(19) Considering the Holy Qur'an, and Ali, (peace be upon him), and also the rest of the 'Imams' at the same inseparable level.

(20) Grounding the affection and the anger of Ali, (peace be upon him) in case of the people's faith and disbelief.

The above points, as well as some other tens, point put the importance of Ghadir, and introduce Ali, (peace be upon him) as the 'Imam' and the right proxy of the Messenger of Allah.

VI- Since the beginning of the Ghadir, the Muslims and even the non-Muslims have considered the historical event of Ghadir, and the 'Divine Leadership, and the proxy pick as, 'the chief religious event'. They have commented on it in different books – it has been put in historical books. As the narration, they have brought it in the story books; and in dictionaries, by means of it, they have explained the words and phrases and the words meanings in it. It has come to use in the commentaries concerning the revelation of the Verses, and at last, from the point of Ghadir, it has been transcribed in the books of literatures. Now, as you notice, by the historians are:

Blazary: in Ansab Alashraf, (demised 279)
Ibn Ghatibeh: in Almaarif, and Imamah and Alseiasah, (demised 276)
Tabari: in a separate book about Ghadir Khom, (demised 310)
Khatib Baghdadi: in his own history, (demised 463)

From the Narrations:

Mohammad Ibn Idris Shafeae: quoted from Nehayeh Ibn Athir, (demised 204)
Ahmad Hanbal: in Masnad and Managhib, (demised 241)
Ibn Majeh: in Sunan, (demised 273)
Termizi: in Sahih, (demised 276)

From the Commentators:

Tabari: in his Commentary, (demised 310)
Tha'labi: in his Commentary, (demised 427-37)
Wahedi: in Asbab An-Nozol, (demised 468)
Fakhr Razi: in his commentary, (demised 606)

The Orators:

Ghazi Abobar Baghlani Basari: in Al-Mottahed, (demised 403)
Ghazi Abdor Rahman Ijea Shafeae: in Mawagheb, (demised 756)
Sharif Jorjani: in Sharh Al-Mawagheb, (demised 816)
Ghoushchi: in Sharh Tajrid, (demised 879)

And from the Philologists:

Khom, Ghadir, Wali and ...
Ibn Darid: in Jomhareh, volume 1/71, (321)
Ibn Athir: in An Nahayeh, (1)
Al Ghadir volume 1/ 6-8

As you see, these documents prove that the question of 'Divine Leadership' is not merely a historical event.

VII – Answering to a question:

Question: If the event of Ghadir is a bone of contention between the Shiites and Sunnis, then why the Sunnis do not accept the Leadership and the Guardianship of Ali, (peace be upon him) only?

Answer: We too unanimously question the Sunnis why, after seeing so many proofs about the 'Leadership' of Ali, (peace be upon him), they still do not give up and accept the fact! Why do they not refer to their conscience and take the straight path and then surrender to Allah?

2- Such questions as: 'Why, with so many proofs, non-Muslims did not believe in the truth of Islam; and why the faith-rejecters, after seeing so many proofs, rejected the Creator of the worlds?' were still existed before the 'Leadership'.

The answer to this question is: a man can be so engaged in selfishness, prejudice and in many inwardly blind states that he easily ignores noticing the facts. In this way, he follows the bygone and by observing his passion, he takes the track to nowhere.

Of course, it is not so simple to accept the fact, and in practice, it is harder to give an undertaking to that, and being bound to the righteousness, especially when accepting the fact, one should leave many of the attachments he already had.

3- Those who, because of the eminence of the sermon of Ghadir, have not been able to reject its main sense, as: "One to whom I am Master, so is Ali his Master", have translated the phrase in such a way that to suit their taste. That is, they have changed the Arabic letter 'Y' in the main text, which is 'Master', to mean something as, 'Friend'.

Their next question is: "Was the sermon of Ghadir a short speech or a long and detailed one? Answer: What have the Sunnis frequently put in their books are two: one is the main Ghadir sermon, and another one short and brief, which the lengthiest of them is put in (Al-Ghadir: Volume 1 page 10-11) by the great scholar, Amini.

And also in most Sunnis tales and traditions we see that the Holy Prophet (peace be upon him and his descendants) has delivered a lecture 'in Ghadir' thus, it must be discussed in details.

1- Zeid ibn Argham says, the Messenger of Allah made a speech on the Day of Ghadir Khom and said: "One to whom I am Master, so is Ali his Master". (The History of Damascus: volume 42/ 217- Narration 8707, and The Islam History (Khalaf Era: 632 and the history of Damascus volume 2/41 – Narration 541).

2- Hazifeh bin Asid says: Indeed the Messenger of Allah delivered a speech under the (shadows) of the trees on the Day of Ghadir Khom and said, ... (Kanz al-Aamal: 1/188 Narration 958 and Al-Bayan and Nehayeh Volume 7/362 the events of year 40).

3- Umar Bin Zimarr and Zeid Bin Argham says: On the day of Ghadir Khom, the Messenger of Allah made a speech: ... (Al-Majan Kabir volume 5 Narration 5059, narrated from Noor Al-Amir 16-17).

We see, in the forgoing narrations, as well as hundreds alike – which now we overlook them for keeping it brief; they have quoted this sentence, 'And the Holy Prophet lecture us', and some similar ones, which all of them have mentioned 'lecture' in them, and begun with the praise of Allah. They all need explanations and they cannot be short narrations, especially in such a condition and exceptional introduction.

VIII- In justifying the Ghadir narration, another question rises: Why the Commander of the faithful, Ali, (peace be upon him), has not deduced on Ghadir Sermon to defend his right?

Answer: Ali, the Excellency, time and again, in objecting the seizure of the 'Leadership' unlawfully has referred to this sermon and deduced thus: which in brief, we point to some of them:

(Al-Ghadir: volume 1/ 159 onward).

1- Ali, (peace be upon him)'s own saying on the Council Day, Migration Year 23: Abul Talib Amer ibn Aelah says, "On the Day of Council, I was with Ali, (peace be upon him) by the gate of the house, when I heard that he asked the people there: "For Allah's sake, is there anyone among you prior to me in praying the Unity of Allah?" They answered, 'Not at all, by Allah.' He added, 'By Allah's sake, tell me, is there anyone among you to whom the Prophet of Allah would say this clause as he told me, "One to whom I am Master, so is Ali his Master"? They answered, 'By Allah, never'.

2- During the ruler of Othman, Saleem Tabae said:

During the rule of Othman, I was in the Mosque of the Messenger of Allah, when I heard a discussion was going on concerning knowledge and chastity. The discussion led to the priority of Ghoraish, until when Holy Prophet (peace be upon him and his descendants) said: 'Imams are of Ghoraish. There were about two hundred people present, and Ali, Ibn Abi Talib (peace be upon him) was among them, and Saad Bin Waghghas, Abdor Rahman Aof Talhe and Zobeir, Meghdad, Hashem Bin Bin Atabeh, Bin Umar, Hasan, Hosein Bin Abbas, Muhammad Bin Abi Bakr ...

Othman was at home then, and he was unaware of the discussion, and the Commander of the faithful, Ali and his household were sitting quite in peace. The people turned to Ali, (peace be upon him) and said, "Why do you not say a word, Ali?" It was then the Excellency answered: "Prophet (peace be upon him and his descendants) made me stand up on the Day of Ghadir Khom and he read this sermon, 'One to whom I am Master, so is Ali his Master', (Al-Ghadir: volume 1/ 165).

3- The logic of Ali, the Commander of the faithful, on the Day of Rohbah, in the year 35, when the Excellency understood that Prophet (peace be upon him and his descendants) is, about his privilege to the rest, under questioning, (in a big gathering), he quoted the story of Ghadir that we clearly notice it in the most authentic Al-Ghadir.

IX - Have the Imams (peace be upon them all), during their research, ever referred to Ghadir Khom and talked on it?

Answer:

(A) Yes, The Holy Imams, as well as their followers have frequently deduced it, and stated it and related the story of Ghadir. You can notice it in 'Al-Ghadir' volume 1, page 159-197, and

in Ghadir Sermon in the Documentary Mirror, page 85; and also in 'The Secret of Ghadir' (Asrar-r-Ghadir) 262-272.

The above mentioned points are more than enough proof for us to refer to Ali, (peace be upon him) as the Commander of the faithful, as well the other Holy Imams who have expressed the story of Ghadir. For example, Zahra, (peace be upon him), has stated: "Have you forgotten the Holy Prophet's saying on the Day of Ghadir, who said: 'Whoever I am his Master, so is Ali his Master', and also said, 'You are to me as Aaron to Moses is'", (Al-Ghadir: volume 1 page 196) – quoted Shamsaddin Jazari.

And the Excellency, Imam Mojtaba (peace be upon him) said: "O people, did you notice when the Holy Prophet (peace be upon him and his descendants), on the Day of Ghadir hold my father on his hand and announced, 'Whoever I am his Master, so is Ali his Master ...'".

Then he wanted the people present at the scene to carry the message to the absentee ones, (Al-Ghadi: volume 1, page 197 quoted by: Yanabee Al-Mawaddah).

And also Imam Hosein (peace be upon him), a year prior to the event of Karbala which was before the death of Moaveyeh, in the pilgrimage ceremony at Mina where there were more than seven hundred men and women of Banihashim, and the followers of Imam – mostly the residence; and about two hundred of the followers of the Messenger of Allah, stood up and addressed the crowd. First, he praised Allah and then said: "O people! For the sake of Allah, tell me whether you agree the Messenger of Allah's introducing Ali, (peace be upon him) as a 'Leader and the Governor, and then asking the people to carry the message of his to those who were absent in the ceremony?"

All those who were present at Mina said: "We swear by Allah that he did," (the secret of Ghadir 274, and Salim volume 2/ 791); and also Imam Sajjad, Imam Bagher and rest of the Imams (peace be upon all) have unanimously expressed it in different aspects, (Asrar Ghadir 275 onward – adopted from Ethbat Al-Hadiyeh volume 2, Behar volume 37 and so on ...).

(B) This prolong sermon has been delivered by Imam Baghir (peace be upon him), as well as the main story of Ghadir Khom, in two documents from the book of, 'Ehtijaj Tabari' and 'Al-Yaghin ibn Tawoos', and Rozatol Waezin Bin Fetal Nishabori' as well as 'Nazhat Al-Keram'.

It is interesting to note that the text of the sermon of Hazifeh Bin Yemen and Zeid Bin Argham, who were present at Ghadir, is remarkably close to the Narration of Imam Baghir (peace be upon him); therefore, any difference between the text and the sermon is rare.

X – Question:

Why some books, prior to 'Ehtijaj' and 'Rozatl Waezin' in the 5th century, have not mentioned it—especially those people as Koleiny, Sadough and Shaikh Mofid and.. ?

Answer”

A) 'Not narrating' an event does not mean a weak point of narration. On the other hand, there are so many claims to prove its authentic, as: the chains of the documents from the infallible

Imams which have been put in the 'Ghadir sermon'. Above all, Hazifah's narration, as well as Argham's in most story-texts match with Imam Baghir (peace be upon him)'s narrations.

B) The earliest scientists have fallen short in capturing some of the narrations, whereas, the later ones have come to them through close investigations.

C) Because of the dissimulation and the restricted condition, and also the hard condition of Shiite, some of the narrations have not been broadcast by the narrators. In such strangling condition, they have just recorded the main facts under those tyrannical rulers. It was just because, the scientists, like Koleiny and Moufid, as well others, who lived among their opponents in Baghdad, for avoiding troubles, could not write the narrations in details.

D) The Shiite's scientists have written so many books, which most of them have been destroyed in the periods of time. Among them is Thaghghatol Islam Koleini in the year 329, who had written a book about Ghadir. It has been put in the book 'Azzarial' by 'Agha Bozorg Tehrani'.

XI – The main text of the sermon has been in details brought in Shiite's books, as well in the different papers of the Sunnis.

In Shiite's book:

Rozatol-Waezin: Bin Fetal Nishabori, the 5th century.

Al-Ehtejaj: Shaikh Tabarsi, the 5th century

Al-Yaghin: said Ibn Tawoos the 7th century

Nazhat Al-Keram: Muhammad Bin Hosei Razi the 7th century

Al-Ighbal: Saiid Bin Tawoos the 7th century

As-Serat Al-Mostaghim: Ali Ibn Yunes Bayazi 9th century

Nahj-o-Iman: Ali Bin Hosein Ibn Jabar the 7th century

In the forgoing books, the narration has been put by the documents which stretches to Imam Baghir (peace be upon him), and Hozaifeh Bin Yemen and Zeid Ibn Argham.

1- The sermon of Ghadir in the Crystal Clear Documents 85-86, narrated by: Azzariah volume 7/ 173 No. 900.

We still see more explanations in the Crystal Clear Documents. And in Sunnis books, the main event of Ghadir has been put exclusively and openly. To find their index, we should refer to 'Al-Ghadir, volume 1'. To get acquainted with the narrators of the Ghadir's event and to refer to them in ease, we should refer to 'Al-Ghadir 1, page 14-151'. And also for getting information about the writers, we should refer to 'Al-Ghadir volume 1, page 152-158.

Although the Sunnis have not narrated the very text in details, they have put the scattered phrases or sentences of that in their books.

The noble book of Noor Al-Amin has divided the sermon into one hundred parts which all have been picked from the Sunnis' books

XII – In the text of 'Ghadir Sermon', the Holy Prophet (peace be upon him and his descendants) has warned man with two exceptional sayings: thus, this lecture along with numerous specialties, is unique. One of them is: 'So this 'saying' must be conveyed by those who are present now to those who are absent; and also the elderly to their children.

And the other one is, "Now the pick of 'Enjoining to good' is that to understand my words about the Imams and then to convey it to the people about; recommend my lecture to the absentees and make them accept it willingly, for indeed my word is Allah's word.'

With such emphasis and the world-wide command for communicating the contents of Ghadir sermon to the faithful Muslims, a serious step needed to be taken.

Therefore, we humbly recommend these under coming points:

- 1- The youth must be encouraged to memorize the text and receive prizes – furnishing them to go on pilgrimage tours, to Karbala for visiting the Shrine of Imam Hosein (peace be upon him); and giving them other prizes for memorizing the small parts of the sermon.
- 2- Making them recite the whole text of the sermon, or even a part of it, and then translating it in the religious ceremonies.
- 3- To recite a peace of the sermon in the parties of the marriage compact, so that to make it a good custom for the next generations.
- 4- Including it as dowry along with the Qur'an as the agreement with the 'Hadith Thaghalein' of the Messenger of Allah.
- 5- Publishing and freely distributing books of Ghadir Khom.
- 6- Painting and carving phrases from the sermon on the fine materials.
- 7- Teaching the Ghadir Khom sermon at schools, universities and the theological schools.
- 8- Presenting the sermon as the thesis at the colleges, and the universities.
- 9- Making lectures on the sermon and its contents by the respectable lecturers.

10- Translating the sermon into the living languages, putting the whole, or the scattered parts of the sermon on tapes and the site.

11- Preparing books about Ghadir sermon and presenting them at the specific occasions at the religious ceremonies.

12- Presenting and introducing it to the firms, companies, and factories so that to be handed to the customers or the agencies.

13- Making children books for the youth out of its sermon.

14- Making films, clips and animations from the phrases of the sermon.

15- From the short phrases, sending messages at different occasions such as: anniversaries, births and the demises of the Imams and their 'Leaderships'.

16- Setting the text as the reference for searching about: the Unity of Allah, prophet-hood, Imamat, and Mahdaveyyat, and so on ...

17- As the gifts to be presented to the youth – boys and girls.

18- Encouraging the people, as a vow, to recite the whole sermon at parties; and to dedicate a vow to publicize it when one is in need.

19- To bring the sermon on CDs and tapes ...

20- To compose literary lyrics and poems from the main text of the sermon.

21- Teaching the short phrases of the sermon to the children and encouraging them to read and memorize them.

22- Making fine arts, paintings, and inscribing short phrases of the text on fine selected grounds.

23- Writing plays: theatres and songs of the text of Ghadir.

Till my breath is with me, I will reveal secrets
As my prayer, I repeat it at nights and days;
From Ali, and Ghadir: generation to generation,
They said it, and I'll keep saying with patience.

Rewritten:

as an introduction for Payam Negar,
Aghdaseiieh, Tehran.

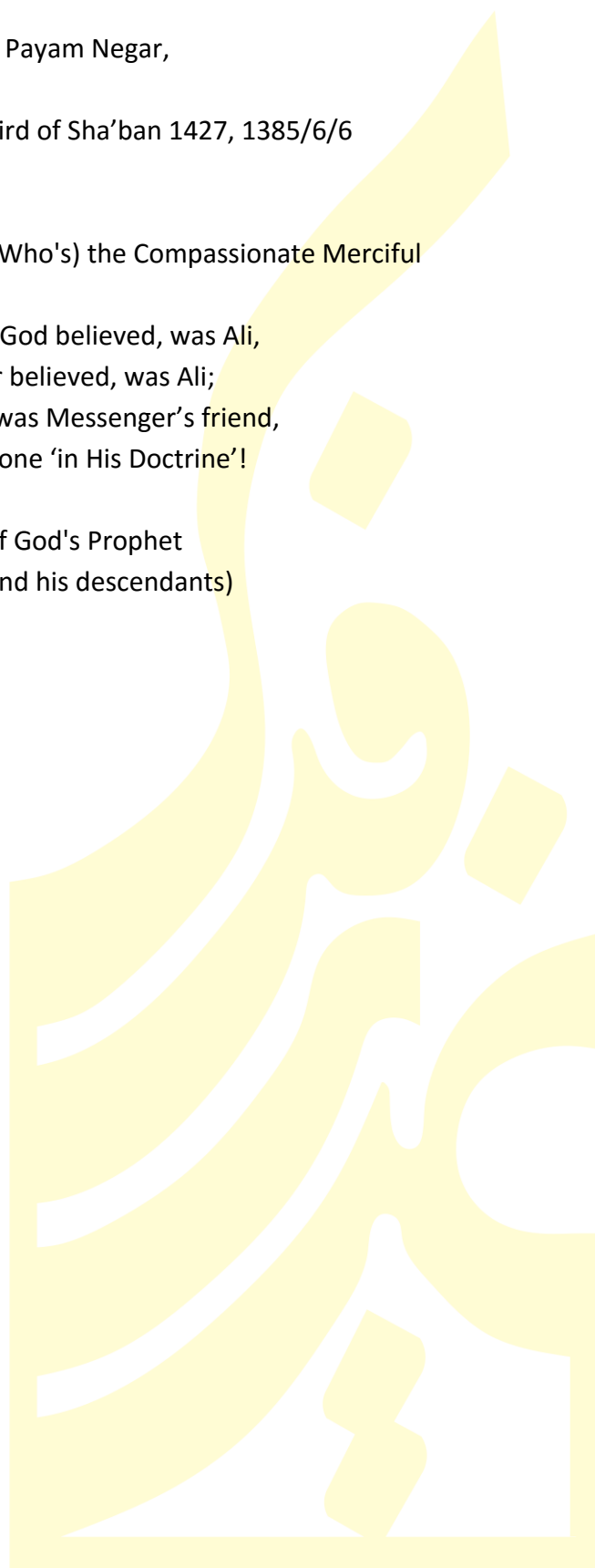
8 am, Monday, the third of Sha'ban 1427, 1385/6/6

S. Hosein Hoseiny

In the name of Allah (Who's) the Compassionate Merciful

The first man, who in God believed, was Ali,
To His Fair Messenger believed, was Ali;
Believed in God, and was Messenger's friend,
Ne'er could beat him one 'in His Doctrine'!

The Closing Sermon of God's Prophet
(Peace be upon him and his descendants)



KhetabeGhadir

In the name of Allah (Who's) the Compassionate Merciful

(section 1)

1. "Praise belongs to Allah, Who is Sublime in His Oneness, and He is with all beings in His Loneliness. Glorious is He in His Domination, and He is great in His Foundations! His Knowledge encircles all beings without taking a move or having a dwelling; He subdues everything with His Power and Reasoning! He has eternally been praised, and so will be praised forever! There is no end to His Greatness, Dignity and Grandness; He is the Originator, Resurrector, and to Him all things return.

2. He is the Maker of the heavens, as well the expander of the Earth(es), and He is Ruler over them; He is [beyond all beings], and He is Glorified and Sanctified. So is He the Lord of the Angels, and the Spirit! He favours all creatures that He has created! His Grace is expanded to all that He has created. He perceives the eyes [of all beings], while no eyes can see Him; He is the most Generous, Patient and Calm. His Mercy cuddles the whole entity; He favours them with His Bounty. He is Serene in His revenge, and is Patient to the pain-deserved!

3. He is Aware of the secrets, and is discerned of thoughts, the covered are discovered to Him, and the hidden manifest. It is His to hold everything, and dominate it. The Source of strength is He, and is Powerful over everything. There is no comparable unto Him.

It is He Who has created things out of absolute 'Nil'. He is Immortal, Alive, and is the Spreader of Justice; there is no deity but Him, the Wise Almighty.

4. No eyes can see Him but he perceives all eyes; He is aware of the secrets [of men], and is informed of all things. No one can attribute Him by means of seeing, and no one can appreciate His Being by His concealment or manifestation, but only what the 'Glorified' wills us to know.

5. I testify that He is Alone 'God', the One Whose Sanctity has filled up the whole world; and His Light has prevailed the Eternity! Without any counselor He enacts His proper Command, and has no ally in His Providence; and without aid, He does His plans and measures.

6. Without an initial plan for creation, He has shaped and fashioned all beings with help of no one – with no effort, not thinking about, and without having had recourse, He has brought the world to being from 'Nil', His will has brought them to existence.

Thus, He is God, the Almighty; there is none as a deity but Him! It is He Whose Artistry is solid and firm, and [the Structure of His] Work is fair! He is Just; He does not commit oppression, and He is so generous that to Him return all things.

7. And I testify that He is God that all beings humble before His Dignity, and all are debased before His Glory; everything bows as submission before His Power, and all things are in state of humility before His tremendous and impressive Majesty!

8. He is the King of all beings, and the roller of the encircling heavens, He submits the sun and the moon to His bid to move just according to a time limit. He rolls up the night in the day; moreover, He wraps up the day into night which each goes rapidly: one after other, (The Heights: 7/54). He is the destroyer of any oppressive tyrant, and the eliminator of the rebellious, insurgent demon!

9. There is neither an opponent for Him, nor is anyone equal to Him. He is the One Who needs none! He is not born, and He has not given birth to anyone, there is nothing comparable unto Him; (The Sincerity: 112). He is the Unique God, and the Glorious Lord. He wills, and carries out! He intends, and ordains, He is All-Knowing, and thus, He calculates [things]. He gives life and sends death. He impoverishes [one] and enriches [another], He sends mirth or makes one cry; He draws closer or moves away; He forbids [one] then grants! To Him belongs the Sovereignty, and to Him go all praises and lauds! And He is Capable of [doing] everything.

10. He merges the night into the daylight, and the daylight into the night. There is no God but Him, Who is Glorious and Forgiving. He answers the appeals and fulfills prayers, grants abundantly and counts the numbers of breaths; He is the Lord of Jinn and Mankind, nothing is baffling to Him.

The cries of the criers do not distress Him, nor does the insistence of those who insist, bother Him! He is the Guardian of the pious, and the Assistant of the righteous; the Guardian of the believers, and the Lord of the universe! He deserves to be praised and glorified by all those have been created.

11. I greatly thank, and eternally praise Him: not only in tranquility or in hardship, nor in extreme difficulty, but also in peace and serenity. I believe in Him and His Angels, in His Scriptures, and His Messengers! I heed His Commands and obey Him. I hasten to do whatever pleases Him, and I submit myself to His Command for I am inclined to obey Him, and I fear His chastisement. For indeed: He is such a God that no one remains safe from His Astuteness; and no one fears His Injustice – (for there comes no injustice from Him)!”

(section 2)

12. “And now, I confess to my servitude to Him, so do I confess to the Divinity of His: and I carry out my duty concerning the Revelation has announced to me, in fear that if I were not to execute it, such a torment might befall on me that no one could eliminate it – even though having a great astuteness, and his friendship be sincere [to me]! There is no God but Him, for He has announced to me that if I do not proclaim to you [the Fact] that concerning Ali, (peace be upon him) has been stated to me, I have not fulfilled my mission as a Messenger of God. And God has guaranteed me of His protection against the people's corruption, for God is Generous, all-Sufficient. So, God has revealed to me thus:

‘In the name of Allah (Who's) the most Merciful Bountiful
(O Messenger of Us)!
Announce this Message that; to you
Being sent from your Great Lofty Lord:
[Regarding Ali, and Command of Ali]
Or else, then you have not carried
Your own task as a right Messenger of His;
‘DEFENDER’, from reproach of men, God is.’ (The Table: 5/67)

13. “O people! I have not been neglectful about publicizing what has been delivered to me by God. Now, I am to explain to you the cause of the Revelation of this Verse: Gabriel, bearing His Command, came down to me thrice from ‘Peace’, the Creator – for only He is [the source of] Peace – he brought it to me that to stand amid this vast mass and deliver God's Command. Now, I announce you the coloured or white that: Ali, the son of Talib, is [as] a brother to me, and he is my executor, and successor to lead my people as an Imam after me! His relation to me is as Aaron to Moses is, except for no other messengers will follow me. After God and His Messenger, Ali is going to be your Conserver, and God has sent down a Verse saying: ‘Verily, your Guardian is Only God, His Messenger and the believers who pray and pay alms while are bowing down,’ (The Table: 5/55). Surely it is Ali who did set up prayer, and while bowing [down to pray], paid out alms, and always sought the Will of Almighty God.”

14. “And I asked Gabriel to beseech Almighty God so that He may discharge me from this duty of mine, because I well knew the scarcity of the virtuous, but the excess of the deceivers; and the vices of the blamers, as well who scald, and the deceit of those who insult Islam – those whom God has defined in His Book that: ‘They say what does not exist in their hearts, and they take it of very little importance, while it is of the utmost importance to God,’ (The Light: 24/25).

15. Also because the frauds have always annoyed me, and have called me: ‘He is all ears, listening to every word!’ [It was] just because of Ali's following me, and because of my deep

attachment to him, and my fond attention toward him, and because of my approval of him. It was until then God sent this Verse down saying: 'And of those some annoy Messenger and say, "He is only an ear.'" [But o Messenger] say: "An ear, yes, but it is good for you; for he [listens but to the Revelations of God], which is of your benefit. [He] believes [in God], and trusts [the believers] – taking them all the serious righteous. Surely for them is a painful chastisement ..." (The Repentance: 9/61).

Had I wished, I could name those who use these words, or I could point them out to you one by one; and had I wished, I could lead you to them but I swear to God that I have behaved gracefully and generously towards them.

16. But, despite this, God may not be pleased with me if I do not let you know what has been revealed to me, about Ali, [then he recited God's Words]: '...

O Messenger! Announce what has been sent down to you from Your Lord [about Ali, (peace be upon him)]. And if you do not then, you would not have fulfilled your duty as the Messenger of God. Surely God protects you from the annoyance of the mischievous people;" (The Table: 5/67).

(section 3)

17. "O People! Know that this Verse is about him: so perceive it thoroughly and know that God has picked him as your Defender, and appointed him as your 'Leader'. His obedience is bound to the Immigrants, the Allies, and those who obey them in fairness; so is for the villagers and the citizens, the non-Arabs as well the Arab clans, and for the free men and the servants; for all – young, old, black and white, and for every Monotheist whosoever!

You are bound to achieve his decision and word, and to obey his instruction! Whosoever opposes him is damned; and whosoever obeys him and regards, receives the Grace of God. God delivers and forgives whosoever gives ear and obeys him!

18. O people! It is my final rising in such a [huge] gathering. Thus, listen, and then obey well [the Words of] God! And submit yourselves to His Command! For God Almighty is your Master and your Lord; and after God, your Master is the Messenger of God, the Prophet, who is at present calling out to you. And after me, according to the Divine Command, Ali is your Master, and your Leader, [Imam]. Then after him, the Leadership will be preserved, and perpetuated in my progeny, by his lineage, until the Day of Judgement when you come to encounter your God and His Messenger.

19. Nothing is lawful but whatever God and His Messenger, and the Imams permit; and nothing is forbidden to you, unless God, and His Messenger, as well as Ali, and the next Imams forbid it. God, glory to Him in the highest, has stated to me all about permissible and the forbidden, and whatever lawful and unlawful that God has taught me in His Book, I have put it all in Ali's disposal.

20. "O people! Prefer [the superiority of] Ali to others, for there is no knowledge that God has offered me, and then, I have offered it to Ali, the Leader of the believers – all knowledge of mine has been transferred to him. He is the 'The clarifying Leader (Imam-e-Moabini)'; so doubtless that it is said in (Yaa-sin: 36/12), 'Thus We have accounted, the knowledge of all things in the Exposing Book of Guidance!'

21. O people! Never forget him, and do not deviate from his Leadership, and do not violate his guardianship. He is one, who guides you to path of Truth, and he himself does all what he discloses; he ruins lies, deceits, and he bars artifice. Never can the reproaches of who blame [annoy and bother, or] cease him in his way!

22. He is the first man to believe in God, and to His right Messenger who believed was Ali; no one has ever beaten him 'In His Doctrine'!

It was he who put his soul in danger for the sake of Messenger, and he adored him. It was he who was always next to the Messenger of Almighty God, and prayed God along with Him – it was no one but Ali.

23. "Ali is the first man to establish prayer with me. I informed him of God's Command that to lie on my bed, [on the Night of Immigration], so did he accepted to sacrifice his soul for me.

'Bid him I, to lie in bed of mine, the Night
Threatened hazard me – he did with delight,
He did sacrifice soul of his for me, and
Away journeyed I, dim within, off the Land.'"

24. "O people! Honor him greatly; for God Almighty has honored him – do accept the 'Bid', for the Almighty God has chosen him as the 'Imam'.

25. O people! He has been picked as Imam by God; therefore, He does not accept the repentance of the deniers. It is the absolute God's will on those opposing Truth. Beware of opposing him in ill-will, or you will be caught up by the Fire whose fuel is stones and stone-men that have been prepared for all faith-rejecters!

26. O people! I swear to Almighty God that the bygone messengers have announced 'Fact', about my coming: now here, I am proof for the whole world – on the earth, and in the heavens. Accordingly who doubts about my rightfulness, he will be among the early ignorance. And one who doubts about my today's percept, will doubt the entire 'REVELATIONS', and one who doubts about one of the Imams, he doubts not one of them but all! And the denier: i.e. those who doubt Us, will be dwelt within the Fire.

27. O people! God has extremely honored me, and bestowed His immense favours upon me, and know that, 'There is no deity but Him! And know that all praise, through all Eternity, and in all occasions belongs to Him only.

28. O people! Honor Ali, for he is indeed the best of men next to me among you, men and women! This will continue until the creatures exist on land and until God sends His provision to man! May one be damned, may be damned thus! May one be buried in Wrath, in Divine Wrath: who refuses [listening to] my say, or agrees not with what I have just said.

Know that Gabriel brought me this news of God, [saying]: "One who rises against Ali, and does not accept his Leadership, then, let My wrath, and My course fall upon that type. It is just for a man to see what [good or bad] he has forwarded for his tomorrow – Next Day. Thus, fear God, for by opposing Ali, lest your foot may slip after it is planted and found root! For indeed God is Aware of everything you do!

29. O people! He is indeed the one next to God, and God has remarked about whom, in His Lofty Book, and He has stated about those who oppose him: 'Alas! How negligence I was at neighborhood of Allah!'"

30. "O people! Do deeply reflect on the Holy Qur'an, and try to catch the Verses' sense and comprehend, then try to observe the even Verses of its, but do not dazzle at resembled Verses. By God! Whatever is deeply rooted in it, and the true meaning and the sense of its cannot be well explained to man, except by this man that I am holding his hand high; now I announce that: 'Whomsoever I am master to, so is this Ali to him master!'

And he is none but Ali, the son of Talib, my brother, my successor and my help, whose Leadership's Decree, has been sent to me from God, Almighty:

31. O people! It is obvious that Ali and my pure descendants born in this family represent the minor benefit, and the Qur'an represents major.

Either of these two heralds, and relates to another, or they are in harmony with one another: they will not separate from each other until they come to me at 'Koathar', (on that Certain Day)! Let it be known that: they are the Trustees of God among His creatures, and are rulers by His Command on the earth.

32. Thus, know that I have done my duty, and let it be known that I have conveyed the communiqué, and made you hear the truth, and brightened you about. Let it be known that it was God Word and I repeated it on His behalf:

33. Thus, let it be known that except this brother of mine, no one can be called the 'Lord of the Believers', who is here [as] a brother with me. And let it be known that: after I am gone, the title of, 'The Lord of the Believers' is not allowed to be used by any one except for him!"

(section 4)

34. Then he added: "O people! Who is to you, in most privilege than you yourselves?" They said, 'It is God, and His prophet – you.' So he said, "Now let it be known that, "Whosoever I am a master to, so is Ali his master." Then he added: "O Lord: please love those who love his Authority, and be the enemy to one who is his enemy. And assist one who helps him, but do not support one who holds him apart.

35. O people! This is Ali, [as] my brother, executor and so is he my [aide and] Knowledge keeper! And he is my successor for my people who, believe in me, and he is my successor who aided me in the interpretation of the Book of God, and he is the one who will invite people to that. He puts into practice whatever pleases God, and he makes war against the enemies of His. And he befriends those who believe in Him, and forbids the things outlawed by Him.

36. It is he, who is the successor of the Messenger of God; the Lord of the Believers, and the Imam who guides [people] by the Command of God; and by His Command, he destroys those wicked who break their oaths, the vicious who turn away from goodness and righteousness – and those heretic who ran away from the religion!

37. God Almighty States: 'My Word of Promise never displaces.'" "O Lord! Thus I say according to Your Command: 'O Lord! Love those who love this Ali, and be foe to them, who are the foes of Ali, assist those who enjoy assisting Ali and abase him who declines to help this Ali. Do curse whosoever disavows him, and send Your Wrath upon them!'"

38. "O Lord! When You Yourself appointed Ali as the Guardian, You sent down this Verse about him and announced: 'Today, I have perfected your religion for you, and I have completed my Blessing upon you, and I have approved Islam as Religion for you; (The Table: 5/3). And also You stated: "In fact, religion in sight of God is Islam, (The Family of Imran: 3/9); You also stated: "And whoever chooses any religion other than Islam, it will not be accepted from him, and in the Hereafter, he will be among the losers,'" (The Family of Imran 3/85).

39. "O Lord! I take You as a Witness that I uttered people Your Command.

(section 5)

40. "O people! God, glory to Him in the highest, has completed Religion with the Leadership of Ali. Thus, those who do not show their submission to him, and his successors, who are my progeny, and born from his lineage and are going to continue until the Day of Resurrection, their actions will become useless in this world and in the world to come. And they shall remain in the Eternal Flame, so that not a single torment will be reduced from them, and no delay is granted to them. (The Cow: 2/161)

41. O people! This Ali is the most useful, and deserving, and the closest, as well is the dearest one to me! God Almighty and I are most pleased with him. Not a Verse of God's Satisfaction yet has been revealed, unless 'he' is the subject of it, and He did called out to the believers, unless 'he' was the first among to be called out! And there has been no Verse of praise unless Ali was meant. And in Chapter "(Man: 76/1), Hælætællælsân, Has a period of time not come over man ...)" God has mentioned 'heaven' only for him; He has not revealed it or praised anyone but him.

42. 'O people! He is the helper of the Religion of God,
So is he the defender of the Messenger of God;
He is the most pious, pure, and a sincere guide
To the Straight Path, to God he will guide.
Your Messenger is the best Messenger,
And his executor is the best executor,
So are his descendants the best executors!"

"O people! The descendants of every prophet continue with his discordance, but my breed yet will be perpetuated with Ali's descendants, who are the believers' Leader [and Attendant]!

43. O people! Indeed, with his jealousy, Satan chased away Adam from Paradise, thus, for God's sake, be not jealous of Ali, lest your deeds are rejected, and your steps slip. Adam was sent down to the earth for a single fault, while he was, in fact, the chosen one, by God; thus, how will it come to you? While you are no other than yourselves; and the enemies of God are also among you!

44. Know that no one becomes Ali's enemy, but who is cruel, and no one accepts his Leadership but one who prospers and pious, and no one, but a virtuous believes him. I swear to God that the Chapter of (wæl-æsr: 103/1-2) has been sent down in regard with Ali, [which goes as]: 'In the name of Allah (Who's) the most Merciful Bountiful!
By the Era, (i.e.wæl-æsr), that man is indeed at a loss. Except for those, as Ali, who believes, and is first class."

45. "O people! I took God as my Witness that I have delivered His Message to you, and "The duty and the mission of a Messenger is but to make known God's Messages and to proclaim them the things crystal clear! (The Spider: 29/18, The Light: 24/54).

46. O, people! Be heedful of God in such a way that He deserves, and try to be honorable Muslims and then die." (The Family of Imran: 3/102).

(section 6)

47. "O people! Believe in God and believe in His Messenger and in the Glorious [Book] which has been sent down with him, (Haggling: 64/8), before We blot out the faces and turn them backwards; or curse them as We cursed the People of the Sabbath – [The Jews who were to act wittingly against God] (The Woman: 4/47).

I swear to God that the true sense of this Verse is referred to a group of my companions whose names I know, but it is pity, I have been asked not to reveal their identity. Thus, behave you according to your hearts' pleasure – whatever you feel: of love or hatred towards Ali.

48. O people! The Light, by God Almighty, is put inside me, and then inside Ali, and then inside his lineage, until Mahdi, the Upright, who shall demand the Divine Right as well our right. For God has put us as an irrefutable Proof, before those who are careless, and disprove us; who are throughout the world as: traitors, usurpers, sinners, tyrants, and oppressors!

49. O people! I announce that I am God's Messenger and before me, there were also other messengers. So, what if I should pass away, or be killed? Will you return backwards – turn on your heels? For one who turns backward, will not harm God, and God will reward those who are thankful and patient! (The Family of Imran: 3/144).

50. And know that indeed Ali, and after him my progeny, all from his lineage, are perfect and deserve being praised.

51. O people! Do stop, and do not impress me the Islam you have embraced for your own, (The Chambers: 49/17), such action will indeed damage all your acts; and Almighty God will be annoyed with you. Then He will involve you in the Flame of Fire and the melted bronze, (The Mercy giving: 55/35), that is kept in store for you. For indeed God is on the look-out for you! (The Daybreak: 89/14).

52. O people! Soon after me, there will come to you some leaders, who will call you enter the Fire, then, on that Day of Judgement, there is no assistant to rise for their aid! (The Narration: 28/41).

53. O people! Know that both God and I detest such crowd.

54. O people! These men along with their disciples, and their companions and their followers, will be thrown in the lowest part of the Fire; see how horrible is the place of such proud! (The Bees: 16/29).

55. Know that they are the followers of 'Manuscript', thus, now each of you should look at his own manuscript.

56. O people! Now, I leave to you, [as documentation], the issue of the Leadership, and the succession, and its perpetuation in my lineage until the Day of Resurrection; I have passed on to you what I have been said to disclose, so that it becomes as a clear argument for those who are present and those who are absent; for those-who are here or not here-and those who are born, or even not born. Thus, those present today, should make this news known to those who are absent, that is, fathers [should tell it to] their sons, until the Day the Resurrection rises!

57. But soon after I am gone, there will be some who shall unfairly take the Leadership by force, then replace it with Monarchy. May God damn the usurpers and those who take [the trusteeships] by force, but, of course, when, at that moment, God unleashes the infernal Fire, and melted bronze on you, the jinn and Mankind, you will not have a helper to be kind to you! (The Mercy giving; 55 / 31-35).

58. O people! God will not leave you on your own, except He has separated the pure from the impure; and God will not let you know of the 'Unseen', (The Family of Imran: 3/179).

59. O people! There shall remain not a single land, which has not been destroyed by God's Will before the coming of the Resurrection Day, it is for the abjurations and the denials that their inhabitants will have pronounced, and their places will be under the government of his holiness Mahdi, and God Almighty fulfills His Promise!

60. O people! Before your era, the most people of the older times went astray, and it was God's will to destroy them all, and again it will be He Who will eliminate the on-coming generations. God Almighty, in His Book, has stated: 'Did We not destroy the despots of the old? So shall We do with the later generations after them. Thus We deal with the men of errors. Ah! Woe that Day, to the Rejecters!'" (The Emissaries: 77/19).

61. "O people! God has stated me His exemption and restriction of certain things, and I also, by Divine Command, have ordained Ali the knowledge of it, and forbidden him [some things]. And [thus] the knowledge of ordaining and forbidding, remains with him; therefore, listen to his commands, so that to be safe, and obey him so as you may get on the course. Accept his Warning, so that to find the right direction, and walk on towards his ultimate destination!

[Thus, beware] so as not to draw away from His Path into the diverted paths!" (Livestock: 6/153).

(section 7)

62. "O people! I am the Straight Path of God, whom He has ordained you to follow; and after me, it is Ali, and then my discordance, who shall be the Leaders of the Guidance and will guide you to the righteousness and beauty."

Then the Messenger of God announced:

'In the name of Allah, (Who's) the most Merciful Bountiful
Praise be to God only Lord of the worlds,
The Source of Grace, Mercy, Fair, and the Force,
Ruler of the Day when Repayments begin,
Owner of the Day when the Decree's given!
Alone You we worship, You only the Wise,
From You the Sublime we ask for the rise,
Lead us into Direct Path of all the roads,
The Path of the Right, for repayment, You chose,
Not of those who were dishonored, neither those
Disowned by Your anger; thrown off the course!' (The Opening: 1-7).

And then he continued:

'This Verse has been sent down regarding me, and the Imams are appointed and included in it. They are God's Friends, and indeed they do not fear nor will they grieve! (Jonah: 10/62).
Ah, of course the party of God is victorious! (The Heavenly Food: 5/56).

63. Know that the enemies of the Imams are nothing but ignorant, who have been led astray from the Direct Path; they are the Demons' allies, who bring nothing to people but bothering, insignificant and useless things, (Livestock: 6/112).

64. Know that God, in His Book, has expressed about the friends of the Imam, thus: '(O Prophet,) you find not a people believing in God, and the Last Day, yet showing love for those who oppose God, and His Messenger— even if they are their own fathers, sons, their brothers or anyone from their family connection. With such [people], God has engraved faith on their hearts. Assisted them with the spirit of His Own, and He will admit them into the gardens where streams flow by their trees, to live in [forever]. God will be pleased with them, and they are pleased with Him. They are the lovers of God. Ah! Victorious are the lovers of God!' (The Pleading Woman: 58/22).

65. Know that the friends of the Imams are those believers who have been described in the Qur'an, as: 'Those who have believed and not cloaked their faith in transgressing will feel more secure and will be guided.' (Livestock: 6/82).

66. "Know that their friends are those who have achieved firm faith, and they have never doubted. (The Chambers: 49/15).

67. Know that the Imam's friends are these who shall enter Paradise in peace, in great security, and the Angels will move humbly to their encounter to greet them thus: 'Peace upon you! You are purified, so then enter forever into Paradise!' (The Rocky Tract: 15/46).

68. Know that Paradise is the reward of their friends, where they shall receive extra provision. (The Believer: 40/40).

69. Know that their enemies will enter the Fire, (The Woman: 4/10),

70. and will hear the moaning and groaning flames, while the infernal Flames roars and blazes; they will hear afflicting horrible cries. (The Kingdom: 67/7).

71. Know that God has stated about their enemies, 'Every time, when a nation enters the Fire, it will curse its own kind,' as the Qur'an says, 'Until when they have all caught up with one another, the last ones will say about the first ones: Lord, these (people) have misled us, so give them double chastisement from the Fire!' [O Prophet,] say: 'Each will have double, but you do not realize it.' (The Heights: 7/38).

72. Know that the enemies of the Imams are those about whom God has stated as this: 'When a group of them is cast into Fire, the Hell keepers, will ask them: "Did a Warner not come to you?" They will reply: 'yes indeed, a Warner came to us, but we denied any of them, saying: "God has not revealed you anything and you are in a gross error."' Then they say: 'Had we listened to their advice and used our reason, we would have not been among the inhabitants of this Hell!'

After confessing their sins, it will be said to them: 'So away with the abiders of the blazing Fire!' (The Kingdom: 67/8-11).

73. Know that their friends fear their Lord in secret, thus, there will be immense reward for them. (The Kingdom: 67/12).

74. O people! How great is the gap between the Fire, and the great reward!

75. O people! God has damned and degraded our enemies but, He loves and praises our [close] friends.

76. O people! Know that I am here to warn you, and Ali is the man who will guide you!

77. Know that, I am a Warner and Ali is a Guide.

78. O people! Know that I am a Messenger, and Ali is my immediate successor.

79. O people! Know that I am the Messenger, and Ali is, after I am gone, my successor, and the holy Imams following him, his descendants are all of them.

And let it be known that I am their father, and they are Ali's lineage, one after another!"

(section 8)

80. "Know that the last Imam, Mahdi, the Upright, is from us, He shall dominate over the entire religions.

Lo! As he shall take revenge from the oppressors, therefore, he is the victorious destroyer of the castles!

Lo! He is the conqueror of all the lack-of-religion, and their Guide!

81. Lo! He takes revenge for blood shed from the men of God!

Lo! He will assist the religion of God!

82. Know that, upon great measure, he shall seize [the Divine Knowledge] from the deep sea! Know that! He shall reward every well-informed, by measure of his knowledge, and does so with the uninformed, by the measure of his ignorance!

Lo! He is great, and has been chosen by God!

Lo! He is the heir of all Knowledge, and he seizes upon all comprehension.

83. Know that he breaks the news from His God, and elevates the Divine Verses [in proud]!

Know that he is upright and pride.

Lo! It is he that the entire authorities have been given to.

84. Lo! All 'by-gones' had foretold of his "Revelation".

85. Lo! It is he who shall remain as an irrefutable Proof, for there will be, after him, not any proof. Faith and honesty, and light and glint are with him only.

86. Know that no one could defeat him, and those who are facing him, won't be assisted.

Know that! He is the representative of God on Earth, so is he the Judge among His creatures, and he is the Honest Trustee of His over the hidden and manifest."

(section 9)

87. "O people! I have illuminated you of God's Meaning, and made you comprehend everything, and after I am gone, it is Ali's duty to make you know [how to do your duty].

88. Now, after my sermon is ended, I shall invite you, as a sign of your faithfulness, to shake my hand, then Ali's hand, as a sign of surrendering to him and accepting his 'Leadership'!

89. Know that I have sworn with God an allegiance and Ali has sworn with me an allegiance; and now, on behalf of God the Mighty, Majestic [Himself], I shall ask for your allegiance with Ali:

"[O Messenger!] For sure, those who swear allegiance with you, in fact, they swear allegiance with God: God's Hand is above their hands; for any person, who breaks his oath, he does harm to his own soul; and anyone who fulfills his oath with God, he will be bestowed a great reward by God."

(section 10)

90. "O people! Pilgrimage to the House or visiting it is among God's religious rites; so let the pilgrims to Hajj or Umrah go round about them more. Anyone who voluntarily does some more good and decent deeds, God is indeed All-aware Appreciative. (The Cow: 2/158).

91. O people! Set out for the Pilgrimage in the House of God! For no one would enter the God's House, without becoming free of needs, and rejoicing; and no one would turn away from It, without becoming poor and abolished!

92. O people! No believer shall stop at the Regions [of Arrafat-Mash'ar and Mina to fulfill the rites], unless God forgives his previous sins, but fate is that when his Pilgrimage, [Hajj], is completed, he makes a new start.

93. O people! Upon the Hajj pilgrims, the pilgrims are bestowed help, and they are compensated whatever they spend, for indeed, God does not waste away the reward of the virtuous!

O people! Journey to visit the House of God as pilgrims, with a perfect faith, and with a great grasp and knowledge! And do not ever come back from such holy Land, unless feeling quite repentance [in heart], and promising to stop committing sins:

94. O people! Perform prayer, and pay the due welfare tax, as God Almighty has ordained you to act; but if a long time has passed, and you have neglected or forgotten [them], then, Ali is your master, and he shall explain to you what to do. He is the very man that God Almighty has set up as His certain trustee after I am gone. He is from me, so am I from him.

He, as well as all those who will come to the world from my lineage, will answer to all your needs, and will let you know whatever you do not know.

95. Know that 'the count of permissible and forbidden things' is much more than I could reckon, and to present them to you in one single session: [but only know that] the permissible things are ordained to you, and the prohibited things are forbidden.

Therefore, I have been commanded to take your allegiance, and that you swear it with me, and shake hands with me, so that what I have declared you about Ali, the Lord of the believers, on God's behalf, and his successors who will follow him. The ones who shall be coming from my lineage, but also from the 'Leadership' and his lineage; this Leadership is designated alone for them; and the last 'Leader' will be 'His Holiness Mahdi', until the Day he shall meet the Lord of the Providence and Fate!

96. O people! In regard with all permissible things I have guided you to follow, and the forbidden things that I have prohibited you, there is no change at all, nor have I ever transformed them to other detail. Remember it well, keep it in your mind, and talk about this subject, and give councils to one another about it and try not to change, nor transform it!

I repeat what I have just told you: perform your prayer, and do pay the due welfare tax, encourage one another to do deeds which are good, and forbid whatever is forbidden and not good.

97. But let it be known that the greatest act of goodness is to understand deeply what I have just expressed, and to relay this to those who have not been present here today, and to invite them to accept this from me, and to forbid them to oppose or object to me! For, this is a Command coming from God Almighty, and from me; and no invitation to do good, nor any prohibition of unlawful deeds will be accomplished or done, unless with the presence of an innocent Imam!

98. O people! The Holy Qur'an makes it known to you that the Imams, who shall come after Ali, will be his progeny descendants, as I told you before, they are Ali's or my dependants – all are from him and I. For He has put it in His Book thus: 'He assigned the creed of Leadership among those who will follow him,' (The Ornament: 43/28). I have also said that as long as you seize these two, 'the Imams and the Qur'an' you shall you go astray!

99. O people! Take care of your piety, [again] piety! And beware of the Hour of the Resurrection Day, as God Himself has said: 'The Shaking of that awful Hour is a terrible thing'... (Pilgrimage: 22/1).

100. Do remember the Death, and the Divine Balances, and 'Reckoning' in the presence of the Lord of the Reward, and Punishment! Whosoever brings good deeds with him, shall

receive his share of Reward, and whosoever with him brings his sins, will not have any share [to enjoy] in Paradise.”

(section 11)

101. “O people! You are too many to shake hands with me now! On the other hand, my Lord has commanded me to receive your oath and "word" regarding with Ali, Lord of believers, that I have declared; and about the Imams who shall come after him, as well those from my lineage and his lineage then – as I already defined it to you: they are my descendants, and are his lineage.

102. Therefore, say it altogether: ‘We did indeed hear your word and obey thus, and we are quite pleased, and shall submit us to what you have made known to us, with respect from our Lord, and from your part, about this subject of Ali, the Lord of the believers, and the Imams who will be born from his ‘Breed’. We swear allegiance with you, with our hearts, souls, tongues and our hands that we will live with this belief, and leave this world with this belief, and so will we rise on the Day of Judgement!

And we will not change it, nor will we transform it; we will not have any doubt, nor will we deny it; we will not let doubts or hesitations enter our heart, nor will we turn away from this oath, or break our covenant regarding what you have advised us with the Divine Preaching, Ali, Lord of the believers, and the Imams who will come after him; Hassan and Hussein; and the ones whom God has appointed to come after them.

Thus, a pledge and a covenant have been taken from us, and we have done it with our hearts, souls, tongues, minds and hands. Then, one who was able, pledged by shaking hands, but if not, with his tongue. And never shall we change this oath, or God may not Witness any transformation from us...! We shall make this news from you known to all those who are [either] close to us, or far from us: to our kids and relatives; and we shall take God as our Witness! And God is Sufficient in this evidence, and you are, in this oath, our witness.”

103. “O people, what do you say now? God indeed hears every single call, and is aware of any hidden thought going on in your minds! Thus, whosoever receives guidance, it is for his benefit, and whosoever goes astray, it is only to his deficit. (The Throngs: 39/41).

And those who swear allegiance to you, they swear allegiance to God, for God's hand rests above their hands, (The Victory: 48/10).

104. O people, now, swear allegiance with God, and swear so with me; and swear allegiance with Ali, the Lord of the believers, and do swear allegiance with Hassan and Hosseyn, as well with the Imams who will surely follow them – those who hold ceaseless commands in this world and the world to come.

God certainly destroys those who tread on their oath, but He bestows His Grace upon those who are loyal and true. Therefore, one who breaks his oath, he abuses his soul, but one who fulfills his oath with God, God bestows on him a great Reward [of His]! (The Victory: 48/10).

105. O people! Repeat what I have told you to do, and greet Ali, as a great man who is 'The Lord of the believers', and confess: 'We heard and obeyed! O our Lord, so, we beg Your Forgiveness, and our return is toward You!' (The Cow: a part of 285).

And say: "All praise is to God Who led us to this; or else, we would never have been guided if God had not led us on. Surely the messengers brought (us) the Truth."... (The Heights: 7/43).

106. O people! The virtues of Ali, the Son of Talib, with God Almighty, Who has counted in the Holy Qur'an, are in certainly too many for me to cite them to you in this gathering! So, you should approve and confirm those who ground you of these qualities, and have the grasp of them!

107. O people! Whoever obeys God and His Messenger, and Ali, and the Imams, whom I have mentioned to you earlier, will achieve the greatest salvation! (The Coalition: 33/71).

108. O people! Those who anticipate, [being the first candidate], to swear him allegiance and to accept his Guardianship, and to greet him as the 'Lord of the Believers', will attain Salvation, and will dwell in the Gardens of Blessings!

109. O people! Say such a word that it satisfies God, for even if you, and all dwellers on the Earth, become unbelievers, no harm approaches God.

110. O God! Forgive those believers who believe in what I have commanded them to! And be wrathful against all those who deny, and the heretic sinners and:
Praise belongs to the Lord of all beings!"



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