

— A part of Prophet Muhammad's (PBUH&HF)
last public sermon delivered in Ghadir Khumm

do so) until the Day of Judgement.”
children (and they should continue to
every parent should convey it to his/her
(this sermon) to those who are absent,
everyone who is present should convey
absently born or not yet born. Hence,
absent, a direct witness or not, and
against everyone, be him present or
been ordered to convey as an argument
“Certainly, I just conveyed what I have



Peace Be Upon Him

Ali Ibn Abi Talib

The Leader of the Pious

The Commander of the Believers

The Brother of the Messenger of Allah

The Master of All Deputies of the Prophets

The Greatest Distinguisher of Truth from Falseness

The Greatest News about Whom People Differ

The Allotter of Paradise and Hell

The Judge of the Day of Religion

The Greatest Sign of Allah

To the Most Truthful



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his family.”

¹ The second Yam *‘BRUH&H&H*, refers to phrase “before he upon him and last divine religion and made Islam the perfect religion in presented his last religious instruction which finalized the delivered his last universal speech. In this sermon, the bond of Khum³ gathered the crowd of pilgrims, and By the order of Allah, the Prophet (*BRUH&H&H*) stopped at the believers for all days to come.

successors as the leaders, guardians, and guides for the explicit public announcement of his divinely, appointed commandments to his nation except for the formal and Prophet (*BRUH&H&H*) had conveyed all of the divine the year 10 AH (March 12, 632 AD). By this time, the near 10thth. It was the 18th of the month of Dhul-Hijja of to Mecca, he reached the bond of Khum (Ghaqir, Khum) (*BRUH&H&H*).¹ was returning to Medina after his last pilgrimage. Seventh days before his demise, when Prophet Muhammad

The Ghaqir event and its significance

INTRODUCTION

Hadiqih 2, vol. 37, p. 138, Hadiqih 27.
the commentary of Verse 2:3, Bihvar, *al-Amanat*, vol. 37, p. 112, commentary of Verse 2:3, *al-Tafah*, *al-Ahliyyah*, vol. 1, p. 205, under *al-Tafah*, Ali Ibn Ibrahim *al-Qummi*, vol. 1, p. 165, under the Chapter 2, Verse 3 of the Holy Quran

not aware of its details, and parents to convey it to their sermon of Ghaqir Khum to convey it to people who were required all those who directly or indirectly heard the to the faith that the Prophet (*BRUH&H&H*) emphatically. Moreover, the contents of this last message were so crucial Allah for the Muslim nation.

contained the most important religious commandment of. This unprecedented warning proves that this last message deliver this last message would utilize his entire mission. revelation. Allah warned His Messenger that failing to Chapter 2 of the Holy Quran before his speech. In this the Prophet (*BRUH&H&H*) due to the revelation of Verse 97, This message was the most miracle in the entire mission of

of Allah established it in 10thth are...”

completed your religion...¹ once the Messenger

Allah). Then He sent down the verse, Today, I

al-Mawdya (adherence to the guardian assigned by

“The last obligatory duty that Allah sent down was

أجره في خدمته أيام ألقى الله تعالى الحقائق كلها في شخصه ثم إن
أمره أن جعلت إماماً... وفي ذلك اليوم... يوم أن الله أمر بالخصم

fifth Imam and successor of the Prophet (*BRUH&H&H*) said:
the sight of Allah. Imam Muhammad *al-Baqir* (*BRUH*)² the

² Idhbal al-A'maq, p. 402.

¹ cf. the Holy Qur'an, Chapter 38, Verses 13-18.

وَأَن تَقُولَ لَئِن لَّمْ يَهِدِ اللَّهُ لِرَجُلٍ شَرًّا لَّا يَهْدِ إِلَّا إِلَىٰ جَهَنَّمَ خَالِدًا فِيهَا لَا يُخْرَجُ مِنْهَا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ عَظِيمٍ
 وَأَن تَقُولَ لَئِن لَّمْ يَهِدِ اللَّهُ لِرَجُلٍ سَبِيلًا يَضَلَّ لَئِن لَّمْ يَهْدِ اللَّهُ لِرَجُلٍ سَبِيلًا لَّا يَقْدِرُ عَلَىٰ أَن يَهْتَدِيَ
 وَأَن تَقُولَ لَئِن لَّمْ يَهْدِ اللَّهُ لِرَجُلٍ سَبِيلًا لَّا يَقْدِرُ عَلَىٰ أَن يَهْتَدِيَ
 وَأَن تَقُولَ لَئِن لَّمْ يَهْدِ اللَّهُ لِرَجُلٍ سَبِيلًا لَّا يَقْدِرُ عَلَىٰ أَن يَهْتَدِيَ
 وَأَن تَقُولَ لَئِن لَّمْ يَهْدِ اللَّهُ لِرَجُلٍ سَبِيلًا لَّا يَقْدِرُ عَلَىٰ أَن يَهْتَدِيَ

Ghasqir, Imam Ali (BRUH) said:

In one of his speeches on the anniversary of the day of devil (Iyys):²

the Believers on the day of Ghasqir is that of the sways from the guardianship of the Commander of to him), and the similitude of those who turned angels in prostrating before Adam (i.e. submitting (Ali) on the day of Ghasqir Khrum is that of the guardianship of the Commander of the Believers

“The similitude of the believers in accepting the

الفرع الذي ليس

اللهم انما نحن في سبيلك وهم في سبيلك والآن انما نحن في سبيلك وهم في سبيلك والآن انما نحن في سبيلك وهم في سبيلك

Imam al-Ridhah (BRUH) said:

forever as mentioned in the Holy Qur'an.¹ It is narrated that

² Bihar al-A'maq, vol. 94, p. 112, Hadith 8.

large trees beside the pond at the time.

¹ This phrase refers to the day of Ghasqir Khrum as there had been some

word of Allah for those who observe patience...²

news. This (appointment) concluded the beautiful you witnessed this event and some received it His Prophet (BRUH) and the believers. Some of completed His religion, and delighted the eyes of protection against their evil... By that, Allah hypocrites or the deviants, and guaranteed him (the message) without being concerned about the chosen servants. Allah commended him to convey which explained His will for His sincere and Prophet (BRUH) on the day of the large trees, that authorized people. Thus, Allah sent down to His spheres to His robes and the robes of His of His obedience (for an individual) except after whom He redimmed. He does not arrange the means except after he acknowledges the guardianship of

“Allah does not accept the faith (of an individual)

على الصوابين...

كان في سنة من سنة الهجرة بعرضك في يوم الجمعة لله الحسنة

world.

differences for the sake of their prosperity in the life of this their beliefs are the same; thus, they should abandon their and bearing on their salvation in the Hereafter, and that some minor historical disagreements, which do not have differences between the Shias and the Sunnis are limited to This viewpoint ultimately led some to believe that the today's life.

rather instead of the fourth world have no consequence in and believing that Ali (BRUH) should have been the first should not be stressed, because no one can change the past there a mistake during the upheaval after his departure, it Governor after the departure of the Prophet (BRU&HE). Were (BRUH) should have been the first or the fourth ruling is almost fourteen centuries too late to decide whether Ali right of Imam Ali (BRUH) to rule after passing 1400 years. It matter, and it would be meaningless to dwell over the Were it truly so, the matter would have been a historical after his departure.

Khumm was to establish Imam Ali (BRUH) as a political leader state that the main goal of the Prophet (BRU&HE) in Ghadir term *Khaṭibā*, interpreting it as "a ruling successor.". They They unwittingly borrow the Sunni understanding of the bottling it as a matter of transferring political power. Some people do terrible injustice to the event of Ghadir by **Does successorship only refer to political authority?**

What does the sermon establish for Ali (BRUH)?

Bihar al-Qawam, vol. 21, p. 135; *Hadith* 1, and p. 109; *Hadith* 1.

¹ See for instance, *al-Kaṭāb*, vol. 1, pp. 341-345; *Hadith* 52, 56, and 57.

sayings over one's own and other's opinions, consider accept them as Guardians, submit to them, prefer their. Therefore, it is not too late to follow their commands. Generations have a duty to abide by their instructions, appointed become a ruling authority, the believers of all dominion. Whether or not the Guardians that Allah they accept them willingly and not through political them as their Imams and will be rewarded by Allah only if follow them in all aspects of life. People will benefit from must acknowledge their authority, inside their hearts and they are the Guardians that Allah appointed, and people Imams after him. An examination of his words shows that more than political authority, to Imam Ali (BRUH) and the shows that the Prophet (BRU&HE) wanted to base on much On the other hand, a brief look at the sermon of Ghadir Kingdom of Justice on earth.

will appear at the end of time and will establish the who questioned their stance,¹ to Imam Mahdi (BRUH) who implement their own government and need to refer those Besides, most of the Shia Imams (BRUH) never attempted to nuptle to implement their ideal divine government. show that, due to a lack of sincere submitters, they were successors, beca be upon them, for historical records and the achievements of Allah's Messenger and his political rule, they have unknowingly peritted the goals By considering the issue of successorship to be a matter of

Zhidaiqidivaya) for another similar statement.

¹ Ya'qub al-Baqalbaghi, *Ma'arim* 236. Also refer to Sermon 3 (known as al-

Allah on the day of Ghadir. In this manner, the spiritual that the Prophet (ﷺ) established for him on behalf of one of the natural outcomes of the guardianship (Nawakhat) Imam Ali's exclusive designation for political rule is only guide, he would have naturally come to power. Thus of the Prophet (ﷺ) concerning the divinely appointed Certainty, had the majority of people followed the sayings leber.²¹

in my eyes than a big bone in the hand of a

By Allah, this world of yours is more despicable

والله ان الدنيا اقل من عرق حذير في يد شخص

Imam Ali himself has said:

took priority for the Prophet (ﷺ) and his successors would lead them towards Paradise. Worldly issues never guarantee the salvation of those who follow the Imam, and stressed spiritual leadership in his speech, which would it to political rule—it is clear that the Prophet (ﷺ) implication of the word *Khalifa* (successor)—which limits *Khalifa* for him only three times. Even under the Sunni in his sermon over 27 times, whereas he used the word mentioned the titles *Nawli*, *Mawla*, and *Imam* for Ali (رضي الله عنه). It is also interesting to observe that the Prophet (ﷺ) their commands.

standards and keep aloof from their enemies who opposed them as the center of truth, evaluate everything by their

vol. 25, p. 144, *Hadith* 65.

tradition can be found at: al-Mawnees, p. 50, *Hadith*, Bihar, al-Tamam, vol. 25, p. 152, *Hadith* 50, also p. 142, *Hadith* 65. Another related ¹ cf. al-Khatib, vol. 1, p. 333, *Hadith* 5, also *Hadith* 1, Bihar, al-Tamam,

people, and they have more rights over the believers

5- Like the Prophet (ﷺ), they have priority over their commands must be obeyed unconditionally, believers, and thus just like the Prophet (ﷺ), all

1- Allah has decreed absolute authority for them over the and virtues of Imam Ali (رضي الله عنه) and the Imams after him.

The sermon of Ghadir Khum confirms the following rights

The rights and virtues of Imam Ali and other Imams

عنه) Imam al-Masbudi (رضي الله عنه).¹

Allah for the manifestation of the Kingdom of Justice on this fact should not prevent the believers from praying to worship during the time of the just government, though government is more rewarding for the believers than to the traditions, worship during the days of tyrannical faith is more difficult at times of terror and fear. According Heresies but also rewarded many-fold, because observing tyrannical rule are not only sufficient for salvation in the according to his words in designate (al-Yaqubiyas) under Believing in the Imam's virtues in one's heart and people for them or their political authority.

Judgement, irrespective of the support of the majority, of still effective over the remaining believers until the Day of authority of Imam Ali (رضي الله عنه) and his pure descendants is

- 7- *Allah (BRUH) was the greatest in virtue and rank among the (BRU&HE) and the deputies of his affairs (M&A). Imam*
- 8- *They are the executors of the will of the Prophet people to the truth of the Quran and call them to it and its mysteries except through them. They guide No one knows its interpretation, its hidden warnings, and to explain its meaning after the Prophet (BRU&HE).*
- 7- *Allah has authorized them to interpret the Holy Quran and explain its commandments and prohibitions. religion. They are authorized to expand the religion. Particularly, they possess the complete knowledge of. They are the inheritors of all branches of knowledge. Allah has placed the knowledge of everything in them.*
- 8- *They have all the knowledge of the Prophet (BRU&HE) ordered to follow.*
- 2- *They are the "Straight Path," of Allah, whom people are misguidance.*
- protect their close adherents from evil and
- 4- *Allah has made them the guardians of the faithful, who and lead them to Paradise.*
- Allah' keep them from His disobedience and His wrath' (BRU&HE). They guide people towards the pleasure of the medium of divine guidance after the Prophet*
- 3- *Allah has made them the leaders of the believers and commands, etc.) for Allah has preferred them. be preferred over others (in position, sayings, ideas, than what they have over their own souls. They should*

- Imams from his descendants up to Imam Mahdi (BRUH) leadership have been placed in Imam Ali (BRUH) and the
- 16- *The divine light, the divine guidance, and the divine revealed about him.*
- satisfaction or praise in their ideal sense have been
- All verses of the Holy Quran that express Allah's
- 12- *Allah and His Prophet (BRU&HE) are pleased with him. exclusively belongs to him.*
- 14- *The title of "the Commander of the Believers," (BRU&HE) called him his prophet.*
- the Prophet (BRU&HE) is from him. The Prophet Prophet (BRU&HE). He is from the Prophet (BRU&HE) and
- 13- *Imam Ali (BRUH) was the dearest and the closest to the Prophet (BRU&HE) was that of Aaron to Moses (BRUH). offered his life as a sacrifice for him. His relation to the the Prophet (BRU&HE). He fought on his behalf and*
- 15- *Imam Ali (BRUH) was the greatest aid and defender of His command and was the greatest helper of religion.*
- 11- *Imam Ali (BRUH) fought against the enemies of Allah by worshipping Allah.*
- 10- *Imam Ali (BRUH) was foremost in accepting Islam and creation of Allah so long as creation exists.*
- 9- *Imam Ali (BRUH) is the most virtuous amongst the the greatest among all prophets (BRUH). prophets themselves) just as the Prophet (BRU&HE) was deputies of all the prophets (most of whom were*

←
 understanding of His Eternal Knowledge (i.e., His Essence) is only known¹ but not like how His creation knows. Hence, our by the extension of dualities and concepts that we imagine. Allah is the creator of perfections and dualities² and He is not limited the creation. There is neither concept, nor duality for His Essence. resemblance in the concept of knowledge between the Creator and not enough to avoid resemblance³ and we need to deny the His knowledge and the concept of knowledge that is known to us is Him. Maintaining a difference on the duality or the duality between recognize that there is nothing that He is unaware of. Nothing is like multiplied by infinity in terms of duality and duality⁴ just as we knowledge that we know (i.e., and generated knowledge even if it is We should recognize that His Essence (YAW) is free from any type of by. His Eternal Knowledge, we only mean. He is not ignorant, theoretic or concrete because we have no way to understand Him⁵ and to Allah. With regard to the Essence of Allah, we are not allowed to Knowledge by us is a creation of our mind and cannot be attributed per parts. And imagination or perception of Allah's Eternal of Allah's Eternal Knowledge otherwise it would imply His Essence. The knowledge that a human or even an Imam possesses is not a part Allah's Eternal Knowledge (i.e., His Essence), which is not created, comprehended is a creation, and has no similarity whatsoever with and knowledge that a human being can possess. Earth, or compared with His Eternal Knowledge. It should be made clear that creation and is attributed to Him. However, this should not be generated by a human. It is called His knowledge since it is His because Allah tested and authorized it, and because it is not a science by Allah, and placed in His best creation. It is called divine just ¹. The "divine knowledge," refers to all the heavenly knowledge created

of divine knowledge,¹ the greatest proofs of Allah the trustees of Allah, His appointed judges, the vessels 17-Imam Ali (BRUH) and the Imams of his descendants are lack an Imam until the Day of Judgment. The earth will never

regard Him free from all defects such as ignorance. limited to denying and opposite in Him. In other words, we should question:
 question:

and the Imams after him, and informs them of their describes the followers and the enemies of Imam Ali (BRUH) in the sermon of Ghadir Khum, the Prophet (BRUH) **His followers, his enemies, and their fate**

rights of Allah, the Prophet (BRUH) and his family.

of all the friends of Allah, and will re-establish the earth from the enemies of Allah, will avenge the blood and ideas. He will annihilate falsehood, will bring the revive Allah's religion, and will overcome all religions shall establish the global kingdom of justice. He will

20- The last Imam of his descendants, the Mahdi (BRUH) respectively, the Messenger, and the Imams, have declared so unlawful things are only those that the book of Allah, most learned about the religion. The lawful and 10-Imam Ali (BRUH) and the Imams of his progeny are the and agrees with it.

never mixed. Each one of the two bridges to the other Holy Quran. If people adhere to both, they will be constitute one of the two weights, symbols besides the 18-Imam Ali (BRUH) and the true members of his progeny against them.
 among His creation, and His expansive arguments

decisive decree by Allah that will never change.

dies like that, he will remain in Hell forever. This is a never turn to him nor will He ever forgive him. If he

9- As long as someone denies Ali's authority, Allah will curse of Allah and His wrath.

guardianship of Satan. Such a person has attained the rejected Allah's guardianship and has gone under the

2- Anyone who turns away from Imam Ali (BRUH) he has him and remains under his guardianship.

for anyone who keeps attached to Ali (BRUH), listens to support, protection, guidance, forgiveness, and mercy

4- Allah loves whoever loves Ali (BRUH). He keeps up His will be among the losers on the Day of judgement.

accept it from him, nor will He accept his deeds, and he the guardianship of Imam Ali (BRUH). Allah will never

3- If anyone chooses a religion other than submission to wrath of Allah.

entire mission. Such a person is accursed and under the has revealed to the Prophet (BRUH) throughout his

sermon concerning them has doubted all of what Allah doubts the sayings of the Prophet (BRUH) in this

all, and his spouse is the everlasting Hellfire. Whoever 5- Whoever doubts any of the Imams has doubted them

believers who will achieve felicity and a great reward.

(BRUH) are the triumphant Party of Allah and the true

1- Those who acknowledge the authority of Imam Ali

the Day of judgement. After the departure of the Prophet speech completes Allah's argument against everyone until During the Sermon, the Prophet (BRUH) stressed that his

The Ghadir event leaves no excuse

followers will be in the lowest bit of the Hellfire.

and their actions. They, their submitters, and their Hell. Allah and His Prophet (BRUH) are clear of them

10- Those who usurped the rights of the family of the Prophet (BRUH) are the leaders who invite people to

bartered.

banishment will not be lessened, and they will never be faith. Their deeds are all in vain. Their lasting

throughout the prophets of Satan, and the rejecters of 9- His enemies are the wretched, the misguided, the

friendship with those who oppose him.

with his actions, oppose his commands, or have spandou support for him, reject his sayings, disgrace

Allah has bestowed upon him, are jealous of him, away from his guardianship, doubt the virtues that

8- The enemies of Imam Ali (BRUH) are those who turn if they are their closest kin.

detect those who oppose Allah and His Messenger even his guardianship and never doubt their belief. They

7- The friends of Imam Ali (BRUH) are those who believe in

Amman', vol. 30, p. 154.

² Dajra Ji al-Imams', p. 38. See also 'al-Khizay', vol. 1, p. 173; Bihar al-Husain (BRUH).

sons' al-Hasan and al-Husain (BRUH) as well as nine descendants of include the Prophet's son in law and cousin, Ali (BRUH), Ali's two divinely appointed leaders (Imams) after him. The twelve Imams house. They are his daughter, Lady Fatima (BRUH) as well as twelve by the Shia' refers only to the divinely selected individuals of his the Prophet (BRUH) as specifically defined by him and believed of Ahl al-Bait means People of the House. However, the Ahl al-Bait of

فَأَخْرَجَ أَبَانِي فِي سُلْطَانِهِ وَاللَّهُ لَهُ حِفْظٌ أَدْرَأَ بِيَسْمَهُ ثُمَّ وَابْتَدَأَ قَوْلَهُ
فَقَالَ عَلِيُّ بْنُ أَبِي تَالِبٍ يَا مَعْزُومَةَ أَسْتَأْذِنُكَ أَنْ تَكُونِي لِي وَابْنِي

(BRUH) said:

have disbanded your title. In response to them, Imam Ali giving their pledge of allegiance to Abu Bakr, none would Abu Hasan! Had the helpers heard your arguments before concerning him. Some of the helpers said to Imam Ali, "O their covenant with the Messenger of Allah (BRUH) exclusive right for the leadership of the community and pledged fealty to Abu Bakr), he reminded them of his and the helpers in the Prophet's Mosque (after they had similarly, when Imam Ali (BRUH) addressed the immigrants

for anyone after the event of Ghadir Khumm."

"Allah did not leave any argument or any excuse

فَمَا تَجْعَلُ اللَّهُ لِمَا أَحَدٌ يُعَدِّدُ عَدِيدًا خَيْرًا مِنْ خَشِيئَتِي وَنَا عَدِيدًا

daughter', said:

this fact as well. Lady Fatima (BRUH), the Prophet's (BRUH)' other members of Ahl al-Bait (BRUH),¹ emphasized

¹ 'al-Imam', vol. 1, p. 74; Bihar al-Amman', vol. 28, p. 182.

from all the early divine religions is that it states that it is One of the important differences that distinguishes Islam **The necessity of submitting to the Prophet's sayings and the event**

Our obligations towards the sermon

be presented as a comprehensive proof to everyone.

and it explains arguments brought by anyone. Thus, it can position of Imam Ali (BRUH) is clear, evident, and definitive of the Prophet (BRUH) at Ghadir Khumm in defining the The above testimonies, among others, show that the speech

qay of Ghadir Khumm."

or any argument for anyone (by his speech) on the left any place for any controversial talks, and pled I do not see that the Messenger of Allah (BRUH) lawful to do what you did (in usurping our rights). dispute with us Ahl al-Bait (BRUH) in it, and were could not believe anyone would yearn for it, out to demand for his sovereignty. BY Allah! I the Messenger of Allah without trial and come "Did you want me to leave the spronged body of

صَافِيًا لِيَكُونَ خَيْرًا مِنْ خَشِيئَتِي وَنَا قَائِلًا بِاللَّهِ
أَفَلْ أُرِيدُ فِيهِ وَبِئْسَ حَالًا اسْتَحْلَفْتُمُوهُ وَنَا قَائِلًا بِاللَّهِ

² Chapter 2: Verse 44 of the Holy Quran.

¹ Chapter 33: Verse 36 of the Holy Quran.

His Messenger, and be watchful of (your duties
 "O You who believe! Do not precede Allah and

اللَّهُ سَمِيعٌ عَلِيمٌ

لَا إِلَهَ إِلَّا اللَّهُ إِنَّمَا آتَيْنَاهُ آيَاتِهِ لِيُذَكِّرَ الَّذِينَ

has sent down is a disbeliever.²

Whoever does not judge according to what Allah

وَمَنْ لَا يَحْكُم بِمَا نَزَّلْنَا اللَّهُ تَعَالَى فَاُولَئِكَ هُمُ الْكَافِرُونَ

straying.³

has surely strayed off (the path), a manifest

Whoever disobeys Allah and His Messenger, he

Allah and His Messenger issued a command

woman) to exercise choice in a matter for which

"It is not permissible for a believer, man or

وَأُولَئِكَ هُمُ الْكَافِرُونَ

لَا يَحْكُمُونَ بِمَا نَزَّلْنَا اللَّهُ تَعَالَى فَاُولَئِكَ هُمُ الْكَافِرُونَ

وَمَنْ لَا يَحْكُم بِمَا نَزَّلْنَا اللَّهُ تَعَالَى فَاُولَئِكَ هُمُ الْكَافِرُونَ

Quran:

Allah (SUBH&H) to achieve felicity. Allah states in the Holy
 are required to submit to the sayings of the Messenger of
 until the Day of Judgement. Believers of all generations
 and all its commandments and prohibitions are effective
 instructions for people in terms of beliefs and practices,
 the final religion of Allah. It offers the ultimate divine

³ Chapter 4: Verse 59 of the Holy Quran.

² Chapter 4: Verse 62 of the Holy Quran.

¹ Chapter 49: Verse 1 of the Holy Quran.

يَحْسِبُ الْكُفْرَانَ

اللَّهُ خَفِيٌّ رَحِيمٌ. قُلْ أَطِيعُوا اللَّهَ وَالْطَّيِّبِينَ فَإِن تَوَلَّوْا فَإِن

قُلْ إِنَّ كَيْدَ كُفْرَانِكُمْ أَتَمُّ لَكُمْ ذَيْبُكُمْ وَأَن تَصْبِرُوا لَوْ لَمْ يَكُن

in Allah and the Last Day.³

return it to Allah and His Messenger if you believe

among you, and if you had a dispute in a matter,

Messenger and those who are given authority from

"O You who believe! Obey Allah and obey the

وَالطَّيِّبِينَ

قُلْ أَطِيعُوا اللَّهَ وَالطَّيِّبِينَ فَإِن تَوَلَّوْا فَإِن تَوَلَّوْا فَإِن

قُلْ إِنَّ كَيْدَ كُفْرَانِكُمْ أَتَمُّ لَكُمْ ذَيْبُكُمْ وَأَن تَصْبِرُوا لَوْ لَمْ يَكُن

complete conviction.²

against your decision, and submit (to you) with

between them, find in their souls no resistance

believed until they make you judge in all disputes

"But no, by your Lord, they have not truly

فِي أَنْفُسِهِمْ حَرَجًا مَّا قَضَيْتَ وَنَسُوا اللَّهَ فَاُولَئِكَ هُمُ

فَلَا وَرَأَيْتَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

things.¹

toward) Allah. Verily, Allah hears and knows all

² cf. the Holy Quran, Chapter 2, Verse 3.
³ cf. the Holy Quran, Chapter 2, Verse 61.
¹ Chapter 3, Verses 31-35 of the Quran.

entails, and to follow its directions.

It is, therefore, our duty to acquire and learn this final

Allah³

would remain deficient and unsatisfactory in the sight of if nothing of His religion was conveyed,³ and religion that, according to the Quran, if not conveyed, would be as His Prophet (BRUH&HE) have failed to convey the message Ghaqir Khnum, rejecting it means believing that Allah and Particularly, for such an important issue as the message of follow his sayings, are useless in our time.

believing that the Quranic verses, which require us to (BRUH&HE) that have been handed down to us means Weakening and disregarding the sayings of the Prophet the above-mentioned verses of the Holy Quran. Prophet (BRUH&HE) means opposing Allah and disbelieving the form of traditions. Opposing the traditions of the sayings of the Prophet (BRUH&HE) which have reached us in Therefore, it is necessary for a believer to follow all the

back, Allah loves not those who reject faith.^{3,1}

. Open Allah and His Messenger. But if they turn

Allah is off-forgiving and the most merciful, Say:

will love you and will forgive you your sins, and

“Say: If you truly love Allah, follow me: Allah

following verbal declarations:

people who eventually hear the sermon includes the The covenant taken by the Prophet (BRUH&HE) from all community.

message on a practical level and keeps it alive in the method of propagating the truth, which protects the self-practice is the most beautiful and the most effective practice in his/her life. Calling people toward the truth by the Prophet (BRUH&HE) in the heart, one must put it in After understanding and acknowledging the message of the sermon and observing the covenant

Acting upon the instructions of

current and future generations.

them from any alteration or change for the use of the the sermon as it was handed down to them, and to protect every believer to learn and comprehend the instructions of tendencies in and era. He (BRUH&HE) considered it a duty of altered by people's desires, needs, ideas, opinions, or prohibitions are effective forever and should never be emphasized that all his final commandments and in the sermon of Ghaqir, the Prophet (BRUH&HE) has acknowledged all its implications in one's heart.

study the text of the sermon with care, reflect on it, and Hence, it is of prime importance for every believer to instructions of the last prophet of Allah in his last days.

The sermon of Ghaqir Khnum constitutes the last the text of the sermon

Learning, acknowledging, and protecting

¹ cf. Chapter 48, Verse 10 of the Holy Qur'an.

Holy Qur'an¹

mighty and the majestic. This fact is also verified by the covenant has indeed pledged his allegiance to Allah, the Imam of his progeny according to the terms of the pledge his allegiance to him, Imam Ali, and the true covenant is taken by the order of Allah, and anyone who According to the saying of the Prophet (BRUHHE), this servants, and anyone who opened it.

Prophet (BRUHHE), Allah's Angels, His forces, and His
10- We take Allah as witness to this covenant, and His
near or far.

9- We will convey it to our children, family, and friends.

8- We will never change nor replace its instructions.

7- We will live and die with this belief.

6- We will open it by our actions.

5- We will never doubt it.

4- We will never deny it, nor will we break the covenant.

3- We are satisfied with the message and submit to it,
our tongues, and our hands.

5- We pledge our loyalty to them by our hearts, our souls,
the Imams of his offspring.

1- We heard and understood the divine message
concerning the authority and the rights of Ali (BRUH) and

recognize as righteous deeds, and thus, people should avoid them.

Wahykan, means what is rejected. It refers to what Allah did not
that Allah has recognized as good. On the other hand, the word al-
¹ The word al-wa'ayn means what is recognized. It refers to the deeds

sermon that without recognizing Imam Ali (BRUH), there is
righteous deeds. The Prophet (BRUHHE) stated in the
known to people the authentic source of authority for all
the people is the best possible deed, because it makes
introducing the position and virtues of Imam Ali (BRUH) to
it.

His Prophet (BRUHHE), and advising them against violating
details, urging them to follow it as an order from Allah and
sermon to truth-seeking individuals who have not heard it,
enjoining the right is conveying what he said in this
(BRUHHE) mentioned that the most important example of
enjoining what is right (Amr bil ma'ruf)¹. The Prophet
Transmitting the sermon is the greatest manifestation of
of his community, especially the youth and children.

receives his message should transmit it to other members
As the Prophet (BRUHHE) ordered, even Muslim who

Transmitting the sermon through modern ways

the gardens of bliss.

in their guardianship are those who succeeded in attaining
Imam Ali (BRUH) and the Imams after him and truly believe
precede others in acknowledging their covenant with
The Messenger of Allah (BRUHHE) stated that those who

- written or carved.
 etc. on which the key phrases of the sermon are
- 2- Making decorative objects, goods, and greeting cards, the family and friends.
 - 3- Presenting the books containing the full text of the offering prizes for learning the contents of the sermon for the month, organizing competitions, dinners, and
 - 4- Holding classes of memorizing the text of the sermon obligation towards it.
 - 5- any general gathering, and reminding about one's and Reciting a part of the sermon, even a small amount, in one's redneesa before Allah.
- and making such spiritual gatherings as the medium of about the Prophet, s statements on the day of Ghadir, explanation Seeking nearness to Allah by reminding Arabic text of the sermon, its translation, and its
- 1- Holding frequent special meetings for reciting the as the meanings of this sermon popular in our community.
- What follow are some suggestions to make the text as well according to personal opinion.
- about the content of this sermon without screening it inform other Muslims, who are prepared to hear the truth. Therefore, it is the duty of all believing men and women to neither any value nor any effect in enjoining other righteous deeds.

Hadith 5.
 1. al-Fawaid, al-Saqid, p. 152; Hadith 8, Bihar, al-Fawaid, vol. 24, p. 110.
 Imam al-Saqid (BRUH) said to one of his companions:
 be their faith."¹

blessings on my nation and was blessed that Islam which Allah finalized religion and fulfilled His will be rightly guided after me. It was the day in the guiding banner for my nation, by whom they me to appoint my brother, Ali Ibn Abi Talib, as Allah, exalted is His remembrance, commended festival (عيد) of my nation. It was the day that "The day of Ghadir Khum is the greatest religious التعمير و ربحي بها الإسلام ديني.

دعوة في يوم تصيب علي بن أبي طالب علم النبي محمد بن محمد بن عبد الله بن عبد المطلب في يوم الغدير الذي أمرني الله تعالى
 يوم غدیر خم افضل اعياد امتی و هو اليوم الذي أمرني الله تعالى
 Messenger of Allah (BRUH) said:
 only three traditions are basically droved below. The the anniversary of the event of Ghadir Khum. To be brief,

Keeping alive the event and observing its anniversary

- 6- Developing extracurricular programs in schools for
- 7- Translating the sermon into different languages and teaching them in bars and on the Internet.
- 8- Developing extracurricular programs in schools for

p. 305², Hadith 5.

¹ *Tahqiqih al-Ahkam*, vol. 3, p. 143, Hadith 1; *Bihar al-Qur'an*, vol. 92.

people truly know the superiority of this day, the heavens than in the earth... and *ya Allah*, had *“Certainly, the day of Ghadir is more famous in*
بصفتها أحفد من غيرها في كل يوم غير هذا اليوم
فإن الرضا في الأرض... في الله ثم خريف العالم فكلنا اليوم
 Imam Ridha (RHD) said:

No *ya Allah*! No *ya Allah*! No *ya Allah*!”¹

majestic, has created a day more sacred than that. You might think that Allah, the mighty and the heavens as. The Day of the Famous Covenant, ... and was aware of its sanctity. It is known in the and prophet but that he celebrated this day as Eid is the greatest festival of Allah. Allah has not sent fasting throughout the entire age of the world... It *“Fasting on the day of Ghadir is equivalent to*

خير من كل صلاة في السنة في السنة في كل صلاة في السنة... أعلنت في أن الله
خير من كل صلاة في السنة في السنة في كل صلاة في السنة... أعلنت في أن الله
خير من كل صلاة في السنة في السنة في كل صلاة في السنة... أعلنت في أن الله
خير من كل صلاة في السنة في السنة في كل صلاة في السنة... أعلنت في أن الله

Chapter 31, Verse 15 of the Holy Quran

p. 118², Hadith 9.

¹ *Tahqiqih al-Ahkam*, vol. 6, p. 54, Hadith 9; *Bihar al-Qur'an*, vol. 94.

the more someone rejects Allah’s mercy, the more he is if the more benefit he receives from it. On the other hand, gratitude that someone expresses to Allah *ya Allah* adhering to favor that Allah has bestowed upon His creation. The more that is due. Divine guardianship (al-Mawla) is the greatest in addition, the greater the favor, the more appreciation abundantly praised.”²

ingrateful, verily Allah is free of all wants and it does so to the profit of his own soul, but it, and is grateful to Allah. Certainly, whoever is grateful *“We indeed bestowed wisdom upon Luqman. Be*

وقد آتينا لقمان الحكمة إذ اشكر لله في من يشكر لله
لنفسه في من شكر فإن الله غني حميد

Allah states in the Holy Quran:

gratitude he expresses in words and actions to his master. of rational necessity. The wisest the servant, the more Being grateful to the benefactor for his favors is a matter

Thanking Allah for this greatest blessing

ten times a day.”¹

angels would have been shaking hands with them

³ *Idbāq al-Fawa'id*, p. 473; *Bayān al-Fawa'id*, vol. 22, p. 500; *Harith* #1 and 70.

for instance: Chapter 5, Verses 520-521,⁴ and Chapter 4, Verses 60 for instance: Chapter 5, Verses 520-521,⁵ and Chapter 4, Verses 60 in Chapter 4, Verses 21 of the Quran. However, the latter term, *al-Jamī'ah* of the Prophet (ﷺ). Both terms have also been used according to the traditions; they refer to the two foremost enemies of which, in reality, implies they are worshipped instead of Him.⁶ These two terms refer to the idols that are opposed against Allah.⁷ Chapter 3, Verses 193-194 of the Holy Quran.

pronoun.

many more instances that he (ﷺ) referred to him by Imam Ali (رضي الله عنه) in his sermon about forty times besides - The Prophet (ﷺ) explicitly mentioned the name of

Here are some statistical facts about the sermon:

Some statistics about the text of the sermon

before them ...⁸ and are submissive (authorities and virtues), and are submissive we believe in them, have confidence in their have adhered to. Resurrect us with our Imams, for and *al-Yaghni*,⁹ Thus, keep us attached to what we of the Believers (Ali), and disbelieved in *al-Yibt* we acknowledged the Prophet and the Commander, surely it was by Your favor and Your grace that judgement for You never break Your promise,¹ messengers, and disgrace us not on the Day of

sermon.

it is impossible to enumerate all his virtues in the

- Twenty sentences about his virtues, yet stressing that (رضي الله عنه).

- Over fifty sentences on the *Ma'adha* of Imam Ali subjects of the sermon is as follows:

- The number of sentences categorized by some important authority, his followers, and their enemies.

- The sermon also refers to over one hundred verses of the (رضي الله عنه), nine times in his sermon.

- The Prophet explicitly mentioned the word *Al-Imma*

- *Hadi* (guide) three times.

- *Khalifa* (successor) three times.

- *Akan* (prophet) four times, seven times.

- *Nawā* (executor of the will and deputy of the affairs)

- *Amir* (commander) seven times.

- *Imam* (leader) twelve times.

- *Mawla* and *Mawla* (guardian) fifteen times.

Imam Ali (رضي الله عنه) in this sermon:

- He (ﷺ) repeatedly used the following titles for

attributes, and actions.

important information concerning His names, Unity of the Essence of Allah. In addition, it contains with His creation. It includes great lessons on the Allah and regarding Him here from such resemblance

Part 1: The opening of the sermon is dedicated to praising ten major parts:

The text of the sermon can be divided into the following

An overview of the sermon

- offspring.
- to Imam Ali (RBUH) and the Muslims after him from his
- Ten sentences on urging people to pledge their fealty exclusive authorized interpreters.
- Twelve sentences about the importance of the Quran's time.
- establish the divine government on earth at the end of (RBUH) the last divinely appointed Imam who will
- Twenty sentences specifically about Imam Mahdi him.
- Ten sentences on the Mawlaya of the Muslims (RBUH) after Imam Ali (RBUH) and their enemies.
- Twenty-five sentences about the followers (SHI'IA) of

giving references to many verses of the Holy Quran.

and informs people of the final destiny of each of the followers and the enemies of Ahl al-Bait (RBUH).

Part 6: The Prophet (RBUH&HE) gives a detailed description of the people which will distinguish the believers from the disbelievers.

that what will happen after him is put a test for against violating Allah's commands and emphasizes what they intend to do after him. He advises people Holy Quran concerning the hypocrites' and states

Part 2: The Prophet (RBUH&HE) recites some verses of the exclusive virtues.

Imam Ali (RBUH) and reminds people more about his completed His religion through the leadership of

Part 4: The Prophet (RBUH&HE) announces that Allah has the duties of people regarding him.

some of the virtues of Imam Ali (RBUH) his rights, and and the pure Muslims after him. He then enumerates decrees regarding the appointment of Imam Ali (RBUH)

Part 3: The Prophet (RBUH&HE) officially declares Allah's

desired the speech until he reached that place.

explains the reason that the Prophet (RBUH&HE) has concerning what he must convey to the people. It also (RBUH&HE) just before the event, and the divine order revelations that came down to the Messenger of Allah reasons behind delivering this sermon. It includes the

Part 5: This part of the speech informs the listeners of the

upon them.

with him' Ali' al-Hassan' and al-Husain' beace be reach him to confirm their oath by shaking hands Imams of his family'. He also asks people who can verbal oath of allegiance to Imam Ali (PBUD) and other sentences of the covenant with him. He takes their Part 10: The Prophet (PBUD) asks people to recite the pertaining to religion.

the divinely appointed judges for any direction limits. They are the exponents of the religion and are fully aware of all final commandments and their that Imam Ali (PBUD) and other Imams of his offspring prohibited actions will never change in future' and commandments including the obligatory and Part 9: The Prophet (PBUD) emphasises that the divine majestic.

pledging allegiance to Allah' the mighty and the allegiance to Imam Ali (PBUD) is in fact identical to Prophet (PBUD) informs people that pledging Part 8: Reciting some verses of the Holy Quran' the decree.

advent as a promise from Allah and His decisive describe Imam al-Mahdi (PBUD) and to confirm his oath. He (PBUD) dedicates this part of his speech to finally prevail' and the righteous will inherit the (PBUD) informs people that justice and faith will misconduct of the enemies of Allah' the Prophet Part 7: To give hope to the believers despite all the future

رضي الله عنه قال أخبرنا الشيخ أبو علي الحسن بن الشيخ السعيد أبي جعفر
 حذيثي السيد العلاء العابد أبو جعفر مهدي بن أبي حرب الحسين الرضوي
 appointed Imam of guidance after the Prophet (PBUD):

Imam Muhammad al-Baqir (PBUD) the fifth divinely constitutes the following sound authorities traced back to of the narrators for this tradition in al-Mu'jib' which of the Sermon of Ghadir' al-Tabarisi has noted the chain traditionists before him. However' due to the importance narrated traditions that were famous among the Shias the traditions in his book' because as he stressed' he only Al-Tabarisi has often omitted the chain of the narrators of upon irrespective of its chain of narrators.

parallel or precedent (Mu'awwiz). Thus' it should be relied comprehensive text available in al-Mu'jib' is classified as numerous earlier books of traditions' the most since various parts of this speech have been reported in AH.

an outstanding Shia scholar who lived in the 2nd century date is al-Mu'jib' compiled by Ahmad Ibn Ali al-Tabarisi distinguished of those which have been preserved to this found in a number of books of traditions; the most resched us which covers most aforementioned pieces' is However' the most complete text of the sermon that has narrated through numerous Shias and Sunni authorities. the bond of Khum are found separately in many books Different pieces of the sermon of the Prophet (PBUD) at

Documentation of the sermon

scholastic circles.

- omitted by the author due to its popularity in the
 from Imam al-Badrī (BRUH) with the chain of narrators
 Fataḥ al-Niṣṣābiyy (q. 208), part 1, pp. 89-90, narrated
 5- Rawḍat al-Ma'rifayn¹ Muḥammad Ibn al-Ḥasan al-

محمد بن علي ع

عن عتبة بن قيس بن معمر بن علقمة بن محمد الحضرمي عن أبي جعفر
 الطمالي قال حدثنا محمد بن خالد الطيالسي قال حدثنا سيف بن عميرة
 قال حدثني الحسن بن علي أبو محمد البزنطي قال حدثنا محمد بن موسى
 حدثنا أحمد بن محمد الطبري قال أخبرني محمد بن أبي بكر بن عبد الرحمن
 chain of narrators:

- narrated from Imam al-Badrī (BRUH) with the following
 1- al-Yaḥyā' Saḥīḥ Ibn Ṭawūs (q. 664 AH), pp. 343-361,
 wording, has been reported in the following books as well:
 The detailed sermon with few minor differences in

الحضرمي عن أبي جعفر محمد بن علي ع

سيف بن عميرة و صالح بن عتبة يعقوب بن قيس بن معمر بن علقمة بن محمد
 حدثنا محمد بن موسى الطمالي قال حدثنا محمد بن خالد الطيالسي قال حدثنا
 أخبرنا أن أبو محمد العملي و من ولد الأقطس و كان من عبدة الله العليين قال
 التلعكبري قال أخبرنا أبو علي محمد بن صالح قال أخبرنا علي السمرري قال
 جعفر قاسم الله روحه قال أخبرني جماعة عن أبي محمد هارون بن موسى
 محمد بن الحسن الطوسي رضي الله عنه قال أخبرني الشيخ السعيد الزاهد أبو

original text of al-Nawā'ir² Ahmād Ibn Abī al-Ṭayyib³ vol. 1,
 the sermon and its English translation are according to the
 brackets and marks in the text, the presented Arabic text of
 Unless otherwise specified in the enquotes and shown by

الطبري بن صالح عن ابن أبي عمير بن أرقم و عن زبير بن أرقم

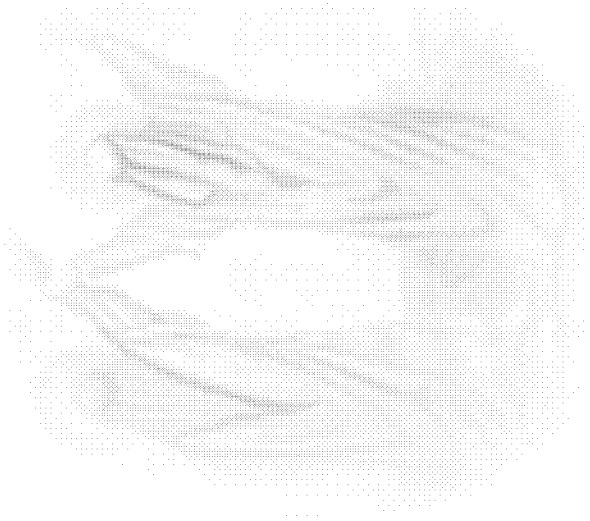
الخزاز قال حدثنا يزيد بن هارون قال حدثنا روح بن مبشر قال حدثنا
 الطبري و هارون بن موسى بن الحسين البلدي قال حدثنا حميد بن الربيع
 أبو الفضل محمد بن عبد الله الشيبلي قال أخبرنا أبو جعفر محمد بن يزيد
 authorities with the following chain of narrators:

- narrated from Sa'īd Ibn Aḥmad⁴ through the Ḥunni
 4- al-Ṭayyib⁵ Saḥīḥ Ibn Ṭawūs (q. 664 AH), p. 284

بن الحسن

الأصمعي عن أبي داود عن قيس بن خالد عن حفصة السمردي عن حديثه
 علي بن محمد بن علي بن القاسم الشعمري عن أبيه حدثنا سلمة بن الفضل
 فضال و عن أحمد بن محمد بن علي الجلب أخبرنا الشريف أبو القاسم
 نزهة ما زلت أراهم دستها بن علي لما حصره بالربيع فقال فيم رواه عن رجليهما
 الحكي و جعله صحيفة ظاهرة بالقرعة بالعدوى و الولي و جعل له نسخة إلى الملك
 في النقل فمن ذلك ما رواه عنها و صنف كتاب الخراج المسمى بالمشهور و
 إماما أن ما ندرج في هذا الفصل ما رواه أيضا جماعة الشيعة المتعمد عليها
 narrators:

- the Ḥunni authorities with the following chain of
 424-427, narrated from Ḥudhāifa Ibn Yūsuf⁶ through
 3- Ṭabarī al-Ṭayyib⁷ Saḥīḥ Ibn Ṭawūs (q. 664 AH), pp.



given in the above-mentioned documents.
lexically among different phrases with similar meanings
appear in the other books named 'spoke' or preferred
within the brackets are either the extra phrases that only
pp. 26-66' narrated from Imam al-Baqir (PBUH). The phrases

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Imam al-Baqir (PBUH) said:

ON THE DAY OF GHADIR KHUM THE MESSENGER OF ALLAH (PBUH&HE) THE SERMON OF

خطبة غدیر خم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

completes His arguments against people by His authority:

among His creation as His most evident sign in His time, who
 1. "The brook of Allah," (Hafiz al-Ashq) is one whom Allah has placed

tought them the prayers, the purification tax and fasting well as the Bedouins. Teach them the pilgrimages as you attending from the dwellers of the cities and suburbs as perform pilgrimages along with everyone who is capable of. Therefore Allah majestic is His praise commends you to left not shall I ever leave My earth empty of a brook,

following your successor after you Certainly, I have never acknowledging the guardianship (of the believers) and performing pilgrimages and the duty of (people in) conveyed to your nation, namely, (the details of) the duty of two obligatory duties still remain which you need to religion and affirming My brook, 1. Of the commitments, my prophets or messengers except after completing My and tells you. Verily, I have not taken the soul of any of Surely, Allah majestic is His name, offers hence to you. Thus Gabriel (BRUH) came to him saying, "O Muhammad! Watch).

pilgrimage and the guardianship (of the nation) (أب- the commitments to his community except for the Medina to perform pilgrimages having already conveyed all The Messenger of Allah (BRUH) intended to leave

...فإنه قد أتى
 ذلك المشركين أن يذبحوا ذبائحهم لله
 ص فوق ذلك أن يحضروا مع محمد الله

of Allah of the Holy Quran, Chapter 50, Verses 83-87.

(BRUH) during his leave, and made them worship a gold calf, instead
 1. Sameri was a hypocrite who deceived the folk of Prophet Moses

time (of departure) has abbraced; thus, fulfill your majestic greets you and states, "Judge, you inevitable saying, "O Muhammad! You Lord, the mighty and the Gabriel brought him a message from Allah, the most High. When he was in the stopping place (أ-أ-أ), the Angel performed the rituals of pilgrimages.

the Prophet (BRUH) traveled from Mecca to Medina and words of compliance with the call of Allah (أ-أ-أ) exactly, the custom of their predecessors — Repeating the and the Samiri of their time (as their leaders), following (BRUH) but they later broke their pledge and chose the calf, pledge of allegiance from this number of people for Ali. Likewise, the Messenger of Allah (BRUH) took the but they later chose the calf (for worship) and the Samiri, 1. Moses (BRUH) took pledge of allegiance for Aaron (BRUH) this is edivisient to the number of people from whom Messenger of Allah (BRUH) was in excess of 20,000 — (other) Arabs who went on pilgrimages along with the from the inhabitants of Medina and its suburbs as well as (Because of his announcement), the number of people pilgrimages and to teach them this religious obligation, informed people that he (BRUH) intended to go on. Thus, the announcer of the Messenger of Allah (BRUH) of other religious obligations."

Make them aware of its (details) as you made them aware

protection, in the footnotes:

aproposely obedient to Allah. See later explanation the term “giving those who are free of mistake på Allah’s protection” and see him means disobeying Allah. Naturally, this lofty position only befits believers. Thus, obeying him means obeying Allah and disobeying of Allah and according to His command, and is the foundation of the is authorized på Allah over people, who exercises authority on behalf, “authorized friend”, throughout the text. It refers to an individual who The term “Msh-Vllsh”, is translated as “authorized representative”, or ¹ of the Holy Quran Chapter 5, Verse 348.

Prophet, as well as My obedience. Anyone who obeys him joint to the obedience of Muhammad (BRU&HE), My (achieved only) through following Ali, whose obedience is and completion of My blessings over My creation is As such, the backbone of monotheism faith in My religion, friends and enmity against My enemies.

ponny på means of redmiring adherence to My authorized except after perfecting My religion, and completing My Verily, I have never taken the soul of any of the prophets believing man and woman. Ali Ibn Abi Talip (BRU&H), authorized representative, of Mine and the master of every people, a covenant and pledge spent adhering to the Raise him as a guiding flag for people, remind and renew argument against them. Ali Ibn Abi Talip (BRU&H).

rescuing brood over My creation and My expansive executor of Your will and Your successor, who is My far of knowledge and signs, the weston, and the chest, to the of knowledge, the heritage of the early prophets in terms obligation, make Your will earlier, entrust what is with Your

my saying concerning Ali (BRU&H).”

and saying that my people will reject me and will not accept giving protection. The Prophet (BRU&HE) said, “O Gabriel! I Gabriel came to him bringing the same order without Kama al-Gayumi after leaving Mecca for Medina, mosque as well as the time the Prophet (BRU&HE) rescued Simlariya, when the Prophet (BRU&HE) rescued the KNIA, receive this protection for delivering the message.

protection from the evil deity of people, and waited to Thus, he redusted Angel Gabriel to ask his Lord for disperse (people) and return them to the days of ignorance. sport them rest (upon conveying this message) they (BRU&H) the Messenger of Allah (BRU&HE) was concerned parted of the hypocrites and the dissenters against Ali Because what he (BRU&HE) knew of the inner enmity and take Your soul...”

taken (informally in several occasions), for I shall soon renew people, a covenant and pledge that You have already Muhammad, raise him as the banner (of truth), remind and having enmity of him shall enter the Fire. Hence, O Guardian shall enter Paradise, and one who meets me Me (on the Day of Judgment) having accepted him as his him is a blasphemer (in obedience of Allah). One who meets disbeliever, and whoever associates anyone in pledge with recognizes him is a believer, whoever denies him is a (distinguishing) flag amongst My creation so that whoever indeed disobeyed Me, I have placed him as a has indeed obeyed Me, and anyone who disobeys him has

¹ Chapter 2: Verse 67 of the Holy Quran.

rocks and gave the following sermon:

Then, the Messenger of Allah (BRUHEH) stood over those one place in the form of a pulpit to overlook the crowd. place under the trees and gather the rocks and put them in Allah (BRUHEH) ordered (his companions) to clean up the There were some trees in that place. The Messenger of called for group prayer.

who were behind reached the bond. Then he (BRUHEH) all people who were shed to return and waited until those reached Juhfa. Thereupon, the Prophet (BRUHEH) sent for By that time, the front end of the caravan had already protect you from (evil) people...¹

have not conveyed His message at all, and Allah shall your Lord—regarding Ahi (BRUH)—and if you do not, you Messenger! Deliver what has been sent down to you from majestic convey greetings to you and states, 'O 'O Muhammad! Surely, Allah, the mighty and the a guarantee of protection from the evil of people saying, Gabriel descended upon him again with an admonition and Juhfa, it was five hours past sunrise. At that moment, Once they reached the bond of Khum, three miles before

150 names of Allah, cf. al-Kafy, vol. 1, p. 115, Haqith 1.

His three major names. These pillars are, in turn, the foundations of. According to the tradition, Allah has created twelve pillars out of.

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

³ creation by the term "being above." He is exalted.

⁴ While He is majestic and thus cannot be compared with His

His (names).

and great are the pillars, of

Supreme is His authority,²

in His loneliness.

and is near (to His creation)

creation) in His Oneness,¹

is exalted above (all the

Praise belongs to Allah Who

Regardings Him have

Praising Allah and

Part 1

عظما في آياته،

عجل في شملها،

علا في تقوده،

علا في وحدته،

علا لله الأدي،

حمده سبحانه و تعال

جزء 1

⁵ cf. the Holy Quran' Chapter 30' Verse 11.
everlasting while everlasting is in its own place.

Then the phrase is translated as: "His knowledge encompasses
 broom in the second sentence to "*everlasting*", instead of Allah.
 place. implying the same meaning, one may possibly remain the
 position in terms of importance and magnificence, and not physical
 the semant. refers to "Makanaq", or "Mawziqay", which means lofty
 "Mawaz": vol. 4' p. 143' Haqiqh 13). Therefore, the word "Makanaq", in
 thus He is without place." (al-Tawfiq' p. 122' Haqiqh 3; Bihqa. al-
 dnasifa, and thus He is without dnasifa. He positioned the place' and
 creation. Imam al-Riqiqh (BRUH) said: "... Certainly, Allah formed the
 need His creation' and He was eternally existent before and of His
 that Allah has no place, for He is the creator of place. He does not
 objects to encompass them in knowledge. It can be proven by reason
¹ This means that Allah does not need to move into the places of the

creation)⁵

He begins and rebests (the

gold has no end.

[He is the glorified Whose

baised.

worship, and shall always be

He has always been praise-

vidence.

through His bower and

He surpasses all the creation

in status.¹

everlasting while He is lofty

His knowledge encompasses

بِهِدَاةٍ فِي مَعْبَدَاتِهِ

وَعَجَبًا لَا يَأْتِيَانِ

مُحَمَّدًا وَلَا يَأْتِيَانِ

حَمِيدًا مَا يَأْتِيَانِ

بِأَرْوَاقِهِ

وَيَذَرُ جَمِيعَ الْخَلْقِ يُفَضِّلُهُ

وَيُفَضِّلُهُ فِي مَعْبَدَاتِهِ

وَأَحَدًا بِحُلِّ شَيْءٍ حَمِيدًا

⁵ cf. Chapter 40' Verse 7 of the Holy Quran.

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

ness everlasting⁵

He made His mercy encom-

and bairant.

He is generous' forpessant⁶

not see Him.

He sees all eyes' and eyes go

that He originated.

He prolongs His grace to all

created.

He grants to all that He

the angels and the spirit.

all bunnifications' the Lord of

He is holy and exalted spoke

planets and the heavens.

and the dominator of the

earth)¹

been spread out (i.e. the

the expander of what has

been everlasting (i.e. heavens)

He is the maker of what has

returned.¹

and to Him all affairs are

قَدْ رَسَخَ حُلُّ شَيْءٍ رَحْمَتُهُ

حَرِيحًا حَلِيمًا ذُو آيَاتٍ

وَالْبُحْرَانِ لَا تَرَاهُ

يَلْحَظُ حُلَّ عَيْنٍ

تَنظُرُ عَلَى جَمِيعِ عَيْنَاتِهِ

تَتَفَعَّلُ عَلَى جَمِيعِ مَنْ بَرَأَهُ

رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

فَدِينِ سُبْحَتِهِ

فِي جَبَدِ الْأَرْضَيْنِ وَالسَّمَاوَاتِ

فِي دَارِجِ الْمُنْجَرَّاتِ

بَارِعًا الْمُسْتَمْرَاتِ

فِي حُلِّ أَمْرِ إِلَهٍ يُؤْتِيهِ

¹ cf. Chapter 43, Verse 11 of the Holy Quran.

thing, when it was nothing. is the encompasser of...the Nothing is like Him, ¹ and He over everything and has strength and power everything edge) and dominates He encompasses (in knowl- domptful. nor do they make Him concealed from Him. Hidden things are not conceal. and knows what the hearts He comprehends the secrets punishment. knows) they deserve of His injustice on what (He not does He take the revenge? He does not hasten His grace. and He favored them by His	<p>شَيْءٌ الشَّيْءِ حِينَ لَا شَيْءَ. لَيْسَ الْكَوْنُ مِثْلَ شَيْءٍ، وَهُوَ الْقُدْرَةُ عَلَى كُلِّ شَيْءٍ. وَالْقُوَّةُ فِي كُلِّ شَيْءٍ وَالْغَلْبَةُ عَلَى كُلِّ شَيْءٍ لَهُ الْإِحْاطَةُ بِكُلِّ شَيْءٍ وَلَا اسْتَشْبَهَتْ خَلْقَهُ الْخَلْقَاتُ. وَلَا تَخْفَى عَلَيْهِ الْمَكْرُوهَاتُ، وَلَا يَخْفَى الْحَسَنَاتُ. فَعَلِمَ بِمَا السَّرَائِرُ فَعَلِمَ بِمَا السَّرَائِرُ لَا يَعْجَلُ بِإِتْقَانِهِ وَمَنْ عَظَّمُوا بِعَمَلِهِمْ</p>
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←
by the signs and is proven by the indications.” Furthermore, Imam al-
Ghazali said, “Imam al-Riqbi (BRUH) also said, “Allah is recognized
known by itself (i.e., by the comprehension of its essence) is a
grasping His Essence. Imam al-Riqbi (BRUH) said, “Anything that is
The recognition of Allah for us is only through His signs, not by
Bihar al-Qur’an, vol. 4, p. 30. Haqiqah #10).
and He reaches to all minds.” (al-Kafy, vol. 1, p. 98. Haqiqah #10;
vision of the eyes. Thus, (the verse means) minds can not reach Him
said: “Verily, thinking or imagination of the mind is greater than the
verse. Under the commentary of this verse, Imam al-Riqbi (BRUH)
types of vision and perception as it is used in a plural form in the
mentioned in this verse is not limited to seeing by eyes. It covers all
cf. Chapter 6, Verse 103 of the Holy Quran. The word “visions”
¹ cf. Chapter 3, Verse 18 of the Holy Quran.

signs of Himself. ² majestic, has made as the Allah, the mighty and the not known) except by what secretly or openly, and (He is and one find out how He is tion by seeing Him, nor can None can reach His descrip- things). ³ simple, well aware (of all grasps all visions, and He is grasped by visions, while He He is exalted beyond being mighty, the wise, ⁴ there is no god but He, the need], who acts justly; He is everlasting [and free of	<p>عَلَى نَفْسِهِ وَعَلَى قَلْبِهِ، أَلَا بِنَدَانِ نَجْوَى جَلْسِ وَلَا يَجِدُوا أَحَدًا يَخْفَى مِنْهُ مِنْ سِوَا لَا يَلْمِضُونَ أَحَدًا وَصَفَقُوا مِنْهُ فَعَلَمْتُمْ، فَهُوَ الْأَلْفِيفُ الْخَبِيرُ. فَهُوَ يُبْرِكُ الْأَحْسَنُ، لَا إِلَهَ إِلَّا هُوَ أَوْعَى أَعْيُنٍ أُرْحَمُهُ. دَائِمًا [خَيْرٌ] وَلَا قَائِمًا بِالْقِسْطِ،</p>
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(BROUḤE) and His family (AHL al-BAYT (BRUḤ)).

His creation, including His light, which is the light of the Prophet, be compared to His Eternity, as He has no similarity whatsoever with people. He is introduced by signs and is recognized by marks. See: creation², nor is He perceived by senses, nor does He resemble Badir (BRUḤ) said: "Allah is not recognized by symbols (between the

al-Ḥawāḥid p. 32; Haqīqah 5, p. 47; Haqīqah 9, and p. 108; Haqīqah 2, people. He is introduced by signs and is recognized by marks. See: creation², nor is He perceived by senses, nor does He resemble Badir (BRUḤ) said: "Allah is not recognized by symbols (between the

a preexisting model,

originated without

He shaped whatever He

manufactured.

and discredited in (His)

in (His) planning, nor is there

There is no partner with Him

advisor.

without consulting an

Who enforces His command

be/believing,¹

Whose light overwhelms

all ages²

Whose holiness overabounds

I testify that He is Allah³

مَدْرَهَ اَبْدَعَتْ عَلَى خَيْرِ مَقَالٍ

وَ لَا تَقْوَاتٍ فِي تَدْبِيرِ

وَ لَا مَعْنَى شَرِيكَ فِي تَقْدِيرِ

مُسْتَعِيرِ

وَ اَلْبَدِي يُفْعَلُ اَمْرَةً لِيَا مَشْرِقَةَ

وَ اَلْبَدِي يُفْعَلُ اَمْرَةً لِيَا مَشْرِقَةَ

فِي اَشْهُدُ اَنَّ اِلَهًا اَلْبَدِي

وَ اَلْبَدِي يُفْعَلُ اَمْرَةً لِيَا مَشْرِقَةَ

cf. Chapter 27, Verse 2 of the Holy Quran.

102; Haqīqah 27.

creation; see al-Ḥawāḥid, p. 334; Haqīqah 9; Birkat al-Ḥawāḥid, vol. 2, p. 1. For the explanation of the will and the intention of Allah towards His

everything is humble,

lowly, before His might

magnificence everything is

[Allah], that before His

I further testify that He is

are referred,

generous to Whom all affairs

obstacles, and the most

He is the just Who never

and beautiful in action.

Who is proficient in skill.

there is no god but He

So, He is Allah, the One that

distant.¹

intention), thus it became

He formed it (in His

thus it came into being, and

He originated it (in His will),

solution.

and need to find out a

purifying Himself, or having

assistance from anyone,

created without getting

and created whatever He

وَ دَانَ كُلَّ شَيْءٍ اَعْوَدَهُ

فَوَاصِحًا حَلَّ شَيْءٍ اَعْوَدَهُ

وَ اَشْهُدُ اَنَّ اِلَهًا اَلْبَدِي

اَلْبَدِي تَرْتَجِعُ اِلَيْهِ اَلْاَعْوَدُ

اَلْوَعْدُ اَلْبَدِي لَا يَجُورُ، وَ اَلْاَعْوَدُ

اَلْمُسْتَقْبَلِ اَلْحَقِّ اَلْحَسَنِ اَلْحَقِيقَةِ

فَوَعْدُ اَللّٰهِ اَلْبَدِي لَا اِلٰهَ اِلَّا هُوَ،

وَ يَرْتَجِعُ اِلَيْهِ فَاَتَاتَتْ،

وَ يَرْتَجِعُ اِلَيْهِ فَاَتَاتَتْ،

وَ يَرْتَجِعُ اِلَيْهِ فَاَتَاتَتْ،

وَ يَرْتَجِعُ اِلَيْهِ فَاَتَاتَتْ،

وَ يَرْتَجِعُ اِلَيْهِ فَاَتَاتَتْ،

وَ يَرْتَجِعُ اِلَيْهِ فَاَتَاتَتْ،

وَ يَرْتَجِعُ اِلَيْهِ فَاَتَاتَتْ،

¹ cf. verses 30:2 and 1:24 of the Holy Quran.

not and beel:
obposing power beside Him.
Neither has there been any
force against
summitator of every rebel-
stripporn tyrant and the
He is the destroyer of every
rabiqla,¹
(each one) seeking the other
day, and day overtake night.
He makes night overtake
sbbounded time.
brunes its course to an
the moon, each of which
the dominator of the sun and
poies in their orbits,
the turner of the heavenly.
He is the king of all domains,
sne everything yields
surrenders, and before His
before His power everything

مَا يَخْرُجُ مِنْهُ جِدَدٌ وَلَا يَدْبُرُ
بَدَأَ كُلَّ شَيْءٍ بِقَدْرِهِ
فَلَمْ يَكُنْ لِكُلِّ جَبْرٍ مُدَبِّرٌ
فَلَمْ يَكُنْ لِكُلِّ شَيْءٍ مُخْتَارٌ
يَكْبُرُ الْأَلْيَلُ عَلَى الْبُحُورِ
وَالْأَيَّامُ عَلَى الْعِوَالِ
يَكْبُرُ الْأَيَّامُ عَلَى الْعِوَالِ
وَالْأَيَّامُ عَلَى الْعِوَالِ
يَكْبُرُ الْأَيَّامُ عَلَى الْعِوَالِ
وَالْأَيَّامُ عَلَى الْعِوَالِ
يَكْبُرُ الْأَيَّامُ عَلَى الْعِوَالِ
وَالْأَيَّامُ عَلَى الْعِوَالِ

² cf. Chapter 64, Verse 1 of the Holy Quran.
³ cf. Chapter 23, Verses 43-44 of the Holy Quran.
⁴ cf. Chapter 30, Verse 25 of the Holy Quran.
⁵ cf. Chapter 112 of the Holy Quran.
⁶ (Bihar al-fawa'id, vol. 82, p. 23).
Saqid (RBUH) said, "It means the One Who has no entry in Him,"
comprehend His Essence. On the meaning of al-qawwad, Imam al-
¹ Vllah is impenetrable (al-qawwad) meaning that there is no way to

ful to do everything:
goodness, and He is power-
braise. In His hand is all
For Him is sovereignty, so is
graunts.
grives *awad*.¹ He denies and
weep.⁴ [He brings near and
laugh and makes (them)
enriches. He makes (men)
life. He impoverishes and
He causes death and gives
into account.
Who knows, and thus takes
intends, and thus decrees,
and thus carries out. Who
glorious Lord, Who wills,
He is the only God, the
ever be a match for Him.
He begotten, and none can
ple.¹ He never begets nor is
He is Undine and impenetra-

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُدَبِّرُ الْأَمْرَ
وَمَا يَخْرُجُ مِنْهُ جِدَدٌ وَلَا يَدْبُرُ
بَدَأَ كُلَّ شَيْءٍ بِقَدْرِهِ
يَكْبُرُ الْأَيَّامُ عَلَى الْعِوَالِ
وَالْأَيَّامُ عَلَى الْعِوَالِ
يَكْبُرُ الْأَيَّامُ عَلَى الْعِوَالِ
وَالْأَيَّامُ عَلَى الْعِوَالِ
يَكْبُرُ الْأَيَّامُ عَلَى الْعِوَالِ
وَالْأَيَّامُ عَلَى الْعِوَالِ
يَكْبُرُ الْأَيَّامُ عَلَى الْعِوَالِ
وَالْأَيَّامُ عَلَى الْعِوَالِ
يَكْبُرُ الْأَيَّامُ عَلَى الْعِوَالِ
وَالْأَيَّامُ عَلَى الْعِوَالِ

conveyed His message at all.
right! (it is as if) I have not
revealed to me [apart Allah's
do not convey what He has
He has informed me that if I

God put He:

friendship]; (for) there is no
great schemes [and sincere
sway] from me even if he has
that which no one can turn
calamity, befalls me:

He may make law for that a
me [at should I not do it,
I convey what He revealed to

Lordship befits Him:

soul, and I bear witness that
supremacy befits my
I confess before Him that

commandments from Allah

delivered on important

preparation for

Part 5

بَعثت رسالتي
له انزل آية اية اخبرني اية ان ما ابرأ
لا انزل آية اية اخبرني اية ان ما ابرأ
لا انزل آية اية اخبرني اية ان ما ابرأ

لا انزل آية اية

حيث ان [ان صفت خاتما] ،
لا ينزلها حتى آتت في ان عظمت

ان انزل آية اية اخبرني اية ان ما ابرأ
ان انزل آية اية اخبرني اية ان ما ابرأ

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أمر الله هذا
التمهيد للإبلاغ

جزء ٥

Chapter 2: Verse 67 of the Holy Quran.

verse:

behind the revelation of this
explain to you the reason
to me, and I shall now

Allah, the exalted, sent down
neglectful of conveying what
O people! I have never been

you from (evil) people.¹

all, and Allah shall protect
not conveyed His message at
and if you do not, you have

Lordship and his leadership—
Lord—regarding Al-Iman
down to you from your

Deliver what has been sent
merciful. O Messenger!

Allah, the compassionate, the
verse): "In the name of
Thus, He revealed to me (this

and pointing:

is Allah, Who is sufficient
the (evil of) people,² and He
need for me protection [from
the most high, has granted—
Certainly, He, the most high,

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انزل آية اية اخبرني اية ان ما ابرأ

commentary of Chapter 29, Verse 23 of the Holy Quran.
 ١ cf. al-Tafṣīr, 'Alī Ibn Ḥashīm al-Qummī, vol. 2, p. 360' under the

His look about this, saying:
 sent down to me a verse from
 the most high, had (suredly),
 indeed, Allah, the most high,
 messenger.

(Mawā) after Allah and His
 and that he is your guardian

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

the leader (Mawā) after me,
 my nation, (Khatā'ib) and
 (Mawā), my successor, [over
 executor of (my affairs)]
 together, my deputy, and the
 Alī Ibn Abī Tālib is my

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

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى
 فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

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فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

Bihar al-Jawāz, vol. 66, p. 80, and vol. 60, p. 22).

while they are bowing, (2:22), (al-Tafṣīr, al-Ḥamīdī, as quoted in
 Messenger, and the believers who establish prayers and give charity
 (2:26) He also said, 'Only your guardian (Mawā) is Allah. His
 believers' - it is the part of Allah that most certainly triumphs,
 to those who turn to the Wāḥid of Allah. His Messenger, and the
 their Wāḥid as His Wāḥid and their bay' as His bay' and said, 'As
 them (i.e. Alī al-Bayt) His authorized representatives, and defined
 Allah). In this connection, Imam Alī (RHD) said, "... Allah made
 there is no Wāḥid other than those whose authority is from Allah (and
 exclude whom He assigned as Wāḥid. Alternatively, we can say that
 there is no Wāḥid other than Him (and you Allah)', this does not
 when Allah states in Chapter 35, Verse 4 of the Holy Quran that
 (BRUHER), which in turn, is defined as the Wāḥid of Allah. Hence,
 the same as (rather defined as) the Wāḥid of Prophet Muḥammad
 This implies that, at least for us, the Wāḥid of Imam Alī (RHD) is
 that only your Wāḥid is Allah. Prophet Muḥammad, and Imam Alī.
 Allah does not use the plural form of guardian (Mawā) and He states
 1 Chapter 2, Verse 22 of the Holy Quran. Notice that in this verse

majestic in all situations.
 Allah, the mighty and the
 intends (the pleasure of)
 pouring down in rain, He
 and band charity, while
 one who], kept alive prayers
 Alī Ibn Abī Tālib [was the
 down.²¹

the charity while they bow
 establish the prayers and bay
 of the believers who
 and His messenger and those
 "Only your guardian is Allah

down.²¹
 the charity while they bow
 establish the prayers and bay
 of the believers who
 and His messenger and those
 "Only your guardian is Allah

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

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فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

فَكَذَّبْتَ بِرَبِّكَ أَيُّهَا الْمَلَأُؤْتَى

2 cf. Chapter 34, Verse 12 of the Holy Quran.
 3 Chapter 48, Verse 11 of the Holy Quran.

apide in Hell (١:١٧٥).

ungrateful (٥:٥٤٣, ٧:١٠, ٥٣:٧٨, ٥٧:٦٣, ٣٤:١٣) and consequentl^y, will

(cf. 13:1, 1٤:83, 1٧:8٥, ٥٤:8, 30:8), wicked (٤:1١٤, ٢:4٥, ٢:100).

1 The Holy Quran confirms that the majority of people are disbelievers

matter in the sight of Allah³,
 rightly, while it is a grave
 not in their hearts,² taking it
 with their tongues what is
 in His book as: "They say,
 those whom Allah described
 those who ridicule Islam,
 sinful and the trickery of
 and the treachery of the
 hypocrites,¹ the corruption
 numberness of the
 fewness of the bions, the
 due to my knowledge on the
 O people,
 me from conveying it to you
 (of the believers),¹ to excuse
 Allah. [Who is] the security
 I asked Gabriel to plead to

مَدَّ عِنْدَ اللَّهِ عَظِيمًا.
 فِي قُلُوبِهِمْ، وَ يَخْتَصِمُونَ لَهَا.
 فِي أَلْسِنِهِمْ يَقُولُونَ رَبَّنَا سَمِعْنَا بِمَا
 الْإِنسَانِ فِي حَقِّهَا، وَاللَّهُ فِي كِتَابِهِ
 خَتَمَ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ،
 وَ إِذْ خَرَّ الْأَنْبِيَاءُ،
 وَ خَرَّ قَوْمٌ كَثِيرٌ أَسَافِكِينَ،
 لَعَلَّكُمْ تَتَّقُونَ،
 يَا أَيُّهَا النَّاسُ -
 [السَّلَامُ] عَنْ بَابِ ذَلِكَ إِنِّي كُنَّا
 فِي سَأَلَاتِ جِبْرَائِيلَ أَنْ يَسْتَفِيءَ لِي

1 Chapter ٥, Verse ٥1 of the Holy Quran.

shall be a painful torment.¹
 messenger of Allah, there
 And for those who harm the
 for those of you who believe
 the believers, and is a mercy
 believers in Allah, safeguards
 ear, is best for you. He
 say: One whom you call
 from Allah).
 what he hears, particularly,
 He is an ear (for accepting
 annoy, the Prophet and say:
 "And of them are some who
 regard:
 following verse) in this
 the majestic, sent down (the
 nunti Allah, the mighty and
 and my attention to him,
 attendance in my presence
 because of Allah's frequent
 "ear," claiming I am so
 so that they called me (all)
 on many occasions, so much
 and due to their annoying me

رَسُولَ اللَّهِ أَنَّهُمْ عَذَابٌ أَلِيمٌ.
 آمَنُوا مِنْكُمْ، وَ الَّذِينَ يُؤْمِنُونَ
 يُؤْمِنُونَ الْمُؤْمِنِينَ وَ رَحِمَهُمُ اللَّهُ
 أَنْتَ) خَيْرَ لَكُمْ، يُؤْمِنُ بِاللَّهِ وَ
 قَالَ أَنْتَ (لَقَدْ آتَيْنَ الْبَنِينَ يُؤْمِنُونَ مَا
 وَ يَقُولُونَ هَذَا نَحْنُ
 وَ مِنْهُمْ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
 ذَلِكَ:
 حَتَّى آتَىٰ آلَ اللَّهِ عِزًّا وَ جَلَّ فِي
 إِفْرَاقِي عَظِيمًا،
 ذَلِكَ الْكَلِمَةُ الَّتِي نَزَّلَهُ إِلَيَّ، وَ
 سَمِعْتُ فِي أُذُنِي، وَ رَضِعْتُ إِلَيْهِ
 وَ حَتَّى آتَىٰ آلَهُمْ لِي خَيْرَ مَدَّةٍ حَتَّى

Chapter 2: Verse 67 of the Holy Quran.

people.”¹

shall protect you from (evil) messages at all, and Allah not have conveyed His and if you do not, you will Lord—with regard to Allah—down to you from your Deliver what has been sent (verse): “O Messenger! recited (again the following Then, the Prophet (PBUH) right of Allah.”² down to me [regarding the convey what He has sent satisfied with me until I Nevertheless, Allah is not magnanimously.

indeed dealt with their affairs Yet, ya Allah, I have would have done so, lead to them by their signs, I point out towards them, or to who have called me so, to Had I wished to name those

وَاللَّهُ يُحِثُّكَ مِنَ النَّاسِ.

وَأَنْتَ تَعْلَمُ لِمَ تَعْبُدُهُمْ إِنَّ

فِي عِلْمٍ -

فِي عِلْمٍ مَا أَنْزَلَ إِلَيْكَ مِنَ الْكِتَابِ

يَا أَيُّهَا الرَّسُولُ بَلِّغْ

مَا نَزَلَ بِكَ مِنَ الْوَحْيِ

إِن كُنْتَ لَا تَعْلَمُ لِمَ

أَنْزَلَ اللَّهُ ذَلِكَ مَا يُرِضُ اللَّهَ

بِإِذْنِهِ إِنَّ اللَّهَ

يُرِيدُ أَنْ يَمُنَّ

بِأَنَّ اللَّهَ فِي أَمْرِهِمْ

شَيْءٌ وَإِنْ أَنْزَلَ

شَيْءًا لَأَنْزَلْنَا إِلَيْكَ آيَاتٍ

وَأَنْتَ تَعْلَمُ لِمَ تَعْبُدُهُمْ إِنَّ

فِي عِلْمٍ نَبِيِّنَا أَتَيْنَا

command is effective.

sanctioned (as law), and his be carried out, his saying is His (i.e. Allah) decree is to

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

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

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

tion,

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

and the names after him and the Allah (Quran) of the leadership of Open declaration

Part 2

فَأَنْزَلَ اللَّهُ عَلَيْكَ الْقُرْآنَ حَرَامًا كَرِيمًا

وَالَّذِينَ كَفَرُوا

يَعْلَمُونَ أَنَّ الْقُرْآنَ

رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا

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رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا

جزء ٢

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

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وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

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وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

وَالَّذِينَ كَفَرُوا يَعْلَمُونَ أَنَّ الْقُرْآنَ رِسَالَةٌ مِنْ رَبِّكَ

Told.
 the command of Allah, your
 master and your leader by
 Then, after me, Ali is your
 your is your master.
 and, who is now addressing
 [His Messenger], Muhammad,
 master, is your master, then
 for Allah, the mighty and the
 your Lord,
 submit to the command of
 Thus, listen, obey, and
 ing.
 stand I make in this gather-
 O people! This is the last
 mercy and forgiveness
 him and obey him with
 him and those who listen to
 Indeed, Allah has covered
 and rights).
 acknowledges his (virtues
 faithful is whoever
 whoever follows him,
 him, blessed with mercy, is
 Cursed is whoever opposes

مَنْ يَعْزِزْهُ
 مَنْ يَعْزِزْهُ
 مَنْ يَعْزِزْهُ

فَقَدْ غَفَرَ اللَّهُ لَهُ مَا فِي سَمْعِهِ
 مَا فِي بَصَرِهِ وَمَا فِي
 ذُنُوبِهِ

وَأَمَّا الَّذِينَ آمَنُوا
 وَاتَّبَعُوا مَا كَتَبَ اللَّهُ
 فِيهِمْ

فَأُولَئِكَ يَرْجُوا
 رَحْمَةَ اللَّهِ الْعَظِيمَةَ

يَوْمَ لَا يُغْنِي عَنْهُمْ
 كِبَارُهُمْ وَهُمْ كَأْتِ
 الْغُرَابِ عَلَى حَبْ

ثَمَرِهِمْ وَأُولَئِكَ
 سَوْفَ يُعَذِّبُهُمْ
 الْعَذَابَ الْأَلِيمَ

وَأُولَئِكَ
 سَوْفَ يُعَذِّبُهُمْ
 الْعَذَابَ الْأَلِيمَ

heart of) me,
 has kept its account in (the
 knowledge except that Allah
 O people! There is no
 forbidden things.
 the permissible, and the
 has taught me of His Book,
 him (i.e., Ali) what my Lord
 and I have made known to
 forbidden things,
 me of the permissible and the
 the majestic, has informed
 (for) Allah, the mighty and
 Messenger, and them].
 His Book), [as well as His
 except Allah declared so (in
 and nothing is unlawful
 the Imam)].
 Messenger, and them (i.e.,
 His Book), [as well as His
 what Allah declared so (in
 Nothing is lawful except
 get.
 meet Allah and His Messen-
 offspring, until the Day you
 my progeny, within his
 Then, leadership shall be in

يَوْمَ لَا يُغْنِي عَنْهُمْ
 كِبَارُهُمْ وَهُمْ كَأْتِ
 الْغُرَابِ عَلَى حَبْ

ثَمَرِهِمْ وَأُولَئِكَ
 سَوْفَ يُعَذِّبُهُمْ
 الْعَذَابَ الْأَلِيمَ

وَأُولَئِكَ
 سَوْفَ يُعَذِّبُهُمْ
 الْعَذَابَ الْأَلِيمَ

يَوْمَ لَا يُغْنِي عَنْهُمْ
 كِبَارُهُمْ وَهُمْ كَأْتِ
 الْغُرَابِ عَلَى حَبْ

ثَمَرِهِمْ وَأُولَئِكَ
 سَوْفَ يُعَذِّبُهُمْ
 الْعَذَابَ الْأَلِيمَ

وَأُولَئِكَ
 سَوْفَ يُعَذِّبُهُمْ
 الْعَذَابَ الْأَلِيمَ

وَأُولَئِكَ
 سَوْفَ يُعَذِّبُهُمْ
 الْعَذَابَ الْأَلِيمَ

Chapter 36: Verse 15 of the Holy Quran.

from and plumer.

plame, in the bath of Allah,¹
proscribes it, accepting no
crushes falsehood and
to truth and acts upon it, and
for he is the one who guides
his authority,²

refuse his guardianship and
from him, not should you
him, not should you flee
O people! Do not stray from
Imam.

everything in an evident
the detailed account of

Yasir: "... And We have kept
mentions in the Chapter of
evident Imam [whom Allah
taught it to Ali, and he is the
knowledge except that I have
Certainly, there is no

biom: (Ali (BRUH).

heart of) the leader of the
that I was taught in (the
details of all the knowledge
and I have recorded the

عَنْهُ وَالْأَلْفَافُ فِي اللَّهِ أَوْفَى مَا
يَعْمَلُونَ، وَ يُرَوِّقُونَ الْبَاطِلَ وَيَهْتَدُونَ
فِيهِ الْمَدَى يَهْتَدِي إِلَى الْحَقِّ وَ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

وَاللَّيْسَ إِلَّا فِي الْإِسْلَامِ

sleeping in place of him.

(BRUH) in his bed overnight, but they found Imam Ali (BRUH)
Mecca to Medina, when the pagans rushed to kill the Prophet

¹ This refers to the night of migration of the Prophet (BRUH) from

your guide).

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

company of His Messenger,
men worshipped Allah in the
of Allah when no one among
He was with the Messenger

sacrifice himself for me.]¹

my bed, and he did it to
pursuit of Allah, to sleep in
[I commanded him, on

Messenger of Allah.

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

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

فَعَسَى اللَّهُ فَعَسَى اللَّهُ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

وَالْقَبِيلَةَ فَقَدْ عَصَى اللَّهَ

¹ cf. Chapter 3, Verse 54 of the Holy Qur'an.

of the heavens and the earth's creatures, of the injusticers brood (of Allah) over all the and the messengers, and the I am the seal of the prophets my advent.

have given the glad tidings of prophets and messengers O people! By Allah, all earth's disbelievers,¹

and stones, prepared for the at a fire whose fuel is people oppose him, and thus, survive Hence, beware lest you lasts forever and ever.

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

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

وَنَبِيٍّ مِّنْ أَهْلِ الْبَيْتِ وَآلِ أَبِي طَالِبٍ
وَرَبِّكُمْ كُنْتُ رَسُولًا مِّنْ رَبِّكُمْ
فَاعْبُدُونِي وَاتَّقُوا اللَّهَ الَّذِي
هُوَ الرَّبُّ الْعَلِيمُ

أَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

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

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

Fire. doubts me, shall be in the them all, and anyone who of the Muslims, has doubted [And anyone who doubts and

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

ignomance. disbeliever of the earth, era of a disbeliever, with the He who doubts this, is indeed

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

وَأَنَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنَا
مَّا تُسَبِّحُونَ فِي الصُّبْحِ وَالْمَشْرِيقِ
وَالْعِشَاءِ وَاللَّيْلِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ
وَالشَّمْسِ وَالْقَمَرِ وَالنَّجْمِ

suffer its stippling. Verily:
 and (you) foot should slip
 lest you should oppose Him
 (You duly towards) Allāsh
 the morrow. Be watchful of
 to what he has sent forth for
 Thus: every soul should look
 My curse and My wrath ..
 sinfully: for him shall be
 against All and refuses his
 “Anyone who bears enmity
 also said:
 Allāsh: the most high: Who
 informed me of this from
 Certainly: Gabriel has
 with it.
 and does not does not spare
 rejects his saying of mine
 under wrath: is he who
 curse: under wrath and again
 Under curse and again under
 creation exists:
 and (and so long as) the
 sends down His vengeance
 sfer me so long as Allāsh
 the people: men or women:
 others: for he is the best of
 O people! Prefer All (over all

لَا تَلْمِزْهُ عَمَلًا غَيْرًا
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ
 وَالَّذِينَ كَفَرُوا بِاللَّهِ
 وَرَسُولِهِ أُولَئِكَ
 سَيُعَذِّبُ اللَّهُ النَّاسَ
 كُلَّهُمْ أَسْفَلًا عَلَى
 أَعْقَابِهِمْ وَمِمَّا يُذَمَّرُ
 أَنَّهُمْ يَتَلَمَّزُوهُ
 وَإِنَّ اللَّهَ لَظَنُورٌ
 عَلِيمٌ
 وَمَنْ يَلْمِزْهُ فَإِنَّ اللَّهَ
 بِلَوْمَتِهِ لَعِينٌ
 وَالَّذِينَ يُلَاقُوا
 عَذَابَ اللَّهِ فِي الْبُرْجِ
 لَا يُغْنِي عَنْهُمْ كَيْفُ
 سَبِّهِمْ شَيْئًا وَلَا
 نَجْوَاهُمْ أُولَئِكَ
 هُمُ الْكَافِرُونَ
 وَمَنْ يَلْمِزْهُ فَإِنَّ اللَّهَ
 بِلَوْمَتِهِ لَعِينٌ
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 سَبِّهِمْ شَيْئًا وَلَا
 نَجْوَاهُمْ أُولَئِكَ
 هُمُ الْكَافِرُونَ

→
 thereof that is ambiguous, seeking attainment and attraction (of
 obligations. But those in whose hearts is bewilderment follow the path
 that are the foundation of the Book, and other verses that are
 put sent down to you the Book, within which are some clear verses
 Allāsh states in Chapter 3: Verse 7 of the Holy Quran: “It is Him Who
 Chapter 30: Verse 26 of the Holy Quran.
 indicates recognizing Allāsh.
 indicates forsaking Allāsh, and recognizing him in one’s heart
 neglecting his right indicates neglecting Allāsh’s right, forsaking him
 manner, nearness to Imam All (PBHU) indicates nearness to Allāsh,
 because the criterion of nearness to Allāsh and His recognition. In this
 thing to an individual, Imam All (PBHU) is called the “side” of Allāsh
 Side is used to express extreme nearness. One’s side is the closest
 1 of Verses 29: 18 and 19: 54 of the Holy Quran
 ambiguous bars⁴
 verses and do not follow its
 verses. Look into its clear
 Quran and comprehend its
 O people! Reflect on the
 towards) the side of Allāsh.
 and neglected (my) duties
 Who onto me that I spurned
 soul should (then) say: ‘Ah!
 He the exalted’ says: ‘Lest a
 mentioned in Allāsh’s Book
 “the side of Allāsh” that is
 O people! He (i.e. All) is
 (all) that you do.
 Allāsh is well-scrutinized with

مَنْ يَلْمِزْهُ فَإِنَّ اللَّهَ
 بِلَوْمَتِهِ لَعِينٌ
 وَالَّذِينَ يُلَاقُوا
 عَذَابَ اللَّهِ فِي الْبُرْجِ
 لَا يُغْنِي عَنْهُمْ كَيْفُ
 سَبِّهِمْ شَيْئًا وَلَا
 نَجْوَاهُمْ أُولَئِكَ
 هُمُ الْكَافِرُونَ
 وَمَنْ يَلْمِزْهُ فَإِنَّ اللَّهَ
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 سَبِّهِمْ شَيْئًا وَلَا
 نَجْوَاهُمْ أُولَئِكَ
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 سَبِّهِمْ شَيْئًا وَلَا
 نَجْوَاهُمْ أُولَئِكَ
 هُمُ الْكَافِرُونَ
 وَمَنْ يَلْمِزْهُ فَإِنَّ اللَّهَ
 بِلَوْمَتِهِ لَعِينٌ
 وَالَّذِينَ يُلَاقُوا
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 لَا يُغْنِي عَنْهُمْ كَيْفُ
 سَبِّهِمْ شَيْئًا وَلَا
 نَجْوَاهُمْ أُولَئِكَ
 هُمُ الْكَافِرُونَ

can explain these complex issues and mysteries:

from understanding their meanings. Only a divinely inspired Imam which refers to the difficult points in the Quran that deter individuals' meaning of the Quranic verses. The second meaning is "defendants," because they derive those divine prohibitions from the apparent only an Imam (BRUH) can show them to be legal, and people cannot abide here is "warnings." The Holy Quran has hidden warnings that 1. The word *Naamah* has a number of meanings. The first meaning that in the name of Allah:

for the Imam (BRUH) in the next sentence of the sermon by *swearing* Moreover, the Prophet (BRUH) has confirmed this exhortive right 23: p. 108, Haqiqah 31: p. 201, Haqiqah 40: and p. 202, Haqiqah 46: Ibn Qayim al-Jawziyyah, p. 111, *Bayan al-Fawa'id*, vol. 33, p. 122, also vol. (BRUH) of al-Kafay, vol. 1, p. 213, Haqiqah 1: 5 and 3, *Kitaab al-Fawa'id* exclusively to the Prophet (BRUH) and his family (Ahl al-Bayt traditions), "those who are firmly grounded in knowledge, refer to the who are firmly grounded in knowledge..." According to the meaning, but no one knows its interpretation except Allah and those people towards their own views), and searching for its hidden

master, this Ahl is his master:

You that whomsoever I am his

the one sport whom I inform

myself, [and lifted his arm],

hand, brought up beside

one that I have grasped his

interpretation, other than the

not shall anyone clarify its

warnings and its mysteries,

able to explain to you its

for by Allah, none shall be

هَذَا فِي مَعْنَاهُ أَنْ مَنْ حَسَبَهُ نَبِيًّا
فَعَلَيْهِ السَّلَامُ وَأَنْ يَسْتَشِيرَ فِيهِ
لَا يَنْجِيهِ إِلَّا مَا تَقَدَّمَ فِيهِ
وَأَنْ يَسْتَشِيرَ فِيهِ لَمْ يَكُنْ إِجْرَاءً
فِيهِ إِلَّا مَا تَقَدَّمَ فِيهِ

wisdom on His earth."

creation" and His people of

of Allah amongst His

Ah al-Bayt (BRUH) are the trustees

Behold! They (i.e., the Ahl

judgement).

Kawthar on the Day of

me at the Pool (of al-

never but until they return to

stages with it. They shall

inform about the other and

Each one [of the two].

is the greater weight.

lesser weight, and the Quran

among my offspring are the

Verily, Ahl and the true ones

you will never go astray. [I]

that if you adhere to both

weighty and precious things

leaving amongst you two

O people! [Indeed, I am

and the majestic

وَجَعَلْنَا فِيهَا آيَاتٍ لِقَوْمٍ يَعْلَمُونَ
وَاللَّهُ أَعْلَمُ بِمَا تُصَلِّونَ

وَجَعَلْنَا فِيهَا آيَاتٍ لِقَوْمٍ يَعْلَمُونَ
وَاللَّهُ أَعْلَمُ بِمَا تُصَلِّونَ

وَجَعَلْنَا فِيهَا آيَاتٍ لِقَوْمٍ يَعْلَمُونَ
وَاللَّهُ أَعْلَمُ بِمَا تُصَلِّونَ

وَجَعَلْنَا فِيهَا آيَاتٍ لِقَوْمٍ يَعْلَمُونَ
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وَجَعَلْنَا فِيهَا آيَاتٍ لِقَوْمٍ يَعْلَمُونَ
وَاللَّهُ أَعْلَمُ بِمَا تُصَلِّونَ

وَجَعَلْنَا فِيهَا آيَاتٍ لِقَوْمٍ يَعْلَمُونَ
وَاللَّهُ أَعْلَمُ بِمَا تُصَلِّونَ

وَجَعَلْنَا فِيهَا آيَاتٍ لِقَوْمٍ يَعْلَمُونَ
وَاللَّهُ أَعْلَمُ بِمَا تُصَلِّونَ

وَجَعَلْنَا فِيهَا آيَاتٍ لِقَوْمٍ يَعْلَمُونَ
وَاللَّهُ أَعْلَمُ بِمَا تُصَلِّونَ

to its (implications).

miseric and the true inviter
Allah, the mighty and the
interpreter the Book of
over my nation and over the
knowledge my successor
(affairs), the container of my
brother, the executor of my
O people! This Ali is my

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

“Allah and His messenger.”
himself.” People said:
priority over you than
[“O people! Who has more
his hand raised it and said:
sum of Imam Ali (BRIDGE) by
get (BRIDGE) took the rubber
Thereafter, Allah’s Messenger

عز و جل و الراجي إليه.

أرجي و على نفسي كتاب الله
و راعي علمي و خيبي على
عنا علي أخي و وصي

عهد التماس

من خذت منة اخذت منة خذت منة اخذت منة

و خذت من خذت منة و اخذت

اللهم و ان منة في الة و اخذت

فهذا علي في الة و اخذت

لقفة: أما من خذت منة الة

أفسدكم؟ الله و رسوله

[أهل التماس منة و ان منة من

في الة و في الة

مخرب يديه على خدي

¹ cf. Chapter 20, Verse 29 of the Holy Quran

who denies his right.
Be wrathful towards him

Curse him who rejects him

pears enmity against him.

Be the enemy of him who

him who squires to him.

O Allah! Be the guardian of

Allah:

I say with the command of

shall not be changed.

Allah. The word with me

I speak by the authority of

spostates:

the transgressors and the

killer of the oath breakers;

the binding Imam and the

commander of the believers;

the Messenger of Allah, the

Surely! He is the successor of

against His disobedience.

opulence and squires

courses to squere to His

Him fights His enemies;

according to what pleases

He is the one who acts

و اخذت منة من خذت منة خذت منة خذت منة

و اخذت منة من خذت منة

و خذت من خذت منة

اللهم و ان منة في الة

بمنه ربي أقول:

لن يبدل

بإمر الله أقول، لا يبدل نقول

و المنارة من.

و قال التاجين و الأقابطين

و أمير المؤمنين و إمامه و الخادم

إله و خليفته رسول الله

الراجي عن معصيته.

لأعدائه و أموالي على طاعة و

و الأعمال بما يرضاه و المشركين

←
 interpreted as “the subhier of divine knowledge for the believers”, the root *ʿwina* (ع-و-ي). The word *ʿwina* *al-ʿwina* in this sense is the tradition is “the subhier”, or “the subhier”, which comes from meaning of *ʿwina* in this sense. The second meaning of *ʿwina* given in (BRUHHE) in *Biḥar al-ʿwina*, vol. 37, p.204, Haqith 9 for the the same meaning. Refer also to another narration from the Prophet in the spoke phrase of the sermon also comes from this root, and has *ʿwina* (ع-و-ي). The word *ʿwina* (ع-و-ي) that the Prophet (BRUHHE) used meaning of *ʿwina* is “the commander”, which comes from the root Moreover, the traditions specify two meanings for this title. The first this title even though they were commanding the believers (BRUH) and it is not at all permissible to call other Imams (BRUH) with stressed that *ʿwina* *al-ʿwina* is the exclusive title of Imam Ali. In the traditions, the Prophet (BRUHHE) and Imams (BRUH) have

debarure,¹

of the Believers, after my the title of “the Commander anyone other than him with not permissible to call

this brother of mine, and it is manner for the faithful save Judged, there is no com-

so did I on His behalf,

and the majestic, so said, and Judged, Allah, the mighty

I have now clarified (it).

made (you) hear (it). Judged, sage). Judged, I have now now conveyed (the Mes-

(my duty). Judged, I have Judged, I have now fulfilled

أَلَمْ يَخُذْ بِعِدَّتِي لَعَلَّكُمْ تَتَّقُونَ
 وَأَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ لَّعَلَّكُمْ تَهْتَدُونَ
 وَأَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ لَّعَلَّكُمْ تَتَّقُونَ

أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ لَّعَلَّكُمْ تَهْتَدُونَ
 وَأَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ لَّعَلَّكُمْ تَتَّقُونَ

أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ لَّعَلَّكُمْ تَهْتَدُونَ
 وَأَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ لَّعَلَّكُمْ تَتَّقُونَ

أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ لَّعَلَّكُمْ تَهْتَدُونَ
 وَأَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ لَّعَلَّكُمْ تَتَّقُونَ

¹ Chapter 2, Verse 3 of the Holy Quran.

al-ʿwina, vol. 37, p. 204, Haqith 8, p. 202, Haqith 11, and p. 334, vol. 1, p. 412, Haqith 3). For more tradition in this regard, see *Biḥar al-ʿwina*, vol. 37, p. 204, Haqith 9, and we provide for our (summary (summary explained), (15:92)), (al-Kalīl, Haven, I you heard (a word with the same root) in the Book of Allah. Because he provides them (i.e., the believers) with knowledge. “Why is Ali (BRUH) called *ʿwina* *al-ʿwina*,” He (BRUH) answered (BRUH). It has been narrated that Imam Riḍha (BRUH) was asked receive their share of divine knowledge through the light of Imam Ali giving knowledge. Then all other creations, from the first to the last, the Prophet (BRUHHE) has entrusted Imam Ali (BRUH) with the

religion.”¹

satisfied that Islam be your

My favor upon you, and was

religion for you, completed

“Thus say, I perfected your

today.”¹

authority and appointment

time of the explanation of his

ized representative, at the

regarding Ali. Your author-

did send down [this verse

O Allah! (I testify that) You

people of his virtues

appointment and reminding the

religion due to Ali, as ap-

proving the perfection of

Part 1

وَرَحِمْتُ لَكُمْ الْإِسْلَامَ
 وَأَتَمَمْتُ عَلَيْكُمْ دِينَكُمْ
 الْيَوْمَ وَأَتَمَمْتُ لَكُمْ دِينَكُمْ

إِنَّهُ إِذَا جَاءَ الْإِسْلَامَ
 وَأَتَمَمْتُ لَكُمْ دِينَكُمْ
 وَأَتَمَمْتُ لَكُمْ دِينَكُمْ

وَرَحِمْتُ لَكُمْ الْإِسْلَامَ
 وَأَتَمَمْتُ عَلَيْكُمْ دِينَكُمْ
 إِعْلَانُ إِحْلَالِ الْإِسْلَامِ

جزء 1

b. 328: *Haqifiq* (#15).

to our *Maqida* 3, (a-*Maqadib* 2, vol. 4, p. 283; *Bayan al-Qur'an* 2, vol. 23, verse *Imam al-Sadiq* (BRUH) said, "If means: he who does not submit Chapter 3, Verse 82 of the Holy Quran. On the commentary of this

the majestic—

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

relationship:

through his (i.e., All's) perfected your religion and the majestic, has indeed O people! Allah, the mighty (Your message), witness that I have conveyed

O Allah! I implore You to of the losers.^{2,1} the Hereafter, he shall be one

accepted from him, and in of All's, never shall it be (Islam) (impulsion to *Maqida* desires a religion other than You (also) said, "If anyone

وَأَعْرَضَ عَلَى اللَّهِ فَأَعْرَضَ
مَنْ سَلِبَ إِلَيْ يَوْمِ الْبَيْعَةِ
يَوْمَ نَقُضُّهَا لِيَوْمٍ مِنْ زِينَةٍ
فَمَنْ يَتَّبِعْهَا يَتَّبِعْهُ

وَمَنْ يَتَّبِعْهُ يَكْفُرْ

وَالَّذِينَ آمَنُوا

وَالَّذِينَ هُمْ يُعْتَبِرُونَ

وَالَّذِينَ هُمْ يُعْتَبِرُونَ

وَالَّذِينَ هُمْ يُعْتَبِرُونَ

وَالَّذِينَ هُمْ يُعْتَبِرُونَ

Chapter 3, Verse 88 of the Holy Quran.

1 of Chapter 5, Verse 21 of the Holy Quran.

put that He meant him first, honor, those who believe, not has Allah addressed with spout him,

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

pressed with him.

the majestic, and I are Both Allah, the mighty and

me amongst you (all)

with me, and the dearest to me, the closest in relation most worthy of you before has been my greatest and, the O people! This is All's, who

postponed.^{2,1}

lightened, nor shall it be "Their torment shall not be

Hellfire forever.

fruitless, and they shall be in deeds become vain and they are the ones whose

أَمْ يَرَأُونَ إِلَّا الْآيَاتِ
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى
فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

فَلَا يَخَافُونَ اللَّهَ الْمُنْتَهَى

أَبْرَأَ خَلْقًا فِي خَلْقِهِمْ
 أَجْرًا وَإِن كَانَ لَفِي خَلْقِهِمْ
 لَعَلَّةٌ لَّآلِهَةٍ غَيْرَ آلِهَتِكَ
 فَكَذَّبُوا بِآيَاتِنَا فَاحْشُرْ

and (garments of) silk ...”

what they appeared batinate. He was rewarded them with a Garden that Day, and was offered them requittance and (physical) joy. And for requittip and distress. But Allah has kept away from them the evil of no reward do we desire from you, nor thanks. We fear a Day of and the captives (serving). We fear you for the scope of Allah alone; misdeeds. They fear for the sake of Allah, the orphan, beqom (their) sons, and they fear a Day whose evil shall be Referring to Chapter 76 Verses 7-15 of the Holy Quran: “They

the Messenger of Allah.

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

mean to praise by it save other than him, nor did He him, nor did He reveal it for long period of time.”¹ put for “Has not passed over man a in (the chapter starting with) not did Allah testify. Paraisie put that it is in his honor, been revealed in the Quran not has any verse of praise

وَإِنَّمَا جَعَلُوا لَكَ خَيْرًا مِن آلِهَتِكَ
 فِي الْحَيَاتِ وَالْآخِرَةِ
 وَاللَّهُ غَفُورٌ رَحِيمٌ

وَلَا تَلْمِزْهُم بَأْسُهُمْ

فِي دِينِهِمْ وَلَا فِي آلِهَتِهِمْ

فِي مَا كَانُوا يَفْعَلُونَ
 اللَّهُ يَهْتَدِي لِمَنْ يَشَاءُ
 وَاللَّهُ عَلِيمٌ ذَكِيمٌ

فِي الْقُرْآنِ إِنِ الْإِنْسَانُ

كَانَ لَكَا فِتْنَةً

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

and you feet shall slip,
 you deeds shall be nullified
 Thus, do not envy him or
 garden through envy,
 to be dismissed from the
 greater Satan) caused Adam
 O people! Surely, you (the

All:

brogeny is from the joins of
 own joins whereas my
 every prophet was from his
 O people! The brogeny of

sons are the best qebrites,
 executor and qebrit, and his
 will) over you is the best
 prophet, the executor (of my
 You prophet is the best

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

لَا تَلْمِزْهُم بَأْسُهُمْ
 فِي دِينِهِمْ وَلَا فِي آلِهَتِهِمْ
 فَمَا كَانَ يَفْعَلُونَ
 اللَّهُ يَهْتَدِي لِمَنْ يَشَاءُ
 وَاللَّهُ عَلِيمٌ ذَكِيمٌ

فَمَا كَانَ يَفْعَلُونَ
 اللَّهُ يَهْتَدِي لِمَنْ يَشَاءُ
 وَاللَّهُ عَلِيمٌ ذَكِيمٌ

فَمَا كَانَ يَفْعَلُونَ
 اللَّهُ يَهْتَدِي لِمَنْ يَشَاءُ
 وَاللَّهُ عَلِيمٌ ذَكِيمٌ

فَمَا كَانَ يَفْعَلُونَ
 اللَّهُ يَهْتَدِي لِمَنْ يَشَاءُ
 وَاللَّهُ عَلِيمٌ ذَكِيمٌ

فَمَا كَانَ يَفْعَلُونَ
 اللَّهُ يَهْتَدِي لِمَنْ يَشَاءُ
 وَاللَّهُ عَلِيمٌ ذَكِيمٌ

←
(Maqida) of the Commander of the Believers (BRUH), 'do righteous deeds' man is in loss' except those who believe' in the guardianship of Imam al-2aqid (BRUH) interpreted these verses as follows: "Musa Haqith 1.

The time in this verse' as Imam al-2aqid (BRUH) commented' refers to and constraint."²

enjoin on each other patience on each other, the truth' and righteous deeds' and enjoin except those who believe' do

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

Yes (Ch. 103) revealed:

Allah' was the Chapter of al- And in the honor of Ali' by sincere believer.

faith in his (virtues) but a lions person' and none has himself attached to Ali' but a wretched person' none keeps indeed' none hates Ali' but a

Allah!

You are the enemies of You really are' and amongst condition' and You are what How' then' will be Your.

وَقَدْ صَدَّقَ الرَّاصِدُ

الْحَالِ وَالْحَالِ، وَ قَدْ صَدَّقَ الرَّاصِدُ

إِلَّا الْإِسْلَامَ آخِرًا وَ عَمَلًا

وَالْوَعْدِ إِنَّ الْإِسْلَامَ فِي حَسْبِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَدْ صَدَّقَ الرَّاصِدُ

وَقَدْ صَدَّقَ الرَّاصِدُ

وَقَدْ صَدَّقَ الرَّاصِدُ

وَقَدْ صَدَّقَ الرَّاصِدُ

وَقَدْ صَدَّقَ الرَّاصِدُ

وَقَدْ صَدَّقَ الرَّاصِدُ

وَقَدْ صَدَّقَ الرَّاصِدُ

وَقَدْ صَدَّقَ الرَّاصِدُ

state of submission.

his time of death' this verse implies that one should always be in the Chapter 3' Verse 102 of the Holy Quran. Since one does not know Chapter 24' Verse 24 of the Holy Quran.

مِنْ بَعْضِهِمْ نَجْرًا وَ بَعْضِهِمْ غَيْبًا.

إِنَّ الْإِسْلَامَ آخِرًا وَ عَمَلًا وَالْوَعْدِ إِنَّ الْإِسْلَامَ فِي حَسْبِهِ إِنَّ الْإِسْلَامَ آخِرًا وَ عَمَلًا وَالْوَعْدِ إِنَّ الْإِسْلَامَ فِي حَسْبِهِ

patience in that path". (Bihar, al-Fawa'id, Vol. 24, p. 212; Haqith 4) nge their progeny and their next generation to it and to operate VII (BRUH) and enjoin on each other, patience and constraint', i.e. 'with', i.e. 'at-Wakala (accepting the leadership and guardianship of deeds', i.e. 'perform the religious duties' and enjoin on each other, the

state of submission."²

and do not die except in the the caution that He deserves' (Your duties towards) Allah. O people! Be cautious of

clearly."¹

obligated to convey and the messenger is only

nunciation to You'

have conveyed my commu- Allah to be my witness and O people! I have sought

وَلَا تَمُوتُوا إِلَّا وَ أَنْتُمْ سَمِعْتُمْ

أَنْتُمْ اللَّهُ حَسْبُ الْقَاتِلِينَ،

وَعَلَيْكُمْ التَّاسِ،

إِلَّا الْإِسْلَامَ آخِرًا وَ عَمَلًا

وَقَدْ صَدَّقَ الرَّاصِدُ

اللَّهُ وَ بَعْضُهُمْ نَجْرًا وَ بَعْضُهُمْ غَيْبًا.

وَعَلَيْكُمْ التَّاسِ، فَدَأَسْتُمْ هُنْدًا

place of trial, in which everyone may choose between the path of people against the wrongdoers, in general. After all, this world is the informed them of the consequences of such actions, and advised on what he knew of their future actions. He only warned them.¹ The Prophet (BHU&HE) was not supposed to persuade people passed Chapter 4, Verse 47 of the Holy Quran.

(BHU&HE) also emphasizes this in the sermon shortly later.

(BHU&HE) cf. 4-K&Q, vol. 1, p. 194, Hadrat's 1-4. The Prophet The light mentioned in these verses has been interpreted as the 13 of Chapter 94, Verse 8 and Chapter 7, p. 127 of the Holy Quran.

ordered to ignore them.² I have been by their names and their companions whom I know except a certain group of my intended by this (later) verse [By Allah! No one is

2ap&path pre&kers.³ curse them as We cursed the turn them on their backs or before We alter faces then

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

of the hypocrites
returning to the aimes

Part 2

الإشارة إلى مقاصد
المؤمنين

جزء ٥

عَنْهُمْ أَمْ

وَأَسْمَاءَهُمْ، وَفَدَّ أُولَئِكَ بِأَرْحَمِ

مِنْ أَرْحَمِي، فَخُذْهُمْ بِأَسْمَاءِهِمْ

[بِاللَّهِ مَا عَنِ بَيْنِهِ أُولَئِكَ إِذْ

كَلَّمْنَا أَوْلَادَهُمْ السَّبْتِ،

فَتَوَدَّوهُ عَلَى أُولَئِكَ، أَوْ لَمَعْنَهُمْ

مِنْ قَبْلِ أَنْ نَطْمِسَ فِي جَهَنَّمَ

رُحْمَهُمْ، أَمْ يَدْرِكُونَ مَا بَدَّلْنَا

بِهِمْ آيَاتِنَا، أَتَى اللَّهُ بِاللَّهُمْ

waiting for the command of Allah, titles of the twelfth divinely appointed Imam, who is alive and Allah on earth). 4-N&Q&Q means the rightly guided. These are the 4-Q&Q, m means one who shall stand (to establish the kingdom of of reward and punishment in the Hereafter.

Allah and all other divergent paths, and thus prove what he deserves

passed away.

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

from all worlds, the unjust, and the usurpers the treacherous, the sinful, the stubborn, the dissenters, ment against the neglectful, us (His) expansive argu- and the majestic has made because Allah, the mighty, rights.

Allah as well as all our shall re-establish the right of 4-Q&Q, m 4-N&Q&Q, 1, who his select descendants up to me, then in Ali, and then in majestic has been placed in by Allah, the mighty and the O people! The light (created)

قَدْ خَلَقْتُ مِنْ قَبْلِ الْإِنْسَانِ
أَلَمْ يَرَوْا كَيْفَ دَسَّوْا لِلَّهِ

عَمَلَهُمْ النَّاسِ،

أَوْفَعَدَّ حَسْبَينَ مِنْ جَمِيعِ

الْمُخَلَّصِينَ، وَ الْإِنْسِينَ، وَ الْظَّالِمِينَ، وَ

الْمُغْتَابِينَ، وَ الْمُتَحَدِّثِينَ، وَ

خَجَمْتُمْ عَلَى الْمُفْضَحِينَ، وَ

لَأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَ

وَ جَعَلَ حَقَّ قَوْلِهِ تَائِبًا

الْمُهْتَدِي، الَّذِي يُرِيدُ بِحَقِّ اللَّهِ

مَا فِي السَّلَامِ، ثُمَّ إِلَى الْقَائِمِ

وَ جَعَلَ فِي سُبْحَانَكَ، ثُمَّ فِي عَجَبِي،

عَمَلَهُمْ النَّاسِ، ثُمَّ مِنْ اللَّهِ عَزَّ

Judgement.

do so) until the Day of (and they should continue to convey it to his/her children's sermon) to those who are present should convey (this Hence, everyone who is born or not yet born,

witness or not, and already present or absent, a direct against everyone, be him convey, as an argument what I have been ordered to Certainly, I just conveyed until the Day of Judgement inherited in my offspring (incurable (lesqershib) authority after me as O people! I leave the

comprehend the issue of sheet) the sheet) most people did not (who themselves were the People of here states that except for a small band (Imam Muhammad al-Badrī (Ruh)

بِئْسَ مَا يَدْعُونَ بِآيَاتِنَا
فَلْيَدْعُ الْقَوْمَ الَّذِينَ
كَفَرُوا بِالْحَقِّ وَالْحَقَّ
يَدْعُونَ

وَأَمْ يَدْعُونَ بِهِمْ أَنْ يَدْعُوا بِهِمْ
وَأَمْ يَدْعُونَ بِهِمْ أَنْ يَدْعُوا بِهِمْ
وَأَمْ يَدْعُونَ بِهِمْ أَنْ يَدْعُوا بِهِمْ
وَأَمْ يَدْعُونَ بِهِمْ أَنْ يَدْعُوا بِهِمْ

فِي حَقِّهِ أَتَى بِرِزْقِ الْبِقَاتِ
وَأَمْ يَدْعُونَ بِهِمْ أَنْ يَدْعُوا بِهِمْ
وَأَمْ يَدْعُونَ بِهِمْ أَنْ يَدْعُوا بِهِمْ

بِئْسَ مَا يَدْعُونَ بِآيَاتِنَا
فَلْيَدْعُ الْقَوْمَ الَّذِينَ
كَفَرُوا بِالْحَقِّ وَالْحَقَّ
يَدْعُونَ

² Chapter 22: Verse 32 of the Holy Quran
La wil al-fay al-Dhahira' p. 916
(Badrī), cf. al-Liqā' Alī Ibn Ishāq al-Qunmī, vol. 5, p. 342,
the "two weights", in this verse refers to the Quran and Ahl al-Bait
¹ Chapter 22: Verse 31 of the Holy Quran According to the traditions

in the state you are now,

mistic does not leave you
Allah, the mighty and the
O people! Without doubt,

² thus you shall never prevail."

and a (flash of) molten brass,
be launched a flame of fire
two (greatest enemies) shall
And (also), "on you O the

weights."

settle your affairs? O the two
And then, "We will soon

and dispossessors"

May Allah curse the usurpers
kingdom through usurpation,
assigned leadership) with
replace this (divinely-

that) some people shall
But, (I have been informed

عَلَيْهِمْ،
مَنْ يَدْعُ بِهِمْ أَنْ يَدْعُوا بِهِمْ
وَأَمْ يَدْعُونَ بِهِمْ أَنْ يَدْعُوا بِهِمْ

فَلْيَدْعُ الْقَوْمَ الَّذِينَ
كَفَرُوا بِالْحَقِّ وَالْحَقَّ
يَدْعُونَ

فَلْيَدْعُ الْقَوْمَ الَّذِينَ
كَفَرُوا بِالْحَقِّ وَالْحَقَّ
يَدْعُونَ

فَلْيَدْعُ الْقَوْمَ الَّذِينَ
كَفَرُوا بِالْحَقِّ وَالْحَقَّ
يَدْعُونَ

فَلْيَدْعُ الْقَوْمَ الَّذِينَ
كَفَرُوا بِالْحَقِّ وَالْحَقَّ
يَدْعُونَ

فَلْيَدْعُ الْقَوْمَ الَّذِينَ
كَفَرُوا بِالْحَقِّ وَالْحَقَّ
يَدْعُونَ

³ cf. Verses 11:105, 18:29, 25:42, 25:48, and 38:29 of the Holy Qur'an.
¹ Chapter 3, Verse 139 of the Holy Qur'an.

later generations too.

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

Allah fulfills His promise Allah's promises. Verily, guardians' and these are This is your leader and your the wrongful societies.³

book) as to how He destroys exalted, mentioned (in His Such is what Allah the its people.

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

edge of the museen.¹

dismayed with (the knowl- does He make you ac- from the good ones. Not muni! He separates the evil

يَذَرِكُنَّ ۗ وَهُوَ اللَّهُ الَّذِي لَا يُدْرِكُهُ السَّمْعُ وَلَا يُدْرِكُهُ الْبَصَرُ ۗ وَسِعَ كُلَّ شَيْءٍ عِلْمَهُ ۗ وَسِعَ كُلَّ شَيْءٍ عِلْمَهُ ۗ وَسِعَ كُلَّ شَيْءٍ عِلْمَهُ ۗ

أَشْرَقَتْ فِيهَا شَمْسٌ ۖ وَتَلَوْنَ فِيهَا كُتُبًا مَبْنُوتَةً ۖ تَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

عَمَلًا ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

مَدِينَةٍ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ وَتَرَوْنَ فِيهَا جِبَالًا سَوِيحًا مِثْلَ الْقُدْحِ الْمُقْلَبِ ۖ

³ cf. Chapter 6, Verse 123 of the Qur'an.
¹ Chapter 33, Verses 16-19 of the Holy Qur'an.

separate you from his bath.

and do not let different baths conform to what he wants. so that you become mature and leave what he prohibits him so that you are guided that you remain safe. obey Thus, listen to his orders so

tions are with him.

commitments and propi- Hence, the knowledge of all to All by the order of Allah's prohibitions, and I gave them commitments and the O people! Allah gave me the

truth).^{1,2}

that Day, to the rejecters (of We treat the guilty. We on (generations). Such is how

We follow the same for later former generations. So shall "Did We not destroy the Allah' the exalted, states:

لَا تَخْفَوْا مِنْهُمْ لِنَحْنُ السَّمِيعُ الْعَلِيمُ ۚ

تَرْتَدُّوا فِي صُدُورِ أُولَئِكَ مِرْوَجَةٌ ۚ

وَالْحِجْرَةُ هُنَا لِنُؤْمِنُوا ۚ وَاتَّقُوا رَبَّ ۚ

فَأَسْمِعُوا أُولَئِكَ نَسْمَعُ ۚ

فَعَسَىٰ أُولَئِكَ أَن يَكُونُوا لَكُمْ آيَةً ۚ

وَقَدْ أُرْسِلَتْ عَلَيَّ فِي هَذِهِ آيَةٌ ۚ

فَدَأَىٰ آيَةُ رَبِّي فِي قُلُوبِهِمْ ۚ

مَعَالِمَ الْأَرْسَالِ ۚ إِنَّ اللَّهَ

عَلِيمٌ خَبِيرٌ ۚ

وَيَوْمَئِذٍ يُنذِرُ الْمُؤْمِنِينَ آيَةً ۚ

مَا يُشِيعُهُمْ إِلَّا خَيْرٌ ۚ

أَمْ مَا تُحَمِّلُكُمُ الْأَعْيُنُ ۚ

فَأَنْ تَقُولَ اللَّهُ تَعَالَىٰ:

² cf. Chapter 10² Verse 65 of the Holy Quran.
³ cf. Chapter 7³ Verse 181 of the Holy Quran.
¹ cf. Chapter 6¹ Verse 123 of the Holy Quran.

shall they grieve?²
 there shall be no fear, nor
 friends of Allah, for whom
 They are the authorized
 and specifically.

(i.e., the Imams,) generally,
 in my honor and in theirs
 “This (chapter) was revealed
 (Fatiha) and said:
 chapter of the opening (1-
 Then, the Prophet (PBUH&HE)

(people) to it.”³
 guide with truth and turn
 his loins, the Imams who
 and then my offspring from
 and such after me also is All-

commanded you to follow”¹
 Path of Allah whom He
 O people! I am the straight
 and their enemies
 (Alin al-Qasf) of
 adherents of

Part 6

خَفَّتْ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 وَأَنْتَ أَهْلَاءُ اللَّهِ الْمَدِينِ لَا

وَأَنْتَ أَهْلَاءُ اللَّهِ الْمَدِينِ لَا
 فِي نَزَاتٍ وَفِيهِمْ نَزَاتٍ

أَهْلَاءُ الْمَدِينِ أَيُّ أَخِيهِ وَفِي نَزَاتٍ
 وَأَنْتَ أَهْلَاءُ اللَّهِ رَبِّ

ن. ن
 مَا عَطَى مِنْ غَيْرِي
 مَا وَدَّعْتِ مَنْ حَبْلِي
 مَا وَدَّعْتِ مَنْ حَبْلِي
 مَا وَدَّعْتِ مَنْ حَبْلِي

أَهْلَاءُ الْمَدِينِ أَيُّ أَخِيهِ وَفِي نَزَاتٍ
 وَأَنْتَ أَهْلَاءُ اللَّهِ رَبِّ

أَهْلَاءُ الْمَدِينِ أَيُّ أَخِيهِ وَفِي نَزَاتٍ
 وَأَنْتَ أَهْلَاءُ اللَّهِ رَبِّ

جزء 6

² Chapter 28² Verse 25 of the Holy Quran.
³ cf. Chapter 6³ Verse 115 of the Holy Quran.
¹ cf. Chapter 2¹ Verse 26 of the Holy Quran.

has written faith ...²
 the ones in whose hearts He
 (who meet this criterion) are
 prothers' or kindfolk. Those
 were their own fathers, sons,
 messenger, even though they
 opposed Allah and His
 yet they love those who
 in Allah and in the Last Day,
 of people who (truly) believe
 “You will not find any group

Book saying:
 the majestic, mentions in His
 whom Allah, the mighty, and
 who are the true believers.
 No! It is their close adherents
 by way of deception.³
 embellished vain discourses
 inspire one another with
 prettiness of Satans, who
 transgressors, and the
 are the dissenters, the
 No! It is their enemies who
 of Allah that shall prevail.¹
 Behold! Truly, it is the party

أَيُّ أَخِي الْأَخِي

أَهْلَاءُ الْمَدِينِ أَيُّ أَخِيهِ وَفِي نَزَاتٍ
 وَأَنْتَ أَهْلَاءُ اللَّهِ رَبِّ

Book saying:
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 prettiness of Satans, who
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 No! It is their enemies who
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أَهْلَاءُ الْمَدِينِ أَيُّ أَخِيهِ وَفِي نَزَاتٍ
 وَأَنْتَ أَهْلَاءُ اللَّهِ رَبِّ

أَهْلَاءُ الْمَدِينِ أَيُّ أَخِيهِ وَفِي نَزَاتٍ
 وَأَنْتَ أَهْلَاءُ اللَّهِ رَبِّ

أَهْلَاءُ الْمَدِينِ أَيُّ أَخِيهِ وَفِي نَزَاتٍ
 وَأَنْتَ أَهْلَاءُ اللَّهِ رَبِّ

⁴ cf. Chapter 30³, Verse 13 of the Holy Quran.

³ cf. Chapter 40³, Verse 12 of the Holy Quran.

² Chapter 6³, Verse 85 of the Holy Quran.

vol. 1, p. 300; Haqith 40³; Bihār al-Qur'ān, vol. 28, p. 10.

injustice. cf. al-Kashāf, vol. 1, p. 413; Haqith 3³; al-Jāqān, al-Vāḡḡashīn.

Committing other sins in general is the lesser degree of this form of

recognition of the leadership of the enemies of Ahl al-Bayt (QBUL).

¹ According to the traditions, injustice in faith, in its worst form, is the

it to dwell therein forever!⁴
You done! Hence, enter into

greetings saying: "Well have

shall receive them with

and security, and the angels

shall enter Paradise in peace

Lo! Their close adherents

doubt (in their faith).¹

then have not entertained

are those who believed and

[Indeed, their close adherents

rightly guided.²

Hellfire), and they are the

whom is the security (from

injustice,³ are the ones for

not cover their faith with

«Those who believe and do

describes as the following:

mighty and the majestic,

those whom Allah, the

Lo! Their close adherents are

حَالِيَيْنَ.

بِالْحَسْبِ مَا أَنْتُمْ فِيهَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

³ Chapter 7³, Verse 38 of the Holy Quran.

Quran.

² cf. Chapter 63³, Verse 7 and Chapter 11³, Verse 100 of the Holy

¹ cf. Chapter 40³, Verse 40 of the Holy Quran.

beel.² it shall curse its

enters it.³ Whenever a nation

states: "Whenever a nation

those about whom Allah

Behold! Their enemies are

of sighs and sobs.²

therein shall be the heaving

breath as it plaves forth, and

(terrible) drawing in of its

ones who shall hear the

Indeed, their enemies are the

who shall arrive at Hell.

Lo! Their enemies are ones

anything.¹

having to account for

receive sustenance) without

Paradise (where they shall

said, they shall enter

the mighty and the majestic,

are those about whom Allah,

Indeed, their close adherents

كَلِمَاتٍ دَخَلَتْ أُمَّةٌ لَعْنَتُهُ لَأُولَئِكَ

اللَّيْنِ قَالُوا اللَّهُ فِيهِمْ:

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

إِنَّمَا أَنْتُمْ بِآيَاتِنَا كَاثِرُونَ

⁵ Chapter ٥٧, Verses 8-11 of the Holy Quran.

Imam², is edifying to say, "Allah has not revealed anything."
 words, saying, "Allah has not appointed Ali as the Guardian and
 Prophet (BROUGHT), as confirmed earlier in the sermon. In other
 Ali is edifying to deny all of what has been revealed to the
¹ This verse refers to the fact that rejecting the Guardianship of Imam

fire.^{2,5}

be the inmates of the punning
 sins; but far from mercy, shall
 They shall then confess their
 plating fire,

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

great error,

something, you are but in a
 Allah has not revealed
 rejected (him) and said,

A Warner came to us, but we
 They shall say, "Yes indeed,
 to you,

them, "Did no Warner come
 therein, its keepers shall ask
 "Every time a group is cast

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

سَخَّرْنَا لِلْأَخِلْيَاءِ السَّعِيدِ.

فَخَرَّفُوا بِأَبْطِهِمْ،

وَلَمَّا فِي أَعْوَابِ السَّعِيدِ.

وَلَمَّا فِي أَعْوَابِ السَّعِيدِ أَوْ عَقْلٍ لَمْ

إِنْ أَتَى الْإِلَهَ فِي حَالٍ خَيْرٍ.

وَلَمَّا لَمْ يَأْتِ اللَّهَ مِنْ شَيْءٍ خَيْرٍ،

فَأَمَّا الْبَرَى فَمَنْ جَاءَهُ نَذِيرٌ، فَكذبنا

خبرتهم أَمْ يَأْتِيهِمْ نَذِيرٌ؟

حَتَّى أَقْبَى فِيهَا فَوَجَّحْنَا سَائِلَهُمْ

فَأَنَّ اللَّهَ خَدِرٌ وَجَلِيلٌ:

أَلَا إِنَّ أَعْدَاءَهُمْ الَّذِينَ

⁵ cf. Chapter 13, Verse ٧ of the Holy Quran.

¹ Chapter ٥٧, Verse 15 of the Holy Quran.

(will).

Ali is the executor of my
 O people! I am a prophet and

Warner and Ali is a guide.⁵

O people! Behold! I am a
 braiser and lover.

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

reward!

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

great reward!¹

for them is forgiveness and a
 who fear their Lord in secret,
 adherents are, indeed, ones
 in contrast, their close

إِلَى بَيْتِي وَعَلَيْهِ وَصِي.

مَعَاوِشِ النَّاسِ،

أَلَا وَ إِبْرَاهِيمَ هُنْدٍ وَ عَلِيٍّ هُوَ عَلِيٌّ.

وَ فِي نَيْلِي مَنْ فَدَحَهُ اللَّهُ وَ أَعْبَدَ.

فَعَدُوٌّ لَنَا مِنْ دُونِ اللَّهِ وَ أَعْبَدَ،

السَّعِيدِ وَ وَ أَلَّا جَرَّ إِلَيْهِ.

مَعَاوِشِ النَّاسِ، فَتَتَدَانُ لَهُ نَيْلِي

لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ خَيْرٌ.

يَخْشَوْنَ رَبَّهُمْ فِي سِرٍّ،

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ

the religion of Allah.
He shall be the supporter of

أَلَا إِنَّهُ لَتَصِدِّقُ بَدِيحِ الْمَالِ

the mighty and the majestic;
all representatives of Allah
vengeance for the blood of

أَلَا إِنَّهُ لَيُؤْتِي عَذَابَ اللَّهِ نَجْرًا وَجَاجًا
أَلَا إِنَّهُ لَأَمْرٌ كَبِيرٌ كَبِيرٌ

He shall be the slayer of

الْمَشْرُوكِ

the destroyer of every boyahthen-
He shall be indeed the
and their demolisher.

أَلَا إِنَّهُ لَقَاتِلٌ كُلِّ قَاتِلٍ مِّنْ أَهْلِ الْا

condemner of the strongholds
He shall surely be the

أَلَا إِنَّهُ لَفَاتِكُ الْمُحْضَرِّينَ وَهَدْمُهُنَّ

oppressors;

أَلَا إِنَّهُ لَمُتَشِّبُهُ مِنَ الظَّالِمِينَ

He shall definitely be the
(methods of life)

أَلَا إِنَّهُ لَظَاهِرٌ عَلَى الظَّالِمِينَ

He shall, most certainly,

الظَّالِمِيَّةِ الْمُهْتَدِيَّةِ

be the Qur'an, the Masqidi,
leaders from among us shall

أَلَا إِنَّ خَيْرَ مَا آتَيْنَاهُم مِّنَّا

Know that the seal of the
مُؤْتَمَرِ الْمَشْرِقِ وَالْمَغْرِبِ

ذِكْرُ الْإِسْلَامِ الْحَقِيقِ (٤)

بَاب ٧

بَاب ٧

findings of him.

ets) have given the glad
Behold! All former (proph-

مَنْ سَلَفَ بَيْنَ يَدَيْهِ
أَلَا إِنَّهُ لَقَدْ بَشَّرَهُمْ

authority shall be vested,
and unerring to whom

أَلَا إِنَّهُ لَأَمْرٌ كَبِيرٌ كَبِيرٌ

He shall be the right-minded

أَلَا إِنَّهُ لَأَمْرٌ كَبِيرٌ كَبِيرٌ

fairly.

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

matters pertaining to His
shall remind about the

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

mighty and the majestic, and
on behalf of his Lord, the

أَلَا إِنَّهُ لَأَمْرٌ كَبِيرٌ كَبِيرٌ

He shall advise and inform

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

perception].

shall encompass [every
knowledge and the one who

أَلَا إِنَّهُ لَقَاتِلٌ كُلِّ قَاتِلٍ مِّنْ أَهْلِ الْا

He shall be the heir of every

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

chooser.

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

Allah and Allah is his

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

Behold! He is the elite of
his ignorance

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

and every man of ignorance
distinction by his distinction

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

He shall mark each man of
resources).

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

(of knowledge and divine
share) from (his) death occur

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

He shall bring out (people,

وَأَمَّا تِلْكَ الْأُمَّةَ أَعْمَى

subsequent conflict.

brooks who will return after Imam al-Mahdi (BRUH)¹ resolves this the fact that they are not new Imams or broods² but the previous return after the rule of Imam al-Mahdi (BRUH). However, considering it is confirmed beyond doubt that the 11 martyred Imams (BRUH) will (BRUH). On the other hand, in the well-established belief of al-Kafi,³ this phrase implies that there will be no Imam after the twelfth Imam

wasq evident.

His secrets and in what He creation, and His trustee in His earth. His Judge over His representative of Allah on He shall be the unproven

supported against him.

come him, and none shall be

None, indeed, shall over-

quibose!

guidance) except at his

there be any light (of

except with him, nor shall

There shall be no truth

(new) brood.¹

after whom there shall be no

remaining brood (of Allah),

Know that he shall be the

بِهِتِي فِي سِرِّهِ وَ خَائِطِي فِي رَجِيهِ

و حَقِّي فِي حَقِّهِ

و لَأَنْ يَأْتِيَ فِي اللَّهِ فِي رَجِيهِ

و لَنْ يَكُونَ عَلَيْهِ خَلِيفَةٌ

و لَأَنْ يَأْتِيَ لَمْ يَأْتِ خَلِيفَتُهُ

و لَنْ يَكُونَ إِلاَّ بِوَجْهِهِ

و لَنْ يَكُونَ إِلاَّ بِوَجْهِهِ

و لَنْ يَكُونَ إِلاَّ بِوَجْهِهِ

و لَنْ يَكُونَ إِلاَّ بِوَجْهِهِ

Allah says):

of allegiance to him' (for redine you to swear the oath might, and the majestic. I and, on behalf of Allah, the

has sworn allegiance to me,

allegiance to Allah, and Ali

I have indeed sworn

with him afterwards

authority, and to shake hands

and the recognition of his

the oath of allegiance to him

to shake hands with me as

sermon. I shall call upon you

Notice that at the end of my

after me.

comprehend (ever, issue)

this Ali that shall make you

commitments), and it is

you comprehend (Allah's

explained for you and wasq

O people! I have indeed,

to give their pledges

Expanding people

Part 8

جزء ٨

العت علي الناس لام

البيعت

عَنِ اللَّهِ قَدْ بَايَعْتَهُمْ

و عَلِيٌّ قَدْ بَايَعْتَهُ

و لَأَنْ يَأْتِيَ قَدْ بَايَعْتَهُ

و لَأَنْ يَأْتِيَ قَدْ بَايَعْتَهُ

و لَأَنْ يَأْتِيَ قَدْ بَايَعْتَهُ

و لَأَنْ يَأْتِيَ قَدْ بَايَعْتَهُ

و لَأَنْ يَأْتِيَ قَدْ بَايَعْتَهُ

و لَأَنْ يَأْتِيَ قَدْ بَايَعْتَهُ

و لَأَنْ يَأْتِيَ قَدْ بَايَعْتَهُ

Chapter 48: Verse 10 of the Holy Quran.

the description of "side," see an earlier footnote.

His servants' only through whom one can seek nearness of Allah. For hearing and seeing without means. Yet He has created means for and Allah does not need any of His creation. He is Allmighty! Ever whatever is other than Allah falls into the category of His creation having organs' as He is the creator of the face, eye, and hand, remembrance, and turning to Allah. Allah is far removed from and His "face," as the means of recognition, identification, of mercy over His creation. His "eyes," as witness over His creations' (Yusuf, vol. 32, p. 133). The proof (at-Haqq) of Allah is His "hand," refers to the Mercy (the divinely appointed authority). (Baqara, at-words, eye, face, hand, or side, is mentioned (for Allah), it (BRUH) stated: "And verse in the Book of Allah in which one of the reach His creation only through them. It is narrated that Imam Ali (BRUH) stated: "Allah will be that His mercy should be lower through them. Likewise, Allah will be that His mercy should be of Allah refers to the created power and mercy. Allah shows His Imam Ali (BRUH) it was as if they shook hands with Allah. The hand (BRUH) Those who shook hands with the Prophet (BRUH) and Imam Ali (BRUH) The hand of Allah, refers to Prophet (BRUH) and Imam Ali

him a great reward.

Allah! He shall soon grant
covenant he has made with
and anyone who fulfills the

his (own) soul,

his oath has indeed violated
Thus anyone who violates

over their hands:

Allah! the hand of Allah, is
indeed pledge allegiance to
allegiance to you, they

Verily those who pledge

سَيُؤْتِيهِمْ أَجْرًا عَظِيمًا

وَمَنْ أَوفَىٰ بِمَا عَاهَدَ عَلَيْكَ اللَّهُ

بِتَرِكِهَا عَلَىٰ نَفْسِهِ

فَمَنْ أَوفَىٰ بِمَا عَاهَدَ عَلَيْكَ اللَّهُ

إِنَّ اللَّهَ يَدْرُسُ الَّذِينَ كَفَرُوا لِيَكُونَ لِلَّهِ الْأَمْرُ الْأَكْبَرُ يَوْمَ الْقِيَامِ

إِنَّ الَّذِينَ يُلَاقُوا اللَّهَ لَمْ يُحِبُوا أَنْ يُصَلِّبُوا

Chapter 5: Verse 128 of the Holy Quran.

they were improprietated.

failed to go there except that
received glad tidings! None
because free of need [and

there except that they

members of a family went

age to the House for no

O people! Do make pilgrim-

at-2010 and at-2010).

between the two mounts of

if he rebatedly walks

other times' he is not wrong

the House in the season or at

Thus whoever goes to visit

emblems of Allah:

at-2010 are among the

(the mounts of at-2010 and

the lesser pilgrimages' and

O people! The greater and

and the role of the houses

Finality of the religious laws

لَوْ

إِلَّا اسْتَفْتُوا

إِلَّا اسْتَفْتُوا، وَ لَا تَخْلِفُوا عَلَيَّ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

فَمَا لَمْ يَكُنْ عَلَيْهِ أَنْ يَخْلُفَ لَكُمْ

عَلَيْكُمْ النَّاسِ، خُجُبُوا إِلَيْتِ

¹ cf. Chapter 11, Verse 112 of the Holy Qur'an.

all sins).
 returning and desisting (from
 visiting places except after
 and do not leave the sacred
 undergoing (of religion),
 having perfected faith (with
 pilgrimage to the House
 O people! Perform
 well.¹
 reward of those who do
 and Allah shall not waste the
 shall be reimbursed
 and their expenses
 shall be assisted.
 O people! The pilgrims
 resumed.
 (Recording) his actions is
 his pilgrimage is over.
 sins until then. Thus once
 Allah forgives all his past
 and/or desert) except first
 at the standing place (of the
 O people! No believer stands

إِلَّا إِلَىٰ بَيْتِهِ
 ثُمَّ إِلَىٰ أَثَرِهِ
 لَا تَصِدُّوهُ عَنِ الْكَعْبَةِ
 الْأَيْمَنِ الْكُبْرَىٰ

بِالْحَجِّ الْمَكْرُومِ
 أَتَيْتُمُوهَا
 حُجَّاجًا

وَإِن لَّا يَخْرِجُ اللَّهُ
 أَتَمَّكُمْ

وَإِن لَّا يَدْعُوكُمْ
 فَاتَّقُوا اللَّهَ

أَسْتَصْرِفْتُمْ عَلَيْهَا
 قُلُوبَكُمْ
 فَذَرُوهَا
 فَذَاكَ
 لَعْنَةُ الْكُفْرِ

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

shall clarify what you do not
 anything you ask about, and
 beyond, shall inform you of
 succeed him from my
 He and those who will
 am from him].¹
 creation. He is from me and I

[as the trustee of His
 appointed for you after me
 the mighty, and the majestic.
 He is the one whom Allah

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

majestic, commanded you.
 as Allah, the mighty, and the
 blessed, and by the clarity,
 O people! Establish the

عَنِ الْحَرَامِ فِي مَقَامِ الْحَرَامِ
 لَمْ يَجْعَلْهُمُ اللَّهُ
 أَنْ يَكُونُوا كَالْحُرِّ
 الْأَيْمَنِ الْكُبْرَىٰ

يَسِيرُونَ لَا تَصِدُّوهُ عَنِ
 الْكَعْبَةِ الْأَيْمَنِ الْكُبْرَىٰ
 يُخْرِجُكُمْ مِنْهَا مِنْ فَرَخِهَا
 وَمَنْ يَصِدْ بِهَا مِنْ فَرَخِهَا

إِلَّا إِلَىٰ بَيْتِهِ ثُمَّ إِلَىٰ أَثَرِهِ
 وَالْحَرَامِ فِي مَقَامِ الْحَرَامِ
 لَمْ يَجْعَلْهُمُ اللَّهُ أَنْ يَكُونُوا
 كَالْحُرِّ الْأَيْمَنِ الْكُبْرَىٰ

فَتَذَرُوهَا فَذَاكَ لَعْنَةُ الْكُفْرِ
 وَإِن لَّا يَدْعُوكُمْ فَاتَّقُوا اللَّهَ
 وَأَن يَكُونُوا كَالْحُرِّ الْأَيْمَنِ
 الْكُبْرَىٰ
 وَلَا تَصِدُّوهُ عَنِ الْكَعْبَةِ
 الْأَيْمَنِ الْكُبْرَىٰ

the evil deeds, and forbid
the good deeds, and forbid
by the charity, enjoin
Especially the believers,
I rebest the saying:

unpatriotic nor after it,
other to it, and never
safeguard it, advise each

Hence, remember and

replace it.

word) back, nor shall I

And I shall never take (my

unlawful deed.

prohibited you from every

every lawful deed and

ment) I have directed you to

O people! (By this appoint-

me from me and from him,

(of my affairs) after him who

Believers, and the executors

the Commander of the

the majestic, regarding Al-

from Allah, the mighty and

accepting what I brought you

and a covenant from you in

to take an oath of allegiance

Therefore, I was commanded

لَا يَأْتِيكُمْ مِنَ الْمَدِينَةِ مَتَّحِفِينَ
وَأَنْتُمْ سَاهُونَ
وَأَنْتُمْ سَاهُونَ
وَأَنْتُمْ سَاهُونَ
وَأَنْتُمْ سَاهُونَ
وَأَنْتُمْ سَاهُونَ
وَأَنْتُمْ سَاهُونَ
وَأَنْتُمْ سَاهُونَ
وَأَنْتُمْ سَاهُونَ
وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

→ he thinks not, and whoever trusts in Allah, He is sufficient for him; Allah, He will make for him an outlet, and will give him from whence position." (44:21) Moreover, "And whoever is caught of (his duty) to straighten up." (4:172) Also, "Surely, the watchful are in a secure and grace from Himself, and shall guide them to him (who is) a seek protection (from Him). He shall soon enter, them to march, and." (3:101) He also states: "As for those who believe in Allah and protection (from Allah), he will be, trusted, guided to a straight Allah, the mighty and the majestic, states: "And whoever seeks truly seeks Allah's protection, Allah shall protect him. For instance, from sin. According to the Holy Quran and the traditions, whoever voluntarily seeks Allah's protection, and consequently, Allah provides imply that they are unable to commit a sin, rather, it means they whom Allah protected from sins. This term, however, should not be used for the divinely appointed leaders.

of) an inflexible leader,

except with (the recognition

forbidding the detested deeds

recognized deeds and

for) enjoining (other)

There is no (asylum or effect

from me.

mighty, and the majestic, and

an order from Allah, the

against violating it, for it is

accept it, and advising him

not present, urging him to

conveying it to whoever is

comprehending my saying,

enjoining righteous deeds is

Behold! The greatest case of

لَا يَأْتِيكُمْ مِنَ الْمَدِينَةِ مَتَّحِفِينَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

وَأَنْتُمْ سَاهُونَ

commentary of verse 24:1) and b. 63, Haqifah 64 (on verse 19:32) (BURL) cf. Bihva al-Fahwa, vol. 21, p. 40, Haqifah 14 (on the meaning of Imam al-Mahdi (BURL)), as interpreted by the Imams the ‘‘hon of resurrection’’, where as its hidden meaning is ‘‘the hon The apparent meaning of the word ‘‘hon’’, mentioned in the Quran is the Haqifah that is dropped later in the footnotes concerning this verse. Yafiq, Al Ibn Ibrahim al-Qurumi, vol. 1, p. 313; vol. 2, p. 234. See (memoirs) of Kamal al-Din, p. 353, Haqifah 8, p. 328, Haqifah 23, al- has been interpreted as leader (Imam) as well as leadership Chapter 43, Verse 28 of the Holy Quran. The ‘‘Word’’, in this verse means for everything. (92:3-3)

surely Allah appoints His prophets, Allah indeed has appointed a

world of the Hour, as Allah

(O people) be! And be

O people! (O people) be!

and my family).

surely to both (the Quran

go surely so long as you

and I said: ‘‘You will never

enduring in his boat.’’¹

‘‘And He made that a Word

majestic says in His Book,

for Allah, the mighty and the

they are of me and of him,

descendants, and I have

after him (i.e., Ali) are his

informs you that the Imams

O people! The Quran

وَ اَحَدًا وَا سْتَفْعَلُ

مَعَاذِ النَّاسِ، النَّفْعِ، النَّفْعِ،

لَا اِنْ سَمِعْتُمْ بِهِيَ

وَ قُلْتُ يَا اَهْلِي

وَ جَعَلَهَا حَلْمَةً بَابِي فِي عَقِبِهِ،

خَرْتُ وَ جَلَّ فِي حَيْبِهِ،

حَيْثُ يَقُولُ اللّٰهُ

وَ عَرَفْتُمْ اَهْلًا مَعِي وَ شَيْءٌ

مِنْ اَنْتُمْ مَعَهُ وَ اَنْتُمْ

مَعَاذِ النَّاسِ، النَّفْعِ، النَّفْعِ،

⁴ cf. Chapter 23, Verses 89-90 of the Holy Quran.

³ See the previous explanation of the ‘‘band of Allah’’, in the footnotes.

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

¹ Chapter 25, Verse 1 of the Holy Quran.

gardens.⁴

have and share in the

(unforgiven) sin shall not

and whoever comes with an

rewarded for it,

righteous deed, shall be

Day of Judgement) with a

Thus, whoever comes (to the

the reward and punishment.

the Lord of the worlds, and

account within the hands, of

(of justice),⁵ and the call to

tion].⁶ reckoning, the scales

Remember death, [resurrec-

thing.⁷

Hour shall be a tremendous

‘‘Surely the convulsion of the

says:

the mighty and the majestic:

فَلَيْسَ لَهَا فِي الْجَنَّةِ حَسَبٌ
وَ مَنْ جَاءَ بِإِسْمَةٍ

فَمِنْ جَاءَ بِأَحْسَنَةٍ أُسْبُ حَسَبِهَا،

أَوْلِيَّائِهِمْ فِي النَّارِ وَ فِي أَوْقَابِ

فِي أَمْحَسَنَةٍ بَيْنَ يَدَيْ رَبِّ

فِي أَمْحَسَبِ فِي أَمْحَسَبِ

أَوْحَدًا وَ أَمْحَسَبَاتٍ [فِي أَمْحَسَبَاتٍ]

إِنْ زُلْزَلَتْ السَّمَاةُ زُلْفَةً عَظِيمًا،

كَتَبَ قَالَ اللّٰهُ خَرُّ وَ جَلَّ:

one voice:

Therefore pronounce this in

from his joints:

you that my offspring are
based on what I informed
who shall succeed him,
Imams from me and him
the Believers, and sport the
sport Alī, the Commander of
unmixed (on behalf of Allah)
from you regarding what I
to take verbal recognition
the majestic, commanded me
and Allah, the mighty, and

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

the oath of allegiance
government and taking
pronouncing the

Verse 10

مُكَلِّمِينَ لِّإِذَا مَا عَقَدُوا

مِيثَاقًا مِّنْ بَيْنِ يَدَيْهِمْ

مُكَلِّمِينَ لَهُمْ لَمَّا عَقَبُوا

بِهِمْ تَتَمَنَّوْنَ أَن تَأْتِيَهُمُ

الْمُؤْمِنِينَ

لَمَّا آتَوْهُم مِّنْ أَمْرٍ أَمَّا

أَنَّ يَخْرُجُوا فِي اللَّهِ لَعْنَةُ

الَّذِينَ كَفَرُوا فِيهِمْ

بِأَنَّهُمْ كَانُوا

يَكْفُرُونَ

بِأَنَّهُمْ كَانُوا

أَخَذَ الْبَيْعَةَ

عَلَيْهِمْ

nor shall we breach the pact
with you from the covenant,
disturb, nor shall we
we deny. [nor shall we
entertain doubt, nor shall
we repudiate, nor shall we
We shall not alter, nor shall
we be resurrected,
I've shall we die, and shall
According to this, shall we
forgone, and our hands,
hearts, our souls, our
in this regard with our
We pledge allegiance to you
from his joints:

the authority of the Imams
commander of the Believers, and
authority of Alī, the Com-
mander with regard to the
us from our Lord and you,
to what you have conveyed to
sanctified, and are permitted
"We heard, opened, are

لَا تَنْتَهِئُوا

عَنْهَا

بِأَنَّهَا

كُنْتُمْ

تَتَّبِعُونَ

عَلَيْكُمْ

لَمَّا كُنْتُمْ

تَتَّبِعُونَ

عَلَيْكُمْ

بِأَنَّهَا

كُنْتُمْ

تَتَّبِعُونَ

عَلَيْكُمْ

لَمَّا كُنْتُمْ

تَتَّبِعُونَ

←
 his joint offer of-Harzan (BRUH) and of-Huzain (BRUH).—"I have
 generated, whom as you mentioned, are from your offspring from
 and open you and All, the Commander of the Believers, and his
 according to the narration in al-Hafid is as follows: "We open Allah
 the greater fluency of its narration. The original text of this part
 1. We have mentioned the part within the brackets from al-Yaqin due to

variation from it. 1

And you see in our souls and
 and impatience for it, nor shall
 tongue. We shall not seek
 affirm the covenant by his
 hand, otherwise he shall
 reach him shall shake his
 anyone (or) who can
 hands?

longer, our minds, and our
 hearts, our souls, our
 are taken from us, from our
 The covenant and the pledge
 them.

Allah shall appoint after
 of-Harzan, and whomsoever
 gains (who are): of-Harzan
 offspring from his descen-
 mentioned to be of you,
 the Imam, after him that you
 warrant of the Believers, and
 regarding All, the Com-
 ms on behalf of Allah
 [O Messenger,] You acquired

لَا يَرَى اللَّهُ مِنْ آفَتِنَا حَوْلًا
 وَ لَا يَجِيءُ بِدَاكِ بَرًا
 وَ إِلَّا فَقَدْ آتَىٰ بِهَا بِلِسَانِهِ
 مِنْ أَوْزَعِهِ يَدِي

وَ اسْتَسْتَأْذِنُ فِي حَسْبِي لِي لَا وَ لَا يَتَّبِعُنِي
 مَهْمًا، مِنْ قَوْلِنَا وَ آفَتِنَا
 وَ إِذْ تَقَرَّرْنَا بِهَا مِنْهُ نُوْحًا

وَ مِنْ حَيْثُ اللَّهُ فَوَقَّعْنَا
 الْخَسْبَ وَ الْخُسْبِيْنَ
 فَتَلَعْنَا مِنْ وَدَاهِمْ
 وَ الْأَلْمَامَةَ الْبَدِيْنَ وَ حَسْبُ
 فِي عِلْمِ أَمْرَيْنِيْنَ
 [وَلَقَدْ أَخْبَرْنَا بِوَظْفِ اللَّهِ

أَفْتِنَا حَوْلًا
 وَ لَا يَجِيءُ بِدَاكِ بَرًا
 وَ إِلَّا فَقَدْ آتَىٰ بِهَا بِلِسَانِهِ
 مِنْ أَوْزَعِهِ يَدِي
 وَ اسْتَسْتَأْذِنُ فِي حَسْبِي لِي لَا وَ لَا يَتَّبِعُنِي
 مَهْمًا، مِنْ قَوْلِنَا وَ آفَتِنَا
 وَ إِذْ تَقَرَّرْنَا بِهَا مِنْهُ نُوْحًا
 وَ مِنْ حَيْثُ اللَّهُ فَوَقَّعْنَا
 الْخَسْبَ وَ الْخُسْبِيْنَ
 فَتَلَعْنَا مِنْ وَدَاهِمْ
 وَ الْأَلْمَامَةَ الْبَدِيْنَ وَ حَسْبُ
 فِي عِلْمِ أَمْرَيْنِيْنَ
 [وَلَقَدْ أَخْبَرْنَا بِوَظْفِ اللَّهِ

it, nor shall we ever let our souls deviate from it."

else through affirming by tongue. We shall not seek and impatience for
 hand to them both (the Prophet (BRUH) and Imam All (BRUH)) or
 our tongues, and through handshaking for him who can reach his
 ms for, the Commander of the Believers, from our hearts, our souls,
 mentioned, placed on the covenant and the pledge that are taken from
 open you, All, of-Harzan, of-Huzain, and the Imam, that you
 and I am their father prior to him—Thus say, "We open Allah, and
 youth of Paradise. Indeed, they both are Imams after their father, All
 me, and their status before Allah. Verily, they are the chiefs of the
 shreds, informed you of the position of al-Harzan and al-Huzain to

as witness.

his, and surely Allah witnesses
 We take Allah as witness to
 and our people,
 or you, among our offspring
 you, behalf to anyone, near.
 We shall convey the same on

وَ كَفَىٰ بِاللَّهِ شَهِيدًا،
 وَ كَسَفْنَا بِاللَّهِ دَاكِيًا،
 وَ الْقَادِحِيْنَ مِنْ أَوْلَادِنَا وَ آفَتِنَا،
 حَسْبُ فَوْزِيْهِ فَوَلَّكَ جَنَّتِ الْمَدِيْنَةَ

⁵ cf. Chapter 48, Verse 10 of the Holy Qur'an.

¹ Chapter 30, Verse 41 of the Holy Qur'an.

over their hands.

Allah! the hand of Allah is
they indeed pledge fealty to
Those who pledge fealty.

does so to his own loss,²¹
soul and he who goes astray,
is to the benefit of his own
-He who accepts guidance, it

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

greater than every witness,²²
servants. And Allah is
Angels! His forces, and His
mighty or covered. Allah,²³
so are anyone who opened.
You are also witness over us:

يَوْمَ اللَّهُ فُوقَ آبِهِمْ

وَمَنْ بَارِعَ فَإِنَّمَا يُبَارِعُ اللَّهَ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ نَفْسَهُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

⁵ Chapter 48, Verse 10 of the Holy Qur'an.

²⁴ p. 137, Haqiqah 8).

judgement." (Kawmil al-Din, p. 328, Haqiqah 25, Bayan al-Fawa'id, vol. placed it in the offspring of al-Husain (BBH) until the Day of said "This (word) means leadership (Imamate) which Allah has bestowed..." On the commentary of this verse, Imam al-Sadiq (BBH) where Allah states: "(Allah) made it a word equating in his

¹ This phrase refers to the Verse 58, Chapter 43 of the Holy Qur'an.

him a great reward.

Allah! He shall soon grant
covenant he has made with
and anyone who fulfills the
his (own) soul,

his oath has indeed violated
-Thus, anyone who violates
whoever remains loyal,
and shall have mercy on
acts resolutely, to punish
Allah shall cause whoever
enduring,¹

a goodly Word, that is

[from them],

al-Husain and to the Muslims
upon him to al-Husain and
may Allah's blessings be
Commander of the Believers,
allegiance to Ali, the
Allah give you oath of
O people! Be mindful of

فَسَيُؤْتِيهِمْ أَجْرَ عظيمٍ

وَمَنْ أَوْفَى بِنَهْيِ اللَّهِ فَإِنَّمَا يُبَارِعُ اللَّهَ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ نَفْسَهُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

وَمَنْ خَسِرَ فَإِنَّمَا يَخْسِرُ

⁵ Chapter ٧ Verse ٤3 of the Holy Quran.
Holy Quran, respectively.

^١ Chapter 5, Verse 382 of the Holy Quran. For the usage of term

had Allah not guided us.”^٥
Never has guided us to this.

And say: “Praise be to Allah

that”^{١١}

punishment) is the eventual
and towards You (reward or
ness (do we seek). Our Lord
and opened. You forgive-
And also say: “We listened,

the Believers.”

title of “The Commander of
You” and greet Ali with the
O people! What I told

مَا لَمْ يَكُنْ يَهْتَدِ

لَهُدًى لَوْلَا أَنْ يَكُنَّ الْيَهُودِيَّةِ

وَقَدْ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا

وَالْحَمْدُ لِلَّهِ الَّذِي

بَدَأَ الْخَلْقَ وَإِلَيْكُمُ

الْحِسَابُ وَرَبُّ السَّمَوَاتِ

وَالْأَرْضِ وَمَنْ فِي

بَيْنَ يَدَيْهِ عَالِمُ الْغُيُوبِ

وَالَّذِينَ آمَنُوا

^٣ cf. Chapter 33, Verse ٧1 of the Holy Quran.

vol. ٤٧, p. 68, Hafidh 12.

^٥ b. 583, Hafidh 30, p. 580, Hafidh ٤2; vol. 56, pp. 5-6, Hafidh 1;
Ahmed, vol. 52, p. 5٧0, Hafidh 12, p. 5٧3, Hafidh 50; p. 5٧٥, Hafidh

depth of the merits that Allah has bestowed upon us.” cf. Bihar of-
saying you wish in our merits, because you will never reach the
effect: “Do not call us Lords (Arbabs), but (other than this) tell

^٦ There are numerous traditions from different Imams (brand) to this
(without accent) means “while cognizant of them.”

^٧ word *وَقَدْ* (with accent) means “and introduced them,” but *وَقَدْ* (without
^١ This phrase can be read in two ways with different meanings. The

achieved a great prosperity.^٣

mentioned, has indeed

and the Imams that I

Allah! His Messenger, Ali!

O people! Whoever opens

believe him.^٥

acquaints (you) with them,^١

relates them to you and

thus, whenever someone

could recount in one speech;

are more numerous than I

indeed revealed in the Quran,

and the majestic, which are

the sign of Allah, the mighty,
ments of Ali Ibn Abi Talib in
O people! Without doubt, the

وَرَبُّهَا فَهَسْبُهَا

وَمَنْ يَدْعُنَا فَدَعَا إِلَى الْهُدَى

وَمَنْ يَدْعُنَا فَدَعَا إِلَى الْهُدَى

وَمَنْ يَدْعُنَا فَدَعَا إِلَى الْهُدَى

وَمَنْ يَدْعُنَا فَدَعَا إِلَى الْهُدَى

وَمَنْ يَدْعُنَا فَدَعَا إِلَى الْهُدَى

وَمَنْ يَدْعُنَا فَدَعَا إِلَى الْهُدَى

وَمَنْ يَدْعُنَا فَدَعَا إِلَى الْهُدَى

وَمَنْ يَدْعُنَا فَدَعَا إِلَى الْهُدَى

the Lord of the worlds:
and praise belongs to Allah¹

dispel²:

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

unaided³].

have conveyed and com-
believers [through what I

O Allah! Forgive the

Allah in the least

dispel²: it shall not harm
all the people on earth

and (know that) it [you and

Allah be blessed with you⁴

O people! So what makes

garden of bliss.

ers, are the winners of the
Commander of the Belie-

and greeting him as ‘the
accepting his guardianship⁵

promise to him (true)

among you in saying

O people! The foremost from

نَبِيِّكَ مُحَمَّدٌ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

أَنْفَعُكُمْ عَلَى الْجَاهِلِينَ

لَنْ أُوَدِّعَ أَبَدًا

لَهُمْ أَفْضَلًا مِنْكُمْ

أَلَيْسَ اللَّهُ بِكَافٍ

مَنْ فِي الْأَرْضِ لِمَعِينٍ

لَا يَفِيءُ

اللَّهُ بِمَا يَشَاءُ مِنَ الْأَعْيُنِ

عَوْدَةً أَلَيْسَ اللَّهُ بِكَافٍ

أَلَيْسَ اللَّهُ بِكَافٍ

يَا مَعْشَرَ الْمُؤْمِنِينَ أُولَئِكَ هُمُ

الْمُتَّقِينَ فِي مَا آتَاكُمْ فِي

الْمَالِ وَالنَّفْسِ وَالْأَنْفُسِ

Huqfaifa Ibn Yamsar. This bar has also been narrated
§ According to *Idhāq al-ʿAṣṣā* b. 424¹ narrated from
numerous authorities.

al-ʿAṣṣā, vol. 37, pp. 118-555, *Aḥqāq* 7-90² from
Ḥaḍīṭ 28 (narrated from Imam al-Kaḍībī (BRUH); *Bayān*
al-Baḍī (BRUH); *Idhāq al-ʿAṣṣā* (BRUH) b. 115³
ʿAṣṣā, vol. 1, p. 335⁴; *Ḥaḍīṭ* 123 (narrated from Imam
(narrated from Imam al-Ḥaḍīdī (BRUH); *al-ʿAṣṣā*, al-
the Imams (BRUH) cf. *al-Kaḍībī*, vol. 1, p. 592⁵; *Ḥaḍīṭ* 3
separately through numerous authorities from many of
ḥaḍīṭ from each other. This bar has also been narrated
is divided into two sections, which are a few sentences

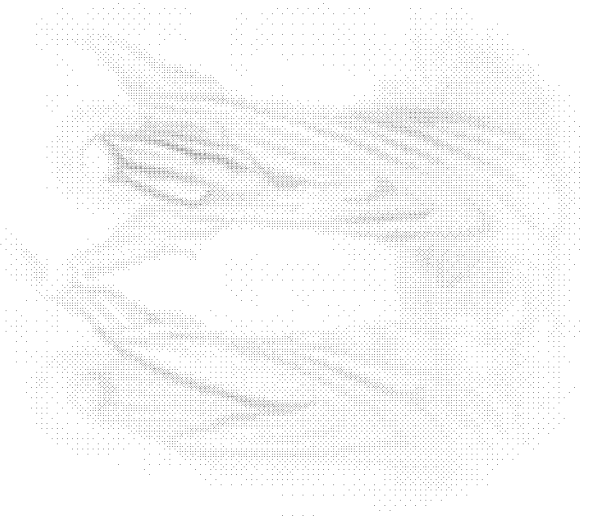
Huqfaifa Ibn Yamsar. Notice that in *al-ʿAṣṣā*, this bar
* According to *Idhāq al-ʿAṣṣā* b. 424¹ narrated from
narrated from Imam al-Baḍī (BRUH)

■ According to *Kawāqif al-Maʿqūfīn*, part 1, pp. 89-90²
al-Baḍī (BRUH)

♦ According to *al-ʿAṣṣā*, pp. 343-391³, narrated from Imam
wordings:

either do not appear in *al-ʿAṣṣā* or have slightly different
narrated from Imam al-Baḍī (BRUH). The marked phrases
differences in wording from the original text of *al-ʿAṣṣā*,
phrases from the following books, which have minor
The marks that appear in the text show the choice of

Endnotes



Arđam.

- According to *al-Tahzib*, p. 284, narrated from *Šard Ibn* bp. 104-147.

see *Biḡar al-Šamāʿ*, vol. 23, Book of *Imāma*, section 7. For the detailed Shia and Sunni references in this regard, separately through numerous Shia and Sunni authorities.