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## CHAPTER 5

### AL-MA'IDA

### (120 VERSES)

### Verses 1 to 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة المائدة في كل يوم خميس لم يلبس إيمانه بظلم، و لم يشرك بربه أحدا».

Ibn Babuwayh, by his chain, from Abu Al-Jaroud,

From Abu Ja'far<sup>asws</sup> has said: 'One who recites *Surah Al-Ma'ida* during every Thursday his *Eman* would not get by injustice and he would not associate anyone with his Lord<sup>azwj</sup>'.<sup>1</sup>

العياشي: عن زرارة بن أعين، عن أبي جعفر (عليه السلام)، قال: «قال علي بن أبي طالب (صلوات الله عليه): نزلت المائدة قبل أن يقبض النبي (صلى الله عليه وآله) بشهرين أو ثلاثة».

Al-Ayyashi, from Zarara Bin Ayn,

From Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: '(*Surah Al-Ma'ida* was Revealed two to three months before the passing away of the Prophet<sup>saww</sup>'.<sup>2</sup>

الشيخ: بإسناده عن الحسين بن سعيد، عن حماد، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «جمع عمر بن الخطاب أصحاب النبي (صلى الله عليه وآله) و فيهم علي (عليه السلام)، فقال: ما تقولون في المسح على الخفين؟ فقام المغيرة بن شعبة، فقال: رأيت رسول الله (صلى الله عليه وآله) يمسح على الخفين».

Al-Sheykh, by his chain from Al-Husayn Bin Saeed, from Hamaad, from Hareez, from Zarara,

From Abu Ja'far<sup>asws</sup>, he said, 'I heard him<sup>asws</sup> saying: "Umar Bin Al-Khattab gathered the companions of the Prophet<sup>saww</sup>, and among them was Ali<sup>asws</sup>, so he said, 'What are you all saying regarding the wiping upon the socks (during *Wudu*)?' So Al-

<sup>1</sup> ثواب الأعمال: 105.

<sup>2</sup> تفسير العياشي 1: 288 / 1.

Mugheira Bin Sha'ba stood up and said, 'I saw Rasool-Allah<sup>saww</sup> wiping upon the socks'.

فقال علي (عليه السلام): قبل المائدة أو بعدها؟ فقال: لا أدري. فقال علي (عليه السلام): سبق الكتاب الخفين، إنما أنزلت المائدة قبل أن يقبض بشهرين أو ثلاثة».

So Ali<sup>asws</sup> said: 'Before (the Revelation of *Surah*) *Al-Ma'ida* or after it?' He said, 'I don't know'. So Ali<sup>asws</sup> said: 'The (matter of the) two socks preceded the Book (*Surah Al-Ma'ida*). But rather, *Surah Al-Ma'ida* was Revealed before the passing away (of the Prophet<sup>saww</sup>) by two to three months'.<sup>3</sup>

و عن رسول الله (صلى الله عليه و آله) قال: «من قرأها اعطي من الأجر عشر حسنات، و محي عنه عشر سيئات، و رفع له عشر درجات، بعدد كل يهودي و نصراني يتنفس».

And from Rasool-Allah<sup>saww</sup> having said: 'The one who recites it (*Surah Al-Ma'ida*) would be Given from the Recompense, ten Rewards, and ten sins would be Deleted from him, and he would be raised by ten Levels, of the number of every Jew and Christian alive'.<sup>4</sup>

[ الفضل الطبرسي ] روى العياشي باسناده، عن أبي حمزة الثمالي قال: سمعت أبا عبد الله الصادق (عليه السلام) يقول: نزلت المائدة كملا ونزل معها سبعون ألف ملك.

Al Fazal Al Tabarsy – Al Ayyashi reported by his chain, from Abu Hamza Al Sumaly who said,

'I heard Abu Abdullah Al-Sadiq<sup>asws</sup> saying: '(*Surah*) *Al-Ma'ida* was Revealed complete (in one go), and seventy thousand Angels descended with it'.<sup>5</sup>

عن عيسى بن عبد الله، عن أبيه، عن جده، عن علي (عليه السلام)، قال: «كان القرآن ينسخ بعضه بعضا، و إنما كان يؤخذ من أمر رسول الله (صلى الله عليه و آله) بآخره، فكان من آخر ما نزل عليه سورة المائدة، نسخت ما قبلها، و لم ينسخها شيء، و لقد نزلت عليه و هو على بغلته الشهباء، و ثقل عليه الوحي حتى وقفت و تدلى بطنها، حتى رأيت سرتها تكاد تمس الأرض، و أغمي على رسول الله (صلى الله عليه و آله) حتى وضع يده على ذؤابة.

From Isa Bin Abdullah, from his father, from his grandfather,

From Ali<sup>asws</sup> having said: 'The Quran is such that part of it Abrogates its part, and rather it would be taken from the orders of Rasool-Allah<sup>saww</sup> by its last one. So the last of what was Revealed unto him<sup>saww</sup> was *Surah Al-Ma'ida*. It Abrogates what was before it, and nothing Abrogates it, and it was Revealed unto him<sup>saww</sup> while he<sup>saww</sup> was upon his<sup>saww</sup> mule Al-Shahba, and the Revelation was heavy upon him<sup>saww</sup> to the extent that is paused and its belly drooped and its navel was seen and it almost

<sup>3</sup> التهذيب 1: 361 / 1091.

<sup>4</sup> مصباح الكفعمي

<sup>5</sup> Hadeeth No. 73

touched the ground, and there was a swooning upon Rasool-Allah<sup>saww</sup> until he<sup>saww</sup> placed his<sup>saww</sup> hand upon the hair of his<sup>saww</sup> forehead".<sup>6</sup>

## VERSE 1

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ {1}

***O you who believe! Fulfil the agreements. Permissible for you are beasts of the livestock except what has been recited upon you, other than the hunting of domesticated (animals) while you are in Ihram; surely Allah Orders you (with) whatever He Wants to [5:1]***

و في (صحيفة الرضا (عليه السلام))، قال: «ليس في القرآن آية يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا في حقنا».

And in Saheefa Al-Reza<sup>asws</sup>, he<sup>asws</sup> said: 'There isn't in the Quran a Verse (Stating) ***O you who believe!*** except it is regarding our<sup>asws</sup> right'.<sup>7</sup>

عنه، قال: أخبرنا الحسين بن محمد بن عامر، عن المعلی بن محمد البصري، عن ابن أبي عمير، عن أبي جعفر الثاني (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ، قال: «إن رسول الله (صلى الله عليه و آله) عقد عليهم لعلی (عليه السلام) بالخلافة في عشرة مواطن، ثم أنزل يا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ التي عقدت عليكم لأمر المؤمنين (عليه السلام)».

From him (Ali Bin Ibrahim) who said, 'Al Husayn Bin Muhammad Bin Aamir informed us, from Al Moala Bin Muhammad Al Basry, from Ibn Abu Umeyr,

(It has been narrated) from Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup>, regarding His<sup>azwj</sup> Words ***O you who believe! Fulfil the agreements [5:1]***, he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> covenanted with them for Ali<sup>asws</sup> with regards to the Caliphate in ten places. Then (the Verse) was Revealed ***O you who believe! Fulfil the agreements [5:1]*** which was covenanted with you for Amir-Al-Momineen<sup>asws</sup>'.<sup>8</sup>

عن وهب بن وهب، عن جعفر بن محمد، عن أبيه (عليهما السلام): «أن عليا (عليه السلام) سئل عن أكل لحم الفيل و الدب و القرد، فقال: ليس هذا من بهيمة الأنعام التي تؤكل».

From Wahab Bin Wahab,

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup> was asked about (eating) the meat of the elephant, and the bear,

<sup>6</sup> تفسير العياشي 1: 288/2، البحار 18: 37/271

<sup>7</sup> مناقب ابن شهر آشوب 3: 53 عن صحيفة الإمام الرضا (عليه السلام).

<sup>8</sup> تفسير القمي 1: 160.

and the monkey, so he<sup>asws</sup> said: 'This is not from **beasts of the livestock [5:1]** which you eat'.<sup>9</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا ( عَلَيْهِمَا السَّلَام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَجَلْتُ لَكُمْ بِهِمُ الْأَنْعَامَ فَقَالَ الْحَبِيبُ فِي بَطْنِ أُمِّهِ إِذَا أَشْعَرَ وَ أَوْبَرَ فَذَكَائِهِ ذَكَاءُ أُمِّهِ فَذَلِكَ الَّذِي عَنِ اللَّهِ عَزَّ وَ جَلَّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Muhammad Bin Muslim who said,

'I asked one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) about the Words of Allah<sup>azwj</sup> Mighty and Majestic **Permissible for you are beasts of the livestock [5:1]**. So he<sup>asws</sup> said: 'The foetus in the belly of its mother, when it grows hair and fluff, so its slaughter is in the slaughter of its mother, so that is what is Meant by Allah<sup>azwj</sup> Mighty and Majestic'.<sup>10</sup>

## VERSE 2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ  
الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ  
شَنَاةُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ۖ وَلَا  
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {2}

**O you who believe! Do not violate the rituals of Allah nor the Sacred Month, nor the offerings, nor the sacrificial animals, nor ones resorting to the Sacred House seeking the Grace from their Lord and Pleasure; and when you are free (from the Ihram), then (you can) hunt, and do not let not hatred of a people – due to their hindering you from the Sacred Masjid – make you exceed the limits; and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2]**

الطبرسي، قال أبو جعفر (عليه السلام): نزلت هذه الآية في رجل من بني ربيعة يقال له: (الحطم)

Al Tabarsy –

'Abu Ja'far<sup>asws</sup> said: 'This Verse was Revealed regarding a man from the clan of Rabi'e called Al-Hatam'.

<sup>9</sup> تفسير العياشي 1: 290 / 12.

<sup>10</sup> Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 9 H 1

و قال القراء: «كانت عادة العرب لا تدري الصفا و المروة من الشعائر، و لا يطوفون بينهما، فنهاهم الله عن ذلك. و هو المروي عن أبي جعفر (عليه السلام).

And Al-Fara'a said, 'The custom of the Arabs was that they did not consider Al-Safa and Al-Marwa as being from the rituals, nor were they performing *Tawaaf* between the two, therefore Allah<sup>azwj</sup> Forbid them from (violating) that'. And it is reported from Abu Ja'far<sup>asws</sup>,<sup>11</sup>

العياشي: عن موسى بن بكر، عن بعض رجاله: أن زيد بن علي دخل على أبي جعفر (عليه السلام) و معه كتب من أهل الكوفة يدعونه فيها إلى أنفسهم، و يخبرونه باجتماعهم، و يأمرونه بالخروج إليهم،

Al Ayyashi, from Musa Bin Bakr, from one of his men,

'Ziyad Bin Ali came to Abu Ja'far<sup>asws</sup> and with him were letter from the people of Al-Kufa calling him<sup>asws</sup> in these to themselves, and informing him<sup>asws</sup> with their gathering, and instructing him<sup>asws</sup> with the rising to them.

فقال أبو جعفر (عليه السلام): «إن الله تبارك و تعالى أحل حلالا، و حرم حراما، و ضرب أمثالا، و سن سننا، و لم يجعل الإمام العالم بأمره في شبهة مما فرض الله من الطاعة، أن يسبقه بأمر قبل محله، أو يجاهد قبل حلوله، و قد قال الله في الصيد: لا تَقْتُلُوا الصَّيْدَ وَ أَنْتُمْ حُرْمٌ فَقَتَلِ الصَّيْدَ أَعْظَمَ، أم قتل النفس الحرام؟

Abu Ja'far<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted Permitted Permissible(s), and Prohibited Prohibitions, and Struck examples, Made *Sunnahs*, and did not Make the Imam<sup>asws</sup> - the knower of His<sup>azwj</sup> Commands, to be in confusion from what Allah<sup>azwj</sup> had Imposed from the (acts of) obedience, that he<sup>asws</sup> should precede with a Command before its (appropriate) place, or he<sup>asws</sup> should fight before its time, and Allah<sup>azwj</sup> has Said regarding the hunting: **Do not kill prey while you are in Ihram [5:95]**. So, is killing the prey greater or kill the (human) soul?'

و جعل لكل محلا، و قال: وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا و قال: لا تُحِلُّوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ فجعل الشهور عدة معلومة، و جعل منها أربعة حرما، و قال: فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ.

And He<sup>azwj</sup> Made a place for all, and Said: **and when you are free (from the Ihram), then (you can) hunt [5:2]**; and Said: '**Do not violate the rituals of Allah nor the Sacred Month**. So He<sup>azwj</sup> Made the months to be of a known number, and Made four from these as Sacred. And He<sup>azwj</sup> Said: **So go about in the land for four months and know that you cannot frustrate Allah [9:2]**'.<sup>12</sup>

<sup>11</sup> مجمع البيان 3: 236-237

<sup>12</sup> تفسير العياشي 1: 290 / 14

### VERSE 3

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ  
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا  
بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۚ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ  
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ  
فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {3}

**Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars and that which you are apportioning with the arrows, that is a transgression.**

**Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me. Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you.**

**But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3]**

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، [و الحسين بن إبراهيم بن أحمد بن هشام بن المؤدب، و علي بن عبد الله الوراق، و حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قالوا:] حدثنا علي بن إبراهيم بن هاشم سنة سبع و ثلاث مائة، قال: حدثني أبي، عن أبي أحمد محمد بن زياد الأزدي. و أحمد بن محمد بن أبي نصر البزنطي، جميعا، عن أبان بن عثمان الأحمر، عن أبان بن تغلب،

Ibn Babuwayh said, 'Ahmad Bin Ziyad Ja'far Al Hamdany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Bin Al Mowdab, and Ali Bin Abdullah Al Waraq, and Hamza Bin Muhammad Bin Ahmad Bin Ja'far Bin Muhammad Bin Zayd Bin Ali Bin Al Husayn<sup>asws</sup> Bin Ali Bin Abu Talib<sup>asws</sup>, from Ali Bin Ibrahim Bin Hashim in the year three hundred and seven, from his father, from Abu Ahmad Muhammad Bin Zayd Al Azdy, and Ahmad Bin Muhammad Bin Abu Nasr Al Zubeyri, altogether, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlab,

عن أبي جعفر محمد بن علي الباقر (صلوات الله عليهما) أنه قال في قوله عز و جل: حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ  
الآية، قال: «الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ معروف وَ مَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ يعني ما ذبح للأصنام.

(It has been narrated) from Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> having said regarding the Words of the Mighty and Majestic **Prohibited unto you is the dead, and the blood and meat of the pig [5:3]** – the Verse, said: 'The dead, and the blood, and the meat of the pig is well known, **and whatever has been dedicated for other than Allah with** - Means what has been slaughtered for the idols.

و أما الْمُتَخَنِّقَةُ فان المجوس كانوا لا يأكلون الذبائح و يأكلون الميتة، و كانوا يخنقون البقر و الغنم، فإذا اختنقت و ماتت أكلوها. و الْمُتَرَدِّيَةُ كانوا يشدون عينها و يلقيونها من السطح، فإذا ماتت أكلوها. و النَّطِيحَةُ كانوا ينطحون بالكباش، فإذا مات أحدها أكلوه.

And as for **and the strangled**, so the Magians were not eating the slaughtered and they were eating the dead, and they used to strangle the cows and the sheep, so when it was strangled and died, they ate it. **and the fallen** - they used to pull it and throw it from the roof, so if it died, they would eat it. **and the gored** - they used to have (it fight with the) rams. So when one of it died, they would eat it.

و ما أَكَلَ السَّبُعُ إِلَّا ما ذَكَّيْتُمْ فكانوا يأكلون ما يقتله الذئب و الأسد، فحرم الله عز و جل ذلك و ما ذُبِحَ عَلَى النُّصُبِ كانوا يذبحون لبيوت النيران، و قریش كانوا يعبدون الشجر و الصخر فيذبحون لهما.

**and what the predators have eaten (from), except what you have purified** – they used to eat what was killed by the wolf and the lion, so Allah<sup>azwj</sup> Mighty and Majestic Prohibited that; **and what is slaughtered upon the altars** - they used to sacrifice for the houses of fire worship, and the Quraysh used to worship the tree and the rock, so they used to slaughter for the sake of these two.

و أَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ ذِكْرُكُمْ فَسَمُّوا، قال: كانوا يعمدون إلى جزور فيحزرونه عشرة أجزاء، ثم يجتمعون عليه فيخرجون السهام و يدفعونها إلى رجل، و السهام عشرة: سبعة لها أنصباء، و ثلاثة لا أنصباء لها، فالتى لها أنصباء: الفذ، و التوأم، و المسبل، و النفس، و الحلس، و الرقيب، و المعلى. فالفذ له سهم، و التوأم له سهمان، و المسبل له ثلاثة أسهم، و النفس له أربعة أسهم، و الحلس له خمسة أسهم، و الرقيب له ستة أسهم، و المعلى له سبعة أسهم،

**And that which you are apportioning with the arrows, that is a transgression** - they were deliberating to the (sacrificial) animal and divide it into ten parts. Then they would form a consensus over it and hand these arrows to a man. The arrows were ten in number, seven of which had a head and three did not. So the ones which had heads were *Al-Faz*, and *Al-Taw'am*, and *Al-Masbal* and *Al-Nafas*, and *Al-Halas*, and *Al-Raqeeb*, and *Al-Moala*. So *Al-Faz* had one share, and *Al-Tawa'im* had two shares, and *Al-Masbak* had three shares, and *Al-Nafas* had four shares, and *Al-Halas* had five shares, and *Al-Raqeeb* had six shares, and *Al-Moala* had seven shares.

و التى لا أنصباء لها: السفيح و المنيح و الوغد، و ثمن الجزور على من لا يخرج له من الأنصباء شيء، و هو القمار، فحرمه الله عز و جل.

And the one which did not have a head for it were the *Al-Safeeh*, and *Al-Mani'e*, and *Al-Wagad*, and the price of the (sacrificial) animal was paid by the one from whom one of these came out. 'و هو القمار'. And it is the gambling, therefore Allah<sup>azwj</sup> Mighty and Majestic Prohibited it'.<sup>13</sup>

الخصال: 57 / 451. 13



العياشي: عن محمد بن عبد الله، عن بعض أصحابه قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، لم حرم الله الميتة و الدم و لحم الخنزير؟

Al Ayyashi, from Muhammad Bin Abdullah, from one of his companions who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Why did Allah<sup>azwj</sup> Prohibit **the dead, and the blood and meat of the pig [5:3]?**

فقال: «إن الله تبارك و تعالى لم يحرم ذلك على عباده و أحل لهم ما سواه من رغبة منه تبارك و تعالى فيما حرم عليهم، و لا زهد فيما أحل لهم، و لكنه خلق الخلق و علم ما يقوم به أبدانهم و ما يصلحهم

So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted did not Prohibit that upon His<sup>azwj</sup> servants, and Permit for them what is besides these due to a Desire from Him<sup>azwj</sup> Blessed and Exalted with regards to what is Prohibited upon them, nor due to abstention regarding what He<sup>azwj</sup> Permitted for them. But, He Created the creatures and Knows what their bodies would be standing with and what is correct for them.

فأحله و أباحه تفضلاً منه عليهم لمصلحتهم، و علم ما يضرهم فنهاهم عنه و حرمه عليهم، ثم أباحه للمضطر و أحله لهم في الوقت الذي لا يقوم بدنه إلا به، فأمره أن ينال منه بقدر البلغة لا غير ذلك».

Thus, He<sup>azwj</sup> Permitted it and Allowed it as a Grace from Him<sup>azwj</sup> due to their own benefit. And He<sup>azwj</sup> Know what would harm them, so He<sup>azwj</sup> Forbade from it and Prohibited upon them. Then He<sup>azwj</sup> Allowed it for the desperate and Permitted it for them during the time which their bodies could not stand except by it. So He<sup>azwj</sup> Commanded it that he (the desperate one) can attain from it by a measurement of the need, not other than that'.

ثم قال: «أما الميتة فإنه لا يدنو منها أحد و لا يأكلها إلا ضعف بدنه، و نحل جسمه، و وهنت قوته، و انقطع نسله، و لا يموت أكل الميتة إلا فجأة».

Then he<sup>asws</sup> said: 'As for the **dead**, so no one would approach it nor eat from it except that it would weaken his body, and waste away his body, and his strength would decline, and his offspring would be cut off, and the consumer of the dead would not be dying except suddenly.

و أما الدم فانه يورث الكلب، و قسوة القلب، و قلة الرأفة و الرحمة، لا يؤمن أن يقتل ولده و والديه، و لا يؤمن على حميمه، و لا يؤمن على من صحبه.

And as for the **blood**, so it would inherit the rabies, and hardness of the heart, and scarcity of the compassion and the mercy. There is no safety that he would kill his children, and his parents, nor is there safety upon his intimate, nor is there safety upon the one who accompanies him.

و أما لحم الخنزير فإن الله مسح قوما في صورة شيء شبه الخنزير و القرد و الدب، و ما كان من الأمساخ، ثم نهي عن أكل مثله لكي لا ينتفع بها و لا يستخف بعقوبته.

And as for **meat of the pig** – so Allah<sup>azwj</sup> Morphed a people to be in the image of something resembling the pig, and the monkey, and the bear, and whatever was from the Morphing. Then He<sup>azwj</sup> Forbade from eating the likes of it as they would neither benefit by it nor take lightly with His<sup>azwj</sup> Punishment.

و أما الخمر فانه حرمها لفعالها و فسادها».

And as for the wine, so He<sup>azwj</sup> Prohibited it due to its repercussions and its corruption’.

و قال: «إن مدمن الخمر كعابد وثن، و يورثه ارتعاشا، و يذهب بنوره، و يهدم مروءته، و يحمله على أن يجسر على المحارم من سفك الدماء، و ركوب الزنا، و لا يؤمن إذا سكر أن يثب على حرمه و هو لا يعقل ذلك، و الخمر لم يرد شاربها إلا إلى كل شر».

And the Imam<sup>asws</sup> said: ‘The one habitual of the wine is like the worshipper of idols, and he would inherit the trembling, and his radiance would go away, and his manhood would be demolished, and he would be carried to being audacious upon the Prohibition of shedding the blood, and indulging in adultery. And there is no safety when he is intoxicated, that he would leap upon his sanctimonious ones (commit incest) and he would not mind that. And the wine does not return it’s drinker except to every evil’.<sup>14</sup>

الشيخ: بإسناده عن أبي الحسين الأسدي، عن سهل بن زياد، عن عبد العظيم بن عبد الله الحسيني، عن أبي جعفر محمد بن علي الرضا (عليه السلام)، أنه قال: سألته عما أهل لغير الله، قال: «ما ذبح لصنم، أو وثن، أو شجر، حرم الله ذلك كما حرم الميتة و الدم و لحم الخنزير فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ أَنْ يَأْكُلَ الْمَيْتَةَ».

Al Sheykh, by his chain from Al Husayn Al Asady, from Sahl bin Ziyad, from Abdul Azeem Bin Abdullah Al Hasany,

From Abu Ja’far Muhammad<sup>asws</sup> Bin Ali Al Reza<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about what is devoted for other than Allah<sup>azwj</sup>. He<sup>asws</sup> said: ‘Whatever is slaughtered for an idol, or an image, or a tree, Allah<sup>azwj</sup> has Prohibited that just as He<sup>azwj</sup> Prohibited the dead, and the blood and the meat of the pig **But the one who is desperate during hunger without inclination to sin [5:3]** if he eats the dead’.

قال: فقلت له: يا بن رسول الله، متى تحل للمضطر الميتة؟

He (the narrator) said, ‘So I said to him<sup>asws</sup>, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! When is the dead Permissible for the desperate one?’

<sup>14</sup> تفسير العيّاشي 1: 15 / 291.

قال: «حدثني أبي عن أبيه، عن آبائه (عليهم السلام): أن رسول الله (صلى الله عليه و آله) سئل، فقيل له: يا رسول الله، إنا نكون بأرض فتصيبنا المحمصة، فمتى نحل لنا الميتة؟ قال: ما لم تصطبحوها، أو تغتبقوا، أو تحتفوا بقلا فشأنكم بهذا».

He<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> that Rasool-Allah<sup>saww</sup> was asked, it was said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! We tend to be in a land and the starvation hits us. So when is (eating) the dead Permissible for us?' He<sup>saww</sup> said: 'For as long as you have not had your breakfast, or your dinner, or provisions of vegetables, then you can occupy with this'.

قال عبد العظيم: فقلت له: يا بن رسول الله، فما معنى قوله عز و جل: فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ؟

Abdul Azeem said, 'So I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So what is the Meaning of the Words of the Mighty and Majestic: **But the one who is desperate, without coveting nor transgressing [2:173]?**'

قال: «العادي: السارق، و الباغي: الذي يبغي الصيد بطرا و لهوا لا ليعود به على عياله، و ليس لهما أن يأكلا الميتة إذا اضطررا، هي حرام عليهما في حال الاضطرار كما هي حرام عليهما في حال الاختيار، و ليس لهما أن يقصرا في صوم و لا صلاة في سفر».

He<sup>asws</sup> said: 'The transgressor is the thief, and the coveting is the one who seeks the prey out of pleasure and sport, not returning with it to his dependants, and it isn't for these two that they can eat the dead when they are desperate. It is Prohibited unto them during the state of desperation just as it is Prohibited unto them during the state of choice, and it isn't for them that they can shorten (*Salat*) during Fasting nor *Salat* during travel'.

قال: فقلت له فقوله تعالى: وَ الْمُنْحَنِقَةُ وَ الْمُؤَفَّوْدَةُ وَ الْمُتَرَدِّيَةُ وَ النَّطِيحَةُ وَ مَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ؟

He said, 'So I said to him<sup>asws</sup>, 'The Words of the Exalted: **'and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified [5:3]'**

قال: «المنخنقة: التي انخنقت بأخناقها حتى تموت، و الموقودة: التي مرضت و وقدها المرض حتى لم تكن بها حركة، و المتردية: التي تتردى من مكان مرتفع إلى أسفل، أو تتردى من جبل، أو في بئر فتموت، و النطيحة: التي تنطحها بهيمة أخرى فتموت، و ما أكل السبع منه فمات، و ما ذبح على النصب: على حجر أو صنم إلا ما أدركت ذكاته فذكي».

He<sup>asws</sup> said: 'The strangled is that which is strangled by suffocating it until it dies; and the sick is what which falls sick and its illness overcomes it until there is no movement in it; and the fallen is that which is thrown from a high place to a low, or thrown from a mountain, or into a well, so it dies; and the gored is which is gored by a another beast, so it dies; and what the predators have eaten from, so it dies, and what is slaughtered upon the altars, upon a rock or an idol, except what comes across its (Islamic) slaughter, so it is slaughtered'.

قلت: وَ أَنَّ تَسْتَقْسِمُوا بِالْأَزْلَامِ؟ قال: «كانوا في الجاهلية يشترون بعيرا فيما بين عشرة أنفس و يستقسمون عليه بالقداح، و كانت عشرة: سبعة لها أنصباء، و ثلاثة لا أنصباء لها، أما التي لها أنصباء: الفذ، و التوأم، و النفاس، و الحلس، و المسبل، و المعلى، و الرقيب. و أما التي لا أنصباء لها: فالسفيح، و المنيح، و الوعد.

I said, '**and that which you are apportioning with the arrows?**' He<sup>asws</sup> said: 'They used to, during the Pre-Islamic period, buying a camel in what is between ten people, and they would be dividing upon it with the pieces of iron, and these were ten – seven having marks, and three not having marks for it. As for those which had marks were (called), *Al Afaz*, and *Al Tawa'im*, and *Al Nafis*, and *Al Halas*, and *Al Masbal*, and *Al Ma'la*. And *Al Raqeed*. And as for those not having marks for it were (called) *Al Safeed*, and *Al Maneeh*, and *Al Wa'd*'.

و كانوا يجيئون السهام بين عشرة، فمن خرج منها باسمه سهم من التي لا أنصباء لها لزم ثلث ثمن البعير، فلا يزالون كذلك حتى تقع السهام التي لا أنصباء لها إلى ثلاثة، فيلزمونهم ثمن البعير ثم ينحرونه، و يأكله السبعة الذين لم ينقدوا في ثمنه شيئا، و لم يطعموا منه الثلاثة الذين وفروا ثمنه شيئا،

And they used to make the shares between ten, so the one whose name came out from it, an arrow which had not mark for it, would be necessitated to pay a third of the price of the camel. So they would not be ceasing like that until there would occur the arrow which had not mark to it, to three (of them), and they would necessitate them the price of the camel. Then they would sacrifice it and the (other) seven would eat it, those who did not have to pay anything of the price, and they would not feed from it, the three those who had paid something of its price.

فلما جاء الإسلام حرم الله تعالى ذكره ذلك فيما حرم، و قال عز و جل: وَ أَنَّ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ يَنْهَى عَنْهُ حَرَامًا.

So when Al-Islam came, Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, Prohibited that among what He<sup>azwj</sup> Prohibited. And Allah<sup>azwj</sup> Mighty and Majestic Said: **and that which you are apportioning with the arrows, that is a transgression** – Meaning Prohibited".

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: غَيْرَ مُتَّجَانِفٍ لِإِثْمٍ، قال: يقول: «غير متعمد لإثم».

And from him (Ali Bin Ibrahim) (said), 'And in a report of Abu Al Jaroud,

'From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **without inclination to sin [5:3]**, said: 'He<sup>azwj</sup> is Saying: "Without deliberating to sin"<sup>15</sup>.

## Despair of the Kafirs

العاشي: عن عمرو بن شمر، عن جابر، قال: قال أبو جعفر (عليه السلام) في هذه الآية: الْيَوْمَ يَكْفُرُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَ اخْشَوْنَ: «يوم يقوم القائم (عليه السلام) يئس بنو امية فهم الَّذِينَ كَفَرُوا يئسوا من آل محمد (صلى الله عليه و آله)».

<sup>15</sup> تفسير القمي 1: 162

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

‘Abu Ja’far<sup>asws</sup> said regarding this Verse **Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me [5:3]**: ‘The day Al-Qaim<sup>asws</sup> rises, the clan of Umayya would despair, for they are **those who committed Kufr**, having despaired from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>’.<sup>16</sup>

## Allah<sup>azwj</sup> Promising Rasool-Allah<sup>saww</sup> Protection from the people (hypocrites)

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

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

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

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

So the people gathered and he<sup>saww</sup> said: ‘Who is foremost from you with your own selves?’ So they resounded in their entirety and they said, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!’

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

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

و كانت آخر فريضة فرضها الله تعالى على امة محمد (صلى الله عليه و آله)، ثم أنزل الله تعالى على نبيه اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِيناً».

<sup>16</sup> تفسير العيّاشي 1: 19 / 292

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

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

Abu Ja'far<sup>asws</sup> said: 'So they received from Rasool-Allah<sup>saww</sup> everything which Allah<sup>azwj</sup> had Commanded them, from the Obligations regarding the *Salat*, and the *Sawm*, and the *Zakat*, and the *Hajj*, and ratified him<sup>saww</sup> upon that'.

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

Ibn Is'haq said, 'I said to Abu Ja'far<sup>asws</sup>, 'When was that?' He<sup>asws</sup> said: 'Seventeen nights from *Zil-Hajj* in the year ten (Hijra) during the returning from the Farewell Hajj. And between that and the passing away of the Prophet<sup>saww</sup> were a hundred days'.<sup>17</sup>

## The Verse of Perfection of Religion

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

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

'From Ja'far<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Today I Perfected your Religion for you and Completed My Favour upon you [5:3]**. He<sup>asws</sup> said: 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in particular, besides the people'.<sup>18</sup>

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

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

<sup>17</sup> غاية المرام: 6 / 337

<sup>18</sup> Tafseer Furat – V 1 P 119 H 124

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The last Obligation which Allah<sup>azwj</sup> the High Revealed was Al-Wilayah, then no Obligation was Revealed after it. Then it was Revealed **Today I Perfected your Religion for you [5:3]** at Kara'a Al-Ghameem, so Rasool-Allah<sup>saww</sup> established it at Al-Johfa. Thus, no Obligation was Revealed after it'.<sup>19</sup>

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

From Ibn Azina who said, 'I heard Zurara,

From Abu Ja'far<sup>asws</sup> (saying): 'The Obligation used to be Revealed, then another Obligation was Revealed. But, the Wilayah is the last of the Obligations, so Allah<sup>azwj</sup> Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**. Abu Ja'far<sup>asws</sup> said: 'Allah<sup>azwj</sup> is Saying: "I<sup>azwj</sup> will not be Revealing upon you an Obligation after this Obligation (of Wilayah)".<sup>20</sup>

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

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

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

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

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

<sup>19</sup> تفسير القمّي 1: 162

<sup>20</sup> تفسير العيّاشي 1: 22 / 293

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

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

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

And Rasool-Allah<sup>saww</sup> did not leave (this world) until he<sup>saww</sup> had explained to his<sup>saww</sup> community, then the matters of their Religion, and clarified for them their way, and left them facing the Way of the Truth. And he<sup>saww</sup> nominated for them Ali<sup>asws</sup> as a flag and an Imam<sup>asws</sup>. And he<sup>saww</sup> did not leave anything out which the community would need from him<sup>saww</sup> except that he<sup>saww</sup> explained it. So the one who claims that Allah<sup>azwj</sup> Mighty and Majestic did not Complete His<sup>azwj</sup> Religion, so he has rejected the Book of Allah<sup>azwj</sup>, and the one who rejects the Book of Allah<sup>azwj</sup> so he is a Kafir with it'.<sup>21</sup>

عن جعفر بن محمد الخزازي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما نزل رسول الله (صلى الله عليه و آله) عرفات يوم الجمعة أتاه جبرئيل (عليه السلام)، فقال له: يا محمد، إن الله يقرئك السلام، و يقول لك: قل لامتك الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ **بولاية علي بن أبي طالب** وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا و لست أنزل عليكم بعد هذا، قد أنزلت عليكم الصلاة و الزكاة و الصوم و الحج، و هي الخامسة، و لست أقبل هذه الأربعة إلا بها».

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'When Rasool-Allah<sup>saww</sup> encamped at Arafaat on the day of Friday, Jibraeel<sup>as</sup> came up to him<sup>saww</sup> as said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys His<sup>azwj</sup> Greeting to you<sup>saww</sup> and is Saying to you<sup>saww</sup>: "Say to your<sup>saww</sup> community **Today I Perfected your Religion for you by the Wilayah of Ali Bin Abu Talib<sup>asws</sup> and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3],** and there will not be Revealed upon you all (any Obligation) after this, for there has been Revealed unto you the *Salat*, and the *Zakat*, and the *Sawm*, and the *Hajj*, and this is the fifth, and these four wouldn't be Acceptable except by it (Wilayah)'.<sup>22</sup>

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو محمد الفضل بن محمد بن المسيب الشعرائني جرجان، قال: حدثنا هارون بن عمر بن عبد العزيز بن محمد بن أبو موسى المجاشعي، قال: حدثنا محمد بن جعفر بن محمد، عن أبيه أبي عبد الله

<sup>21</sup> (Extract) الكافي 1: 154 / 1

<sup>22</sup> تفسير العياشي 1: 293 / 21



(عليه السلام)، عن علي أمير المؤمنين (عليه السلام)، قال: «سمعت رسول الله (صلى الله عليه وآله) يقول: بناء الإسلام على خمس خصال: على الشهادتين، و القرينتين

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

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

قيل له: أما الشهادتان فقد عرفناهما، فما القرينتان؟

It was said to him<sup>saww</sup>, 'As for the two testimonies, so we have recognised them both. But, what are the two pairs?'

قال: الصلاة و الزكاة، فإنه لا تقبل إحداها إلا بالأخرى، و الصيام و حج بيت الله من استطاع إليه سبيلا، و ختم ذلك بالولاية، فأنزل الله عز و جل: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَّمْتُ عَلَيْكُمْ نِعَمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

He<sup>saww</sup> said: 'The *Salat* and the *Zakat* (being one pair), for one of these is not Acceptable except with the other one; and the *Soam* and the Hajj of the House of Allah<sup>azwj</sup> for the one who can capacity to it (being another pair), and that is sealed by the Wilayah. So Allah<sup>azwj</sup> Mighty and Majestic Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]**'.<sup>23</sup>

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

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

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

From Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> am Given seven (things) no one before me<sup>asws</sup> has been Given besides the Prophet<sup>saww</sup>. There has been Opened for me<sup>asws</sup> the ways, and I<sup>asws</sup> know the dreams, and the afflictions, and the lineages, and the decisive speech, and I<sup>asws</sup>

<sup>23</sup> الأمالى 2: 131

looked at the Kingdoms by the Permission of my<sup>asws</sup> Lord<sup>azwj</sup>. Thus, it is not hidden from me<sup>asws</sup> whatever has happened before me<sup>asws</sup>, nor what is to come after me<sup>asws</sup>.

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

And that it was by my<sup>asws</sup> Wilayah, Allah<sup>azwj</sup> Perfected for this community, their Religion, and Completed the Favours upon them, and was Pleased for them with their Islam, when He<sup>azwj</sup> was Saying on the Day of Al-Wilayah: "O Muhammad<sup>saww</sup>! Inform them that I<sup>azwj</sup> Perfected for them their Religion, and Completed the Favours upon them, and am Pleased for them with their Islam. All that, Allah<sup>azwj</sup> Conferred upon me<sup>asws</sup>. So for Him<sup>azwj</sup> is the Praise".<sup>24</sup>

## What is the Religion?

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

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

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

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

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

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

<sup>24</sup> الأمالي 1: 208.

It is for that reason Al-Wilayah became the Religion, therefore attach yourselves to it, you would become from its people, the *Al-Mawaleen* (those with Al-Wilayah)', and say during that, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the Worlds'.<sup>25</sup>

## Why was the Religion Perfected?

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

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

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

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

Al-Mugheyriya said, 'And by what is the argument?' Abu Abdullah<sup>asws</sup> said: 'His<sup>azwj</sup> words: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you** - until he<sup>asws</sup> had finished reciting the Verse. He<sup>asws</sup> said: 'Had He<sup>azwj</sup> not Completed His<sup>azwj</sup> *Sunnah*, and His<sup>azwj</sup> Obligations, and whatever that the people would need from Him<sup>azwj</sup>, by what would He<sup>azwj</sup> Argue with?'<sup>26</sup>

## Completion of the Favours

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

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Completion of the Favours – Entry into the Paradise'.<sup>27</sup>

<sup>25</sup> Taweel Al Ayaat Al Zahira – CH 107 H 2

<sup>26</sup> Basaair Al Darajaat – P 10 Ch 18 H 50

<sup>27</sup> تفسير العياشي 1: 23 / 293

## The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master

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

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

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

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

And he<sup>saww</sup> said: 'The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup>, and be Inimical to him who is inimical to him<sup>asws</sup>, and the Help the one the one helps him<sup>asws</sup>, and Abandon the one who abandons him<sup>asws</sup>, 28

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

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

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

'I was with Ali<sup>asws</sup> in the house on the day of the consultation. So I heard Ali<sup>asws</sup> saying to them: 'I<sup>asws</sup> will argue against you with what neither your Arab nor your non-Arab would be able to change that' – until he<sup>asws</sup> said: 'I<sup>asws</sup> adjure you with Allah<sup>azwj</sup>! Is there among you anyone to whom Rasool-Allah<sup>saww</sup> said: 'The one whom I<sup>saww</sup> was

the Master of, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup>, and be inimical to the one who is inimical to him<sup>asws</sup>, apart from me<sup>asws</sup>?’ They said, ‘Our Allah<sup>azwj</sup>! No!’<sup>29</sup>

## Declaration of Al-Wilayah in Ghadeer Khumm

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

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

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

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

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

So he<sup>saww</sup> nominated me<sup>asws</sup> at Ghadeer Khumm and said: ‘Allah<sup>azwj</sup> Sent me<sup>saww</sup> with a Message which constricted my<sup>saww</sup> chest and I<sup>saww</sup> thought that the people would belie me<sup>saww</sup>. So He<sup>azwj</sup> Promised me<sup>saww</sup> that I<sup>saww</sup> should preach it or else He<sup>azwj</sup> would Punish me<sup>saww</sup>. Arise! O Ali<sup>asws</sup>!’.

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

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

<sup>29</sup> Tafseer Abu Hamza Al Sumaly H 74

him<sup>asws</sup>, and Help the one who helps him<sup>asws</sup> and Abandon the one who abandons him<sup>asws</sup>.

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

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

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

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

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

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

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

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

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

Twelve men from the people of Badr stood up and said, 'We testify that we heard that from the Rasool Allah<sup>saww</sup> as you<sup>asws</sup> have said it exactly, neither have you<sup>asws</sup>

added nor you<sup>asws</sup> have been deficient by a single letter, and Rasool Allah<sup>saww</sup> made us witnesses on that'. And the remaining seventy said, 'We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us'. So he<sup>asws</sup> said: 'You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others'.

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

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

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

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

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

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

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

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

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

So emulate him<sup>asws</sup> (do his<sup>asws</sup> Taqleed), and obey him<sup>asws</sup> in all of your affairs, for in his<sup>asws</sup> possession is what Allah<sup>azwj</sup> has Taught me<sup>saww</sup>, and Commanded me<sup>saww</sup> for, and I<sup>saww</sup> have made it known to him<sup>asws</sup>, and I<sup>saww</sup> am letting you know that it is with him<sup>asws</sup>. So ask him<sup>asws</sup> and learn from him<sup>asws</sup> and from the successors<sup>asws</sup> after him<sup>asws</sup>, and do not try to teach them<sup>asws</sup> nor precede them<sup>asws</sup> not be left behind them<sup>asws</sup>, for they<sup>asws</sup> are with the truth and the truth is with them<sup>asws</sup>, neither will they<sup>asws</sup> leave it nor will it leave them<sup>asws</sup>.<sup>30</sup>

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

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

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

'When Rasool-Allah<sup>saww</sup> called the people after Ghadeer Khumm, he<sup>saww</sup> ordered with (the sweeping) of the thorns which were beneath the tree, so he<sup>saww</sup> stood, and that was on the day of Thursday. He<sup>saww</sup> called the people to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>saww</sup> grabbed his<sup>asws</sup> forearms and raised them both to the extent the people looked at the whiteness of his<sup>saww</sup> armpits. So they did not disperse until this Verse was Revealed **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3].** Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> is the Greatest, upon having Perfected the Religion and its completion, and the Exalted Lord<sup>azwj</sup> is (now) Pleased with My<sup>azwj</sup> age and the Wilayah for Ali<sup>asws</sup>'.<sup>31</sup>

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

<sup>30</sup> Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

<sup>31</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 7 H 15



The Al Tabarsy said in Al Ihtijaj –

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

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

He<sup>asws</sup> said: ‘So Umar turned towards him when he heard his speech and his body astounded him. Then he turned towards the Prophet<sup>saww</sup> and said: ‘Did you<sup>saww</sup> hear what this man said? He said such and such!’

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

So he<sup>saww</sup> said: ‘O Umar! Do you know who that man is?’ He said, ‘No’. He<sup>saww</sup> said: ‘That is the Trustworthy Spirit Jibrael<sup>as</sup>, therefore beware of loosening it, for if you were to do so, then Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and His<sup>azwj</sup> Angels, and the Momineen would be disavowed from you’.<sup>32</sup>

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

And our Master and our Imam Al-Sadiq<sup>asws</sup> said: ‘The rights of the people are given by the testimony of two witnesses, and Amir Al-Momineen<sup>asws</sup> was not given his<sup>asws</sup> right (even) after the witnessing of ten thousand people’ - meaning on the Day of Ghadeer Khumm - ‘This is nothing but straying from the clear Truth’.<sup>33</sup>

*For the full Hadeeth of Ghadeer Khumm, see the appendix.*

## After Saaqeefa

و روى الحسين بن حمدان الخضبي، و الحسن بن أبي الحسن الديلمي (رحمه الله) - و اللفظ للديلمي - عن الصادق (عليه السلام): «أن أبا بكر لقي أمير المؤمنين (عليه السلام) في سكة [من سكك] بني النجار، فسلم عليه، و صافحه، و قال له: يا أبا الحسن، أفي نفسك شيء من استخلاف الناس إياي، و ما كان من يوم السقيفة، و كراهيتك للبيعة؟ و الله ما كان ذلك من

<sup>32</sup> الاحتجاج: 66.

<sup>33</sup> المناقب 3: 26.

إرادتي، إلا أن المسلمين أجمعوا على أمر لم يكن لي أن أخالفهم فيه، لأن النبي (صلى الله عليه وآله) قال: لا تجتمع أمتي على ضلالة.

And it is reported by Al Husayn Bin Hamdan Al Khaseybi, and Al Hassan Bin Abu Al Hassan Al Daylami, and the words of Al Daleymi –

‘From Al-Sadiq<sup>asws</sup>: ‘Abu Bakr met Amir Al-Momineen<sup>asws</sup> in a market from the markets of the clan of Najaar. So he greeted upon him<sup>asws</sup> and shook his<sup>asws</sup> hand and said to him<sup>asws</sup>, ‘O Abu Al-Hassan<sup>asws</sup>! Is there anything within yourself from the people making me a Caliph, and whatever happened from the day of Saaqeefa, and your<sup>asws</sup> abhorrence for the allegiance? By Allah<sup>azwj</sup>! That was not from my intention, except that the Muslims gathered upon a matter, and it cannot happen to be for me that I oppose them regarding it, because the Prophet<sup>saww</sup> said: ‘My<sup>saww</sup> community would not unite upon a straying’.

فقال له أمير المؤمنين (عليه السلام): يا أبا بكر، أمتي الذين أطاعوه من بعده و في عهده، و أخذوا بحداه، و أوفوا بما عاهدوا الله عليه، و لم يبدلوا، و لم يغيروا.

So Amir Al-Momineen<sup>asws</sup> said to him: ‘O Abu Bakr! His<sup>saww</sup> community are those who are obeying him<sup>saww</sup> from after him<sup>saww</sup> and are in his<sup>saww</sup> Covenant, and they are taking with his<sup>saww</sup> guidance, and are being loyal with what Allah<sup>azwj</sup> had Covenanted upon, and they are not replacing and they are not changing’.

قال له أبو بكر: و الله، يا علي، لو شهد عندي الساعة من أثق به أنك أحق بهذا الأمر لسلمته إليك، رضي من رضي، و سخط من سخط.

Abu Bakr said to him<sup>asws</sup>, ‘By Allah<sup>azwj</sup>, O Ali<sup>asws</sup>! Only if there was a witness at the moment, one who can be trusted with it, you<sup>asws</sup> more rightful with this matter (of the Caliphate), I would submit it to you<sup>asws</sup>. He can be pleased, the one who is pleased, and he can be angry, the one who is angered’.

فقال له أمير المؤمنين (عليه السلام): يا أبا بكر، فهل تعلم أحدا أوثق من رسول الله (صلى الله عليه وآله)؟ و قد أخذ بيعتي عليك في أربعة مواطن، و على جماعة معك، فيهم عمر، و عثمان في يوم الدار، و في بيعة الرضوان تحت الشجرة، و يوم جلوسه في بيت أم سلمة، و في يوم الغدير بعد رجوعه من حجة الوداع،

So Amir Al-Momineen<sup>asws</sup> said to him: ‘O Abu Bakr! Do you know anyone more trustworthy than Rasool-Allah<sup>saww</sup>? And he<sup>saww</sup> had taken my<sup>asws</sup> allegiance upon you in four places, and upon a group with you among whom was Umar, and Usman during the day of Al-Daar, and during the Razwaan beneath the tree, and the day of his<sup>saww</sup> sitting in the chamber of Umm Salma<sup>ra</sup>, and during the day of Ghadeer after his<sup>saww</sup> return from the farewell Hajj.

فقلتم بأجمعكم: سمعنا و أطعنا الله و لرسوله. فقال لكم: الله و رسوله عليكم من الشاهدين. فقلتم بأجمعكم: الله و رسوله علينا من الشاهدين.

So you all said altogether, 'We heard and we are obedient to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>. So he<sup>saww</sup> said to you all: 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are from the witnesses upon you'. So you said in unison, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are from the witnesses upon us!'

فقال لكم: فليشهد بعضكم على بعض، و ليلغ شاهدكم غائبكم، فليسمع منكم من لم يسمع.

So he<sup>saww</sup> said to you all: 'Then let some of you be witnesses upon others, and let your present ones deliver to your absent ones. So let him hear from you the one who hears'.

فقلتم: نعم يا رسول الله. و قمتم بأجمعكم تهنئون رسول الله (صلى الله عليه و آله) و تهنئوني بكرامة الله لنا. فدنا عمر، و ضرب على كتفي و قال بحضرتكم: بخ يا بن أبي طالب، أصبحت مولاي، و مولى المؤمنين.

So you said, 'Yes, O Rasool-Allah<sup>saww</sup>! And you stood altogether, congratulating Rasool-Allah<sup>saww</sup> and congratulating me<sup>saww</sup> due to the Prestige of Allah<sup>azwj</sup> for us<sup>asws</sup>. Then Umar approached and struck upon my<sup>asws</sup> shoulder and said in your presence, 'Congratulations! Congratulations O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! You<sup>asws</sup> have become my Master and the Master of the Momineen'.

فقال له أبو بكر: لقد ذكرتني أمرا يا أبا الحسن لو يكون رسول الله (صلى الله عليه و آله) شاهدا فاسمعه منه.

Abu Bakr said to him<sup>asws</sup>, 'You<sup>asws</sup> have reminded me of a matter, O Abu Al-Hassan<sup>asws</sup>, if only Rasool-Allah<sup>saww</sup> would happen to be a witness, I would listen to it from him<sup>saww</sup>'.

فقال أمير المؤمنين (عليه السلام): الله و رسوله عليك من الشاهدين- يا أبا بكر- إن رأيت رسول الله (صلى الله عليه و آله) حيا يقول لك إنك ظالم لي، في أخذ حقي الذي جعله الله و رسوله لي، دونك و دون المسلمين، أن تسلم هذا الأمر لي، و تخلع نفسك منه.

So Amir Al-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are upon you from the witnesses, O Abu Bakr. If you were to see Rasool-Allah<sup>saww</sup> alive saying to you that you have been unjust to me in taking my<sup>asws</sup> right which Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> Made it to be for me<sup>asws</sup>, besides you and besides the Muslims, that you should submit this matter to me<sup>asws</sup>, and isolate yourself from it'.

فقال أبو بكر: يا أبا الحسن، و هذا يكون أن أرى رسول الله (صلى الله عليه و آله) حيا بعد موته، فيقول لي ذلك؟! فقال له أمير المؤمنين (عليه السلام): نعم يا أبا بكر. قال: فأرني إن كان ذلك حقا.

Abu Bakr said, 'O Abu Al-Hassan<sup>asws</sup>! And this can happen that I would see Rasool-Allah<sup>saww</sup> alive after his<sup>saww</sup> death, so he<sup>saww</sup> would be saying that to me?' Amir Al-Momineen<sup>asws</sup> said to him: 'Yes, O Abu Bakr'. He said, 'Then show me, if that was true'.

فقال له أمير المؤمنين (عليه السلام): الله ورسوله عليك من الشاهدين أنك تفي بما قلت؟ قال أبو بكر: نعم. فضرب أمير المؤمنين (عليه السلام) على يده، و قال: تسعى معي نحو مسجد قبا.

So Amir Al-Momineen<sup>asws</sup> said to him: 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are upon you from the witnesses that you would fulfil with what you are saying?' Abu Bakr said, 'Yes'. Amir Al-Momineen<sup>asws</sup> struck upon his hand and said: 'Come with me<sup>asws</sup> near Majid Quba'.

فلما وردا تقدم أمير المؤمنين (عليه السلام)، فدخل المسجد [و أبو بكر من ورائه، فإذا هو برسول الله (صلى الله عليه و آله) جالس في قبلة المسجد] فلما رآه أبو بكر سقط لوجهه كالغشي عليه،

So when they arrived, Amir Al-Momineen<sup>asws</sup> preceded and entered the Masjid, and Abu Bakr was behind him<sup>asws</sup>, and there was Rasool-Allah<sup>saww</sup> seated in the heart of the Masjid. When Abu Bakr saw him<sup>saww</sup>, his face fell as if there was fainting upon him.

فناداه رسول الله (صلى الله عليه و آله): ارفع رأسك أيها الضليل المفتون. فرفع أبو بكر رأسه، و قال: لبيك- يا رسول الله- أ حياة بعد الموت؟ فقال: ويلك يا أبا بكر، إن الذي أحيانا لمحيي الموتى، إنه على كل شيء قدير-

So Rasool-Allah<sup>saww</sup> called him: 'Raise you head, O you straying one, the tempted!' Abu Bakr raised his head and said, 'Here I am, O Rasool-Allah<sup>saww</sup>! Are you<sup>saww</sup> alive (even) after your<sup>saww</sup> death?' So he<sup>saww</sup> said: 'Woe be unto you, O Abu Bakr! The One Who Revives the revival of the dead, He<sup>azwj</sup> is Able upon all things'.

قال- فسكت أبو بكر، و شخصت عيناه نحو رسول الله (صلى الله عليه و آله)، فقال: ويلك- يا أبا بكر- أنسيت ما عاهدت الله و رسوله عليه في المواطن الأربعة لعلي؟ فقال: ما نسيتها يا رسول الله، فقال له: ما بالك اليوم تناشد عليا فيها، و تذكرك، فتقول: نسيت؟!

He<sup>asws</sup> said: 'Abu Bakr was silent, and surveyed his eyes around Rasool-Allah<sup>saww</sup>. So he<sup>saww</sup> said: 'Woe be unto you, O Abu Bakr! You forgot what Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> had Covenanted upon at four places, regarding Ali<sup>asws</sup>?'. He said, 'I did not forget it, O Rasool-Allah<sup>saww</sup>!' So he<sup>saww</sup> said to him: 'What is the matter with you today adjuring Ali<sup>asws</sup> with regards to it, and he<sup>asws</sup> reminded you, and you were saying you forgot?'

و قص عليه رسول الله (صلى الله عليه و آله) ما جرى بينه و بين علي بن أبي طالب (عليه السلام) إلى آخره، فما نقص منه كلمة و لا زاد فيه كلمة،

And Rasool-Allah<sup>saww</sup> related upon him what (discussion) had flowed between him and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, up to its end, and he<sup>saww</sup> neither reduced a word from it nor increased a word in it.

فقال أبو بكر: يا رسول الله، فهل لي من توبة، و هل يعفو الله عني إذا سلمت هذا الأمر إلى أمير المؤمنين؟ قال: نعم- يا أبا بكر- و أنا الضامن لك على الله إن وفيت».

Abu Bakr said, 'O Rasool-Allah<sup>saww</sup>! Is there a repentance for me, and would Allah<sup>azwj</sup> Pardon me when I submit this matter (Caliphate) to Amir Al-Momineen<sup>asws</sup>? He<sup>saww</sup> said: 'Yes, O Abu Bakr, and I<sup>saww</sup> am the guarantor for you upon Allah<sup>azwj</sup>, if you were to fulfil'.

قال: «و غاب رسول الله (صلى الله عليه و آله) عنهما، فتشبث أبو بكر بعلي (عليه السلام)، و قال: الله الله في- يا علي- صر معي إلى منبر رسول الله (صلى الله عليه و آله) حتى أعلو المنبر، و أقص على الناس ما شاهدت و رأيت من أمر رسول الله (صلى الله عليه و آله)، و ما قال لي و ما قلت له، و ما أمرني به، و أخلع نفسي من هذا الأمر، و أسلمه إليك.

He<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> disappeared from them. So Abu Bakr became obstinate with Ali<sup>asws</sup> and said, 'Allah<sup>azwj</sup>! Allah<sup>azwj</sup> be for me, O Ali<sup>asws</sup>. Come with me to the Pulpit of Rasool-Allah<sup>saww</sup> until I am at the height of the Pulpit, and I shall relate unto the people what I witnessed and you<sup>asws</sup> saw from the matter of Rasool-Allah<sup>saww</sup>, and what he<sup>saww</sup> said to me and I said to him<sup>saww</sup>, and what he<sup>saww</sup> ordered me with, and I shall isolate myself from this matter (Caliphate), and submit it to you<sup>asws</sup>'.

فقال له أمير المؤمنين (عليه السلام): أنا معك إن ترك شيطانك. فقال أبو بكر: إن لم يتركني تركته و عصيته.

So Amir Al-Momineen<sup>asws</sup> said to him: 'I<sup>asws</sup> am with you if you neglect your Satan<sup>la</sup> (Umar)'. Abu Bakr said, 'If he does not leave me, I will leave him and disobey him'.

فقال له أمير المؤمنين (عليه السلام): إذن تطيعه و لا تعصيه، و إنما رأيت ما رأيت لتأكيد الحجة عليك.

So Amir Al-Momineen<sup>asws</sup> said to him: 'Then he would obey you and not disobey you. And rather, you saw what you saw, it was an emphasis of the Proof upon you'.

و أخذ بيده و خرجا من مسجد قبا يريدان مسجد رسول الله (صلى الله عليه و آله)، و أبو بكر يخفق بعضه بعضا، و يتلون ألوانا، و الناس ينظرون إليه، و لا يدرون ما الذي كان، حتى لقيه عمر بن الخطاب فقال له: يا خليفة رسول الله، ما شأنك، و ما الذي دهاك؟

And he<sup>asws</sup> grabbed his hand and they went out from Masjid Quba intending Masjid of Rasool-Allah<sup>saww</sup>, and Abu Bakr, part of him was failing the other part, and he was changing colours, and the people were looking on at him and they were not knowing what is that which had happened, until Umar Bin Al-Khattab met him, and said to him, 'O caliph of Rasool-Allah<sup>saww</sup>! What per-occupies you, and what is that which worries you?'.

فقال أبو بكر: خل عني- يا عمر- فو الله لا سمعت لك قولا. فقال له عمر: و أين تريد يا خليفة رسول الله؟ فقال له أبو بكر: أريد المسجد و المنبر. فقال: ليس هذا وقت صلاة و منبر. فقال أبو بكر: خل عني، فلا حاجة لي في كلامك.

So Abu Bakr said, 'Away from me, O Umar, for, by Allah<sup>azwj</sup>, I will not listen to your words'. Umar said to him, 'And where are you intending to go to, O caliph of Rasool-Allah<sup>saww</sup>?'. Abu Bakr said to him, 'I am intending to go to the Masjid and the Pulpit'. He said, 'This isn't the time for Salat and (to be on the) Pulpit'. Abu Bakr said, 'Away from me, for there is no need for me regarding your speech'.

فقال عمر: يا خليفة رسول الله، أ فلا تدخل منزلك قبل المسجد، فتسبغ الوضوء؟ قال: بلى. ثم التفت أبو بكر إلى علي (عليه السلام) و قال له: يا أبا الحسن، تجلس إلى جانب المنبر حتى أخرج إليك. فتبسم أمير المؤمنين (عليه السلام) ثم قال: يا أبا بكر، قد قلت إن شيطانك لا يدعك، أو يرديك.

So Umar said, 'O caliph of Rasool-Allah<sup>saww</sup>! Will you not enter your house before the Masjid so you can perform the Wudu?' He said, 'Yes'. Then Abu Bakr turned towards Ali<sup>asws</sup> and said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! Be seated to the side of the Pulpit until I come out to you'. So Amir Al-Momineen<sup>asws</sup> smiled, then said: 'O Abu Bakr! You had said that your Satan<sup>la</sup> will not leave you, or return you'.

و مضى أمير المؤمنين (عليه السلام) فجلس بجانب المنبر، و دخل أبو بكر منزله، و عمر معه، فقال له: يا خليفة رسول الله، لم لا تنبني أمرك، و تحدثني بما دهاك به علي بن أبي طالب؟

And Amir Al-Momineen<sup>asws</sup> went and sat by the side of the Pulpit, and Abu Bakr entered his house and Umar was with him, and said to him, 'O caliph of Rasool-Allah<sup>saww</sup>! Will you not inform me of your matter and narrate to me with what Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> cautioned you with?'

فقال أبو بكر: ويحك يا عمر، يرجع رسول الله (صلى الله عليه و آله) بعد موته حيا و يخاطبني في ظلمي لعلي، و رد حقه عليه، و خلع نفسي من هذا الأمر، فقال له عمر: قص علي قصتك من أولها إلى آخرها.

Abu Bakr said, 'Woe be unto you, O Umar! Rasool-Allah<sup>saww</sup> returned alive after his<sup>saww</sup> death and addressed me regarding my injustice to Ali<sup>asws</sup>, and returning his<sup>asws</sup> right back to him<sup>asws</sup>, and isolating myself from this matter (Caliphate)'. Umar said to him, 'Relate your story from its beginning to its end'.

فقال له أبو بكر: ويحك يا عمر، و الله لقد قال لي علي أنك لا تدعني أخرج من هذه المظلمة، و أنك شيطاني، فدعني منك. فلم يزل يرقبه إلى أن حدثه بحديثه من أوله إلى آخره.

So Abu Bakr said to him, 'Woe be unto you, O Umar! By Allah<sup>azwj</sup>! Ali<sup>asws</sup> had said to me that you will not leave me to exit from this darkness, and you are my Satan, so let me go from you'. But he did not cease to insist until he narrated to him with his narration from its beginning to its end.

فقال له: بالله- يا أبا بكر- أنسيت شعرك في أول شهر رمضان، الذي فرض الله علينا صيامه، حيث جاءك حذيفة بن اليمان، و سهل بن حنيف، و نعمان الأزدي، و خزيمه بن ثابت، في يوم جمعة إلى دارك ليتقاضوك ديناً عليك، فلما انتهوا إلى باب الدار سمعوا لك صلصلة في الدار،

So he (Umar) said to him, 'By Allah<sup>azwj</sup>, O Abu Bakr! Have you forgotten your poem during the beginning of the Month of Ramazan, which Allah<sup>azwj</sup> has Obligated its Fasts upon us, when there came to you Huzeyfa Bin Al-Yaman, and Sahl Bin Huneyf, and No'man Bin Al-Azdy, and Khuzeyma Bin Sabit, during the day of Friday, to your door in order to demand their debt which was upon you. So when they ended up to your door and made you hear the knocking in the house.

فوقفوا بالباب، و لم يستأذنوا عليك، فسمعوا أم بكر- زوجك- تناشدك، و تقول لك: قد عمل حر الشمس بين كتفك، قم إلى داخل البيت، و ابتعد عن الباب، لئلا يسمعك أحد من أصحاب محمد فيهدروا دمك، فقد علمت أن محمدا قد أهدر دم من أفطر يوما من شهر رمضان، من غير سفر، و لا مرض، خلافا على الله و على رسوله محمد،

So they paused at the door and did not seek permission upon you, and they heard Umm Bakr, your wife, adjuring you and saying to you, 'You have worked in the heat of the sun between your shoulders. Arise to enter the room, and distance yourself from the door, perhaps someone from the companions of Muhammad<sup>saww</sup> would hear you, and they would spill your blood, for you have known that Muhammad<sup>saww</sup> had spilt the blood of the one who broke his Fast on a day from a Month of Ramazan, from without being on a journey, nor an illness, in opposition to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>.

فقلت لها: هات- لا ام لك- فضل طعامي من الليل، و أترعي الكأس من الخمر. و حذيفة و من معه بالباب، يسمعون محاورتكما، فجاءت بصحفة فيها طعام من الليل، و قعب مملوء خمر فأكلت من الصحفة، و شربت من الخمر، في ضحي النهار، و قلت لزوجتك هذه الأبيات:

So you said to her, 'Give, what I don't have, left-overs of my food from the night, and fill to the brim for me a cup of wine'. And Huzeyfa and the ones with him were at the door, listening to both your dialogues. So she came with a tray wherein was food from the night and a cup filled with wine, and you ate from the tray and drank from the wine, during the brightness of the day, and you said these verses: -

ذريني أصطبح يا أم بكر فإن الموت نقب عن هشام و نقب عن أخيك و كان صعبا من الأقوام شريب المدام يقول لنا ابن كبشة سوف نحيا و كيف حياة أشلاء و هام! و لكن باطل ما قال هذا و إفك من زخاريف الكلام ألا هل مبلغ الرحمن عني بأني تارك شهر الصيام! و تارك كل ما أوحى إلينا محمد من أساطير الكلام فقل لله بمنعني شرابي و قل لله بمنعني طعامي و لكن الحكيم رأى حميرا فألجمها فتاهت في اللجام

فلما سمعتك حذيفة و من معه تحجو محمدا هجموا عليك في دارك، فوجدوك و قعب الخمر في يدك، و أنت تكرعها، فقالوا: ما لك يا عدو الله خالفت الله و رسوله. و حملوك كهيتتك إلى مجمع الناس، بباب رسول الله، و قصوا عليه قصتك، و أعادوا شعرك،

So when Huzeyfa and the ones with him heard you satirising Muhammad<sup>saww</sup>, they plunged upon you in your house, and they found you and the cup of wine was in your hand, and you were sipping it, and they said, 'What is the matter with you opposing Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?' And they carried you to the gathering of the people

at the door of Rasool-Allah<sup>saww</sup> and related to him<sup>saww</sup> your story, and repeated your poem.

فدنوت منك، و ساورتك، و قلت لك في الضحيج: قل إني شربت الخمر ليلاً، فثملت، فزال عقلي، فأتيت ما أتيت نهاراً، و لا أعلم بذلك، فعسى أن يدرأ عنك الحد، و خرج محمد فنظر إليك فقال: استيقظوه. فقلت: رأيناه و هو ثمل يا رسول الله، لا يعقل،

So they approached you and consulted you, and said to you among the clamour, 'Say, 'I drank the wine at night, and took to the drink, and my intellect declined, so I came to what I came to during the day, and I have no recollection of that, 'So perhaps the legal punishment would be staved from you. And Muhammad<sup>saww</sup> came out and looked at you, and he<sup>saww</sup> said: 'Wake him up!' So I said, 'We saw him and he was sipping, O Rasool-Allah<sup>saww</sup>, not minding'.

فقال: ويحكم الخمر يزيل العقل، تعلمون هذا من أنفسكم، و أنتم تشربونها؟ فقلنا: [نعم] - يا رسول الله - و قد قال فيها امرؤ القيس شعراً: شربت الإثم «5» حتى زال عقلي كذاك الخمر يفعل بالعقول

So he<sup>saww</sup> said: 'Woe be unto you! The wine declines the intellect. You know this from yourselves, and you are (still) drinking it?' So we said, 'O Rasool-Allah<sup>saww</sup>! And Amro Al-Qays has said a poem with regards to it, 'I drank the wine until my intellect declines, like that the wine deals with the intellects'.

ثم قال محمد: انظروه إلى إفاقته من سكرته. فأمهلوك حتى أريتهم أنك قد صحت، فسألك محمد فأخبرته بما أوعزته إليك من شريك لها بالليل، فما بالك اليوم تصدق بمحمد و بما جاء به و هو عندنا ساحر كذاب؟!

Then Muhammad<sup>saww</sup> said: 'Look at his recovery from the intoxication'. So they carried you until they saw that you had sobered. Then Muhammad<sup>saww</sup> asked you and you informed him with what had been instructed to you from your drinking it at night. So (now) what is the matter with you today ratifying Muhammad<sup>saww</sup> and what he<sup>saww</sup> came with, and he<sup>saww</sup>, in our presence, is a lying sorcerer!

فقال: ويحك يا أبا حفص، لا شك عندي فيما قصصته علي، فأخرج إلى علي بن أبي طالب، فاصرفه عن المنبر.

So he (Abu Bakr) said, 'Woe be unto you, O Abu Hafs! There is no doubt with me in what you related unto me, so go out to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and disperse him<sup>asws</sup> from the Pulpit'.

قال: «فخرج عمر و علي (عليه السلام) جالس بجانب المنبر، فقال: ما بالك - يا علي - قد تصديت لها، دون - و الله - ما تروم من علو هذا المنبر خطر القتاد.

He<sup>asws</sup> said: 'So Umar came out, and Ali<sup>asws</sup> was seated by the side of the Pulpit. He said, 'What is the matter with you<sup>asws</sup>, O Ali<sup>asws</sup>? It has been blocked to you<sup>asws</sup>, facing, by Allah<sup>azwj</sup>, what you<sup>asws</sup> are thinking of from the height of this Pulpit, drawing near the thorns'.



فتبسم أمير المؤمنين (عليه السلام) حتى بدت نواجذه ثم قال: ويلك منها- يا عمر- إذا أفضت إليك، و الويل للامة من بلائك.

So Amir Al-Momineen<sup>asws</sup> smiled until his<sup>asws</sup> teeth were manifested. Then he<sup>asws</sup> said: 'O Umar! When they are led to you, woe be unto the community from your plague'.

فقال عمر: هذه بشراي يا بن أبي طالب، صدقت ظني، و حق قولك. و انصرف أمير المؤمنين (عليه السلام) إلى منزله.

Umar said, 'This is due to my evil, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>. You<sup>asws</sup> have ratified my suspicions, and truthful are your<sup>asws</sup> words'. And Amir Al-Momineen<sup>asws</sup> left to go to his<sup>asws</sup> house'.<sup>34</sup>

## VERSE 4

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ  
تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا  
اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {4}

**They are asking you as to what is that (which is) Permissible for them. Say: 'Permissible for you are the good things, and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; so eat from what they catch for you, and mention the Name of Allah upon it; and fear Allah; surely Allah is swift of Reckoning' [5:4]**

حَدَّثَنَا أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى التَّلَعُكْبَرِيُّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ  
وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي كِتَابِ عَلِيٍّ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ قَالَ هِيَ الْكِلَابُ .

Abu Muhammad Haroun Bin Musa Al Talakbary narrated to us, from Abu Ja'far Muhammad Bin Yaquob Al Kulayni, from Ali Bin Ibrahim, form his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

Abu Abdullah<sup>asws</sup> has said: 'In the Book of Ali<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **and what you have trained the preying ones to hunt [5:4].** He<sup>asws</sup> said: 'These are the (hunting) dogs'.<sup>35</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ  
أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُرْسِلُ الْكَلْبَ عَلَى الصَّيْدِ فَيَأْخُذُهُ وَ لَا يَكُونُ

<sup>34</sup> الهداية الكبرى: 102، إرشاد القلوب: 264.

<sup>35</sup> Al Kafi – V 6 – The Book of Hunting Ch 1 H 1

مَعَهُ سِكِّينٌ يُدَكِّيهِ بِهَا أَيْ دَعَا حَتَّى يَقْتُلَهُ وَ يَأْكُلُ مِنْهُ قَالَ لَا بَأْسَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ لَا يَنْبَغِي أَنْ يُؤْكَلَ مِمَّا قَتَلَ الْفَهْدُ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Darraj who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who sent his dog upon the prey, so it seized it, and there did not happen to be a knife with him to slaughter it with. Can he leave it until it (the dog) kills it and (then) he eats from it?' He<sup>asws</sup> said: 'There is no problem. Allah<sup>azwj</sup> Mighty and Majestic Says **so eat from what they catch for you [5:4]**, and it is not befitting if you eat from what the leopard kills'.<sup>36</sup>

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ. قال: «لا بأس بأكل ما أمسك الكلب، مما لم يأكل الكلب منه، فإذا أكل الكلب منه قبل أن تدركه فلا تأكله».

From Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; so eat from what they catch for you, and mention the Name of Allah upon it [5:4]**. He<sup>asws</sup> said: 'There is no problem in eating what the (hunting dog) has caught, from what the dog did not eat from. So if the dog has eaten from it, and you are aware of it, so do not eat it'.<sup>37</sup>

[ الفضل الطبرسي ] عن أبي حمزة الثمالي: ان زيد الخيل وعدي بن حاتم الطائيين أتيا رسول الله (صلى الله عليه وآله) فقالا: ان فينا رجلين لهما ستة أكلب تأخذ بقر الوحش والظباء فمنها ما يدرك ذكاته ومنها ما يموت وقد حرم الله الميتة فماذا يحل لنا من هذا فأنزل الله \* (فكلوا مما أمسكن عليكم) \*، وسماه رسول الله (صلى الله عليه وآله) زيد الخير.

Al Fazal Al Tabarsy, from Abu Hamza Al Sumaly –

'Zayd Bin Al-Khayl and Wa'dy Bin Hatim Al-Taiyeen came to Rasool-Allah<sup>saww</sup> and both said, 'Among us there are two men for whom there are six dogs. They seize the cows, and the wild beasts, and the antelopes. So, from these are those who have not been slaughtered, and from these are what have died, and Allah<sup>azwj</sup> has Forbidden the dead. So what is Permissible for us from this?' So Allah<sup>azwj</sup> Revealed **so eat from what they catch for you [5:4] [5:4]**. And Rasool-Allah<sup>saww</sup> named him as Zayd Al-Khayr (the good)'.<sup>38</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍِ الْخَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ صَيْدِ الْبُرَاقِ وَ الصُّقُورِ وَ الْكَلْبِ وَ الْفَهْدِ فَقَالَ لَا تَأْكُلُ صَيْدَ شَيْءٍ مِنْ هَذِهِ إِلَّا مَا ذَكَّيْتُمُوهُ إِلَّا الْكَلْبَ الْمُكَلَّبَ

<sup>36</sup> Al Kafi – V 6 – The Book of Hunting Ch 1 H 8

<sup>37</sup> تفسير العياشي 1: 33 / 295.

<sup>38</sup> Hadeeth No. 75

فُلْتُ فَإِنْ قَتَلَهُ قَالَ كُلُّ لَأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ... فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy who said,

'I asked Abu Abdullah<sup>asws</sup> about the prey of the buzzards and the falcons, and the dogs, and the leopards. So he<sup>asws</sup> said: 'Do not eat the prey of anything from these except what you purify (slaughter), except for the hunting dog'. I said, 'Suppose it kills it?' He<sup>asws</sup> said: 'Eat, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **and what you have trained the preying ones to hunt . . . and mention the Name of Allah upon it [5:4]**'.<sup>39</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ فِي صَيْدِ الْكَلْبِ إِنْ أَرْسَلَهُ الرَّجُلُ وَ سَمَّى فَلْيَأْكُلْ مِمَّا أَمْسَكَ عَلَيْهِ وَ إِنْ قَتَلَ وَ إِنْ أَكَلَ فَكُلْ مَا بَقِيَ وَ إِنْ كَانَ غَيْرَ مُعَلِّمٍ يُعَلِّمُهُ فِي سَاعَتِهِ ثُمَّ يُرْسِلُهُ فَيَأْكُلُ مِنْهُ فَإِنَّهُ مُعَلِّمٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding a prey of the dog, if the man sends it and Names (*Bismillah*), so let him eat from what it remains upon it, even if it has killed, and even if it has eaten (from it). So eat from what remains, even it was not trained (earlier on), but he trained it in that very moment, then sends it, so he eats from it, for it is trained.

فَأَمَّا خِلَافُ الْكَلْبِ مِمَّا يَصِيدُ الْقَهْدُ وَ الصَّغَرُ وَ أَشْبَاهُ ذَلِكَ فَلَا تَأْكُلْ مِنْ صَيْدِهِ إِلَّا مَا أَذَرْتَهُ ذَكَاتَهُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مُكَلِّبِينَ فَمَا كَانَ خِلَافَ الْكَلْبِ فَلَيْسَ صَيْدُهُ مِمَّا يُؤْكَلُ إِلَّا أَنْ تُدْرِكَ ذَكَاتُهُ .

So as for (a hunting animal) different to the dog, from what is hunted by the leopard, and the falcon, and similar ones to that, so do not eat from its prey, except what you come to and purify (slaughter) it, because Allah<sup>azwj</sup> Mighty and Majestic is Saying '**preying ones [5:4]**. So whatever was different to the dog, so its prey is not from what can be eaten, except if you come to it, (and you) purify (slaughter) it'.<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مِنْ كُلِّ أَفْلَتْ وَ لَمْ يُرْسِلْهُ صَاحِبُهُ فَصَادَ فَأَذْرَكَهُ صَاحِبُهُ وَ قَدْ قَتَلَهُ أَيْ أَكَلَ مِنْهُ فَقَالَ لَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from AL Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman who said,

'I asked Abu Abdullah<sup>asws</sup> about a dog which fled, and was not sent by its owner, so it hunted. Then its owner came over, and it had killed it. Can he eat from it?' So he<sup>asws</sup> said: 'No'.

<sup>39</sup> Al Kafi – V 6 – The Book of Hunting Ch 1 H 9

<sup>40</sup> Al Kafi – V 6 – The Book of Hunting Ch 1 H 14

وَقَالَ ( عَلَيْهِ السَّلَام ) إِذَا صَادَ وَ قَدْ سَمِيَ فَلْيَأْكُلْ وَ إِنْ صَادَ وَ لَمْ يُسَمَّ فَلَا يَأْكُلْ وَ هَذَا مِنْ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ .

And he<sup>asws</sup> said: 'When it hunts, and it has been Named (*Bismillah*), so let him eat, and if it hunts and has not been Named (*Bismillah*), so no; and this is from what **and what you have trained the preying ones to hunt [5:4]**.<sup>41</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كَانَ أَبِي ( عَلَيْهِ السَّلَام ) يُفْعِي وَ كَانَ يَتَّقِي وَ نَحْنُ نَخَافُ فِي صَيْدِ الْبُرَاةِ وَ الصُّفُورِ وَ أَمَّا الْآنَ فَإِنَّا لَا نَخَافُ وَ لَا نُحِلُّ صَيْدَهَا إِلَّا أَنْ تُذْرَكَ ذِكَاثُهُ فَإِنَّهُ فِي كِتَابِ عَلِيٍّ ( عَلَيْهِ السَّلَام ) أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ فِي الْكِلَابِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

'Abu Abdullah<sup>asws</sup> said: 'My<sup>asws</sup> father issued a Verdict and he<sup>asws</sup> was fearing (the clan of Umayya), and we<sup>asws</sup> (also) fear (the clan of Umayya), regarding the prey of the falcons and the hawks; and as for now, so we<sup>asws</sup> are not fearing (the clan Umayya), and we<sup>asws</sup> are not Permitting its prey, except if you were to come to it and purify (slaughter) it, for it is in the Book of Ali<sup>asws</sup> that Allah<sup>azwj</sup> Mighty and Majestic is Saying **and what you have trained the preying ones to hunt [5:4]**, is regarding the dogs'.<sup>42</sup>

For detailed Ahadeeth on the rules of hunting refer to Al Kafi – V 6 – The Book of Hunting –

<https://hubeali.com/books/English-Books/AIKafiVol6/AI%20Kafi%20V%206%20-%20The%20Book%20Hunting.pdf>

## VERSE 5

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۚ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ  
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۚ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ  
عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {5}

**Today the good things are Permissible for you, and the food of those Given the Book is Permissible for you, and your food is Permissible for them; and the chaste ones from the believing women and the chaste ones from those**

<sup>41</sup> Al Kafi – V 6 – The Book of Hunting Ch 1 H 16

<sup>42</sup> Al Kafi – V 6 – The Book of Hunting Ch 2 H 1

**Given the Book from before you, when you are giving them their recompense, marrying them, not fornicating, nor taking as concubines; and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5]**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي الجارود، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: **وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ**، فقال (عليه السلام): «الحبوب و البقول».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

**'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic and the food of those Given the Book is Permissible for you, and your food is Permissible for them [5:5], so the Imam<sup>asws</sup> said: 'The grains and the vegetables'.<sup>43</sup>**

الشيخ: بإسناده عن الحسين بن سعيد، عن محمد بن خالد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: **وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ**، فقال: «العدس و الحمص و غير ذلك».

Al Sheykh (Al Sadouq), by his chain from Al Husayn Bin Saeed,rom Muhammad Bin Khalid, from Ibn Abu Umeyr, from Hisham Bin Saalim,

**(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the High and the food of those Given the Book is Permissible for you, and your food is Permissible for them [5:5], so he<sup>asws</sup> said: 'The lentils and chickpeas, and other (like) that'.<sup>44</sup>**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رئاب، عن زرارة ابن أعين، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: **وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ**، فقال: «هذه منسوخة بقوله: وَ لَا تُنْسِكُوا بِعَصَمِ الْكُوفِرِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ib, from Zarara Ibn Ayn who said,

**'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic and the chaste ones from those Given the Book from before you [5:5]. So he<sup>asws</sup> said: 'This (Verse) has been Abrogated by His<sup>azwj</sup> Words And do not hold on to the marriages of the Kafirs [60:10]'.<sup>45</sup>**

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: قال لي أبو الحسن الرضا (عليه السلام): «يا أبا محمد، ما تقول في رجل تزوج نصرانية على مسلمة؟» قلت: جعلت فداك، و ما قولي بين يديك؟ قال: «لتقولن، فإن ذلك تعلم به قولي».

<sup>43</sup> الكافي 6: 264 / 6

<sup>44</sup> التهذيب 9: 374 / 88

<sup>45</sup> الكافي 5: 358 / 8

And from him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Al Hassan Bin Al Jahm who said,

'Al-Reza<sup>asws</sup> said to me: 'O Abu Muhammad! What are you saying regarding a man who marries a Christian woman on top of a Muslim woman (as a second wife)?' I said, 'May I be sacrificed for you<sup>asws</sup>! And what are my words in front of you<sup>asws</sup>?' He<sup>asws</sup> said: 'You speak, for by that you would learn my<sup>asws</sup> words'.

قلت: لا يجوز تزويج النصرانية على مسلمة، و لا غير مسلمة. قال: «و لم؟» قلت: لقول الله عز و جل: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ قَالَ: «فما تقول في هذه الآية: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ؟ قلت: فقلوه: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ نَسَخَتْ هَذِهِ الْآيَةُ. فتبسّم، ثم سكت.

I said, 'It is neither allowed to marry a Christian woman on top of a Muslim woman, nor a non-Muslim woman'. He<sup>asws</sup> said: 'And why not?' I said, 'Due to the Words of Allah<sup>azwj</sup> Mighty and Majestic **And do not marry the Mushrik women until they believe [2:221]**. He<sup>asws</sup> said: 'So what are you saying regarding this Verse **and the chaste ones from those Given the Book from before you [5:5]**?' I said, 'Therefore **[2:221] And do not marry the idolatresses** Abrogates this Verse'. He<sup>asws</sup> smiled, then was silent'.<sup>46</sup>

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن أبي حمزة قال سألت أبا جعفر عليه السلام عن قول الله تبارك وتعالى ومن يكفر بالإيمان فقد حبط عمله وهو في الآخرة من الخاسرين قال تفسيرها في بطن القرآن يعني من يكفر بولاية علي وعلى هو الإيمان

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and High, **and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5]**, said: 'In its esoteric interpretation of the Quran it means one who denies the Wilayah of Ali<sup>asws</sup>, and Ali<sup>asws</sup> is the *Eman*.'<sup>47</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُثَيْدٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ قَالَ تَرَكُ الْعَمَلَ الَّذِي أَقَرَّ بِهِ مِنْ ذَلِكَ أَنْ يَتْرَكَ الصَّلَاةَ مِنْ غَيْرِ سُقْمٍ وَ لَا شُغْلٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman, from Ubeyd, from Zurara who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **and the one who commits Kufr with the Eman his work would be confiscated [5:5]**.

<sup>46</sup> الكافي 5: 357 / 6

<sup>47</sup> Basaair Al Darajaat – P 2 Ch Rare H 5

He<sup>asws</sup> said: 'Neglecting the deed which he had acknowledged with it. From that is if he were to neglect the *Salāt* from without an illness or a pre-occupation'.<sup>48</sup>

عن أبان بن عبد الرحمن، قال: سمعت أبا عبد الله (عليه السلام) يقول: «أدنى ما يخرج به الرجل من الإسلام أن يرى الرأي بخلاف الحق فيقيم عليه». قال: وَ مَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ حِطَّ عَمَلُهُ. وَ قَالَ: «الذي يكفر بالإيمان: الذي لا يعمل بما أمر الله به، و لا يرضى به».

From Aban Bin Abdul Rahman who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The lowest of what makes the man to exit from Al-Islam is that he opines the opinion opposite to the Truth, and stands up to it'. He<sup>asws</sup> said: '**and the one who commits Kufr with the Eman his work would be confiscated [5:5]**. And said: '**and the one who commits Kufr with the Eman** – is the one who does not do what Allah<sup>azwj</sup> has Commanded for, nor is he happy with it'.<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ حِطَّ عَمَلُهُ فَقَالَ مَنْ تَرَكَ الْعَمَلَ الَّذِي أَقَرَّ بِهِ قُلْتُ فَمَا مَوْضِعُ تَرَكَ الْعَمَلَ حَتَّى يَدْعُهُ أَجْمَعُ قَالَ مِنْهُ الَّذِي يَدْعُ الصَّلَاةَ مُتَعَمِّدًا لَا مِنْ سُكْرِ وَ لَا مِنْ عِلَّةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **and the one who commits Kufr with the Eman his work would be confiscated [5:5]**. So he<sup>asws</sup> said: 'The one who neglects the deed which he had acknowledge with'. I said, 'So what is the subject of the neglected deed to the extent that he (is deemed) to have left the entirety of it?' He<sup>asws</sup> From it is the one who leaves the *Salāt* deliberately, neither from intoxication (of sleep) nor from an illness'.<sup>50</sup>

عن أبي جميلة، عن أبي عبد الله (عليه السلام) في: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ، قال: «هن العفاف».

From Abu Jameela,

From Abu Abdullah<sup>asws</sup> regarding: **and the chaste ones from those Given the Book from before you [5:5]**, he<sup>asws</sup> said: 'These are the virtuous ones'.<sup>51</sup>

<sup>48</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 5

<sup>49</sup> تفسير العياني 1: 42 / 297.

<sup>50</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 12

<sup>51</sup> تفسير العياني 1: 39 / 296.

## VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ {6}

***O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles; and if you are with sexual impurity then clean yourselves; and if you were sick or upon a journey, or one of you has come from the toilet, or you have touched the women, and you cannot find water, so perform Tayammum with pure soil and wipe your faces and your hands from it. Allah does not Want to Make a difficulty upon you, but He Wants to Clean you and to Complete His Favour upon you, perhaps you would be grateful [5:6]***

الشيخ: عن المفيد محمد بن محمد بن النعمان، عن أحمد بن محمد بن الحسن - يعني ابن الوليد - عن أبيه، عن محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، و عن الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن ابن أبي عمير، عن ابن أذينة، عن ابن بكير، قال: قلت لأبي عبد الله (عليه السلام): إذا قُمْتُمْ إِلَى الصَّلَاةِ ما يعني بذلك - إذا قُمْتُمْ إِلَى الصَّلَاةِ؟ - قال: «إذا قُمْتُمْ مِنَ النُّومِ». قلت: ينقض النوم الوضوء؟ فقال: «نعم، إذا كان يغلب على السمع، و لا يسمع الصوت».

Al Sheukh (Al Sadouq) from Al Mufeed Muhammad Bin Muhammad Bin Al No'man, from Ahmad Bin Muhammad Bin Al Hassan – meaning Ibn Al Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, and from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Azina, from Ibn Bakeyr who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘(What about) His<sup>azwj</sup> Words ***When you stand to the Salat [5:6]*** – what is Meant by that – when you stand to the *Salat*?’ He<sup>asws</sup> said: ‘When you rise up from the sleep’. I said, ‘The sleep invalidates the ablution?’ So he<sup>asws</sup> said: ‘Yes, when the hearing is overcome, and he does not hear the sound’.<sup>52</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «الأذنان ليسا من الوجه، و لا من الرأس».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The two ears are not from (Part of) the face, nor from (part of) the head’.



قال: و ذكر المسح، فقال: «امسح على مقدم رأسك، و امسح على القدمين و ابدأ بالشق الأيمن».

He (the narrator) said, 'And I mentioned the wiping, so he<sup>asws</sup> said: 'Wipe on the top of your head, and wipe upon the two feet, and begin with the right'.<sup>53</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: أَوْ لَامَسْتُمُ النِّسَاءَ، قال: «هو الجماع، و لكن الله ستر يحب الستر، فلم يسم كما تسمون».

And from him (Yaqoub Al Kulayni), from Ali Bin Ibrahim, from his father, from ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **or you have touched the women [5:6]**, he<sup>asws</sup> said: 'It is the copulation, but Allah<sup>azwj</sup> is the Concealer. He<sup>azwj</sup> Loves the secrecy, so He<sup>azwj</sup> did not Name it like what you are naming it as'.<sup>54</sup>

العياشي: عن أبي بكر بن حزم، قال: توضأ رجل، فمسح على خفيه، فدخل المسجد فصلى، فجاء علي (عليه السلام) فوطئ على رقبته فقال: «ويلك، تصلي على غير وضوء؟!» فقال: أمرني عمر بن الخطاب.

Al Ayyashi, from Abu Bakr Bin Hazam who said,

'A man performed *Wudu*, so he wiped upon his socks, and he entered the Masjid and Prayed *Salat*. So Ali<sup>asws</sup> came up and held him by the neck and said: 'Woe be unto you! You are Praying without *Wudu*?' So he said, 'Umar Bin Al-Khattab ordered me such'.

قال: فأخذ بيده، فأنتهى به إليه، فقال: «انظر ما يروي هذا عليك» و رفع صوته، فقال: نعم أنا أمرته، إن رسول الله (صلى الله عليه و آله) مسح. قال: «قبل المائدة، أو بعدها؟» قال: لا أدري. قال: «فلم تفتي و أنت لا تدري؟ سبق الكتاب الخفين».

He (the narrator said), 'So he<sup>asws</sup> grabbed him by his hand and ended him up to him and said: 'Look at what he is reporting against you' – in a raised voice. So he (Umar) said, 'Yes, I did order him such. Rasool-Allah<sup>saww</sup> wiped (the socks)'. He<sup>asws</sup> said: 'Was that before (Revelation of Surah) Al-Ma'ida or after it?' He said, 'I do not know'. He<sup>asws</sup> said: 'So why did you issue a verdict (Fatwa) and you don't know? (Wiping upon) the two socks was before the (Revelation) of the Book (*Surah Al Ma'ida*)'.<sup>55</sup>

عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن التيمم، فقال: «إن عمار بن ياسر أتى النبي (صلى الله عليه و آله) فقال: أجنبت و ليس معي ماء. فقال: كيف صنعت يا عمار؟ قال: نزع ثيابي، ثم تمعكت على الصعيد. فقال: هكذا يصنع الحمار، إنما قال الله: فَأَمْسَحُوا بِوُجُوهِكُمْ وَ أَيْدِيكُمْ مِنْهُ. ثم وضع يديه جميعاً على الصعيد، ثم مسحهما، ثم مسح من بين عينيه إلى أسفل حاجبيه، ثم ذلك إحدى يديه بالأخرى على ظهر الكف، بدءاً باليمين».

<sup>53</sup> الكافي 3: 2 / 29

<sup>54</sup> الكافي 5: 5 / 555

<sup>55</sup> تفسير العياشي 1: 46 / 297

From Zarara who said,

'I asked Abu Ja'far<sup>asws</sup> about the 'Tayammum', so he<sup>asws</sup> said: 'Amaar Bin Yaasir came to the Prophet<sup>saww</sup> and said, 'I am with sexual impurity and there is no water with me'. So he<sup>saww</sup> said: 'What did you do, O Amaar?' He said, 'I removed my clothes and rolled upon the ground'. So he<sup>saww</sup> said: 'This is what the donkeys do. But rather, Allah<sup>azwj</sup> Says **and wipe your faces and your hands from it [5:6]**. Then place the whole of your hand upon the dust, then wipe it, then wipe what is in between your eyes up to the bottom of your eyebrows, then wipe one of your hands upon the other to the back of the palm, beginning with the right'.<sup>56</sup>

عَلَيْ بَنِي إِسْرَٰهِيْمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَبُكَيرٍ أَنَّهُمَا سَأَلَا أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنْ وَضُوءِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَدَعَا بِطَسْتٍ أَوْ تَوْرٍ فِيهِ مَاءٌ فَغَمَسَ يَدَهُ الْيُمْنَى فَعَرَفَ بِهَا غُرْفَةً فَصَبَّهَا عَلَى وَجْهِهِ فَغَسَلَ بِهَا وَجْهَهُ ثُمَّ غَمَسَ كَفَّهُ الْيُسْرَى فَعَرَفَ بِهَا غُرْفَةً فَأَفْرَغَ عَلَى ذِرَاعِهِ الْيُمْنَى فَغَسَلَ بِهَا ذِرَاعَهُ مِنَ الْمِرْفَقِ إِلَى الْكَفِّ لَا يَرْدُّهَا إِلَى الْمِرْفَقِ ثُمَّ غَمَسَ كَفَّهُ الْيُمْنَى فَأَفْرَغَ بِهَا عَلَى ذِرَاعِهِ الْيُسْرَى مِنَ الْمِرْفَقِ وَصَنَعَ بِهَا مِثْلَ مَا صَنَعَ بِالْيُمْنَى ثُمَّ مَسَحَ رَأْسَهُ وَقَدَمَيْهِ بِبَلَلِ كَفِّهِ لَمْ يُخَذِّثْ هُمَا مَاءً جَدِيداً

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Bukeyr,

(It has been narrated) both having asked Abu Ja'far<sup>asws</sup> about the *Wudu* of Rasool-Allah<sup>saww</sup>. So he<sup>asws</sup> called for a tray, or bucket wherein was water. So he<sup>asws</sup> immersed his<sup>asws</sup> right hand in it and scooped with it a scoop (of water) and poured it upon his<sup>asws</sup> face, and he<sup>asws</sup> washed his<sup>asws</sup> face with it. Then he<sup>asws</sup> immersed his<sup>asws</sup> left palm and scooped with it a scoop (of water) and emptied it upon the right arm, washing his<sup>asws</sup> arm from the elbow up to the wrist, nor returning it back to the elbow (one-way motion). Then he<sup>asws</sup> immersed his<sup>asws</sup> right hand and emptied with it upon his<sup>asws</sup> left arm from the elbow, and did with it similar to what he<sup>asws</sup> did with the right hand. Then he<sup>asws</sup> wiped his<sup>asws</sup> head and his<sup>asws</sup> feet with the remnant of (the water in) his<sup>asws</sup> palm, nor renewing for these both, the new water'.

ثُمَّ قَالَ وَ لَا يُدْخِلُ أَصَابِعَهُ تَحْتَ الشَّرَاكِ قَالَ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ وَجْهِهِ إِلَّا غَسَلَهُ وَ أَمَرَ بِغَسْلِ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا غَسَلَهُ لِأَنَّ اللَّهَ يَقُولُ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ

Then he (the narrator) said: 'And he<sup>asws</sup> did not enter his<sup>asws</sup> fingers underneath the slipper-straps. Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying **O you who believe! When you stand to the Salat, so wash your faces and your hands [5:6]**, therefore it is not for him that he should leave anything from his face except that he washes it, and Commanded with the washing of the hands up to the elbow, therefore it is not for him that he leaves anything from his hands up to the two elbows except that he washes it because Allah<sup>azwj</sup> is Saying **so wash your faces and your hands to the elbows [5:6]**.

<sup>56</sup> تفسير العياشي 1: 302 / 63

ثُمَّ قَالَ وَ امْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ فَإِذَا مَسَحَ بِشَيْءٍ مِنْ رَأْسِهِ أَوْ بِشَيْءٍ مِنْ قَدَمَيْهِ مَا بَيْنَ الْكَعْبَيْنِ إِلَى أَطْرَافِ الْأَصَابِعِ فَقَدْ أَجَزَهُ

Then He<sup>azwj</sup> Said **and wipe your heads and your leg to the ankles [5:6]**. Thus if he were to wipe with something from his head, or with something from his feet what is between the two ankles up to the sides of the toes, so it would suffice him’.

قَالَ فَعُلْنَا أَيْنَ الْكَعْبَانِ قَالَ هَاهُنَا يَعْنِي الْمَفْصِلَ دُونَ عَظْمِ السَّاقِ فَقُلْنَا هَذَا مَا هُوَ فَقَالَ هَذَا مِنْ عَظْمِ السَّاقِ وَالْكَعْبُ أَسْفَلُ مِنْ ذَلِكَ فَعُلْنَا أَصْلَحَكَ اللَّهُ فَالْعُرْفَةُ الْوَاحِدَةُ تُجْزَى لِلْوَجْهِ وَ عُرْفَةُ لِلذَّرَاعِ قَالَ نَعَمْ إِذَا بَالَعْتَ فِيهَا وَ الثُّنْتَانِ تَأْتِيَانِ عَلَى ذَلِكَ كُلِّهِ .

He (the narrator) said: ‘We said, ‘Where are the two ankles?’ He<sup>asws</sup> said: ‘Over here, meaning the joint bellowed the bones of the leg’. So we said, ‘This, what is it (exactly)?’ So he<sup>asws</sup> said: ‘This is from the bone of the leg, and the ankle is below from that’. So we said, ‘May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! So the one scoop (of water) would suffice for the face, and a scoop (each) for the arms?’ He<sup>asws</sup> said: ‘Yes, when you exceed in it, and the two (is the most which would) would both come to be upon that, all of it’.<sup>57</sup>

مُحَمَّدُ بْنُ الْحَسَنِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْهَيْثَمِ بْنِ عُزْوَةَ التَّمِيمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاعْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ فَقُلْتُ هَكَذَا وَ مَسَحْتُ مِنْ ظَهْرِ كَفِّي إِلَى الْمِرْفَقِ فَقَالَ لَيْسَ هَكَذَا تَنْزِيلُهَا إِنَّمَا هِيَ فَاعْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ مِنَ الْمَرَافِقِ ثُمَّ أَمَرَ يَدَهُ مِنْ مِرْفَقِهِ إِلَى أَصَابِعِهِ .

Muhammad Bin Al Hassan, and someone else, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Al Haysam Bin Urwa Al Tameemi who said,

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **so wash your faces and your hands to the elbows [5:6]**. I said, ‘Like this?’ – and I wiped the back of my palm up to the elbow’. So he<sup>asws</sup> said: ‘Not like this. Descend it. But rather, it (the Verse is) **wash your faces and your hands from the elbows [5:6]**. Then he<sup>asws</sup> passed his<sup>asws</sup> hand from his<sup>asws</sup> elbow down to his<sup>asws</sup> fingers’.<sup>58</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَلَا تُخْبِرُنِي مِنْ أَيْنَ عَلِمْتَ وَ قُلْتَ إِنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ وَ بَعْضِ الرَّجْلَيْنِ فَضَحَكَ ثُمَّ قَالَ يَا زُرَّارَةُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ نَزَلَ بِهِ الْكِتَابُ مِنَ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَاعْسِلُوا وُجُوهَكُمْ فَعَرَفْنَا أَنَّ الْوَجْهَ كُلَّهُ يَنْبَغِي أَنْ يُعْسَلَ ثُمَّ قَالَ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’far<sup>asws</sup>, ‘Can you<sup>asws</sup> inform me from where do you<sup>asws</sup> know and say that the wiping is with part of the head and part of the two legs?’ So he<sup>asws</sup> smiled and said: ‘O Zurara! Rasool-Allah<sup>saww</sup> said so and the Book was Revealed with it

<sup>57</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 5

<sup>58</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 5

from Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **so wash your faces [5:6]**, thus we recognise that the face, all of it, it is befitting that one washes it. Then He<sup>azwj</sup> Said **and your hands to the elbows [5:6]**.

ثُمَّ فَصَّلَ بَيْنَ الْكَلَامِ فَقَالَ وَ امْسَحُوا بِرُءُوسِكُمْ فَعَرَفْنَا حِينَ قَالَ بِرُءُوسِكُمْ أَنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ لِمَكَانِ الْبَاءِ ثُمَّ وَصَلَ الرَّجُلَيْنِ بِالرَّأْسِ كَمَا وَصَلَ الْيَدَيْنِ بِالْوَجْهِ فَقَالَ وَ أَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ فَعَرَفْنَا حِينَ وَصَلَهَا بِالرَّأْسِ أَنَّ الْمَسْحَ عَلَى بَعْضِهَا

Then He<sup>azwj</sup> Detailed between the Speech, so He<sup>azwj</sup> Said **and wipe your heads**. So we recognise where He<sup>azwj</sup> Said **your heads** that the wiping is with part of the head **and your legs to the ankles** due to the placing of the (letter) 'Ba'. Then He<sup>azwj</sup> Linked the two feet with the head just as He<sup>azwj</sup> Linked the two hands with the face, so He<sup>azwj</sup> Said **and your legs to the ankles**. Thus, we recognise where He<sup>azwj</sup> Linked it with the head that the wiping is upon part of it.

ثُمَّ فَسَّرَ ذَلِكَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) لِلنَّاسِ فَضَيَّعُوهُ ثُمَّ قَالَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوْهِكُمْ وَ أَيْدِيكُمْ مِنْهُ فَلَمَّا وَضَعَ الْوُضُوءَ إِنْ لَمْ تَجِدُوا الْمَاءَ أَتَيْتَ بَعْضَ الْعُسْلِ مَسْحاً لِأَنَّهُ قَالَ بِوُجُوْهِكُمْ ثُمَّ وَصَلَ بِهَا وَ أَيْدِيكُمْ ثُمَّ قَالَ مِنْهُ أَيُّ مِنْ ذَلِكَ التَّيَمُّمُ لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ أَجْمَعُ لَمْ يَجْرِ عَلَى الْوَجْهِ لِأَنَّهُ يُعْلَقُ مِنْ ذَلِكَ الصَّعِيدِ بِبَعْضِ الْكَفِّ وَ لَا يُعْلَقُ بِبَعْضِهَا ثُمَّ قَالَ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ وَ الْحَرَجُ الضِّيقُ .

Then Rasool-Allah<sup>saww</sup> interpreted it for the people, by they wasted it. Then He<sup>azwj</sup> Said **and you cannot find water, so perform Tayammum with pure soil and wipe your faces and your hands from it [5:6]**. So when you perform the Wudu and if you do not find the water, part of the washing is affirmed by the wiping, because He<sup>azwj</sup> Said **wipe your faces**, the Linked with it **and your hands**. Then He<sup>saww</sup> Said **from it**, i.e. from that Tayammum, because He<sup>azwj</sup> Knew that that is not the entirety of the face because He<sup>azwj</sup> Attached the dust from that with part of the palm, and He<sup>azwj</sup> did not Attach with part of it. Then He<sup>azwj</sup> Said **Allah does not Want to Make a difficulty upon you** in the Religion, and the difficulty, it is the adversity'.<sup>59</sup>

## VERSE 7

وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {7}

**And recall the Favour of Allah on you and His Covenant which He Bound you with firmly, when you said: 'We have heard and we obey', and fear Allah, surely Allah knows what is in the chests [5:7]**

الطبرسي، عن أبي الجارود، عن أبي جعفر (عليه السلام): «أن المراد بالميثاق ما بين لهم في حجة الوداع من تحريم المحرمات، و كيفية الطهارة، و فرض الولاية».

<sup>59</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 4

Al Tabarsy, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Meaning of the Covenant is what was between them during the Farewell Hajj from the Prohibition of the Prohibited (matters), and the mannerisms of the cleanliness, and the Obligation of the Wilayah'.<sup>60</sup>

## VERSE 8

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {8}

***O you who believe! Be firm witnesses of Allah with fairness, and do not let hatred of a people make you unjust; and be just, it is closer to the piety, and fear Allah, surely Allah is Aware with what you are doing [5:8]***

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَمِيلَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ ضَمْرَةَ بْنِ أَبِي ضَمْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَحْكَامُ الْمُسْلِمِينَ عَلَى ثَلَاثَةِ شَهَادَةٍ عَادِلَةٍ أَوْ يَمِينٍ قَاطِعَةٍ أَوْ سُنَّةٍ مَاضِيَةٍ مِنْ أَيْمَةِ الْهُدَى .

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Abu Jameela, from Ismail Bin Abu Idrees, from Al Husayn Bin Zamara Bin Abu Zamara, from his father, from his grandfather who said,

'Amir Al-Momineen<sup>asws</sup> said: 'The rulings of the Muslims are upon three – Just testimony, or a conclusive oath, or a past *Sunnah* of the Imams<sup>asws</sup> of the Guidance'.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَيِّدُ الْأَعْمَالِ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَ مُوَاسَاةُ الْأَخِ فِي اللَّهِ وَ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ عَلَى كُلِّ حَالٍ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The chief of the deeds is fairness with the people from yourself, and equalising with the brother for the Sake of Allah<sup>azwj</sup>, and mentioning Allah<sup>azwj</sup> Mighty and Majestic upon every state'.<sup>62</sup>

<sup>60</sup> مجمع البيان 3: 260

<sup>61</sup> Al Kafi - V 7 - The Book of Judgements and the Rulings Ch 17 H 20

<sup>62</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 7

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ لَا تَسْتَكْثِرُوا كَثِيرَ الْخَيْرِ وَلَا تَسْتَقِلُّوا قَلِيلَ الدُّنُوبِ فَإِنَّ قَلِيلَ الدُّنُوبِ يَجْتَمِعُ حَتَّى يَكُونَ كَثِيرًا وَ خَافُوا اللَّهَ فِي السِّرِّ حَتَّى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصَفَ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Sama'at who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'Do not consider as a lot, the abundant goodness, nor belittle the little sins, for the little sins would accumulate until they become a lot; and fear Allah<sup>azwj</sup> in the privacy until you can give the fairness (to others) from yourself'.<sup>63</sup>

## VERSE 9

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {9}

**Allah Promises those who are believing and are doing righteous deeds, for them would be Forgiveness and a mighty Recompense [5:9]**

شَرَفُ الدِّينِ النَّحْفِيُّ: قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ: رَوَى فَضَالَةُ بْنُ أَيُّوبَ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)، فِي الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قَالَ: «آمَنُوا بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)، وَ عَمِلُوا الصَّالِحَاتِ بَعْدَ الْمَعْرِفَةِ».

Sharaf Al Deen Al Najafy, from Ali Bin Ibrahim, from Fazalat Bin Ayoub, from Aban Bin Usman, from Abu Hamza Al Sumaly,

From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words regarding **those who are believing and are doing righteous deeds [5:9]**. He<sup>asws</sup> said: 'They are believing in Amir Al-Momineen<sup>asws</sup> and they are doing righteous deeds after the recognition'.<sup>64</sup>

مُحَمَّدُ بْنُ الْعَبَّاسِ: عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ، عَنْ مُقَاتِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ صَبَّاحِ الْأَزْرَقِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ: هُوَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ شِيعَتُهُ».

Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muqatil, from Abdullah Bin Bukeyr, from Sabbah Al Azraq who said,

'I heard Abu Abdullah<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **those who are believing and are doing righteous deeds [5:9]**: 'It is Amir Al-Momineen<sup>asws</sup> and his<sup>asws</sup> Shias'.<sup>65</sup>

<sup>63</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 113 H 2

<sup>64</sup> (Extract) (24) - تأويل الآيات 1: 16 / 308

<sup>65</sup> (Extract) (1) - تأويل الآيات 2: 3 / 784

## VERSE 10

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {10}

***And those who are committing Kufr and are belying the Signs, they are the inmates of the Blazing Fire [5:10]***

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: « و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم - قال - هم الأربعة نفر: التيمي، و العدوي، و الأمويان ».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, he<sup>asws</sup> said: 'Those who are striving to cut-off the cordiality of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in order to frustrate them<sup>asws</sup>, ***they are the inmates of the Blazing Fire [5:10]***. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyad's (clan of Umayya)'.<sup>66</sup>

<sup>66</sup> تأويل الآيات 1: 29 / 345

## APPENDIX

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

So pledge your<sup>saww</sup> covenant and set forth your<sup>saww</sup> bequest, and deliberate to what is with you from the knowledge and the inheritance of the knowledge of the Prophets from before you<sup>saww</sup>, and the weapons, and the casket, and the entirety of whatever

is with you<sup>saww</sup> from the Signs of the Prophets<sup>as</sup> from before you<sup>saww</sup>, and submit these to your<sup>saww</sup> successor<sup>asws</sup> and your<sup>saww</sup> Caliph from after you<sup>saww</sup>, him<sup>asws</sup> being My<sup>azwj</sup> Delivering Divine Authority upon My<sup>azwj</sup> creatures, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

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

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

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

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

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

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

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

I<sup>azwj</sup> Made him<sup>asws</sup> a flag between Me<sup>azwj</sup> and My<sup>azwj</sup> creatures, so the one who recognises him<sup>asws</sup> would be a Momin, and the one who denies him would be a Kafir, and the one who associates in his<sup>asws</sup> allegiance would be a Mushrik, and the one who meets Me<sup>azwj</sup> having his<sup>asws</sup> Wilayah would enter the Paradise, and the one who

meets Me<sup>azwj</sup> having his<sup>asws</sup> enmity would enter the Fire. So establish, O Muhammad<sup>saww</sup>, Ali<sup>asws</sup> as a flag, and take the allegiance upon them, and take My<sup>azwj</sup> Pact and My<sup>azwj</sup> Covenant to them which I<sup>azwj</sup> Bound them upon, for I<sup>azwj</sup> am (about to) Capture you<sup>saww</sup> to Me<sup>azwj</sup> and Proceed you<sup>saww</sup> (to Me<sup>azwj</sup>)!"

فخشي رسول الله (صلى الله عليه وآله) قومه وأهل النفاق والشقاق أن يتفرقوا ويرجعوا جاهلية لما عرف من عداوتهم، وما يظنون عليه أنفسهم لعلي (عليه السلام) من البغضاء، وسأل جبرئيل (عليه السلام) أن يسأل ربه العصمة من الناس وانتظر أن يأتيه جبرئيل بالعصمة من الناس من الله عز وجل،

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

فأخر ذلك إلى أن بلغ مسجد الخيف، فأتاه جبرئيل (عليه السلام) وأمره أن يعهد عهده و يقيم حجته عليا للناس، ولم يأت به بالعصمة من الله عز وجل بالذي أراد حتى بلغ كراع الغميم - بين مكة والمدينة -

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

فأتاه جبرئيل وأمره بالذي أمر به من قبل ولم يأت به بالعصمة، فقال: يا جبرئيل، إني لأخشى قومي أن يكذبوني، ولا يقبلوا قولي في علي. فرحل،

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

فلما بلغ غدير خم قبل الجحفة بثلاثة أميال، أتاه جبرئيل (عليه السلام) على خمس ساعات مضت من النهار بالزجر والانتهاز والعصمة من الناس، فقال: يا محمد، إن الله عز وجل يقرئك السلام، ويقول لك: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ **فِي عَلِيٍّ** وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

He<sup>azwj</sup> Images whatever He<sup>azwj</sup> Initiated without a (prior) example, and Creates whatever He<sup>azwj</sup> Creates without assistance from anyone, nor being encumbered nor artificialness. He<sup>azwj</sup> Desires it, so it happens, and He<sup>azwj</sup> Constructs it so it is built. He<sup>azwj</sup> is Allah<sup>azwj</sup> Who, there is no god except Him<sup>azwj</sup>, of elaborate workmanship,

and the excellent workmanship. The Just One Who is not tyrannous, and the Benevolent to Whom return (all) the matters.

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

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

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

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

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

He Desires so He<sup>azwj</sup> Accomplishes, and He<sup>azwj</sup> Intends so He<sup>azwj</sup> Ordains, and He<sup>azwj</sup> Knows so He<sup>azwj</sup> Counts, and He<sup>azwj</sup> Causes to die and to live, and He<sup>azwj</sup> Impoverishes and Enriches, and He<sup>azwj</sup> Causes to laugh and cry, and He<sup>azwj</sup> Draws near and Distances, and He<sup>azwj</sup> Deprives and Gives.

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

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

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

(He<sup>azwj</sup> is) One Whom a language cannot comprise, nor can the screamers anger Him<sup>azwj</sup>, nor can the urgency of the pressing ones force Him<sup>azwj</sup>, and the compromise

of the pious. He<sup>azwj</sup> is the Master of the Momineen, Lord<sup>azwj</sup> of the worlds, Who is Rightful from every creature that he thanks Him<sup>azwj</sup> and praises Him<sup>azwj</sup> upon every state.

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

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

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

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

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

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

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

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

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

Jibraeel<sup>as</sup> descended unto me<sup>saww</sup> three times, instructing me<sup>saww</sup> on behalf of Al Salaam (the safety Provider), my<sup>saww</sup> Lord<sup>azwj</sup>, and He<sup>azwj</sup> is Al Salaam, that I<sup>saww</sup> should stand in this landscape and let know every white and red and black (person) that Ali Bin Abu Talib<sup>asws</sup> is my<sup>saww</sup> brother, and my<sup>saww</sup> successor, and my<sup>saww</sup> Caliph, and he<sup>asws</sup> is the Imam<sup>asws</sup> from after me<sup>saww</sup>, whose place from me<sup>saww</sup> is the place of Haroun<sup>as</sup> from Musa<sup>as</sup>, except that there would be no Prophet<sup>as</sup> after me<sup>saww</sup>.

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

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

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

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

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

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

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



And if I<sup>saww</sup> had desired to name the speakers with their names, I<sup>saww</sup> would have named, and gestured towards them with their elders, and if I<sup>asws</sup> had desired to point upon them I<sup>saww</sup> would have pointed. But, with regards to their matter, I<sup>saww</sup> have been gracious, and all that Allah<sup>azwj</sup> is not Pleased from me<sup>saww</sup> until I<sup>saww</sup> deliver what He<sup>azwj</sup> Revealed unto me<sup>saww</sup>, so He<sup>azwj</sup> Said: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67] – the Verse.***

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

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

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

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

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

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

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

There is neither a Permissible except what Allah<sup>azwj</sup> Permitted, nor a Prohibition except what Allah<sup>azwj</sup> Prohibited. He<sup>azwj</sup> Caused me<sup>saww</sup> to recognise the

Permissible(s) and the Prohibitions, and I<sup>saww</sup> judge from what my<sup>saww</sup> Lord<sup>azwj</sup> Taught me<sup>saww</sup> from His<sup>azwj</sup> Book, and its Permissible and its Prohibition is to Him<sup>azwj</sup>.

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

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

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

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

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

Group of people! Prefer him<sup>asws</sup>, for Allah<sup>azwj</sup> has Preferred him<sup>asws</sup>, and accept him<sup>asws</sup>, for Allah<sup>azwj</sup> has Appointed him<sup>asws</sup>!

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

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

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

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

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

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

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

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

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

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

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

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

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

Group of people! He<sup>asws</sup> is the Side of Allah<sup>azwj</sup> who is Mentioned in His<sup>azwj</sup> Book: **O my regret upon what I neglected regarding the Side of Allah [39:56].**

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

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

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

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

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

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

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

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

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

I<sup>saww</sup> am saying, from what replaces the Words from me by the Command of my<sup>saww</sup> Lord<sup>azwj</sup>. I<sup>saww</sup> am saying: 'O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup>, and be Inimical to the one who is inimical to him<sup>asws</sup>, and Curse the one who denies him<sup>asws</sup> and rejects his<sup>asws</sup> right, and be Wrathful upon the one who rejects him<sup>asws</sup>.

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

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

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

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

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

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

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

And there was not Revealed a Verse of (Divine) Pleasure except regarding him<sup>asws</sup>, and Allah<sup>azwj</sup> did not Address those who believe except He<sup>azwj</sup> Began with him<sup>asws</sup>, nor was there a Verse of praise Revealed in the Quran except regarding him<sup>asws</sup>, nor did Allah<sup>azwj</sup> Testify with the Paradise in **There surely came over the human being**

**[76:1]**, except for him<sup>asws</sup>, nor did He<sup>azwj</sup> Reveal it regarding besides him<sup>asws</sup>, nor Praise with it apart from him<sup>asws</sup>.

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

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

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

Group of people! The offspring of every Prophet<sup>saww</sup> is from his<sup>saww</sup> lineage, and my<sup>saww</sup> offspring is from the lineage of Ali<sup>asws</sup>.

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

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

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

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

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

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

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

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

معاشر الناس، آمنوا بالله و رسوله و النور الذي انزل معه مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا.

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

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

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

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

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

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

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

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

Group of people! There would be coming from after me<sup>saww</sup>, imams calling to the Fire, and on the Day of Judgment they would not be helping (anyone).

معاشر الناس، إن الله و أنا بريئان منهم.

Group of people! Allah<sup>azwj</sup> and I<sup>saww</sup> are disavowing from them.

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

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

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

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

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

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

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

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

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

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

معاشر الناس، قد ضل قبلكم أكثر الأولين، و الله قد أهلك الأولين و هو مهلك الآخرين، قال الله تعالى: أَلَمْ نُهْلِكِ الْأَوَّلِينَ ثُمَّ نُنْبِئُهُمُ الْآخِرِينَ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ وَنَالِ يَوْمَئِذٍ لِلْمُكَذِّبِينَ.

Group of people! There have strayed before you most of the former ones, and Allah<sup>azwj</sup> has Destroyed the former ones and He<sup>azwj</sup> would Destroy the latter ones. Allah<sup>azwj</sup> the Exalted Said: **Did We not destroy the former ones? [77:16] Then did**



***We follow them up with latter ones [77:17] Similar to that We would Deal with the criminals [77:18] Woe on that day to the beliers [77:19]***

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

Group of people! Allah<sup>azwj</sup> has Commanded me<sup>asws</sup> and Forbidden me<sup>saww</sup>, and has Commanded Ali<sup>asws</sup> and has Forbidden him<sup>asws</sup>. And know, the Commanding and the Forbidding is from his<sup>asws</sup> Lord<sup>azwj</sup> Mighty and Majestic, therefore listen to his<sup>asws</sup> orders and end at his<sup>asws</sup> forbidding, and come to be to his<sup>asws</sup> purpose, and let not the way separate with you from his<sup>asws</sup> way.

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

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

ثم قرأ (صلى الله عليه و آله) الْحَمْدُ لِلَّهِ إِلَى آخِرِهَا، و قال: في نزلت، و فيهم نزلت، و لهم عمت، و إياهم خصت، أولئك أولياء الله لا خوف عليهم و لا هم يحزنون ألا إن حزب الله هم الغالبون،

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

ألا إن أعداءهم أهل الشقاق الحادون العادون و إخوان الشياطين الذين يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا.

Indeed! Their<sup>asws</sup> enemies are the people of discord, renegades, transgressors, and brethren of the satans<sup>la</sup> ***suggesting to each other flowery words to deceive [6:112].***

ألا إن أولياءهم هم المؤمنون الذين ذكرهم الله في كتابه، فقال تعالى: لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ إِلَى آخِرِ الْآيَةِ.

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

ألا إن أولياءهم الذين وصفهم الله عز و جل، فقال: الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ،

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

ألا إن أولياءهم الذين آمنوا و لم يربطوا،

Indeed! Their<sup>asws</sup> friends are those who are believing and ***those who are believing and are not doubting [49:15].***

ألا إن أولياءهم هم الذين يدخلون الجنة آمنين و تتلقاهم الملائكة بالتسليم أن طيبتهم فادخلوها خالدين

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

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

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

ألا إن أعداءهم الذين يصلون سعيرا،

Indeed! Their<sup>asws</sup> enemies are those ***arriving at the Blazing Fire [4:10].***

ألا إن أعداءهم الذين يسمعون لجهنم شهيقا و هي تفور، و لها زفير كلما دخلت أمة لعنت أختها الآية.

Indeed! Their<sup>asws</sup> enemies are those ***whenever a community shall enter, it shall curse its sister (community) [7:38]*** – the Verse,

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

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

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

Indeed! Their<sup>asws</sup> friends are ***those who are fearing their Lord in the privacy. For them would be Forgiveness and a great Recompense [67:12].***

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

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

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

Group of people! Indeed! And I<sup>saww</sup> am a warner and Ali<sup>asws</sup> is a Guide.

معاشر الناس، إني نبي، و علي وصي،

Group of people! I<sup>saww</sup> am a Prophet<sup>saww</sup>, and Ali<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup>.

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

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

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

Indeed! He<sup>asws</sup> would be conquering every tribe from the Polytheism. Indeed! He<sup>asws</sup> would be aware of every mutiny against the friends of Allah<sup>azwj</sup> Mighty and Majestic. Indeed! He<sup>asws</sup> is the helper to the Religion of Allah<sup>azwj</sup> Mighty and Majestic. Indeed! He<sup>asws</sup> is the jewel of the deep sea.

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

Indeed! He<sup>asws</sup> would name everyone with merit by his merit, and everyone with ignorance with his ignorance. Indeed! He<sup>asws</sup> is the best of Allah<sup>azwj</sup> and His<sup>azwj</sup> Choice. Indeed! He<sup>asws</sup> is the inheritor of every knowledge and encompassing with every understanding.

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

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

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

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

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

Group of people! I<sup>saww</sup> have explained to you all and have made you understand, and this Ali<sup>asws</sup> would make you understand after me<sup>saww</sup>. Indeed! And I<sup>saww</sup> am at the expiration of my<sup>saww</sup> sermon. I<sup>saww</sup> call you to shake my<sup>saww</sup> hand upon his<sup>asws</sup> allegiance and the acceptance with him<sup>asws</sup>, then shake his<sup>asws</sup> hand from after me<sup>saww</sup>. Indeed! And I<sup>saww</sup> have pledge allegiance to Allah<sup>azwj</sup>, and Ali<sup>asws</sup> has pledged allegiance to me<sup>saww</sup>, and I<sup>saww</sup> am seizing you all with pledging allegiance to him<sup>asws</sup> from Allah<sup>azwj</sup> Mighty and Majestic: **Therefore whoever breaks (his faith), he breaks it only against himself [48:10]** – the Verse.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Group of people! And every Permissible I<sup>saww</sup> have pointed upon it for you, and every Prohibition I<sup>saww</sup> have forbidden you from it. I<sup>azwj</sup> will not retract from that and with not change.

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

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

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

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

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

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

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

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

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

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

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

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

نبأيعك على ذلك بقلوبنا و أنفسنا و ألسنتنا و أيدينا، على ذلك نحيا و نموت و نبعث، لا نغير و لا نبدل و لا نشك و لا نرتاب و لا نرجع عن عهد و لا ميثاق، و لا نقض الميثاق

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

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

We shall obey Allah<sup>azwj</sup>, and obey you<sup>saww</sup> and Ali<sup>asws</sup> Emir of the Momineen, and his<sup>asws</sup> sons<sup>asws</sup>, the Imams<sup>asws</sup>, those whom you<sup>saww</sup> mentioned are from your<sup>saww</sup> offspring from his<sup>asws</sup> lineage, after Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, those whose positions you have been acquainted with from me<sup>saww</sup>, and their places with me<sup>saww</sup>, and their status from my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic. So I<sup>saww</sup> have deposited that to you all, and these two are the chief of the youths of the inhabitants of the Paradise, and they are the two Imams<sup>asws</sup> after their<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup>, and I<sup>saww</sup> am their<sup>asws</sup> father<sup>saww</sup> before him<sup>asws</sup>.

فقولوا: أعطينا الله بذلك و إياك و عليا و الحسن و الحسين و الأئمة الذين ذكرت عهدا و ميثاقا مأخوذاً لأمير المؤمنين من قلوبنا و أنفسنا و ألسنتنا، و مصافقة أيدينا- من أدركهما بيده، و إلا فقد أقر بهما بلسانه-

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

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

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

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

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

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

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

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

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

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

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

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

Group of people! The one who obeys Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup>, and Ali<sup>asws</sup>, and the Imams<sup>asws</sup> those mentioned, so he has succeeded with a great success.

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

Group of people! The foremost are the ones foremost to pledging his<sup>asws</sup> allegiance and his<sup>asws</sup> Mastership, and ones to greet upon him<sup>asws</sup> as Emir of the Momineen, they would be the winners in the Gardens of Bliss.

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

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

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



So the people called out, 'Yes! We hear and we obey upon what Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> commanded for, by our words, and our tongues, and our hands!'

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

And they thronged upon Rasool-Allah<sup>saww</sup> and upon Ali<sup>asws</sup>, and they shook their<sup>asws</sup> hands. It so happened that the first one to shake the hand of Rasool-Allah<sup>saww</sup> was the first, the second, and the third, and the third, and the fifth (Abu Bakr, Umar, Usman, Talha and Al-Zubeyr), and the rest of the Emigrants and the Helpers, and the rest of the people in accordance to their status, until they had prayed Al-Isha *Salat* and the evening (Al-Maghrib) in one time.

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

And the pledges of allegiances continued for three days, and Rasool-Allah<sup>saww</sup> was saying, every time the people pledged their allegiances: 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the Worlds. The Praise is for Allah<sup>azwj</sup> Who Merited us<sup>asws</sup> over the entirety of the worlds!'<sup>67</sup>

<sup>67</sup> روضة الواعظين: 89.