

Lesson's from sermon's of "GHADIR"

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In the Name of Allah

"Ghadir" is a torch which the holy Prophet (s.a.w.a.) lit "yesterday", in order that we profit by its light "today" and live a better life "tomorrow".

"Ghadir" is a divine message set forth "yesterday" in order that we hear it "today" with all our heart and set out with it "tomorrow" as our necessary provision.

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The "Sermon of Ghadir" is an ever-open book, in order that we always look into it and learn from it the way of living.

The "Sermon of Ghadir" is a heavenly flowing stream on earth that constantly attracts those who seek prosperity and salvation.

The "Sermon of Ghadir" is a non-recurrent story; the more you read, the newer it appears.

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In the sermon of Ghadir, the holy Prophet (s.a.w.a.) addresses his audience with the phrase, 'O people'. His address was not merely for the people who were present on 18, Dhil-Hajjah, 10 A.H.; not merely for the people of Mecca and Medina; and not only for the Muslims of that era but for every common man living in every era and place.

Like the "message of prophet hood", the "message of Ghadir" is a message for all generations in all ages and places.

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Narrators, traditionists and scholars have, in the length of past centuries, narrated and handed over to us the text of this sermon. Now, it's our duty to acquire this lofty truth concerning 'Wilayah' (devotion & loyalty to Imam) and passing it on to the next generation.

Now, its our duty to learn, if not all, atleast some of the sentences of this everlasting message and set them as an epigraph of our life.

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“Lessons from the sermon of Ghadir” lies ahead of us; these lessons explain the way of life. We should read and perceive them deeply and apply them in our life in order to attain the divine pure way of living. Verily, all Grace and Bounty is from Allah.

(1) The divine master

« فاعلموا معاشر الناس! إن الله نصبه لكم وليا و إماما
مفترضاً طاعته.»

‘O people! Know that Allah has appointed him as a master and leader for you and has made his obedience obligatory upon you.’

We derive the following conclusion from the above sentence:

- i. The Almighty Allah has appointed Amir-ul-Mu'minin (a.s.) as a master for the people; neither the people nor the Prophet (s.a.w.a.) have a say in this selection.
- ii. It is obligatory upon all to obey Ali (a.s.)
- iii. Thus, it's necessary to know and implement his directives and guidelines concerning all aspects of life. Verily, to follow the guidelines of someone whom Allah has appointed would surely bring salvation for mankind.

There remain a few vital questions before us:

- Do we really seek salvation and prosperity?
- Do we seek salvation and prosperity in Islam?
- Do we accept the Prophet's (s.a.w.a.) sayings by all our heart?
- Do we admit Amir-ul-Mu'minin's (a.s.) Wilayah, the way the Prophet (s.a.w.a.) has made obligatory for us?

Answers to these queries play a fundamental role in transforming our life into a pure one.

(2) Obey his commands

« ماض حكمه , جائز قوله , نافذ أمره , ملعون من خالفه , مرحوم من تبعه ... ».

'His command must be enforced and his sayings put into effect. His order is binding on all. Whoever opposes him is cursed and whoever obeys him is blessed.'

Here, we observe that:

- i. Amir-ul-Mu'minin's (a.s.) sayings and commands is to be obeyed by all and nobody has the right to oppose him. Moreover, nobody can even cast doubt vis-a-vis his orders.
- ii. Whoever wishes blessings of Allah should follow Ali (a.s.)
- iii. Whoever opposes him would be deprived from Allah's Mercy.

Now that we desire Allah's blessings and wish to remain immune from His Wrath, its worthy to act upon his invaluable sayings for, he is our holy guide and we, his followers.

The question we should ask ourselves: Do we really perform our duty by obeying our Imam and executing his sayings?

(3) The teeming knowledge

« ما من علم الا و قد احصاه الله في ... و ما من علم إلا علمته عليا , و هو الإمام المبين ... ».

'There is no knowledge but that Allah has gathered (all of it) in me and there is no knowledge, which I have not taught to Ali, and he is the illuminating guide (Imam-e-Mubin).'

The holy Prophet (s.a.w.a.) is treasurer of Allah's Knowledge, which he imparted to Ali (a.s.). So, those thirsty of knowledge should quench their thirst from the pure spring of the Prophet's (s.a.w.a.) knowledge, i.e., they should consider Amir-ul-Mu'minin (a.s.) as their haven for seeking knowledge.

Verily, knowledge holds a special place and rank in Islam and the Ahl al-bayt (a.s.) (who are the mines of divine knowledge) enjoy a high and lofty rank.

Reason dictates that the one who possesses perfect knowledge is worthy of becoming the Imam and the Prophet's (s.a.w.a.) successor and others should follow him. Anyone denying this open truth has opposed his own very intellect.

Who can dare traverse the long path (as far as eternity) without putting in use the light of intellect?

(4) His Lord preferred him

«معاشر الناس! فضلوا فقد فضله الله, و أقبّلوا فقد نصبه الله.»

‘O people! Give him preference over others, as his Lord has preferred him. Refer to him as his Lord has appointed him.’

From the above phrase, we derive the following conclusion:

- i. Allah, Glorified be He, has bestowed virtue and superiority to Amir-ul-Mu'minin (a.s.); and his virtue is not human and
- ii. As Allah has bestowed him superiority, the people too should give him preference over all other human beings.
- iii. As Allah has appointed him (as an Imam) for the people, therefore, the people too should follow him.

Verily, it's worthy that we select and follow the one appointed and chosen by Allah.

Be entrusting the divine leadership to others, what justification can we set forth before Allah and reason.

(5) The interpreter of Allah's Book

« معاشر الناس! تدبروا القرآن و افهموا آياته ... فو الله لن يبين لكم زواجه و لا يوضح لكم تفسيره الا الذي أنا آخذ بيده, ... و هو علي بن أبي طالب أخي و وصيي.»

‘O people! Contemplate over the Quran and understand its verse...I swear by Allah that no one shall clarify the Quran's esoteric and its interpretation except this man whose hand I am holding...and he is Ali-ibn-Abi Talib, my brother and successor...’

The lessons that we learn from the above phrase are:

- i. We should contemplate over the Quran and understand its verses. Thus, reciting the Quran is not enough though necessary.
- ii. Quran needs to be explained and clarified.
- iii. In order to understand the Quran and its interpretation and for extracting the divine commandments and prohibitions, one must refer to Amir-ul-

Mu'minin, Ali (a.s.). This is because Allah has appointed him as the only interpreter of the holy Quran.

Can anyone claim to be needles of the Quran and its interpretation? And can anyone dare say that he or she does not require an interpreter of the Quran?

(6) The two lasting Souvenirs

« معاشر الناس! عليا و الطيبين من ولدي هم الثقل الأصغر،
و القرآن الثقل الأكبر فكل واحد مني عن صاحبه و موافق
له، لن يفترقا حتي يرادا علي الحوض، هم أمانة الله في خلقه و
حكماؤه في أرضه.»

'O people! Ali and my pure offspring are "the lesser weight" and Quran "the greater weight". Each gives news of the other and both are in agreement with one another.

They shall not be separated from each other till I receive them beside the pool (of Kauthar). Know that they are God's trustees among the people and His rulers on the earth.'

When the Holy Prophet (s.a.w.a) passed away from this transient world, he left behind two lasting souvenirs among the people so that the two, guides mankind until the day of resurrection.

The two everlasting souvenirs of the Prophet are the Quran and his pure household, which have constantly been introduced as a means for achieving guidance and salvation. Anyone seeking a pure life in this world and salvation in the next world must pursue this path; the path of the nobles who are God' trustees among His creatures and the appointed rulers by the Almighty Creator on the earth.

Do the people have any choice better than this path? In fact, there exists no path save this one.

(7) Who is Amir-ul-Mu'minin

« ألا و إن الله عزوجل قال، و أنا قلت عن الله عزوجل، ألا إنه
ليس أميرالمؤمنين غير أخي هذا، و لا تحل إمره المؤمنين بعدي لأحد
غيره.»

'Know that Almighty God has said and I say on behalf of the Almighty. Be aware that nobody but my brother is the Amin-ul-Mu'minin and no one else is authorized to keep this name.'

- i. Whatever has been said by the Holy Prophet (s.a.w.a) about the Imamate of Amir-ul-Mu'minin, Ali (A.S) was not his personal decision. Rather, he has only conveyed to the people the Divine command on this matter. The Prophet's emphasis on this clear truth, which reveals the divine aspect of Ali's leadership, was because the people do not imagine that such a decision was linked to the Prophet's personal motives.
- ii. On the other hand, great stress has been laid on this fact that after the Prophet's departure there shall remain no divine leader among the people save Imam Amir-ul-Mu'minin (a.s.). Rather, the post of leadership and commander of the believers would be the exclusive right of the Prophet's brother i.e. Ali-ibn-Abi Talib (a.s).
- iii. Besides, anyone else claiming the title of Amir-ul-Mu'minin (a.s.) would be a liar.

(8) The holy Prophet's Brother and Successor

«معاشر الناس! هذا علي أخي و وصيي و داعي علمي و خليفتي
علي أمتي و علي تفسير كتاب الله عزوجل و الداعي إليه».

'O people! This is Ali my brother and legatee, the one who will call people towards my knowledge, my successor among my people, and my successor in interpreting the Book of the Almighty God (Quran) , and the caller to it'

- i. In these sentences, the Holy Prophet made aware to the people one of Amir-ul-Mu'minin's rank and position. On several occasions, the treaty of brotherhood was established among the Muslims according to the Holy Prophet's command, and on each occasion, he chose Ali (a.s.) as his brother. And this position is indeed high not bestowed on anyone else.
- ii. Similarly the Messenger of God (s.a.w.a.) declares that successor ship and executorships belongs to Ali-ibn-Abi Talib (a.s.) while at the same time emphasizing that his successor and brother would call the people to learn the Prophet's knowledge. He also stresses that he only would be his successor.
- iii. It is very important to notice that aside from being the Prophet's successor in all ranks and position, Ali (a.s.) has also taken over the Prophet's office in the field of interpretation and exegesis of the holy Quran.

Thus, anyone seeking to learn the interpretation of the Quran from the Holy Prophet (s.a.w.a.), should learn it from Amir-ul-Mu'minin (a.s.) only.

(9) The Religion became perfect

« معاشر الناس! إنما أكمل الله عزوجل دينكم بإمامته.»

‘O, People! The Almighty God made perfect your religion solely through his [Ali’s a.s.] leadership [Imamate].’

While warning the people about this important and basic principle, the Holy Prophet reminds that perfection of religion and faith depends on one special condition without which one’s belief and deeds would remain incomplete.

This special condition is acceptance of Ali’s leadership [Imamate] and guardianship and obeying his ordinances. This truth has been quoted in various ways in numerous authentic traditions [ahadith] of the Ahl-ul bayt (a.s.) wherein they have emphasized that acceptance of any act [by God] depends on obedience to the successors who have been introduced by the Prophet (on behalf of God) and not the ones appointed by the people.

(10) The Center of Light

« معاشر الناس! النور من الله عزوجل في, ثم مسلك في علي, ثم في النسل منه إلي القائم المهدي, الذي يأخذ بحق الله و بكل حق هو لنا.»

‘O, People! the divine light is placed in me by the Almighty Allah; and then in Ali and thereafter in his generation till the Mahdi al Qaem, who will accomplish Allah’s right and every right that belongs to us.’

In verses 332 and 33 of Surah Al Tawbah (Quran) the Almighty God reminds us that some people (pagans and hypocrites) wish to put out God’s light but God will prevent them to do so and would perfect His light. In the next verse, God says:

- i. “He it is who sent his Apostle with guidance and the right religion, that He might cause it to prevail over all religions though the polytheists may be averse.”
- ii. This Divine light come down in the afore- mentioned verse is the very light which the Holy Prophet explains in length over here.
- iii. Anyone seeking God’s light in the dark world should turn towards the center of light i.e., Imam Ali, Amir-ul-Mu’minin and the eleven

immaculate Imams from his offspring, till Mahdi al Qaem, or else he would remain in the darkness.

- iv. God has made His last proof and light a means of accomplishing His adherent's right. Whosoever is interested in the accomplishment of this right must pay attention to Imam Mahdi al Qaem.

(11) Warning

« معاشر الناس! انذركم أني رسول الله, قد خلت من قبلي الرسل, أفأن مت أو قتلت إنقلبتم علي اعقابكم؟ و من ينقلب علي عقبه فلن يضر الله شيئاً, و سيجزي الله الشاكرين.»

“O, people! I warn you that I am God’s apostle and many prophets had come before me. If I die or be killed, would you return to your past time (the age of ignorance)? And whosoever returns to his past time would do no damage to God, and God shall reward the thankful ones.”

The Holy Prophet’s warnings to his people particularly the cases pertaining to the prophet’s destiny after departure are worth listening. Now we should pay attention to the following points:

- i. The temporal range of the Prophet’s nation could last till the Day of Judgment and its spatial range would cover the whole world.
- ii. These warnings of the compassionate Prophet are directed to all his followers, in every era and every place.
- iii. The holy Prophet’s warnings is related to the people’s return from the true religion to the state of ignorance; a state which they had forsaken by Divine Grace but now, wish to return out of their evil free will.
- iv. The people’s return to the state of ignorance will not harm God; rather it would indeed bring harm to the ungrateful ones.
- v. Under the circumstances, there would remain only a few who would be thankful and grateful for His favors (especially for the gift of Wilayah). And the Merciful God will reward them out of His Grace, although they have only performed their duty, nothing more.
- vi. We beseech God to grant us success in being grateful to Him for all His bounties and for the gift of Wilayah and we ask Him to protect us from returning to the state of ignorance.

(12) Do not impose any obligation

« معاشر الناس! لا تمنوا علي الله أسلامكم, فيسخط عليكم و يصيبكم بعذاب من عنده, إنه لبالر صاد». .

“O, People, by accepting Islam, do not impose any obligation upon God lest, you face Allah’s Wrath and punishment as He is in watch of you”.

The divine guidance is a favor which the Almighty God has bestowed upon us and (for whatsoever reason that we are unaware of) He has included us in it. We should be grateful of this favor. How? This gratitude has certain level such as:

- i. We should not place any obligation on God because of our meagre deeds.
- ii. We should understand the value of the bounty of guidance.
- iii. We should strive to protect it.
- iv. We should attempt to promote and propagate this to others.
- v. We should strive to deepen it in ourselves.

If we value the bounty, but forsake it for reasons like laziness, desires, and satanic temptations ... then the following verse would be applicable to us.

- If you are grateful I would certainly give you more and if you are ungrateful, My chastisement is truly severe.

And if we accept it, then God-willing, the following verse would be applicable to us and we shall taste the spiritual delight of guidance.

- And (as for) those who follow the right direction, He increases them in guidance. (Q. Ch. Muhammad, V. 17)

(13) Continuity of Ghadir in Generations

«قد بلغت ما أمرت بتبليغه, حجه علي كل حاضر و غائب, و علي كل أحد ممن شهد أولم يشهد, ولد أولم يولد, فليبلغ الحاضر الغائب و الوالد الولد إلي يوم القيامة».

‘I have conveyed whatever I was charged to proclaim so that it remains a proof for everyone either present or absent, and for everyone either bearing witness (in this gathering) or not and for everyone either born or not . Now, those present in the gathering convey (this message) to the absent and the fathers to their sons till resurrection.’

During our present time, it is our duty to convey the message of Ghadir (which are in diverse forms) to all Muslims.

Considering the expansion of mass media (newspaper, internet and ... why we are silent? The holy Prophet, who utters nothing but only revelation, has commanded all Muslims to convey the message of Ghadir to others until the day of resurrection.

It's our duty to train the generations and give them the color of Ghadir. We should inform them the message of Ghadir, and ask them to act upon the pact of Ghadir.

Let's make an agreement with him, and say:

O, the merciful Prophet! We have heard your call deeply.

On our part, we shall strive to convey guidelines of the treaty of Ghadir to our children and our relatives, and shall ask them to convey that to others too.

(14) Examination and Distinction

« معاشر الناس! إن الله عزوجل لم يكن يذركم علي ما أنتم عليه حتي يميز الخبيث من الطيب».

“O People! The Almighty God will not forsake you until the evil is distinguished from the good”

God the Merciful and Compassionate has not left us without any guide in this vast world. Rather out of His vast Grace upon the human beings, He assigned the prophets and holy guardians to devote their lives for the people and guide them towards Him. Whosoever accepted the guidance turned pure, and whosoever was over powered by desires and rejected the divine guidance, turned evil and wicked.

Now in the light of revelation we should warn ourselves lest we cast aside the sympathetic message of Ghadir and join the ranks of the evil ones. Rather, by repeatedly referring to the message of Ghadir, we should clean our heart and soul in the pure heavenly spring of Divine guidance thereby placing ourselves among the group of pure ones.....

This path is kept open. What steps have you taken to tread this path?

(15) This is the Path

« فاسمعوا لأمره تسلموا, و أطيعوه تهتدوا, و انتهوا لنهيه ترشدوا, و سيروا إلي مراده, و لا تتفرق بكم السبل عن سبيله».

“So listen to his command so that you remain safe. Obey him so that you receive guidance. Act upon his prohibitions so that you achieve perfection.

Follow the path he desires and do not allow the other paths drift you away from his path”.

In this phrase, the Holy Prophet has very clearly finalized the argument for the people without leaving behind any doubt or uncertainty. As per his statement, the people should obey and follow Imam Ali’s orders if they are to remain safe and sound.

If they desire guidance towards felicity, they should obey Ali (A.S.). If they wish to flourish & achieve perfection they should abstain from whatever he has prohibited.

Be fair! Can there be found any expression as clear and comprehensive as these words that proves Ali’s legitimacy?

Can human intellect ever hesitate in treading this path?

(16) The Right Path

« معاشر الناس! أنا صراط الله المستقيم الذي أمركم
باتباعه, ثم علي من بعدي, ثم ولدي من صلبه أئمة يهدون
بالحق و به يعدلون.»

“O, People! I am the right path that God has commanded you to follow. Then, after me, Ali is that right path and then my descendants from his offspring; the Imams who guide towards the truth and act justly by means of truth.”

All Muslims beseech the Almighty God (at least ten times in a day) to keep them on the right path: (“Guide us on the right path”).

Here, the Holy Prophet introduces himself to be the right path and then introduces Ali (a.s.) too with the same title.

The subject of Imamate of the Imams (a.s.) has repeatedly been mentioned in other sections of the sermon of Ghadir. Here, those who guide the people to the truth are introduced.

We turn our talk to the wise and say:

“O! Free and truth seeking people! A Shia believes in twelve Imams, who only called the people towards God and who sought help (only) from God and they strove hard to train the human beings.

Doesn’t reason command us to refer to them, listen to their noble words, reap the benefits of their guidance and follow their instructions?

(17) Who Accepts the Guidance?

«ألا إن أولياء هم الذين وصفهم الله عزوجل فقال: "الذين آمنوا و لم يلبسوا إيمانهم بظلم أولئك لهم الأمن و هم مهتدون"».

‘Be aware, those who accept their (Ali and his descendants) guardianship (Wilayah) are whom the Almighty God has described as such: “Those who believe and do not mix up their faith with iniquity, those are they who shall be secure and they are those who go aright.”¹

Verily, we should accept those as guide whom the Almighty God has praised. Friendship and love of God and His Prophet, and after him, love towards those whom God has vested authority in the worldly affairs and called the people to follow them is the essence of religion. Those who accept this (Wilayah) by heart are believers who do not mix up their faith with iniquity and are those who preserve this burning flame in their hearts.

The Bountiful God has bestowed this divine gift upon the people so that they reap the benefit of it and give the benefit to others too and call everybody towards it.

(18) People of Paradise

«الا ان اولياء هم الذين قال لهم الله عزوجل: "يدخلون الجنة يرزقون فيها بغير حساب"».

“Know that the lovers (of Ahlul Bayt) are those about whom the Almighty God says: “These shall enter the heaven in which they shall be given sustenance without measure”.²

Entrance into heaven is longed by those who desire eternal prosperity and salvation. At the same time, it is a criterion which separates the followers of truth from the adherents of falsehood.

But, who would really enter paradise?

Here, the Holy Prophet says: “Only those who accept by heart the Wilayah of Ahl- ul bayt (a.s.) would enter the heaven”.

This is a good ending for the life whose good beginning in this world was associated with adherence to guidance and Wilayah of the household of light – (i.e., Ahl- al bayt).

¹ Q., Ch. al Aneam, V.82

² Q., Ch. Al Mumin, V. 40

Only those who took benefit of this light in this world would reap the benefit of the divine light in the Hereafter.

(19) Guide of the people

« معاشر الناس! ألا و اني منذر و علي هاد.»

‘O, people! Be aware that I am a Warner and Ali a Guide.’

The Almighty God honored the last Prophet with the noble title of “Mundhir” (Warner) in the Holy Quran, and then said, « لكل قوم هاد » Viz, (there is) a guide for every people.

Some clear points can be inferred from this divine expression. For instance,

- i. The torch of guidance will be glowing among the people till the end of this world.
- ii. Just as the Warner (Mundhir) is appointed by the Almighty God, the guides of people too are appointed by the Omniscient and Omnipotent God.
- iii. Just as the admonitions of the merciful Prophet should be listened to, similarly the guidance of the guides should be followed too.
- iv. Verily, this sentence clearly asserts that after the departure of the Holy Prophet, Ali is the guide of the people.
- v. Of course, the renowned scholar of hadith Sayyid Hashim Bahrani has quoted a few other traditions in his noble commentary “Burhan” below the afore-mentioned verse, according to which the Imams from Ali’s descendants are referred to, and each one of them are guides in their own respective eras.

And today Imam Mahdi (A.S.) holds the flag of guidance in his hand.

(20) The Last Ring of this Chain of Light

« الا ان خاتم الأئمة منا القائم المهدي.»

‘Be aware that the last Imam of my household is the Al-Qaem, Mahdi (A.S.).’

This tidings about the rising of the universal upholder of justice i.e., the promised (Mahdi), bears such great significance that the trustworthy Prophet reveals in the like manner a clear vista of the lustrous chain of Imamate. While the prophet stands close to the first Imam, he introduces the last Imam

to thousands of people gathered in Johfe (which was the most splendid congregation of the Muslims, during the Prophet's entire lifetime).

On the other hand, just like other messages on Ghadir day, the holy Prophet commands the Muslims to deliver this holy trust to the others, generation after generation.

The point is here: If this heavenly message on that day was so much indispensable for people of that time then, isn't this need felt today more than before because we live during the lifetime of our last Imam?

(21) The Elevated Flag of Guidance

« الا انه الظاهر علي الدين.»

'Be aware, that He (Imam Mahdi) would triumph over all religions.'

The belief that the promised one would come and overcome cruelty and oppression and would explain the concept of humanity for the human beings is something common among all religions and sects but each one expressing in a different way.

The holy Quran (this great Divine Book and Treaty) while describing the above point that is common to all other heavenly scriptures, promises that the holy Prophet's religion would prevail over all religions though the polytheists may dislike it.

«هو الذي ارسل رسوله بالهدى و دين الحق ليظهره علي الدين كله و لو كره المشركون.»

"He it is who sent His apostle with guidance and the true religion, that He might cause it to prevail over all religions, though the polytheists may be averse."

Now, we see in the Prophet's words that this triumph and victory over other religions (which were abrogated with the entry of Islam) would take effect by a noble man from the Prophet's offspring who would hold the victory flag bearing the expression: (نصر من الله) [viz, "Victory is from Allah]. In Due-e-Nudbe, we remember him and await his advent with such expression:

« اين صاحب يوم الفتح و ناشر رايه الهدي؟»

"Where is the owner of the day of victory, and the one who would spread guidance?"

(22) The Day of Revenge

« الا انه المنتقم من الظالمين.»

‘Be aware that he (i.e., Imam Mahdi A.S.) would take vengeance from the oppressors.’

Oppressing the fellow creatures is man’s twin nature.

Since the first day of his appearance on earth, man has oppressed his fellow beings tempted by Satan and carnal desires.

The world system that has prevailed till today has been one of tyranny and oppression so much so that even the best of Allah’s slaves (i.e., the prophets and Imams) were not left out and were either killed or driven out of their lands and left to wander.

Will this state continue to prevail? Hasn’t the Creator reserved a day for the oppressed ones? The day wherein its light would show the tyrants their destruction and the oppressed ones their freedom.

That day is near and would take shape by Imam Mahdi (a.s.). Now, whosoever is find of that blossoming day, should free himself from cruelty and blossom his very soul because, that day is not the day of discouragement, but a day of pleasantness....

O, God! Hasten his reappearance.

(23) Fort Conqueror

«ألا انه فاتح الحصون و هادمها.»

‘Be aware that he (Imam Mahdi A.S.) is the conqueror and destroyer of the forts and castles.’

In the length of the cold and dark centuries, the tyrants remained seated and ruled cruelly in their cruel castles.

Sometimes, a ray of hope (but only for a few moments) did glimmer in the hearts of the unfortunate people, but that very ray faded way due to the onslaught of the cloud of injustice.

Now, it is the Holy Prophet (s.a.w.a.) who – in the last days of his holy life – informs the people of what lie head of them.

In these scintillating expressions, through a short sentence, the prophet looks profoundly at the past and the future. As if he gives hope and glad tidings to those seeking the truth and guidance that, lo! Do not fear; continue to tread the right path for, the conqueror of the forts of paganism and cruelty, and the destroyer of the construction of atheism and hypocrisy is on his way. Remember him; await his arrival and foresee the horizon of the universal justice.

Know that the cruel ones dwelling in palaces would not live long

(24) O! Pagans, be Aware!

« الا انه غالب كل قبيله من اهل الشرك و هاديها.»

‘Know that he (Imam Mahdi A.S.) would triumph over every polytheist tribe & would become their guide.’

The day when Cain killed Abel unjustly; the day when prophet Noah (a.s.) lost hope in his nation after 950 years of his invitation towards monotheism.

The day when prophet Ibrahim (a.s.) [after passing a good and virtuous life] was cast into the fire.

The day when Pharaoh sat on the throne of cruelty and forcefully cast his might on Moses, the messenger of faith and justice.

The day when hatred and revenge overtook the pagans and they expelled the merciful Prophet (s.a.) from Mecca.

The day the cruel farces killed the pivot of light and turned red the land of Karbala.

And in the length of history, on tens & hundreds of such other days, this question was constantly asked that,

Should the monotheists always continue to remain captive of the cruel forces of the polytheists?

The Prophet’s significant and effective reply to all the people in the length of history is worth reading:

Imam Mahdi is the only flag bearer of monotheism who would guide all the polytheist tribes (in the past and future) and would finalize the arguments for them. And if they refuse to accept the truth, he would kill them.³

³ Of course, according to this tradition and other such traditions, Imam Mahdi (A.S.) would pass a period of his advent in providing guidelines of faith to the opponents and setting forth dialectic arguments. His battle against the opponents would take place only after the finalization of arguments just as this way was followed by all the prophets & Imams.

(25) The Promised one of the Nations

« إلا انه قد بشر به من سلف بين يديه. »

‘Know that those before him (Imam Mahdi A.S.) have given glad tidings about him.’

The Almighty God’s promise that a just savior would appear and rise to make the world full of justice has down in all the past scriptures and in the saying of all the past prophets and Imams.

This promise has given hope to the hopeless.

At present too, the followers of all sects and religions spread all over the world anticipate the coming of that divine promised one and impatiently await his advent.

In the sermon of Ghadir, the merciful Prophet informs us too that the ultimate goodness of mankind is linked to the rise of the sun of justice in order that we recognize the promised Imam and say deeply by heart that:

« السلام علي المهدي, الذي نعد الله عزوجل به الامم ان يجمع به الكلم و يلم به الشعث, و يلم به الشعث, و يملأ به الأرض قسطا و عدلا, و ينجز به وعد المؤمنين. »

“ Peace be upon Mahdi about whom the Almighty God has given promise to the people that He would make the words (various beliefs) gather around him; would settle the affairs by his hands; fill the earth with justice and equity through his advent and fulfill whatever He has promised the believers.”

(26) The Invincible Victor

« ألا انه لا غالب له و لا منصور عليه. »

‘Be aware! Nobody can overcome him (Imam Mahdi A.S.) and none can gain victory over him.’

Nobody would prevail over Imam Mahdi (a.s.) and nobody would triumph while facing him. He is the very ultimate universal savior whom the people of the past have been waiting for, and all the prophets have given glad tiding to their nations about his coming. In Ghadir-Khum, the Holy Prophet while specifying the duties of his nation in his absence gives glad tidings about Imam Mahdi’s advent and his indispensable triumph over all the enemies and the victory of truth over falsehood.

(27) The Almighty God's Confidant

«ألا انه ولي الله في ارضه, و حكمه في خلقه, و أمينه في سره و علانيته».

'Be aware! He (Imam Mahdi A.S.) is God's friend (custodian) on the earth and His judge among His creatures and His trustee in His secrets and opens (affairs).'

In these phrases, the Holy Prophet describes in an eloquent manner, some of Imam Mahdi's special characteristics.

- i. Imam Mahdi (a.s.) is God's "Wali" (friend) on the earth; viz the one appointed by God as a guide and guardian for the people (divine leader).
- ii. He is appointed as a judge among the people so that they refer to him in their differences and they accept his decision wholeheartedly.
- iii. He is God's favorite such that He has made him His trustee and confidant. The one who is God's trustee in His secret and apparent affairs is the very slave of Allah who has achieved the highest degree of worship and devotion.

It's obvious that people too should follow this noble personality and accept him as an Imam wholeheartedly.

Thus, he should feel proud for selecting God's trustee as his Imam.

(28) An Alert Pilgrimage (hajj)

«معاشر الناس! حجوا البيت بكمال الدين و التفقه, و لا تنصرفوا عن المشاهده إلا بتوبه و إقلاع».

"O people, visit the House of Allah while possessing a perfect religion and good understanding. And do not return from this holy place but after seeking repentance and detaching yourself from sins."

Pilgrimage (Hajj) is one of the pillars of religion.

But it should be fulfilled on the basis of one's full awareness in religion and on the basis of the perfect religion viz acceptance of Amir-ul-Mu'minin's (a.s.) guardianship and leadership. Basically, all our religious rituals like prayer, fasting, hajj, holy war (Jihad) etc would remain invalid if they are without

consent of this fundamental pillar of divine religion i.e. consent of Ali's guardianship (Wilayah).

God accepts only that worship that is fulfilled according to the way He Wishes and not the way we like. Acceptance of guardianship (Wilayah) of the Imams is the only way that God has prescribed for the acceptance of our worship. And this is the only way too that leads to repentance and detachment from sins.

(29) "Enjoining the Good", its Apex

« ألا إن رأس الأمر بالمعروف و النهي عن المنكر أن تنتهوا إلي قولي و تبلغوه من لم يحضر, و تأمروه بقبوله و تنهوه عن مخالفته, فإنه أمر من الله عزوجل و مني.»

'Be aware! The highest degree of enjoining the good and forbidding from evil is that you understand my words, and convey it to those who are not present here. Then, command them to accept it and prohibit them from rejecting it as, this is an ordinance from the Almighty God and me.'

Enjoining the good and forbidding from evil are two vital religious duties where the very existence of religion and its followers depend on it. Naturally, these vital divine injunctions are fulfilled when all the religious affairs are commanded and all affairs that are anti-religion are forbidden. By expressing this sentence, the Holy Prophet (s.a.w.a.) throws light on this basic truth that (Wilayah) [guardianship] of the true Imams is the fountainhead of all religious affairs. Therefore, enjoining other to the "Wilayah" (guardianship) in its true sense is like enjoining them to all good deeds and forbidding others to follow the authority of the enemies is like forbidding them from all evils.

(30) Where are you heading for?

« معاشر الناس! فإن الله يعلم كل صوت و خافيه كل نفس "فمن اهتدي فلنفسه و من ضل فإنما يضل عليها" و من بايع فإنما يبايع الله.»

"O, people! What do you say? God knows every voice and is aware of every inner secret "So whoever follows the right way, it is for his own soul and whoever errs, le errs only to its detriment. And whosoever swears allegiance (to Ali A.S.) has made allegiance with God."

Can we challenge the God who knows our unspoken words and is Aware of our inner secrets? By rejecting the divine guidance and challenging God, can we defeat Him? Allegiance to Ali Amir-ul-Mu'minin (a.s.) is allegiance to Allah.

And this open door of divine guidance constantly attracts those seeking salvation and prosperity. Whoever seeks the guidance has no way except this one and whoever rejects this guidance would only harm himself. The goodly end is only for those who humbly tread the right path and accept it whole-heartedly.

(31) Expressing gratitude for the *Bounty of Guidance*

« معاشر الناس! قولوا الذي قلت لكم, و سلموا علي بامره المؤمنين... و قولوا: "الحمد لله الذي هدانا لهذا و ما كنا لنهتدي لولا أن هدانا الله.»

‘O people! Say whatever I have said to you; greet Ali as “Amir-ul-Mu’minin”...and say: ‘All praise is due to Allah Who guided us to this affair. And if Allah did not guide us, we would not be guided.’

Guidance is from Allah and its acceptance is man’s duty. If Allah, the Almighty, by His vast Grace, does not guide man, then, man would be left with no guidance. But, this very man bears the duty of accepting guidance.

Islam means submission before the very sayings of the holy Prophet (s.a.w.a.) which are nothing but Allah’s revelation. And here, the Prophet (s.a.w.a.) commands us to accept Imam Amir-ul-Mu’minin’s authority and accept him as the leader (*Amir*) of all believers in all aspects of life.

And now there lies a very big test and examination before us. Are we a practical Muslim and act upon and submit before the Prophet’s saying or not?

(32) Do not conceal the truth

« معاشر الناس! قولوا ما يرضي الله به عنكم من القول, فإن تكفروا أنتم و من في الأرض جميعا فلن يضر الله شيئا.»

‘O people! Say that which pleases Allah. If you and all the inhabitants on earth were to disbelieve Allah it would not bring any harm to Allah.’

Sometimes, man forgets his weakness, lowliness and limitations because of his childish rebelliousness and obstinate attitude. And he forgets that any opposition before the Almighty Allah, (the One possessing infinite Power and Grace) would bring him harmful results:

- i. It amounts to biting the hand that ‘feeds one and every wise man regards this to be bad and evil.

- ii. It deprives man of the subsequent divine blessings and grace.
- iii. It brings no harm to Allah's Absolute Power but exhibits man's obstinacy and foolishness.

Lo! The path of guidance lies close to the one searching for prosperity. Those seeking happiness in this world and the hereafter should take benefit of this path, which is a lofty divine blessing.