

# The Farewell Hajj

HAJJATUL WIDAA



MADINA



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## THE FAREWELL HAJJ (HAJJ AL WIDAA)

For 10 years, the Prophet (pbuh) had not performed Hajj after the Hijra. Then the aya of Suratul Hajj was revealed:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ  
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ  
بِهِيمَةِ الْإِنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

“And announce to people the Hajj: they will come to you on foot and on every lean camel, coming from every remote path, that they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle, then eat of them and feed the distressed one, the needy.” (22:27-28)

The Prophet (pbuh) made the announcement in Madina and wrote to all those who had accepted Islam to join him if they could.

People poured into Madina to join the Prophet (pbuh) for Hajj. They left Madina on the 26th of Dhulqa’da and arrived at the Meeqat of Zhul Hulaifa (commonly known as Masjid Shajara or Bir ‘Ali) at noon. Here he asked those with him to put on their ihram and they prayed Salatuzh Zhuhr in Masjid Shajara. They left to go to Makka forming two columns on either side of the road reciting Talbiyya as taught to them by the Prophet (pbuh).

They reached Makka on the 4th of Dhulhijja and he entered Masjidul Haram through the gate of Bani Shayba where he first praised and declared the perfection of Allah and sent salawat on Prophet Ibraheem (pbuh)

He walked up to Hajarul Aswad, drew his hand over it and kissed it after which he performed tawaf by going around the Ka’ba seven



times. He then prayed 2 rakat of salaa behind Maqami Ibraheem after which he went to the well of Zam Zam for a drink of water.

Kissing the Hajarul Aswad again he went towards Safa and recited the aya of Qur'an:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ <sup>ط</sup> فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ  
يَطَّوَّفَ بِهِمَا <sup>ج</sup> وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

“Surely Safa and the Marwa are among the signs of Allah; so whoever goes for Hajj to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.” (2:158)

Then climbing Mount Safa, he turned towards the Ka’ba and praised Allah for as long as it would take one to recite Suratul Baqara. He then came down and walked to Mount Marwa where he continued praising Allah as he had done on Safa. He continued to do this until he had visited each one seven times. (Sa’ee)

When he finished Sa’ee, standing on Marwa he turned to the people and making a sign behind himself said “This is Jibraail, and he commands me to order all who have not brought an animal for sacrifice with them to change their Hajj to an Umra.... Some disputed and he said: “If I had not brought sacrificial animals, I would have also removed the Ihram of Hajj and changed it to Umra. Therefore those who have not brought sacrificial animals should come out of the Ihram.”

Sarafa bin Malik bin Jathan Kalani arose and said, “O Messenger of Allah, we understand the rules of our religion.....is this order exclusively for this year or is it for every Hajj?” The Prophet replied, “This order is forever. He then closed his hands by intersecting his



fingers together, and said, “The Umra entered the Hajj, to be united with it till the Day of Judgement.”

On the 8th of Dhulhijja, near noon he instructed the people to do ghusl and put on their clothes of Ihram. They then walked to Mina reciting the Talbiyya. On the morning of the 9th day, they proceeded to ‘Arafat.

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

*“Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.”*  
(2:199)

The Prophet (pbuh) said that those referred to implied Ibrahim, Ismail and Ishaq (pbuh) and those Prophets who succeeded them, all of whom visited Arafat. Noon and afternoon prayers were performed there (with some 100,000 people) with one Adhan and two Iqama and they remained there till sunset. According to some traditions, it was in ‘Arafat whilst sitting on his camel Ghazba, he delivered the famous sermon of ‘Arafat also known as Khutbatul Widaa’ (The farewell sermon).



## KEY EXTRACTS FROM THE SERMON OF 'ARAFAT

All praise is due to Allah. We praise Him, seek His aid and forgiveness, and repent to Him. We seek His protection against the evils of our wrongdoings and ourselves. No one will be able to lead astray those whom Allah guides and no one will be able to guide those whom Allah causes to go astray.

I declare that there is no god but Allah exclusively without any associate, and declare that Muhammad is His servant and messenger.

O slaves of Allah, I command you to adhere to Taqwa (God consciousness) and urge you to obey Him.....

O people, listen to what I say to you. I do not know whether I will meet you the next year in this situation or not.....

He who is trusted with a deposit should fulfill his trust.....

O people! You should know that the blood, which was shed during the Days of Ignorance, should be forgotten and should not be avenged. You will return to Allah soon and in that world your good and bad deeds will be weighed. I tell you. One, to whom something has been entrusted, should return it to its owner.

You must know that usury is strictly prohibited in Islam. Those, who have invested their capital to earn interest, can take back their capital only. They should neither oppress nor be oppressed.

All traditions of the Jahiliyah are canceled except the custody of the Holy House of Allah and the providing of water (to the pilgrims).....

It is necessary that the arrangement of lawful and sacred months should be according to the days on which Allah created the skies, the earth, the moon and the sun. In the eyes of Allah the number of



months is twelve and out of these He has declared four months to be sacred. They are the months of Dhulqa'da, Dhulhijja and Muharram, which are consecutive, and then the month of Rajab.

O people! Your women have rights over you and you too have rights over them....I recommend to you on this land that you should be kind to your women, because you hold them in trust from Allah and they have become lawful for you according to His laws.

Hear my words carefully and ponder over them. I am leaving two memorable things amongst you-one of them is the Book of Allah and the other is my speech and Sunna, and if you abide by them you will never get astray."

O people! Hear my words and think over them. Every Muslim is the brother of another Muslim and all Muslims of the world are brothers of one another. And anything out of the property of the Muslims is not lawful for a Muslim except when he acquires it with an honest intention."

O people, your Rabb is One; all of you are from Adam, and Adam was from the earth. The noblest of you in Allah's sight is the most God conscious.. An Arab has no merit over a non-Arab other than God consciousness....

Then let whomsoever is present tell he who is absent.

O people, Allah has apportioned to every heir his share of the estate.....

Peace and Allah's mercy and blessings be upon you.

When leaving 'Arafat he advised them not run over those who were on foot and held his own camel so strongly, that the camel's head was drawn back to the saddle. In this way he entered Mashar-ul-Haram.

Maghrib and Isha prayers were performed with one Adhan and two Iqama and the night was spent there. Fajr prayers were performed



there too. The elders of Bani Hashim were sent to Mina at night as were the women accompanied by Usamah bin Zaid and they were ordered not to throw stones at the pillars in Aqabah until sunrise, at which time he left Mashar-ul-Haram and proceeded to Mina, throwing seven stones at the pillars.

It was the 10th of Dhulhijja and the animals were sacrificed. The Prophet (Pbuh) ordered that a little bit of the meat from each of the camels he had taken for sacrifice was to be cooked in a stone pot and the rest to be fed to others. The rest of the meat was fed to others. The skins, blankets, and ornaments of the camels were all given in charity to the poor.

After that the Prophet shaved his head, and went to Makka to do tawaf and Sa'ee, after which he returned to Mina, where he remained till the thirteenth of the month (These days are called 'Ayyam Tashriq'). The ritual of stoning the pillars of Shaytan was repeated on these days after which they returned to Makka.

Suratun Nasr was revealed on the second day the Prophet (pbuh) was in Mina which made him think that it was his last pilgrimage. He considered the sura a proof that the faith was established, and that he was now released from his mission in the world and that Allah has now commanded him to glorify Him with praise and seek forgiveness.

They left Makka on the same day to return to Madina and when they reached a place called GHADEER (very near JUHFA (meeqat for Hajj) on the 18th of Dhulhijja 10AH (10 March 632 CE). aya 5:67 was revealed:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ...

*"O Messenger! Deliver what has been sent down to you from your Rabb; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people ..." (5:67)*





The Prophet (pbuh) stopped at the pond of KHUM at GHADEER and called back all those who had gone ahead and waited for those who were behind. He ordered Salman to make arrangements for a stage (pulpit) for his announcement. It was noon and extremely hot.



## KEY EXTRACTS FROM THE SERMON OF GHADEER KHUM

*"Praise belongs to Allah Who is exalted above (all the creation) in His Oneness and is near (to His creation) in His loneliness"*

*"It seems the time approached when I shall be called away (by Allah) and I shall answer that call. I am leaving for you two precious things and if you hold on to them both, you will never go astray after me. They are the Book of Allah and my Progeny that is my Ahlul Bayt. The two shall never separate from each other until they come to me by the Pool (of Kawthar)."*

**This is known as HADITH THAQALAYN (The narration of the two weighty (important) things)**

Then he continued holding up the hand of Imam Ali (pbuh):  
"For whoever I am his Leader (mawla), 'Ali is his Leader (mawla)."

The Prophet (pbuh) continued:

*"O' God, love those who love him, and be hostile to those who are hostile to him."*

As soon as he finished aya 5:3 was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

دِينًا

*"Today I have perfected your religion and completed my favour upon you, and I was satisfied that Islam be your religion." (5:3)*

The Prophet (pbuh) then asked everyone to pay allegiance to Imam Ali (pbuh). Amongst them was Hazrat Umar bin Khattab who said:  
"Well done Ibn Abi Talib! Today you became the Leader (mawla) of all believing men and women."



The news spread quickly. One Harith Ibn Nu'man al-Fahri (or Nadhr Ibn Harith according to another tradition) came to Madina and said to the Prophet (pbuh) "You commanded us to testify that there is no God but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer hajj and we obeyed. But you are not satisfied with all this and you raised your cousin by your hand and imposed him upon us as our master by saying 'Ali is the mawla of whom I am mawla.' Is this imposition from Allah or from you?"

The Prophet (pbuh) said: "By Allah who is the only God! This is from Allah, the Mighty and the Glorious."

On hearing this Harith turned back saying: "O Allah! If what Muhammad said is correct then throw on us a stone from the sky....." He had not reached his camel when a stone struck him killing him. The verses 70:1-3 were revealed:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ  
لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ  
مِنَ اللَّهِ ذِي الْمَعَارِجِ

*"A questioner questioned about the punishment to fall. For those who cover up the truth there is nothing to avert it, from Allah the Lord Most High." (70:1-3)*



**SERMON OF THE PROPHET ON THE DAY OF GHADEER  
KHUM**



## Part 1 – Praising Allah and regarding Him

Praise belongs to Allah Who is exalted above (all the creation) in His Oneness

الْحَمْدُ لِلَّهِ الَّذِي عَلَىٰ فِي تَوْحِيدِهِ،

and is near (to His creation) in His loneliness.

وَدَنَا فِي تَقَرُّدِهِ

Sublime in His authority

وَجَلَّ فِي سُلْطَانِهِ،

and great are the pillars of His (names).

وَعَظَمَ فِي أَرْكَانِهِ

His knowledge encompasses everything

وَإِحَاطَ بِكُلِّ شَيْءٍ عِلْمًا،

while He is lofty in status.

وَهُوَ فِي مَكَانِهِ

He subdues all the creation through His power and evidence

وَقَهَرَ جَمِيعَ الْخَلْقِ بِقُدْرَتِهِ،

وَبُرْهَانِهِ

He has always been praiseworthy and shall always be praised.

حَمِيدًا لَمْ يَزَلْ، مَحْمُودًا لَا يَزَالُ

[He is the glorified Whose glory has no end. He begins and repeats (the creation), and to Him all affairs are returned.]

وَبِحَمْدِهِ لَا يَزُولُ، وَمُبْدِنًا وَمُعِيدًا،

وَكُلِّ أَمْرٍ إِلَيْهِ يَعُودُ.]

He is the maker of what has been elevated (i.e. heavens), the expander of what has been spread out (i.e. the earth),

بَارِئِ الْمَسْمُوكَاتِ،

وَدَّاحِي الْمُدْحُوتَاتِ

and the dominator of the planets and the heavens.

، وَجَبَّارِ الْأَرْضَيْنِ وَالسَّمَوَاتِ.



He is holy and exalted above all purifications, the Lord of the angels and the spirit.

قُدُّوسٌ سُبُّوحٌ، رَبُّ الْمَلَائِكَةِ وَ  
الرُّوحِ.

He grants to all that He created.

مُتَّفَضِّلٌ عَلَى جَمِيعِ مَنْ بَرَأَهُ.

He prolongs His grace to all that He originated.

مُتَّطَوِّلٌ عَلَى جَمِيعِ مَنْ أَنْشَأَهُ.

He sees all eyes, and eyes do not see Him.

يَلْحَظُ كُلَّ عَيْنٍ، وَالْعُيُونُ لَا تَرَاهُ.

He is generous, forbearing and patient

كَرِيمٌ حَلِيمٌ ذُو أَنَاةٍ

He made His mercy encompassing everything, and He favoured them by His grace

قَدْ وَسَّعَ كُلَّ شَيْءٍ رَحْمَتُهُ،

وَمَنْ عَلَيْهِمْ يَنْعَمَتُهُ

He does not hasten His revenge, nor does He take the initiative on what (He knows) they deserve of His punishment.

لَا يَعْجَلُ بِانْتِقَامِهِ، وَلَا يُبَادِرُ إِلَيْهِمْ  
بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ.

He comprehends the secrets, and knows what the hearts conceal.

قَدْ فَهَمَ السَّرَّائِرَ، وَعَلِمَ الضَّمَائِرَ

Hidden things are not concealed from Him,

وَلَمْ تَخْفَ عَلَيْهِ الْمَكْنُونَاتُ،

Nor do they make Him doubtful.

وَلَا شَتَبَتْ عَلَيْهِ الْحَقِيقَاتُ.

He encompasses (in knowledge)

لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ،



and dominates everything,

وَالْعَلْبَةُ عَلَى كُلِّ شَيْءٍ.

And has strength

وَالْقُوَّةُ فِي كُلِّ شَيْءٍ،

and power over everything.

وَالْقُدْرَةُ عَلَى كُلِّ شَيْءٍ

Nothing is like Him, and He is the establisher of “the thing” when it was nothing.

وَلَيْسَ مِثْلَهُ شَيْءٌ،

وَهُوَ مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ.

He is everlasting [and free of need], who acts justly;

دَائِمٌ [غَنِيٌّ] قَائِمٌ بِالْقِسْطِ

There is no god but He, the Mighty, the Wise.

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

He is exalted beyond being grasped by visions, while He grasps all visions,

جَلَّ عَنْ أَنْ تُدْرِكَهُ الْأَبْصَارُ،

وَهُوَ يُدْرِكُ الْأَبْصَارَ.

and he is subtle, well aware (of all things)

وَهُوَ الطَّيْفُ الْحَبِيرُ

None can reach His description by seeing Him, nor can anyone find out how He is, secretly or openly, and (He is not known) except by what Allah, the Mighty and the Majestic, has made as the signs of Himself.

لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايِنَةٍ، وَلَا

يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَعَلَانِيَةٍ،

إِلَّا بِمَا دَلَّ عَزَّ وَجَلَّ عَلَى نَفْسِهِ



I testify that He is Allah, Whose holiness overspreads all ages, Whose light overwhelms perpetuity,

Who enforces His command without consulting an advisor

There is no partner with Him in (His) planning, nor is there any discrepancy in (His) management.

He shaped whatever He originated without a pre-existing model, And created whatever He created without getting assistance from anyone, burdening Himself, or having any need to find out a solution. He originated it (in His will), thus it came into being, and He formed it (in His intention), thus it became distinct.

So, He is Allah, the One that there is no god but He,

Who is proficient in skill, and beautiful in action,

He is the Just Who never oppresses,

and the most generous to Whom all affairs are referred.

وَأَشْهَدُ بِأَنَّهُ اللهُ الَّذِي مَلَأَ الدَّهْرَ  
قُدْسُهُ، وَالَّذِي يَعِشَى الْأَبَدَ نُورُهُ،

وَالَّذِي يُقَدُّ أَمْرُهُ بِلا مُشَاوَرَةٍ مُشِيرٍ

وَلَا مَعَهُ شَرِيكٌ فِي تَقْدِيرٍ،

وَلَا تَفَاوُتٌ فِي تَدْبِيرٍ.

صَوَّرَ مَا أبتَدَعَ عَلَى غَيْرِ مِثَالٍ،

وَخَلَقَ مَا خَلَقَ بِلا مَعُونَةٍ مِنْ أَحَدٍ وَ

لَا تَكْلُفٍ وَلَا احْتِيَالٍ.

أَنْشَأَهَا فَكَانَتْ، وَبَرَأَهَا فَبَانَتْ.

فَهُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ،

الْمُتَّقِنُ الصَّنْعَةَ الْحَسَنَ الصَّنِيعَةَ.

الْعَدْلُ الَّذِي لَا يُجْوَرُ،

وَالْأَكْرَمُ الَّذِي تَرْجَعُ إِلَيْهِ الْأُمُورُ





I further testify that He is  
[Allah] that before His  
magnificence everything is  
lowly,

before His might everything is  
humble,

Before His power everything  
surrenders,

and before His awe everything  
yields.

He is the king of all domains,  
the turner of the heavenly  
bodies in their orbits,

The dominator of the sun and  
the moon, each of which  
pursues its course to an  
appointed time.

He makes night overtake day,  
and day overtake night, (each  
one) seeking the other rapidly.

He is the destroyer of every  
stubborn tyrant, and the  
annihilator of every rebellious  
Shaytan.

Neither has there been any  
opposing power beside Him,  
nor any peer.

وَ أَشْهَدُ أَنَّهُ [اللَّهُ] الَّذِي تَوَاضَعَ كُلُّ  
شَيْءٍ لِعَظَمَتِهِ،

وَ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ،

وَ اسْتَسْلَمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ،

وَ خَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ

مَلِكُ الْأَمْلَاقِ، وَ مُفَلِّكُ الْأَفْلاكِ،

وَ مَسْخِرُ الشَّمْسِ وَ الْقَمَرِ،

كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى

يُكْوِرُ اللَّيْلَ عَلَى النَّهَارِ وَ يُكْوِرُ

النَّهَارَ عَلَى اللَّيْلِ، يُطْلِبُهُ حَتِيئًا

قَاصِمُ كُلِّ جَبَّارٍ عَنِيدٍ،

وَ مُهْلِكُ كُلِّ شَيْطَانٍ مَرِيدٍ.

لَمْ يَكُنْ مَعَهُ ضِدٌّ وَ لَا نِدٌّ.



He is Unique and impenetrable.  
He never begets nor is He  
begotten, and none can ever  
be a match for Him.

أَحَدٌ صَمَدٌ، لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ  
يَكُنْ لَهُ كُفُوًا أَحَدٌ.

He is the only God, the glorious  
Lord, Who wills, and thus  
carries out, Who intends, and  
thus decrees,

إِلَهٌ، وَاحِدٌ، وَرَبُّ مَا جَدُّ، يَشَاءُ  
فَيَمْضِي، وَيُرِيدُ فَيَقْضِي،

Who knows, and thus takes  
into account.

وَيَعْلَمُ فَيُحْصِي.

He causes death and gives life.  
He impoverishes and enriches.  
He makes (men) laugh and  
makes (them) weep. [He brings  
near and drives away.] He  
denies and grants.

وَيُمِيتُ وَيُحْيِي، وَيُفْقِرُ وَيُغْنِي، وَ

يُضْحِكُ وَيُبْكِي، [وَيُدْنِي وَ

يُقْضِي]، وَيَمْنَعُ وَيُعْطِي.

For Him is sovereignty, so is  
praise. In His hand is all  
goodness, and He is powerful  
to do everything.

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ،

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

He lets night enter the day, and  
day enter night; there is no god  
but He, the Mighty, the most  
forgiving.

يُوجِئُ اللَّيْلَ فِي النَّهَارِ، وَيُوجِئُ النَّهَارَ

فِي اللَّيْلِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ

He is the responder to  
supplication, open-handed in  
granting,

مُجِيبُ الدُّعَاءِ، وَجُزُلُ الْعَطَاءِ،



the enumerator of breaths, and the Lord of the Jinn and the humans.

Neither does anything bring difficulty for Him, nor does the cry of those who appeal for help annoy Him, nor does the insistence of those who insist exhaust Him or force Him to assent.

He (is Who) protected the righteous, and gave success to the prosperous.

He is the guardian of the faithful,

And the Lord of the worlds,

Who deserves that all His creations thank Him and praise Him

[in any situation. I (therefore) praise Him and thank Him]

in joy and sorrow, and in hardship and comfort.

I believe in Him, His angels, His books, and His messengers.

مُحْصِي الْأَنْفَاسِ، وَرَبُّ الْجِنَّةِ وَ النَّاسِ.

لَا يُشْكَلُ عَلَيْهِ شَيْءٌ، وَلَا يُضْجِرُهُ صَرَاحُ الْمُسْتَصْرِحِينَ، وَلَا يُبْرِمُهُ الْحَاحُ الْمُلْحِجِينَ.

الْعَاصِمُ لِلصَّالِحِينَ، وَ الْمُوفِّقُ لِلْمُفْلِحِينَ

وَ مَوْلَى الْمُؤْمِنِينَ، وَ رَبُّ الْعَالَمِينَ،

الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ وَيَحْمَدَهُ

[عَلَى كُلِّ حَالٍ أَحْمَدُهُ وَ أَشْكُرُهُ]

عَلَى السَّرَّاءِ وَ الضَّرَّاءِ، وَ الشَّدَّةِ وَ الرَّخَاءِ

أَوْ مِنْ بِهِ وَ بِمَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ



I listen to His command, obey Him, proceed towards whatever pleases Him, and submit to what He decreed,

longing for His obedience ,

and fearing His punishment,

For He is Allah against Whose schemes no one should feel secure, nor should anyone be in fear of injustice from Him.

أَسْمَعُ أَمْرَهُ وَأَطِيعُ، وَأَبَادِرُهُ إِلَى كُلِّ مَا

يَرْضَاهُ، وَأَسْتَسْلِمُ لِمَا قَضَاهُ،

رَغْبَةً فِي طَاعَتِهِ،

وَخَوْفًا مِنْ عُقُوبَتِهِ،

لِأَنَّهُ اللَّهُ الَّذِي لَا يُؤْمِنُ مَكْرُهُ،

وَلَا يُخَافُ جَوْرُهُ.



## Part 2 – Preparation for delivering an important commandment from Allah

I confess before Him that  
submissiveness befits my soul,  
and I bear witness that Lordship  
befits Him.

أَقْرُّ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ، وَأَشْهَدُ  
لَهُ بِالرَّبُوبِيَّةِ.

I convey what He revealed to  
me, lest should I not do it, He  
may make lawful that a calamity  
befalls me;

وَأُودِي مَا أَوْحَى إِلَيَّ حَدَرًا مِنْ أَنْ لَا  
أَفْعَلُ فَتَحِلَّ بِي مِنْهُ قَارِعَةٌ

That which no one can turn  
away from me even if he has  
great schemes

لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ عَظُمَتْ  
حِيلَتُهُ

[and sincere friendship], (for)  
there is no god but He.

[وَصَفَتْ خُلَّتُهُ]، لَا إِلَهَ إِلَّا هُوَ

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

لِأَنَّهُ قَدْ أَعْلَمَنِي أَيُّ إِنْ لَمْ أَبْلِغْ مَا  
أَنْزَلَ إِلَيَّ [فِي حَقِّ عَلِيِّ] فَمَا بَلَّغْتُ  
رِسَالَتَهُ.

Certainly, He, the most Holy,  
the most High, has guaranteed  
for me protection [from the(evil  
of) people],

وَقَدْ ضَمِنَ لِي تَبَارَكَ وَتَعَالَى  
الْعِصْمَةَ [مِنَ النَّاسِ]،

and He is Allah, Who is  
sufficient and bountiful.

وَهُوَ اللَّهُ الْكَافِي الْكَرِيمُ

Thus, He revealed to me (this  
verse):

فَأَوْحَى إِلَيَّ:



“In the name of Allah, the  
Compassionate, the Merciful.

O Messenger! Deliver what has  
been sent down to you from  
your Lord – regarding Ali ibn Abi  
Talib and his leadership –

and if you do not, you have not  
conveyed His message at all,  
and Allah shall protect you from  
(evil) people.”

O People! I have never been  
neglectful of conveying what  
Allah, the exalted, sent down to  
me, and I shall now explain to  
you the reason behind the  
revelation of this verse.

Verily, Jibrail came down to me  
three times giving the order of  
my Lord, Who is the security (of  
the believers),

that I should stand in this scene  
and inform everyone, white and  
black, that:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ

رَبِّكَ - فِي عَلِيٍّ يُعْنِي فِي الْخِلَافَةِ لِعَلِيٍّ

بْنِ أَبِي طَالِبٍ -

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.

مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي تَبْلِيغِ مَا

أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ، وَ أَنَا مُبَيِّنٌ لَكُمْ

سَبَبَ نُزُولِ هَذِهِ الْآيَةِ.

إِنَّ جَبْرَائِيلَ هَبَّطَ إِلَيَّ مَرَّاتٍ ثَلَاثًا

يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي - وَهُوَ

السَّلَامُ -

أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعَلِّمَ كُلَّ

أَبْيَضٍ وَ أَسْوَدَ:



Ali ibn Abi Talib is my brother, my deputy and the executor of (my affairs) (wasi), my successor [over my nation] (Khalifa), and the leader (Imam) after me,

Whose position to me is like that of Harun to Musa except that there shall be no prophet after me,

And that he is your guardian (wali) after Allah and His messenger.

Indeed, Allah, the most Holy, the most High, had (already) sent down to me a verse from His book about this, saying,

“Only your guardian is Allah and His messenger and those of the believers who establish the prayers and pay the charity while they bow down.”

Ali ibn Abi Talib [was the one who] kept alive the prayers and paid charity while bowing down in ruku'. He intends (the pleasure of) Allah, the Mighty and the Majestic, in all situations.

أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي وَوَصِيِّي وَ  
خَلِيفَتِي [عَلَى أُمَّتِي] وَالْإِمَامُ مِنْ  
بَعْدِي،

الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ  
مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

وَهُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَرَسُولِهِ

وَقَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ  
بِذَلِكَ آيَةً مِنْ كِتَابِهِ

إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ  
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ  
يُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

وَعَلِيُّ بْنُ أَبِي طَالِبٍ [الَّذِي] أَقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَهُوَ رَاكِعٌ،  
يُرِيدُ اللَّهُ عَزَّ وَجَلَّ فِي كُلِّ حَالٍ



I asked Jibrail to plead to Allah,  
[(Who is) the security (of the  
believers),] to excuse me from  
conveying it to you,

O people,

due to my knowledge on the  
fewness of the pious,

the numerousness of the  
hypocrites,

the corruption and the  
treachery of the sinful,

and the trickery of those who  
ridicule Islam,

Those whom Allah described in  
His book as:

“They say with their tongues  
what is not in their hearts,”

taking it lightly, while it is a  
grave matter in the sight of  
Allah,

And due to their annoying me  
on many occasions, so much so  
that they called me (all) “ear”,

وَسَأَلْتُ جِبْرَائِيلَ أَنْ يَسْتَعْفِيَ لِي  
[السَّلَامَ] عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ

أَيُّهَا النَّاسُ،

لِعِلْمِي بِقِلَّةِ الْمُتَّقِينَ،

وَكَثْرَةِ الْمُنَافِقِينَ،

وَإِدْغَالَ الْأَثِمِينَ

وَخَتْلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ،

الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ:

بِأَنَّهُمْ يَقُولُونَ بِالْسِّنْتِهِمْ مَا لَيْسَ فِي

قُلُوبِهِمْ،

وَيَحْسِبُونَهُ هَيْبَةً وَهُوَ عِنْدَ اللَّهِ

عَظِيمٌ.

وَكَثْرَةَ إِذْهَامِي لِي غَيْرَ مَرَّةٍ، حَتَّى

سَمَّوْنِي أُذُنًا،





claiming I am so because of Ali's frequent attendance in my presence and my attention to him,

Until Allah, the Mighty, the Majestic, sent down (the following verse) in this regard:

“And of them are some who annoy the Prophet and say: He is an ear (for accepting what he hears, particular from Ali).

Say: One whom you call ‘ear’ is best for you;

He believes in Allah, safeguards the believers, and is a mercy for those of you who believe.

And for those who harm the messenger of Allah, there shall be a painful torment.”

Had I wished to name those who have called me so, to point out towards them,

or to lead to them by their signs,

وَزَعَمُوا أَنِّي كَذَلِكَ لِكَثْرَةِ مَلَا زَمْتِيهِ  
إِيَّايَ وَاقْتَابِي عَلَيْهِ،

حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ  
يَقُولُونَ هُوَ أذُنٌ.

قُلْ أذُنٌ (عَلَى الَّذِينَ يَرْعُمُونَ أَنَّهُ  
أذُنٌ) خَيْرٌ لَكُمْ،

يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَ  
رَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ،

وَ الَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ  
عَذَابٌ أَلِيمٌ.

وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْقَائِلِينَ بِذَلِكَ  
بِأَسْمَائِهِمْ لَسَمَّيْتُ،

وَأَنْ أُمِئَّ إِلَيْهِمْ بِأَعْيَانِهِمْ لَأَوْمَأْتُ،



I would have done so.

وَأَنْ أَدُلَّ عَلَيْهِمْ لَدَلْتُ

Yet, by Allah, I have indeed dealt with their affairs magnanimously.

وَلِكَيْبِي وَاللَّهِ فِي أُمُورِهِمْ قَدْ

تَكَرَّمْتُ

Nevertheless, Allah is not satisfied with me until I convey what He has sent down to me [regarding the right of Ali.]”

وَكُلَّ ذَلِكَ لَا يَرْضِي اللَّهُ مِنِّي إِلَّا أَنْ

أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ [فِي حَقِّ عَلِيٍّ].

Then, the Prophet (pbuh) recited (again the following verse):

ثُمَّ تَلَا ص:

O Messenger! Deliver what has been sent down to you from your Lord - with regard to Ali

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ

رَبِّكَ - فِي عَلِيٍّ

and if you do not, you have not conveyed His message at all, and Allah shall protect you from (evil) people.”

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.



### Part 3 – Open declaration of the leadership of Ali Ibn Abi Talib (pbuh) and the AImma after him

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

فَاعْلَمُوا مَعَاشِرَ النَّاسِ، أَنَّ اللَّهَ قَدْ  
نَصَبَهُ لَكُمْ وَلِيًّا وَ إِمَامًا،

Whose obedience is obligatory for the immigrants, the helpers,

مُفْتَرَضَةً طَاعَتُهُ عَلَى الْمُهَاجِرِينَ وَ  
الْأَنْصَارِ،

and those who follow (them) in goodness,

وَ عَلَى التَّابِعِينَ بِإِحْسَانٍ

And for everyone, whether nomad or city resident,

وَ عَلَى الْبَادِي وَ الْحَاضِرِ،

Arab or non-Arab, free or slave,

وَ عَلَى الْأَعْجَمِيِّ وَ الْعَرَبِيِّ،  
وَ الْحُرِّ وَ الْمَمْلُوكِ

Young or old,

وَ الصَّغِيرِ وَ الْكَبِيرِ،

white or black,

وَ عَلَى الْأَبْيَضِ وَ الْأَسْوَدِ،

and for every monotheist.

وَ عَلَى كُلِّ مُوَحِّدٍ.

His (i.e. Ali's) decree is to be carried out, his saying is sanctioned (as law), and his command is effective.

مَا ضِ مَحْكُمُهُ، جَائِزُ قَوْلُهُ، نَافِذُ  
أَمْرُهُ،



Cursed is whoever opposes him, blessed with mercy is whoever follows him, faithful is whoever acknowledges his (virtues and rights).

مَلْعُونٌ مَّنْ خَالَفَهُ، مَرْحُومٌ مَّنْ تَبِعَهُ، مُؤْمِنٌ مَّنْ صَدَّقَهُ.

Indeed Allah has covered him and those who listen to him and obey him with mercy and forgiveness.

فَقَدْ غَفَرَ اللَّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَاطَّاعَ لَهُ.

O people! This is the last stand I make in this gathering;

مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامٍ أَتَوْمُهُ فِي هَذَا الْمَشْهَدِ،

Thus, listen, obey and submit to the command of your Lord,

فَاسْمَعُوا وَأَطِيعُوا وَأَنْقَادُوا لِأَمْرِ رَبِّكُمْ.

For Allah, the Mighty and the Majestic, is your Master,

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ مَوْلَاكُمْ،

then [His messenger], Muhammad, who is now addressing you, is your master.

ثُمَّ [رَسُولُهُ] مُحَمَّدٌ وَلِيِّكُمْ الْقَائِمُ الْمُخَاطَبُ لَكُمْ

Then, after me, Ali is your master and your leader by the command of Allah, your Lord.

ثُمَّ مِنْ بَعْدِي عَلِيٌّ وَلِيِّكُمْ وَإِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ،



Then leadership shall be in my progeny, within his offspring, until the Day you meet Allah and His messenger.

Nothing is lawful except what Allah declared so (in His book), [as well as His Messenger, and them (i.e. the AImma)],

And nothing is unlawful except Allah declared (in His book), [as well as His Messenger, and them],

(for) Allah, the Mighty and the Majestic, has informed me of the permissible and the forbidden things,

And I have made known to him (i.e. Ali) what my Lord has taught me of His book, the permissible, and the forbidden things,

O people! There is no knowledge except that Allah has kept its account in (the heart of ) me,

And I have recorded the details of all the knowledge that I was taught, in (the heart of) the leader of the pious, (Ali (pbuh)).

ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وَوَلَدِي إِلَى  
يَوْمٍ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ.

لَا حَلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ  
، [وَرَسُولُهُ وَهُمْ] ،

وَلَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ  
، [وَرَسُولُهُ وَهُمْ] .

وَاللَّهُ عَزَّ وَجَلَّ عَرَّفَنِي الْحَلَالَ وَ  
الْحَرَامَ ،

وَ أَنَا أَفْصَيْتُ بِمَا عَلَّمَنِي رَبِّي مِنْ  
كِتَابِهِ وَ حَلَالِهِ وَ حَرَامِهِ إِلَيْهِ

مَعَاشِرَ النَّاسِ ، مَا مِنْ عِلْمٍ إِلَّا وَقَدْ  
أَحْصَاهُ اللَّهُ فِيَّ ،

وَ كُلِّ عِلْمٍ عَلَّمْتُ فَقَدْ أَحْصَيْتُهُ فِي  
إِمَامِ الْمُتَّقِينَ .



Certainly, there is no knowledge except that I have taught it to Ali, and he is the evident Imam

[whom Allah mentions in the Chapter of Yasin: "...And We have kept the detailed account of everything in an evident Imam."]

O people! Do not stray from him,

nor should you flee from him,

nor should you refuse his guardianship and his authority,

For he is the one who guides to truth and acts upon it, and crushes falsehood

and proscribes it,

accepting no blame, in the path of Allah, from any blamer.

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

وَمَا مِنْ عِلْمٍ إِلَّا وَقَدْ عَلَّمْتُهُ عَلِيًّا وَ  
هُوَ الْإِمَامُ الْمُبِينُ

[الَّذِي ذَكَرَهُ اللَّهُ فِي سُورَةِ يَس: وَ

كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ]

مَعَاشِرَ النَّاسِ، لَا تَضِلُّوا عَنْهُ،

وَلَا تَتَفَرُّوا مِنْهُ،

وَلَا تَسْتَنْكِفُوا مِنْ وَلَايَتِهِ.

فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَيَعْمَلُ

بِهِ، وَيُزْهِقُ الْبَاطِلَ

وَيَنْهَى عَنْهُ،

وَلَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَئِيمٍ.

إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَ

الَّذِي نَفَسَ فِدَايَ رَسُولِ اللَّهِ بِنَفْسِهِ



[I commanded him, on behalf of Allah, to sleep in my bed, and he did it to sacrifice himself for me.]

He was with the Messenger of Allah when no one among men worshipped Allah in the company of His Messenger other than him.

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

O people! He is an Imam authorised by Allah, and Allah shall never turn to anyone (in mercy)

who denies his authority,

nor shall He ever forgive him;

This is a decisive decree by Allah that He shall do so to anyone who opposes His command about him,

[أَمَرْتُهُ عَنِ اللَّهِ أَنْ يَتِمَّ فِي مَضْجِعِي

فَفَعَلَ فَأَدِيًّا لِي بِنَفْسِهِ]

وَالَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَلَا أَحَدَ

يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ مِنَ الرِّجَالِ

غَيْرُهُ

مَعَاشِرَ النَّاسِ، فَضَلُّوهُ فَقَدْ فَضَّلَهُ

اللَّهُ، وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ

مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ اللَّهِ وَلَنْ

يُتُوبَ اللَّهُ

عَلَى أَحَدٍ أَنْكَرَ وَلَا يَتَّهَى،

وَلَنْ يَغْفِرَ لَهُ،

حَتَّمَا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ

خَالَفَ أَمْرَهُ فِيهِ،



and shall torment him with the most painful torment, which lasts forever and ever.

Hence, beware lest you oppose him, and thus, arrive at a fire whose fuel is people and stones,

prepared for the disbelievers.

O people! By Allah, all early prophets and messengers have given the glad tiding of my advent.

I am the seal of the prophets and the messengers,

and the proof (of Allah) over all the creatures, of the inhabitants of the heavens and the earths.

He, who doubts this, is indeed a disbeliever,

with the disbelief of the early era of ignorance.

And he, who doubts anything of what I have said this (day),

has doubted all that has been revealed to me.

[And anyone who doubts any of the Aïmma,

وَأَنْ يُعَذِّبَهُ عَذَابًا نُكْرًا أَبَدَ الْأَبَادِ وَ  
رَهْرَ الدُّهُورِ،

فَأَحْذَرُوا أَنْ يُنْحَلِفُوهُ فَتَصْلُوا نَارًا  
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ،  
أَعِدَّتْ لِلْكَافِرِينَ.

أَيُّهَا النَّاسُ، بِي وَاللَّهِ بَشَّرَ الْأَوَّلُونَ  
مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ.

وَ أَنَا خَاتَمُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ  
وَ الْحُجَّةُ عَلَى جَمِيعِ الْمَخْلُوقِينَ مِنْ  
أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ.

فَمَنْ شَكَّ فِي ذَلِكَ فَهُوَ كَافِرٌ

كُفَّرَ الْجَاهِلِيَّةِ الْأُولَى

وَ مَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا

فَقَدْ شَكَّ فِي كُلِّ مَا أَنْزَلَ إِلَيَّ،

وَ مَنْ شَكَّ فِي وَاحِدٍ مِنَ الْأَيِّمَةِ





has doubted them all],

فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُمْ

and anyone who doubts us,  
shall be in the fire.

وَ الشَّاكُّ فِينَا فِي النَّارِ .

O people! Allah, the Mighty and  
the Majestic, has bestowed this  
virtue upon me

مَعَاشِرَ النَّاسِ ، حَبَابِيَّ اللهُ عَزَّ

وَ جَلَّ بِهَذِهِ الْفَضِيلَةَ

out of His kindness and His  
grace.

مَتَّامِنُهُ عَلَيَّ وَ إِحْسَانًا مِنْهُ إِلَيَّ ،

And there is no god but He.

وَ لَا إِلَهَ إِلَّا هُوَ ،

My praise is for Him forever  
and ever,

لَهُ الْحَمْدُ مِثِّي أَبَدَ الْأَبْدِينَ وَ دَهْرَ

الدَّاهِرِينَ ،

and in all circumstances.

وَ عَلَى كُلِّ حَالٍ .

O people! Prefer Ali (over all  
others),

مَعَاشِرَ النَّاسِ ، فَضِّلُوا عَلِيًّا

for he is the best of the people,  
men or women, after me so  
long as Allah sends down His  
sustenance and (so long as) the  
creation exists.

فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَ

أُنْثَى مَا أَنْزَلَ اللهُ الرِّزْقَ وَ بَقِيَ

الْخَلْقِ .

Under curse and again under  
curse, under wrath and again  
under wrath, is he who rejects  
this saying of mine

مَلْعُونٌ مَلْعُونٌ مَلْعُونٌ مَلْعُونٌ مَلْعُونٌ مَنْ

رَدَّ عَلَيَّ قَوْلِي هَذَا



and does not agree with it.

وَلَمْ يُؤْفِقْهُ

Certainly, Jibrail has informed of this from Allah, the most high, Who also said:

أَلَا إِنَّ جِبْرَائِيلَ خَبَّرَنِي عَنِ اللَّهِ تَعَالَى  
بِذَلِكَ وَيَقُولُ:

“Anyone who bears enmity against Ali and refuses his authority, for him shall be My curse and My wrath.”

مَنْ عَادَى عَلِيًّا وَلَمْ يَتَوَلَّهُ فَعَلَيْهِ  
لَعْنَتِي وَغَضَبِي.

Thus every soul should look to what he has sent forth for the morrow. Be watchful of (your duty towards) Allah lest you should oppose Him

فَلْتَنْظُرْ نَفْسٌ مَا قَدَّ مَتَّ لِعَدِيٍّ، وَتَتَّقُوا  
اللَّهَ أَنْ تُخَافُواهُ

and (your) foot should slip after its stability.

فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا،

Verily Allah is well acquainted with (all) that you do.

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

O people! He (i.e. Ali) is “the side of Allah” that is mentioned in Allah’s Book.

مَعَاشِرَ النَّاسِ، إِنَّهُ جَنْبُ اللَّهِ الَّذِي  
ذُكِرَ فِي كِتَابِهِ،

He, the exalted, says, “Lest a soul should (then) say: ‘Ah! Woe onto me that I abused and neglected (my duties towards) the side of Allah’.”

فَقَالَ تَعَالَى: أَنْ تَقُولَ نَفْسٌ يَا  
حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ.



O people! Reflect on the Qur'an  
and comprehend its verses.

Look into its clear verses

and do not follow its  
ambiguous parts,

For by Allah, none shall be able  
to explain to you its warnings  
and its mysteries, nor shall  
anyone clarify its  
interpretation,

other than the one that I have  
grasped his hand,

brought up beside myself,

[and lifted his arm,]

The one about whom I inform  
you that whomever I am his  
master, this Ali is his master;

And he is Ali ibn Abi Talib, my  
brother, the executor of my  
(will), whose appointment as  
(your) guardian and leader has  
been sent down to me from  
Allah, the Mighty and the  
Majestic.

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ وَ

أَفْهَمُوا آيَاتِهِ،

وَ انظُرُوا إِلَى مُحْكَمَاتِهِ

وَلَا تَتَّبِعُوا مُتَشَابِهَهُ.

فَوَاللَّهِ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَلَا

يُوضِّحَ لَكُمْ تَفْسِيرَهُ

إِلَّا الَّذِي أَنَا أَخِذُ بِيَدِهِ

وَمُصْعِدُهُ إِلَيَّ وَ شَأَيْلُ بَعْضِهِ [وَ

رَافِعُهُ بِيَدَيَّ]

وَمُعَلِّمُكُمْ أَنَّ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا

عَلِيٌّ مَوْلَاهُ،

وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ، أَخِي وَ

وَصِيِّي، وَ مَوْلَانِي مِنَ اللَّهِ عَزَّ وَجَلَّ

أَنْزَلَهَا عَلَيَّ.



O people! [Indeed, I am leaving amongst you two weighty and precious things that if you adhere to both, you will never go astray.]

مَعَاشِرَ النَّاسِ، [إِنِّي تَارِكٌ فِيكُمْ  
الثَّقَلَيْنِ، إِنْ أَخَذْتُمْ بِهِمَا لَنْ  
تَضِلُّوا]،

Verily, Ali and the pure ones among my offspring are the lesser weight, and the Qur'an is the greater weight.

إِنَّ عَلِيًّا وَ الطَّيِّبِينَ مِنْ وُلْدِي هُمُ  
الثَّقَلُ الْأَصْغَرُ، وَ الْقُرْآنُ الثَّقَلُ  
الْأَكْبَرُ،

Each one [of the two] informs about the other and agrees with it.

وَ كُلُّ وَاحِدٍ [مِنْهُمَا] مُنْبِئٌ عَنِ  
صَاحِبِهِ وَ مُوَافِقٌ لَهُ،

They shall never part until they return to me at the Pool (of al-Kawthar on the day of Judgement).

لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Behold! They (i.e. the Ahlulbayt) are the trustees of Allah amongst His creation, and His people of wisdom on His earth."

أَلَا إِنَّهُمْ أَمَنَاءُ اللَّهِ فِي خَلْقِهِ وَ  
حُكَمَاءُ وَهُ فِي أَرْضِهِ،

Thereafter, Allah's Messenger (pbuh) took the upper arm of Imam Ali (pbuh) by his hand, raised it, and said:

ثُمَّ ضَرَبَ بِيَدِهِ عَلَى عَضُدِهِ فَرَفَعَهُ وَ  
قَالَ:



["O people! Who has more priority over you than yourself?" People said: "Allah and His Messenger."

Then he said: "Behold! Whosoever I am master, this Ali is his master. O Allah! Stay firm in supporting those who stay firm in following him, be hostile to those who are hostile to him, help those who help him, and forsake those who forsake him.]

O people! This Ali is my brother, the executor of my (affairs), the container of my knowledge,

my successor over my nation, and over the interpretation of the Book of Allah, the Mighty and the Majestic,

and the true inviter to its (implications).

He is the one who acts according to what pleases Him, fights His enemies, causes to adhere to His obedience,

and advises against His disobedience.

[أَيُّهَا النَّاسُ، مَنْ أَوْلَى بِكُمْ مِنْ  
أَنْفُسِكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ.]

فَقَالَ: أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ  
مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ  
عَادَاهُ وَانصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ  
خَذَلَهُ]

مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَخِي وَ

وَصِيْبِي وَوَاعِي عِلْمِي

وَخَلِيفَتِي عَلَى أُمَّتِي وَعَلَى تَفْسِيرِ

كِتَابِ اللَّهِ عَزَّ وَجَلَّ

وَالدَّاعِي إِلَيْهِ.

وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ

لِأَعْدَائِهِ وَالْمُوَالِي عَلَى طَاعَتِهِ

وَالنَّاهِي عَنِ مُعْصِيَتِهِ.



Surely, he is the successor of  
the Messenger of Allah, the  
commander of the believers,

إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ وَ أَمِيرُهُ  
الْمُؤْمِنِينَ

the guiding Imam, and the killer  
of the oath breakers,

وَ الْإِمَامِ الْهَادِي وَ قَاتِلِ النَّكَثِيِّينَ

the transgressors, and the  
apostates.

وَ الْقَاسِطِينَ وَ الْمَارِقِينَ .

I speak by the authority of  
Allah. The word with me shall  
not be changed.

بِأَمْرِ اللَّهِ أَقُولُ، مَا يَبْدَلُ الْقَوْلُ  
لَدَيَّ .

I say with the command of  
Allah:

بِأَمْرِ رَبِّي أَقُولُ :

O Allah! Be the guardian of him  
who adheres to him.

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

Be the enemy of him who bears  
enmity against him.

وَ عَادِ مَنْ عَادَاهُ

Curse him who rejects him.

وَ الْعِنِ مَنْ أَنْكَرَهُ

Be wrathful towards him who  
denies his rights.

وَ اغْضَبْ عَلَى مَنْ جَحَدَ حَقَّهُ .

Indeed, I have now fulfilled (my  
duty). Indeed, I have now  
conveyed (the Message).

أَلَا وَقَدْ بَلَّغْتُ، أَلَا

Indeed, I have now made (you)  
hear (it).

وَقَدْ أَسْمَعْتُ،

Indeed, I have now clarified (it).

أَلَا وَقَدْ أَوْضَحْتُ،



Indeed, Allah, the Mighty and the Majestic, so said, and so did I on His behalf.

Indeed, there is no commander for the faithful save this brother of mine, and it is not permissible to call anyone other than him with the title of “the Commander of the Believers” after my departure

أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَأَنَا  
قُلْتُ عَنِ اللَّهِ عَزَّ وَجَلَّ .

أَلَا إِنَّهُ لَيْسَ أَمِيرُهُ الْمُؤْمِنِينَ غَيْرَ أَخِي  
هَذَا ، وَلَا تَحِلُّ إِمْرَةُ الْمُؤْمِنِينَ بَعْدِي  
لِأَحَدٍ غَيْرِهِ .



#### Part 4 – Announcing the perfection of religion due to Ali's appointment and reminding the people of his virtues

O Allah! (I testify that) You did send down [this verse regarding Ali, Your authorised representative, at the time of the explanation of his authority and appointment today:]

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ [الآيَةَ فِي عَلِيٍّ  
وَلِيكَ عِنْدَ تَبْيِينِ ذَلِكَ وَنَصْبِكَ إِيَّاهُ  
لِهَذَا الْيَوْمِ:]

“This day, I perfected your religion for you, completed My favour upon you, and was satisfied that Islam be your religion.”

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ  
أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ  
لَكُمْ الْإِسْلَامَ دِينًا.

You (also) said, “if anyone desires a religion other than Islam (submission to Walaya of Ali), never shall it be accepted from him, and in the Hereafter, he shall be one of the losers.”

وَقُلْتُ: وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا  
فَلَنْ يُقْبَلَ مِنْهُ، وَهُوَ فِي الْآخِرَةِ مِنَ  
الْخَاسِرِينَ.

O Allah! I implore You to witness that I have conveyed (Your message).

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَيُّ قَدْ بَلَّغْتُ

O people! Allah, the Mighty and the Majestic, has indeed perfected your religion through his (i.e. Ali's) leadership.

مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ عَزَّ وَ  
جَلَّ دِينَكُمْ بِإِمَامَتِهِ،





Thus, whoever does not follow his example and the example of those of my children from his loins who will take his position until the Day of Judgement

فَمَنْ لَمْ يَأْتَمَّ بِهِ وَيَمَنْ يَقُومُ مَقَامَهُ  
مِنْ وُلْدِي مِنْ صُلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ

– when deeds are presented before Allah, the Mighty and the majestic – they are the ones whose deeds become vain and fruitless, and they shall be in Hellfire forever.

وَالْعَرْضِ عَلَى اللَّهِ عَزَّ وَجَلَّ، فَأَلَيْكَ  
الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ  
هُمْ خَالِدُونَ

“Their torment shall not be lightened, nor shall it be postponed.”

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابَ وَلَا هُمْ  
يُنْظَرُونَ.

O people! This is Ali, who has been my greatest aid, the most worthy of you before me, the closest in relation with me, and the dearest to me amongst you (all).

مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَنْصَرُكُمْ  
لِي وَأَحَقُّكُمْ بِي وَأَقْرَبُكُمْ إِلَيَّ وَ  
أَعَزُّكُمْ عَلَيَّ.

Both Allah, the Mighty and the Majestic, and I are pleased with him.

وَاللَّهُ عَزَّ وَجَلَّ وَأَنَا عَنْهُ رَاضِيَانِ.

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

وَمَا نَزَلَتْ آيَةٌ رَضِيَ [فِي الْقُرْآنِ] إِلَّا  
فِيهِ،



Nor has Allah addressed with honour “those who believe” but that He meant him first,

وَمَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بَدَأَ  
بِهِ

Nor has any verse of praise been revealed in the Qur’an but that it is in his honour,

وَلَا نَزَلَتْ آيَةٌ مَدْحٍ فِي الْقُرْآنِ إِلَّا  
فِيهِ،

Nor did Allah testify Paradise in (the chapter starting with) “Has not passed over man a long period of time” but for him, nor did He reveal it for other than him, nor did He mean to praise by it save him.

وَلَا شَهِدَ اللَّهُ بِالْجَنَّةِ فِي هَلْ أَتَى عَلَى  
الْإِنْسَانِ إِلَّا لَهُ وَلَا أَنْزَلَهَا فِي سِوَاهُ  
لَا مَدْحَ بِهَا غَيْرُهُ.

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

مَعَاشِرَ النَّاسِ، هُوَ نَاصِرُ دِينِ اللَّهِ وَ  
الْمُجَادِلُ عَنِ رَسُولِ اللَّهِ.

He is the pious, the pure, the guide, and the rightly guided. Your prophet is the best prophet, the executor (of my will) over you is the best executor and deputy, and his sons are the best deputies.

وَهُوَ التَّقِيُّ النَّقِيُّ وَالهَادِي الْمُهْدِي  
نَبِيِّكُمْ خَيْرُ نَبِيِّ وَوَصِيِّكُمْ خَيْرُ  
وَصِيٍّ وَبُؤُوهُ خَيْرُ الْأَوْصِيَاءِ

O people! The progeny of every prophet was from his own loins

مَعَاشِرَ النَّاسِ، ذُرِّيَّةُ كُلِّ نَبِيِّ مِنْ  
صَلْبِهِ،



whereas my progeny is from  
the loins of Ali.

وَدُرِّيَّتِي مِنْ صُلْبِ عَلِيِّ .

O people! Surely, Iblis (the  
greater shaytan) caused Adam  
to be dismissed from the  
garden through envy.

مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِيسَ أَخْرَجَ آدَمَ  
مِنَ الْجَنَّةِ بِالْحَسَدِ،

Thus, do not envy him or your  
deeds shall be nullified and  
your feet shall slip,

فَلَا تَحْسُدُوهُ فَتَحْبَطَ أَعْمَالُكُمْ وَ  
تَزُلَّ أَقْدَامُكُمْ .

Verily, Adam was sent down to  
earth only because of one  
mistake,

فَإِنَّ آدَمَ أَهْبِطَ إِلَى الْأَرْضِ بِخَطِيئَةٍ  
وَاحِدَةٍ

while he was the elite of Allah,  
the Mighty and the Majestic.

وَهُوَ صَفْوَةُ اللَّهِ عَزَّ وَجَلَّ،

How, then, will be your  
condition, and you are what  
you really are, and among you  
are the enemies of Allah?

وَ كَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ  
أَعْدَاءُ اللَّهِ .

Indeed, none hates Ali but a  
wretched person, none keeps  
himself attached to Ali but a  
pious person,

أَلَا إِنَّهُ لَا يُبْغِضُ عَلِيًّا إِلَّا شَقِيٌّ، وَلَا  
يُؤَالِي عَلِيًّا إِلَّا تَقِيٌّ،

and none has faith in his  
(virtues) but a sincere believer.

وَلَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ

And in the honour of Ali, by  
Allah, was the chapter of Al-Asr  
(103) revealed:

وَفِي عَلِيِّ وَاللَّهِ نَزَلَتْ سُورَةُ الْعَصْرِ :



In the name of Allah, the  
Compassionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the Time (of rising)!

وَالْعَصْرِ،

Most surely man is in loss,

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Except those who believe,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ

do righteous deeds, and enjoin  
on each other the truth,

تَوَاصَوْا بِالْحَقِّ

and enjoin on each other  
patience and constancy.”

وَتَوَاصَوْا بِالصَّبْرِ

O people! I have sought Allah  
to be my witness and have  
conveyed my communication  
to you,

مَعَاشِرَ النَّاسِ، قَدْ أَسْتَشْهَدْتُ اللَّهَ وَ

بَلَّغْتُكُمْ رِسَالَتِي

“and the messenger is only  
obligated to convey clearly.”

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينِ

O people!

مَعَاشِرَ النَّاسِ،

“Be cautious of (your duties  
towards) Allah  
the caution that He deserves,  
and do not die except in the  
state of submission.”

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.



## Part 5 – Referring to the aims of the hypocrites

O people! Believe in Allah and His Messenger and the light that was sent down with him,

مَعَاشِرَ النَّاسِ، آمِنُوا بِاللَّهِ وَرَسُولِهِ وَ  
النُّورِ الَّذِي أُنْزِلَ مَعَهُ،

“before We alter faces then turn them on their backs

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهَهَا فَنَرُّهَا  
عَلَىٰ آدْبَارِهَا

or curse them as We cursed the Sabbath breakers.”

أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ  
السَّبْتِ.

[By Allah! No one is intended by this (latter) verse except a certain group of my companions whom I know by their names and their lineage,

بِاللَّهِ مَا عَنَىٰ بِهَذِهِ الْآيَةِ إِلَّا قَوْمًا  
مِنْ أَصْحَابِي أَعْرِفُهُمْ بِأَسْمَائِهِمْ وَ  
أَنْسَابِهِمْ،

yet, I have been ordered to ignore them.]

وَقَدْ أُمِرْتُ بِالصَّفْحِ عَنْهُمْ.]

O people! The light (created) by Allah, the Mighty and the Majestic, has been placed in me, then in Ali,

مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللَّهِ عَزَّ وَ  
جَلَّ فِيَّ مَسْلُوكٌ، ثُمَّ فِي عَلِيِّ،

and then in his select descendants up to al-Qa'im al-Mahdi,

ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ  
الْمُهْدِيِّ،



who shall re-establish the right  
of Allah as well as all our rights,

الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَبِكُلِّ حَقٍّ هُوَ  
لَنَا

Because Allah, the Mighty and  
the Majestic, has made us (His)  
exhaustive argument against  
the neglectful, the stubborn,

لِأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَنَا حُجَّةً  
عَلَى الْمُقْصِرِينَ وَالْمُعَانِدِينَ

the dissenters, the treacherous,

وَالْمُخَالِفِينَ وَالْحَائِثِينَ

the sinful, the unjust

وَالْأَشْمِيزِينَ وَالظَّالِمِينَ

and the usurpers from the  
worlds.

وَالْعَاصِبِينَ مِنْ جَمِيعِ الْعَالَمِينَ.

O people!

مَعَاشِرَ النَّاسِ،

I warn you that I am the  
Messenger of Allah.

أُنذِرُكُمْ أَنِّي رَسُولُ اللَّهِ،

There have been messengers  
before me who came and  
passed away.

قَدْ خَلَتْ مِنْ قَبْلِي الرُّسُلُ،

Then, should I die or be killed,  
will you turn back on you  
heels?

أَفَأَنْ مِتُّ أَوْ قُتِلْتُ انْقَلَبْتُمْ عَلَيَّ  
أَعْقَابَكُمْ؟

And whoever turns back on his  
heels shall not harm Allah in  
the least,

وَمَنْ يَنْقَلِبْ عَلَيَّ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ  
اللَّهَ شَيْئًا،



and Allah shall soon reward the grateful

[who observe patience.]

Behold! Ali is surely the one described with patience and gratitude,

so are after him my offspring from his loins.

O people! Do not think that you are doing a favour to Allah by accepting Islam lest His wrath should descend upon you,

and lest He should afflict you with His punishment; surely He is ever watching.

O people! There shall soon be leaders after me who shall invite (people) to the fire,

and on the Day of Judgement they shall not be helped.

O people!

Indeed, Allah and I are both clear of them.

O people!

وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

[الصَّابِرِينَ]

أَلَا وَإِنَّ عَلِيًّا هُوَ الْمُصَوِّفُ بِالصَّبْرِ وَالشُّكْرِ،

ثُمَّ مِنْ بَعْدِهِ وَوَلَدِي مِنْ صُلْبِهِ

مَعَاشِرَ النَّاسِ، لَا تَتَمَنَّوْا عَلَيَّ اللَّهُ

إِسْلَامَكُمْ فَيَسْخَطَ عَلَيْكُمْ

فَيُصِيبِكُمْ بِعَذَابٍ مِنْ عِنْدِهِ إِنَّهُ لِبِالْمِرْصَادِ.

مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ مِنْ

بَعْدِي أَيْمَةٌ يَدْعُونَ إِلَى النَّارِ،

وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ.

مَعَاشِرَ النَّاسِ،

إِنَّ اللَّهَ وَأَنَا بَرِيئَانِ مِنْهُمْ

مَعَاشِرَ النَّاسِ،



They, their supporters, their followers

إِنَّهُمْ وَأَنْصَارَهُمْ وَاتَّبَاعَهُمْ

and their adherents shall be in the lowest depths of the fire;

وَأَشْيَاعَهُمْ فِي الدَّرَكِ الْأَسْفَلِ مِنَ

النَّارِ

and evil, indeed, is the abode of the arrogant.

وَلِبئْسَ مَثْوًى الْمُتَكَبِّرِينَ.

Know that these are, indeed, the People of the Sheet; so, let each one of you look into his own sheet (of deeds)!”

إِلَّا إِنَّهُمْ أَصْحَابُ الصَّحِيفَةِ،

فَلْيَنْظُرْ أَحَدُكُمْ فِي صَحْفَتِهِ.

O people!

مَعَاشِرَ النَّاسِ،

I leave the authority after me as Imamate (leadership) inherited in my offspring until the Day of Judgement.

إِنِّي أَدْعُهَا إِمَامَةً وَوِرَاثَةً فِي عَقْبِي إِلَى

يَوْمِ الْقِيَامَةِ.

Certainly, I just conveyed what I have been ordered to convey as an argument against everyone,

وَقَدْ بَلَّغْتُ مَا أُمِرْتُ بِتَبْلِيغِهِ حُجَّةً

be him present or absent,

عَلَى كُلِّ حَاضِرٍ وَغَائِبٍ

a direct witness or not,

وَعَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ

يَشْهَدُ،

and already born or not yet born.

وُلِدَ أَوْ لَمْ يُوَلَدْ.





Hence, everyone who is present should convey (this sermon) to those who are absent, every parent should convey it to his/her children, (and they should continue to do so) until the Day of Judgement.

But, (I have been informed that) some people shall replace this (divinely-assigned leadership) with kingdom through usurpation. May Allah curse the usurpers and dispossessors,

And then, "We will soon settle your affairs, o the two weights."

And (also), "on you O the two (greatest enemies) shall be launched a flame of fire and a (flash of) molten brass, thus you shall never prevail."

O people !

Without doubt, Allah, the Mighty and the Majestic, does not leave you in the state you are now,

Until He separates the evil from the good ones.

Nor does He make you acquainted with (the knowledge of) the unseen.

فَلْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ

وَالْوَالِدُ الْوَلَدَ

إِلَى يَوْمِ الْقِيَامَةِ

وَسَيَجْعَلُونَهَا مَلَكًا وَاعْتِصَابًا. أَلَا

لَعَنَ اللَّهُ الْغَاصِبِينَ وَالْمُعْتَصِبِينَ.

وَعِنْدَهَا سَنَفَرُغُ لَكُمْ آيَةَ الثَّقَلَانِ.

وَيُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَ

نُحَاسٌ فَلَا تَنْتَصِرَانِ.

مَعَاشِرَ النَّاسِ،

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيَذَرَكُمْ

عَلَى مَا أَنْتُمْ عَلَيْهِ.

حَتَّى يَمَيِّزَ الْحَبِيثَ مِنَ الطَّيِّبِ،

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ.



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

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

This is your leader and your guardian, and these are Allah's promises. Verily, Allah fulfils His promise.

O people! Most of the early generations before you have strayed, and surely, Allah destroyed them. He shall be the One who destroyed them. He shall be the One who destroys the later generations too. Allah, the exalted, states: "Did We not destroy the former generations?"

So shall We follow the same for later (generations). Such is how We treat the guilty.

Woe on that Day to the rejecters (of truth)."

مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرْيَةٍ إِلَّا وَ  
اللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا.

وَكَذَلِكَ يُهْلِكُ الْقُرَىٰ وَهِيَ ظَالِمَةٌ  
كَمَا ذَكَرَ اللَّهُ تَعَالَىٰ.

وَهَذَا إِمَامُكُمْ وَوَلِيُّكُمْ وَهُوَ  
مَوَاعِيدُ اللَّهِ يَصْدُقُ وَعْدُهُ

مَعَاشِرَ النَّاسِ، قَدْ ضَلَّ قَبْلَكُمْ أَكْثَرُ  
الْأَوَّلِينَ، وَاللَّهُ لَقَدْ أَهْلَكَ الْأَوَّلِينَ وَ  
هُوَ مُهْلِكُ الْآخِرِينَ.

قَالَ اللَّهُ تَعَالَىٰ: أَلَمْ نُهْلِكِ الْأَوَّلِينَ؟

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ. كَذَلِكَ نَفْعَلُ  
بِالْمُجْرِمِينَ.

وَيُلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ.



O people! Allah gave me the commandments and the prohibitions,

and I gave them to Ali by the order of Allah.

Hence, the knowledge of all commandments and prohibitions are with him.

Thus, listen to his orders so that you remain safe,

obey him so that you are guided, and leave what he prohibits so that you become mature.

Conform to what he wants, and do not let different paths separate you from his path.

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ قَدْ أَمَرَنِي وَ  
نَهَانِي،

وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ بِأَمْرِهِ،

فَعِلْمُ الْأَمْرِ وَالنَّهْيِ لَدَيْهِ

فَاسْمَعُوا الْأَمْرَ تَسْلَمُوا،

وَاطِيعُوا نَهْيَهُ تَهْتَدُوا، وَانْتَهُوا نَهْيَهُ

تَرشُدُوا،

وَاصْبِرُوا إِلَى مُرَادِهِ، وَلَا تَتَفَرَّقَنَّ بِكُمْ

السُّبُلُ عَنْ سَبِيلِهِ.



## Part 6 – Adherents of Ahlulbayt (pbut) and their enemies

O people!

مَعَاشِرَ النَّاسِ،

I am the Straight Path of Allah  
whom He commanded you to  
follow,

أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمِ الَّذِي

أَمَرَكُمْ بِاتِّبَاعِهِ

And such after me also id Ali,  
and then my offspring from his  
loins,

ثُمَّ عَلِيِّ مِنْ بَعْدِي، ثُمَّ وَوَلَدِي مِنْ

صُلْبِهِ

the Aimmah who guide with  
truth and turn (people) to it.”

أَيْمَّةٌ يُهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ.

The, the Prophet (pbuh) recited  
the entire chapter of the  
opening (al- Fatiha) and said:

ثُمَّ قَرَأَ ص: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

إِلَى آخِرِهَا وَقَالَ:

“This (chapter) was revealed in  
my honour and in theirs (i.e.  
the Aimmah) generally and  
specifically.

فِي نَزَلَتْ وَفِيهِمْ نَزَلَتْ، وَهُمْ

عَمَّتْ وَإِيَّاهُمْ خَصَّتْ.

They are the authorised friends  
of Allah, for whom there shall  
be no fear, nor shall they  
grieve.

أَوْلِيَاكَ أَوْلِيَاءَ اللَّهِ الَّذِينَ لَا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

Behold! Truly, it is the party of  
Allah that shall prevail.

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْعَالِيُونَ.



Lo! It is their enemies who are the dissenters, the transgressors

أَلَا إِنَّ أَعْدَاءَهُمْ هُمُ أَهْلُ الشَّقَاقِ  
الْعَادُونَ

and the brethren of Shaytan, who inspire one another with embellished vain discourses by way of deception.

وَإِخْوَانُ الشَّيَاطِينِ الَّذِينَ يُوحِي  
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ  
عُرُورًا.

Lo! It is their close adherents who are the true believers,

أَلَا إِنَّ أَوْلِيَاءَهُمْ هُمُ الْمُؤْمِنُونَ

whom Allah, the Mighty and the Majestic, mentions in His Book saying:

الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ  
عَزَّ وَجَلَّ:

“You will not find any group of people who (truly) believe in Allah and in the Last Day,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ

yet they love those who opposed Allah and His messenger, even though, they were their own fathers, sons, brothers or kinfolk;

يُؤَادُونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا  
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ  
عَشِيرَتَهُمْ

Those (who meet this criterion) are the ones in whose heart He has written faith...”

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ إِلَى  
آخِرِ الْآيَةِ.



Lo! Their close adherents are those whom Allah, the Mighty and the Majestic, describes as the following:

“Those who believe and do not cover their faith with injustice, are the ones for whom is the security (from Hellfire), and they are the rightly guided.”

[Indeed, their close adherents are those who believed and then have not entertained doubt (in their faith).]

Lo! Their close adherents shall enter Paradise in peace and security, and the angels shall receive them with greetings saying,

“Well have you done! Hence, enter into it to dwell therein forever!”

Indeed, their close adherents are those about whom

Allah, the Mighty and the Majestic, said,  
They shall enter Paradise (where they shall receive sustenance) without having to account for anything.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ  
عَزَّ وَجَلَّ فَقَالَ:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ  
بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُ وَهُمْ  
مُهْتَدُونَ.

[أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ آمَنُوا  
وَلَمْ يَرْتَابُوا]

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ  
الْجَنَّةَ آمِنِينَ، وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ  
بِاتِّسْلِيمٍ

أَنْ طِبَّتُمْ فَأَدْخَلُوهَا خَالِدِينَ.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ  
قَالَ اللَّهُ عَزَّ وَجَلَّ يَدْخُلُونَ الْجَنَّةَ  
(يُرْزَقُونَ فِيهَا) بِغَيْرِ حِسَابٍ.



Lo! Their enemies are ones who shall arrive at Hell.

Indeed, their enemies are the ones who shall hear the (terrible) drawing in of its breath as it blazes forth,

and therein shall be the heaving of sighs and sobs.

Behold! Their enemies are those whom Allah states:

“Whenever a nation enters it, it shall curse its peer.”

Lo! Their enemies are those whom Allah, the Mighty and the Majestic, describes as:

“Every time a group is cast therein, its keepers shall ask them, ‘Did no warner come to you?’

They shall say, ‘Yes indeed. A warner came to us, but we rejected (him) and said,

Allah has not revealed anything; you are but in a great error.’

أَلَا أَعَدَّآءَهُمُ الَّذِينَ يَصِلُونَ سَعِيرًا .

أَلَا إِنَّ أَعَدَّآءَهُمُ الَّذِينَ يَسْمَعُونَ

لِجَهَنَّمَ شَهيقًا

وَهِيَ تَفُورُ وَهِيَ زَفِيرٌ .

أَلَا إِنَّ أَعَدَّآءَهُمُ الَّذِينَ قَالَ اللَّهُ

فِيهِمْ :

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا .

أَلَا إِنَّ أَعَدَّآءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ

وَجَلَّ :

كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا

أَلَمْ يَأْتِكُمْ نَذِيرٌ ؟

قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا

مَا نَنْزَلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي

ضَلَالٍ كَبِيرٍ



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

وَقَالُوا لَوْلَا كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي  
أَصْحَابِ السَّعِيرِ

They shall then confess their sins; but far from mercy shall be the inmates of the burning fire."

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ  
السَّعِيرِ

In contrast, their close adherents are, indeed, ones who fear their Lord in secret;

أَلَا إِنَّ أَوْلِيَاءَهُمْ الَّذِينَ يَخْشَوْنَ  
رَبَّهُمْ بِالْغَيْبِ

for them is forgiveness and a great reward.

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ.

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

مَعَاشِرَ النَّاسِ، شَتَاتَانِ مَا بَيْنَ السَّعِيرِ  
وَوَالْأَجْرِ الْكَبِيرِ،

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

فَعَدُوُّنَا مَنْ ذَمَّهُ اللَّهُ وَلَعَنَهُ، وَوَلِيُّنَا  
مَنْ مَدَحَهُ اللَّهُ وَأَحَبَّهُ.

O people! Behold! I am a warner and Ali is a guide.

مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي مُنذِرٌ وَعَلِيٌّ  
هَادٍ

O people!  
I am a prophet and Ali is the executor of my (will).

مَعَاشِرَ النَّاسِ، إِنِّي نَبِيٌّ عَلَيٌّ وَصِيٌّ





## Part 7 – Mentioning Imam Al-Mahdi (pbuh)

Know that the seal of the leaders from among us shall be the Qa'im, the Mahdi.

أَلَا إِنَّ خَاتَمَ الْأَيْمَةِ مِنَّا الْقَائِمُ  
الْمُهْدِيُّ.

He shall, most certainly, prevail over (all) religious (methods of life).

أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ.

Ha shall definitely be the avenger against the oppressors. Ha shall surely be the conqueror of the strongholds and their demolisher.

أَلَا إِنَّهُ الْمُنتَقِمُ مِنَ الظَّالِمِينَ.  
أَلَا إِنَّهُ فَاتِحُ الحُصُونِ وَهَادِمُهَا.

He shall be, indeed, the destroyer of every polytheistic group.

أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ  
الشِّرْكِ.

He shall be the attainer of vengeance for the blood of all representatives of Allah, the Mighty and the Majestic.

أَلَا إِنَّهُ المُدْرِكُ بِكُلِّ نَارٍ لِأَوْلِيَاءِ اللَّهِ  
عَزَّ وَجَلَّ.

He shall be the supporter of the religion of Allah.

أَلَا إِنَّهُ النَّاصِرُ لِدِينِ اللَّهِ.

He shall bring out (people's share) from (his) deep ocean (of knowledge and divine resources).

أَلَا إِنَّهُ العَرَّافُ مِنْ بَحْرِ عَمِيقٍ.

He shall mark each man of distinction by his distinction and every man of ignorance by his ignorance.

أَلَا إِنَّهُ يَسْمُ كُلِّ ذِي فَضْلٍ بِفَضْلِهِ،  
وَكُلِّ ذِي جَهْلٍ بِجَهْلِهِ.



Behold! He is the elite of Allah,  
and Allah is his chooser.

أَلَا إِنَّهُ خَيْرُهُ اللَّهُ وَاللَّهُ مُخْتَارُهُ.

He shall be the heir of every  
knowledge, and the one who  
shall encompass [every  
perception].

أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ، وَالْمُحِيطُ  
[بِكُلِّ فَهْمٍ].

He shall advise and inform on  
behalf of His Lord, the Mighty  
and the Majestic, and shall  
remind about the matters  
pertaining to His faith.

أَلَا أَنَّهُ الْمُخْبِرُ عَنِ رَبِّهِ عَزَّ وَجَلَّ، وَ  
الْمُنْتَبِهُ بِأَمْرِ إِيْمَانِهِ.

He shall be the right-minded  
and unerring,

أَلَا إِنَّهُ الرَّشِيدُ السَّادِدُ،

to whom authority shall be  
vested.

أَلَا إِنَّهُ الْمَفْوَّضُ إِلَيْهِ.

Behold! All former (prophets)  
have given the glad tidings of  
him.

أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ  
يَدَيْهِ،

Know that he shall be the  
remaining proof (of Allah), after  
whom there shall be no (new)  
proof.

أَلَا إِنَّهُ الْبَاقِي حُجَّةً وَلَا حُجَّةَ بَعْدَهُ

There shall be no truth except  
with him,  
nor shall there be any light (of  
guidance) except at his  
disposal.

وَلَا حَقَّ إِلَّا مَعَهُ،

None, indeed, shall overcome  
him,  
and none shall be supported  
against him.

وَلَا نُورًا إِلَّا عِنْدَهُ

أَلَا إِنَّهُ لَا غَالِبَ لَهُ،

وَلَا مَنْصُورًا عَلَيْهِ



He shall be the authorised  
representative of Allah on His  
earth,  
His judge over His creation,  
and His trustee in His secrets  
and in what He made evident.

أَلَا وَإِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ،  
وَحَكَمُهُ فِي خَلْقِهِ،  
وَأَمِينُهُ فِي سِرِّهِ وَعَلَى نَيْبِهِ



## Part 8 – Exhorting people to give their pledge

O people! I have, indeed, explained for you, and made you comprehend (Allah's commandments), and it is this Ali that shall make you comprehend (every issue) after me.

Notice that at the end of my sermon, I shall call upon you to shake hands with me as the oath of allegiance to him and the recognition of his authority, and to shake hands with him afterwards.

I have, indeed, sworn allegiance to Allah, and Ali has sworn allegiance to me,

And on behalf of Allah, the Mighty and the Majestic, I require you to swear the oath of allegiance to him, (for Allah says):

“Verily those who pledge allegiance to you, they indeed pledge allegiance to Allah; the hand of Allah is over their hands.

Thus, anyone who violates his oath has indeed violated his (own) soul,

مَعَاشِرَ النَّاسِ، قَدْ بَيَّنْتُ لَكُمْ وَ  
أَفْهَمْتُكُمْ، وَهَذَا عَلِيٌّ يُفْهِمُكُمْ  
بَعْدِي.

أَلَا وَإِنِّي عِنْدَ انْقِضَاءِ حُطْبَتِي  
أَدْعُوكُمْ إِلَى مَصَافَقَتِي عَلَى بَيْعَتِهِ وَالْإِ  
قْرَارِ بِهِ، ثُمَّ مَصَافَقَتِهِ بَعْدِي

أَلَا وَإِنِّي قَدْ بَايَعْتُ اللَّهَ،  
وَ عَلِيٌّ قَدْ بَايَعَنِي،

وَ أَنَا أَخِذُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ  
وَ جَلَّ:

إِنَّ الدِّينَ يُبَايَعُونَكَ إِمَّا يُبَايَعُونَ اللَّهَ  
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ



And anyone who fulfils the covenant he has made with Allah, He shall soon grant him a great reward.”

وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ  
أَجْرًا عَظِيمًا



## Part 9 – Finality of the religious laws and the role of the Aimma

O people!

مَعَاشِرَ النَّاسِ،

The greater and the lesser pilgrimages,

إِنَّ الْحَجَّ وَالْعُمْرَةَ

and (the mounts of al-Safa and al-Marwa are among the signs of Allah;

وَالصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ،

Thus whoever goes to visit the House in the season or at other times, he is not wrong if he repeatedly walks between the two (Safa and Marwa).

فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا.

O people! Do make pilgrimage to the House, for no members of a family went there except that they became free of need

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتِ فَمَا

وَرَدَهُ أَهْلُ بَيْتٍ إِلَّا اسْتَعْوَا

[and received glad tidings!] None failed to go there except that they were impoverished.

[وَأَبَشَرُوا]، وَلَا تَخْلَفُوا عَنْهُ إِلَّا

أُفْتَقَرُوا.

O people! No believer stands at the standing place (of the Arafat desert) except that Allah forgives all his past sins until then.

مَعَاشِرَ النَّاسِ، مَا وَقَفَ بِالْمَوْقِفِ

مُؤْمِنٌ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ

ذَنْبِهِ إِلَى وَقْتِهِ ذَلِكَ،

Thus, once his pilgrimage is over, (recording) his actions is resumed.

فَإِذَا انْقَضَتْ حَجَّتُهُ اسْتُؤْنِفَ عَلَيْهِ

عَمَلُهُ.



O people! The pilgrims shall be assisted and their expenses shall be reimbursed,

مَعَاشِرَ النَّاسِ، الْحُجَّاجِ مُعَانُونَ وَ  
نَفَقَاتُهُمْ مُخْلَفَةٌ،

And Allah shall not waste the reward of those who do well.

وَاللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

O people! Perform pilgrimage to the House having perfected faith (with Wilaya of Ali) and deep understanding (of religion),

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ بِكَمَالِ  
الدِّينِ وَالتَّفَقُّهِ،

And do not leave the sacred visiting places except after repenting and desisting (from all sins).

وَلَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ  
وَإِقْلَاعٍ.

O people!

مَعَاشِرَ النَّاسِ،

Establish the prayers and pay the charity as Allah, the Mighty and the Majestic, commanded you.

أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ كَمَا أَمَرَ  
كُمُ اللَّهُ عَزَّ وَجَلَّ،

But, it time lapses and you fall short or forget,

فَإِنْ طَالَ عَلَيْكُمُ الْأَمَدُ فَقَصِّرُوا أَوْ  
نَسِيتُمْ

them Ali shall direct you and shall explain for you.

فَعَلِيٌّ وَلِيَّكُمْ مُبَيِّنٌ لَكُمْ،



He is the one whom Allah, the  
Mighty and the Majestic,  
appointed for you after me

[as the trustee of His creation.  
He is from me and I am from  
him.]

He and those who will succeed  
him from my progeny shall  
inform you of anything you ask  
about,

and shall clarify what you do not  
know.

Certainly, the lawful and  
unlawful things are more than  
that I could enumerate, specify  
their limits,

and urge to or advise against  
them each in this place.

Therefore, I was commanded to  
take oath of allegiance and a  
covenant from you in accepting  
what I brought you from Allah,  
the Mighty and the Majestic,

regarding Ali, the commander of  
the believers,

الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَجَلَّ لَكُمْ  
بَعْدِي

[أَمِيرِن خَلْقِهِ. إِنَّهُ مِنِّي وَ أَنَا مِنْهُ]

هُوَ وَمَنْ تَخْلُفُ مِنْ دُرِّيَّتِي يُخْبِرُونَكُمْ  
بِمَا تَسْأَلُونَ عَنْهُ

وَيُبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ.

أَلَا إِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرُ مِنْ أَنْ  
أُحْصِيَهُمَا وَأَعْرِفَهُمَا

فَأَمُرُ بِالْحَلَالِ وَأَنْهَى عَنِ الْحَرَامِ فِيمَنْ  
مَقَامٍ وَاحِدٍ.

فَأَمَرْتُ أَنْ أُحْذَ الْبَيْعَةَ مِنْكُمْ وَ  
الصَّفْقَةَ لَكُمْ بِقَبُولِ مَا جِئْتُ بِهِ عَنِ  
اللَّهِ عَزَّ وَجَلَّ

فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ





and the executors (of my affairs)  
after him who are from me and  
from him,

وَالْأَوْصِيَاءِ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي  
وَمِنْهُ،

O people! (By this appointment)  
I have directed you to every  
lawful deed and prohibited you  
from every unlawful deed.

مَعَاشِرَ النَّاسِ، وَكُلِّ حَلَالٍ دَلَّلْتُكُمْ  
عَلَيْهِ وَكُلِّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ.

And I shall never take (my word)  
back, nor shall I replace it.

فَإِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَلَمْ أَبَدِلْ.

Hence, remember and  
safeguard it,

أَلَا فَادْكُرُوا ذَلِكَ وَاحْفَظُوهُ

advise each other to it,

وَتَوَاصَوْا بِهِ وَلَا تُبَدِّلُوهُ

and never substitute not alter  
it.

وَلَا تُعَيِّرُوهُ

I repeat the saying:

أَلَا وَإِنِّي أَجِدُّ الْقَوْلَ:

Establish the prayers, pay the  
charity,

أَلَا فَاقْبِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

enjoin the good deeds, and  
forbid the evil deeds.

وَأْمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ.

Behold! The greatest case of  
enjoining righteous deeds is  
comprehending my saying,  
conveying it to whoever is not  
present, urging him to accept it,

أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ أَنْ  
تَنْتَهُوا إِلَى قَوْلِي وَتُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْ  
وَتَأْمُرُوهُ بِقَبُولِهِ



and advising him against violating it, for it is an order of Allah, the Mighty and the Majestic, and from me.

There is no (value or effect for) enjoining (other) recognised deeds and forbidding the detested deeds except with (the recognition of) an infallible leader.

O people! The Qur'an informs you that the Aimmah after him (i.e. Ali) are his descendants, and I have already informed you that they are of me and of him,

For Allah, the Mighty and the Majestic, says in His Book,

“And He made that a Word enduring in his posterity,”

And I said: “You will never go astray so long as you adhere to both (the Qur'an and my family).”

O people! (Observe) piety! (Observe) piety! And be wary of the Hour as Allah,

The Mighty and the Majestic, says,

وَتَنْهَوُهُ عَنْ مُخَالَفَتِهِ، فَإِنَّهُ أَمْرٌ مِنَ  
اللَّهِ عَزَّ وَجَلَّ وَمِئِي.

وَلَا أَمْرٌ بِمَعْرُوفٍ وَلَا نَهْيٌ عَنْ مُنْكَرٍ  
إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

مَعَاشِرَ النَّاسِ، الْقُرْآنُ يُعَرِّفُكُمْ أَنَّ  
الْإِئِمَّةَ مِنْ بَعْدِهِ وَوَلَدَهُ، وَعَرَّفْتُكُمْ  
أَنَّهُمْ مِئِي وَمِنْهُ،

حَيْثُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ:  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ،  
وَقُلْتُ لَنْ تَضِلُّوا مَا إِن تَمَسَّكُمْ  
بِهِمَا.

مَعَاشِرَ النَّاسِ، التَّقْوَى التَّقْوَى، وَ  
احذروا السَّاعَةَ

كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ:



“Surely the convulsion of the Hour shall be a tremendous thing.”

Remember death,  
[resurrection,] reckoning, the  
scales (of justice),

and the call to account within  
the hands of the Lord of the  
worlds,

and the reward and  
punishment.

Thus, whoever comes (to the  
Day of Judgement) with a  
righteous deed, shall be  
rewarded for it,

And whoever comes with an  
(unforgiven) sin,

shall not have any share in the  
gardens.

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ .

أَذْكُرُوا الْمَمَاتَ [وَالْمَعَادَ]

وَالْحِسَابَ

وَالْمُوزَانِ وَالْمِحْاسِبَةَ بَيْنَ يَدَيْ رَبِّ

الْعَالَمِينَ

وَالثَّوَابِ وَالْعِقَابِ .

فَمَنْ جَاءَ بِالْحَسَنَةِ أُثِيبَ عَلَيْهَا

وَمَنْ جَاءَ بِالسَّيِّئَةِ

فَلَيْسَ لَهُ فِي الْجَنَّةِ نَصِيبٌ .



## Part 10 – Pronouncing the covenant and taking the oath of allegiance

O people!

مَعَاشِرَ النَّاسِ،

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

إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفِّ

وَاحِدٍ فِي وَقْتٍ وَاحِدٍ

And Allah, the Mighty and the Majestic, commanded me to take verbal recognition from you regarding what I finalised (on behalf of Allah) about Ali, the commander of the believers,

وَقَدْ أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أَخْذَ

مِنَ السِّنَّتِكُمُ الْإِقْرَارَ بِمَا عَقَّدْتُ

لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ،

and about the AImma from me and him who shall succeed him, based on what I have informed you that my offspring are from his loins.

وَلَمَّا جَاءَ بَعْدَهُ مِنَ الْأَيْمَةِ مِنِّي وَ

مِنْهُ، عَلَى مَا أَعْلَمْتُكُمْ أَنَّ ذُرِّيَّتِي مِنْ

صَلْبِهِ.

Therefore, pronounce this in one voice:

فَقُولُوا بِأَجْمَعِكُمْ:

“We heard, obeyed, are satisfied, and are submitted to what you have conveyed to us from our Lord and your Lord with regard to the authority of Ali, commander of the believers,

إِنَّا سَامِعُونَ مُطِيعُونَ رَاضُونَ

مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَرَبِّكَ

فِي أَمْرِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ

and the authority of the AImma from his loins.

وَ أَمْرٍ وُلْدِهِ مِنْ صَلْبِهِ مِنَ الْأَيْمَةِ



We pledge allegiance to you in this regard with our hearts, our souls, our tongues, and our hands.

According to this, shall we live, shall we die, and shall we be resurrected.

We shall not alter, nor shall we substitute, nor shall we entertain doubt, [nor shall we deny,] nor shall we distrust, nor shall we withdraw from the covenant, nor shall we breach the pact.

[(O Messenger!) You advised us on behalf of Allah regarding Ali, the commander of the believers, and the Aimma after him that you mentioned to be of your offspring from his descendants (who are): Hasan, Husayn, and whomever Allah shall appoint after them.

The covenant and the pledge are taken from us, from our hearts, our souls, our tongues, our minds and our hands.

بُيَعْتُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَ أَنْفُسِنَا وَ  
الْأَسْتِنَتْنَا وَ أَيْدِينَا،

عَلَى ذَلِكَ نَحْيًا وَ نَمُوتُ وَ نُبْعَثُ،

وَ لَا نُغَيِّرُ وَ لَا نُبَدِّلُ وَ لَا نَنْشُكُ [وَ لَا  
نُجْحَدُ] وَ لَا نَرْتَابُ وَ لَا نَرْجِعُ عَنْ  
العَهْدِ وَ لَا نَنْقُضُ المِيثَاقَ.

[وَ عَظَّمْتَنَا بِوَعْدِ اللَّهِ فِي عَلِيِّ امِيرِ  
المُؤْمِنِينَ وَ الأئِمَّةِ الَّذِينَ ذَكَرْتَ مِنْ  
ذُرِّيَّتِكَ مِنْ وُلْدِهِ يَعْدَهُ، الحَسَنَ وَ  
الحُسَيْنَ وَ مَنْ نَصَبَهُ اللَّهُ بَعْدَهُمَا.

فَالعَهْدُ وَ المِيثَاقُ لَهُمَ مَا حُودُ مِنَّا، مِنْ  
قُلُوبِنَا وَ أَنْفُسِنَا وَ الأَسْتِنَتْنَا وَ  
ضَمَائِرِنَا وَ أَيْدِينَا.



Anyone (of us) who can reach him shall shake his hand, otherwise he shall affirm the covenant by his tongue. We shall not seek any substitute for it, nor shall Allah see in our souls any diversion from it.]

We shall convey the same on your behalf to anyone, near or far, among our offspring and our people,

We take Allah as witness to this, and surely Allah suffices as witness.

you are also witness over us; so are anyone who obeyed, visible or covered, Allah's Angels, His forces and His servants.

And Allah is greater than every witness."

O people!  
What do you say?

Verily, Allah is we-aware of every voice and the secrecy of every soul;

مَنْ أَدْرَكَهَا بِيَدِهِ وَإِلَّا فَقَدْ أَقْرَبَهَا  
بِلِسَانِهِ، وَلَا نَبْتَغِي بِذَلِكَ بَدَلًا وَلَا  
يَرَى اللَّهُ مِنْ أَنْفُسِنَا حَوْلًا  
نَحْنُ نُؤَدِّي ذَلِكَ عَنْكَ الدَّائِي وَ  
الْقَاصِي مِنْ أَوْلَادِنَا وَ أَهَالِينَا،  
وَنُشْهَدُ اللَّهَ بِذَلِكَ، وَ كَفَى بِاللَّهِ  
شَهِيدًا،

وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ، وَكُلُّ مَنْ  
أَطَاعَ مَنْنَ ظَهَرَ وَاسْتَتَرَ وَمَلَائِكَةُ  
اللَّهِ وَجُنُودُهُ وَعَبِيدُهُ،

وَاللَّهُ أَكْبَرُ مِنْ كُلِّ شَهِيدٍ.

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟

فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَخَافِيَةٍ  
كُلِّ نَفْسٍ.



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

Those who pledge fealty, they indeed pledge fealty to Allah; the hand of Allah is over their hands.

O people!  
Be mindful of Allah, give you oath of allegiance to Ali, the commander of the believers,

may Allah’s blessings be upon him, Hasan, Husayn and to the Aimma [from them],

A goodly word that is enduring.

Allah shall cause whoever acts treacherously to perish and shall have mercy on whoever remains loyal.

“Thus, anyone who violates his oath has indeed violated his (own) soul,

And anyone who fulfils the covenant he has made with Allah, He shall soon grant him a great reward.”

فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ  
فَأَنَّمَا يَضِلُّ عَلَيْهَا .

وَمَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ، يَدُ اللَّهِ  
فَوْقَ أَيْدِيهِمْ .

مَعَاشِرَ النَّاسِ، فَاتَّقُوا اللَّهَ

وَبَايِعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ

صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ وَالحَسَنِ وَالحُسَيْنِ

وَالْأئِمَّةَ [مِنْهُمْ] ،

كَلِمَةً طَيِّبَةً بَاقِيَةً،

يُهْلِكُ اللَّهُ مَنْ غَدَرَ، وَيَرْحَمُ مَنْ وَ

فِي .

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ،

وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ

فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا



O people!

Say what I told you, and greet Ali with the title of “The Commander of the Believers.”

And also say: “We listened, and obeyed, Your forgiveness (do we seek), Our Lord. And towards Your (reward or punishment) is the eventual turn.”

And say:

“Praise be to Allah who has guided us to this. Never could we be guided had Allah not guided us.”

O people!

Without doubt, the merits of Ali ibn Abi Talib in the sight of Allah, the Mighty and the Majestic, which are indeed revealed in the Qur’an, are more numerous than I could recount in one speech; thus, whenever someone relates them to you and acquaints (you) with them, believe him,

مَعَاشِرَ النَّاسِ،

قُولُوا الَّذِي قُلْتُ لَكُمْ، وَسَلِّمُوا عَلَيَّ  
عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ.

وَقُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا  
وَإِلَيْكَ الْمَصِيرُ.

وَقُولُوا:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا  
لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

مَعَاشِرَ النَّاسِ،

إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ  
اللَّهِ عَزَّ وَجَلَّ - وَقَدْ أَنْزَلَهَا فِي  
الْقُرْآنِ - أَكْثَرُ مِنْ أَنْ أُحْصِيَهَا فِي  
مَقَامٍ وَاحِدٍ، فَمَنْ أَنْبَأَكُمْ بِهَا وَ  
عَرَّفَهَا فَصَدِّقُوهُ





O people! Whoever obeys Allah, His Messenger, Ali, and the Aimma that I mentioned, has indeed achieved a great prosperity.

مَعَاشِرَ النَّاسِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
وَ عَلِيًّا وَ الْأَئِمَّةَ الَّذِينَ ذَكَرْتُهُمْ فَقَدْ  
فَازَ فَوْزًا عَظِيمًا

O people!

مَعَاشِرَ النَّاسِ،

The foremost from among you in paying homage to him, (truly) accepting his guardianship, and greeting him as “the Commander of the Believers” are the winners of the garden of bliss.

السَّابِقُونَ إِلَى مُبَايَعَتِهِ وَ مُوَالاتِهِ وَ  
النَّسَلِجِمِ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ  
أُولَئِكَ هُمُ الْفَائِزُونَ فِي جَنَّاتِ  
النَّعِيمِ.

O people!

مَعَاشِرَ النَّاسِ،

Say what makes Allah be pleased with you,

قُولُوا مَا يَرْضَى اللَّهُ بِهِ عَنْكُمْ مِنْ  
الْقَوْلِ،

And (know that) if you and all the people on earth disbelieve, it shall not harm Allah in the least.

فَإِنْ تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ  
جَمِيعًا فَلَنْ يَضُرَّ اللَّهَ شَيْئًا.

O Allah! Forgive the believers [through what I have conveyed and commanded,]

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ [بِمَا أَدَّيْتُ وَ  
أَمَرْتُ]،



And let Your wrath descend  
upon those [who deny] and  
disbelieve,

And praise belongs to Allah, the  
Lord of the worlds.

وَأَعْضِبْ عَلَى [الْمُجَادِبِينَ]

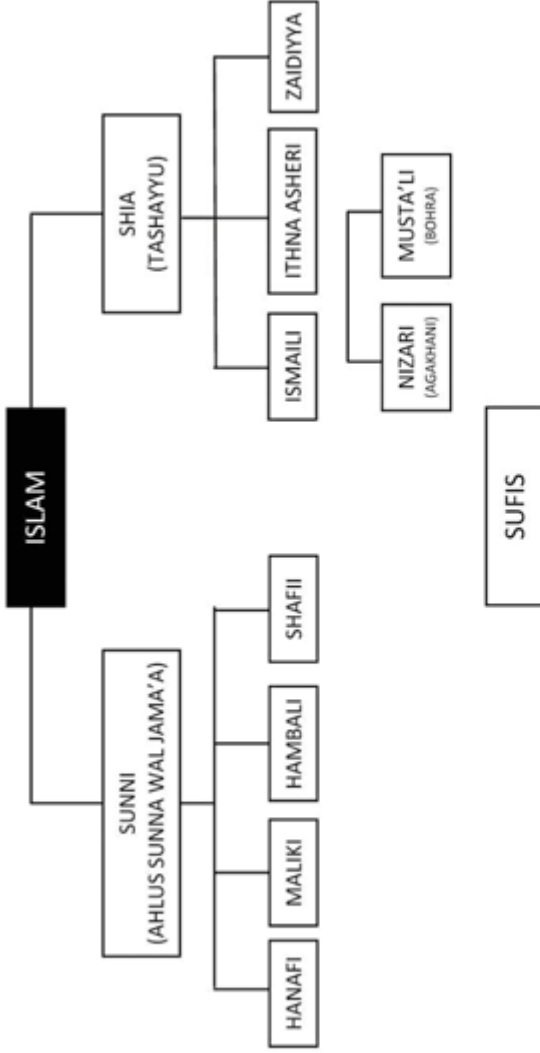
الْكَافِرِينَ،

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



## THE SECTS OF ISLAM





HANAFI - Founded by Abu Hanifa An Nu'man ( Indian sub continent, Afghanistan, Russia, Turkey....)

MALIKI - Founded by Malik ibn Anas (North Africa, West Africa, UAE, Kuwait....)

SHAFI'I - Founded by Muhammad ibn Idris Ash -Shafi'i (Palestine, Jordan, Somalia, Malaysia, Thailand, Yemen...)

HAMBALI - Founded by Ahmed Ibn Hambal (Saudia Arabia, Qatar....) Majority of Salafis\* are Hambali

\* The word Salafis comes from the Arabic phrase 'As Salaf As'Saaliheen' which refers to the first three generations of Muslims. Salaf means ancestor or predecessor. It refers to those who claim to follow the literal interpretation of the Qur'an and Sunna. Revived by the 18th century Muhammad Ibn Abdul Wahhab - the term Wahhabi and Salafi are often interchangeable.



With Islam being the fastest growing religion in the world, it is frequently asked about the different sects.

The two major branches of Islam are Ahlul Sunna wal Jama'a or the Sunni sect and Tashayyu known as the Shi'as.

The difference stems fundamentally from a disagreement as to the authority by which the teachings (sunnah) of the Prophet Muhammad (pbuh) were interpreted and transmitted. From this fundamental disagreement follow differences in belief and practise.

### **AUTHORITY**

Shi'as believe that the authority to interpret and transmit the teachings of the Prophet Muhammad (pbuh) was clearly given by the Prophet (pbuh) in his lifetime to his son-in-law and cousin Ali ibn Abu Talib (pbuh) and inherited by certain of his descendants who were also linear descendants of the Prophet (pbuh), through his daughter Fatima (pbuh) - the wife of Ali (pbuh)

The greatest confirmation of this authority in the Shia' view is the designation made by the Prophet (pbuh) in Ghadeer on his way back from the farewell Hajj (pilgrimage), 10 weeks before his death. It was the first Hajj since the hijra (emigration) to Madina and the Prophet (pbuh) wished to show the Muslims the correct way of the Hajj. He stopped the large caravan of pilgrims at a place near a pond (Ghadeer) between Makka and Madina and delivered a sermon in which he held the hand of Ali (pbuh) and said:

*"For whomsoever I am master (mawla), this Ali is his master (mawla) also"*

Then the people congratulated Ali (pbuh) and took an oath of allegiance to him. Both sects agree to this but the Sunnis interpret the word 'mawla' as friend. This leaves the awkward problem of explaining why the Prophet (pbuh), would have stopped this mammoth caravan of people in the blazing noonday heat of the desert just to tell the people that Ali (pbuh) was his friend which was already well known.



The Sunnis do not trace the authority of interpretation to any individual, including their Khalifas whom they regard as political leaders. Instead, they look to consensus (ijmaa) based upon what was agreed by the community as the practise of Islam. They quote the saying of the Prophet (pbuh) “My community will never agree on an error”. The Shia’s accept this but place emphasis on unanimity rather than consensus. The Sunnis also quote the saying of the Prophet (pbuh) that “My companions are like stars, follow any of them and you will be guided.” The Shia’s point out that among the companions are those whom the Qur’an criticises as being hypocrites e.g. Abu Sufyan.

This difference also sheds light on the names of the two sects.

### **SUNNI**

It comes from the word ‘sunnah’ meaning the word or practise of the Prophet (pbuh).

### **SHI’A**

The word Shi’a means follower or associate. It indicates that the Shi’a are the followers of Ali (pbuh) after the Prophet Muhammad (pbuh) but in no way is it to be supposed that they are less scrupulous in trying to pattern their lives after the sunnah of Prophet Muhammad (pbuh). It is merely that the authority for the transmission and interpretation of the teachings of the Prophet (pbuh) is from his descendants rather than being based upon consensus among his community (Ummah).



## PRINCIPLES OF BELIEF

All Muslims agree on the following principles of faith:

- The oneness of God (Tawheed)
- His Angels
- His Prophets
- His Books
- His Judgement (The last day)

To this the Shi'as add His justice and the necessity of Imama (divine appointment of leadership - after the Prophet (pbuh))

## IMAMA

If the human being is to be judged by his actions which he is free to choose and act upon, then the justice of God requires that guidance be sent in the form of a divinely appointed Imam (leader).

*"It is upon Us to guide and surely the hereafter and the former, both are Ours" 92:12-13*

*"And We made them Imams guiding the people by Our command..." 21:73*

The Sunni interpretation of these ayaat (verses) is that the divinely appointed Imam for our times was the Prophet (pbuh). The Shi'as believes that the Prophet (pbuh) clearly established Imama in his sermon at Ghadeer:

*"I leave behind two weighty things, which if you follow, you will never go astray after me. They are the book of God and my descendants. By Allah! I remind you of my descendants By Allah! I remind you of my descendants, By Allah! I remind you of my descendants, By Allah! I remind you of my descendants."*

Sahih Muslim (Arabic Edition 1980) - Vol.4 Pg. 1873 Hadith 2408/36  
(English Edition) - Chapter CMXCVI Pg. 1286 Hadith 5920

The Prophet (pbuh) has also said:

*"There are twelve leaders after me. All of them will be from the Quraysh."*

Sahih Bukhari (English Edition) - Chapter 9, Hadith 329



## SOME DIFFERENCES IN PRACTISES

### Combining Salaa

Shias combine Dhuhr/'Asr and Maghrib/Isha prayers.

Shias believe that there are 5 prayers to be prayed in 3 periods of time as stated in the Qur'an:

*"Establish salaa at the decline of the sun, and at the darkness of night and the recitation of dawn..." 17:78*

*"Establish salaa at the 2 ends of the day and at the beginning of the night.." 11:114*

All sects may do so when there is fear or rain or journey. Haj is a prime example where all pray Dhuhr and 'Asr together on the day of Arafat.

There are 13 traditions in the Sahih Sitta where the Holy Prophet (pbuh) joined the prayers in the absence of fear, rain or journey.

### Adhan (Call to prayer)

After testifying that Muhammad is the messenger of Allah, Shias add that Ali is the Shias do not believe it to be a part of Adhan or Iqama but is recited for grace and blessing.

The Sunnis add "Prayers are better than sleep" to the Fajr Adhan and have taken out "Hasten to the best of actions".

### Praying on Turbat (Muhr)

Sunnis and Shi'as both have Ahadith asking us to prostrate on pure earth which includes dust, stone, grass etc. All things that grow from the earth can be used provided that they are not eaten or worn. Thus we keep tablets of clay handy.

Some quotes from Sunni sources:

"The Prophet used to rest his forehead on the earth whilst doing sajda"

Saheeh Bukhari, Part 1 pg. 97

"Abu Sa'eed used to relate that he had seen the Prophet doing sajda on wet mud so much so that he could see the stains of mud on his forehead"

Saheeh Bukhari Part 1 pg.104





## **The reverence shown by the Shia at the tombs of the Ma'sumeen and other pious individuals**

Shi'as do not worship or pray towards them as accused. We respect them. Reverence is not Shirk.

*"Do not reckon those who are slain in the way of Allah to be dead; Rather they are alive and are being sustained by their Lord." 3:168*

## **Invoking the help of Allah through the Ma'sumeen (pbuh)**

Allah asks us to seek the way to Him thus we invoke those who are closer to Him to intercede.

*"O you who believe, be mindful of Allah and seek a way to Him and strive hard in His way so you may be successful..." 5:35*

*"And if they had only come to you when they had sinned and sought the pardon of Allah and the Apostle had also asked pardon for them, surely they would have found Allah, Forgiving and Merciful." 4:64*

## **Mutaa' - Temporary Marriage**

The practice of Mutaa' is allowed in Qur'an:

*(...Except the forbidden -mahram women) the rest are lawful for you to seek them with gifts from your property (i.e., dowry), protection (from sin), not fornication. For whatever you have had of pleasure (Istamta'tum) with them in the contract, give unto them their dowries as a duty. And there is no sin for you in what you both agree (in extending the contract) after fulfilling the (first) duty. Lo! Allah is All-Knowing, Wise. 4:24*

Sunnis contend that this command was abrogated by the aya:

*"Guard your private parts except from your wives and those that your right hands possess. (i.e. slave maids)" 23:6*

The great Sunni scholar, Fakhr al-Razi, who has been given the title of "Imam al-Mushakkikeen" (the leader of the ever-doubtful), in his commentary of Qur'an mentioned under the verse of Mutaa' that:

Umar said:



*“Two types of Mutaa’ were (legal) during the time of the Prophet and I forbid them both, and I punish those who commit it. They are: Mutaa’ of pilgrimage and Mutaa’ of women.”*

Reference: Tafseer al-Kabir, by al-Fakhr al-Razi, v3, p201

Finally, Imam Khumayni said:

*“More saddening and dangerous than nationalism is the creation of dissension between Sunnis and Shi’as and diffusion of mischievous propaganda among other brother Muslims....The Sunnis are our brothers and equal to us.....”* -Speech to Hajis -13.9.80

*“The filthy hands which aggravate the differences between the Shi’a and Sunni Muslims belong neither to the Shi’a or the Sunni. They are the hands of colonialists who hatch plots for creating division under the pretext of Shia’ism and Sunnism.”*



## NOTES



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