The Prophet — The Sermon of Ghadir

Masumeen Sermons · 137 lines

In the Name of Allah, the All-beneficent, the All-merciful.	بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ
All Praise is due to Allah Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, and Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence.	الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي تَوَحُّدِهِ وَ دَنَا فِي تَفَرُّدِهِ وَ جَلَّ فِي سُلْطَانِهِ وَ عَظُمَ فِي أَرْكَانِهِ وَ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً وَ هُوَ فِي مَكَانِهِ وَ قَهَرَ جَمِيعَ الْخَلْقِ بِقُدْرَتِهِ وَ بُرْهَانِهِ
He is Praised always and forever, Glorified and has no end. He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates the earth and the heavens with His power.	مَجِيداً لَمْ يَزَلْ، مَحْمُوداً لَا يَزَالُ، بَارِئَ الْمَسْمُوكَاتِ وَ دَاحِيَ الْمَدْحُوَّاتِ وَ جَبَّارَ الْأَرَضِينَ وَ السَّمَاوَاتِ
Holy, He is, and Praised, the Lord of the angels and of the spirits. His favours overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him.	قُدُّوسٌ، سُبُّوحٌ، رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ، مُتَفَضِّلٌ عَلَى جَمِيعِ مَنْ بَرَأَهُ، مُتَطَوِّلٌ عَلَى جَمِيعِ مَنْ أَنْشَأَهُ، يَلْحَظُ كُلَّ عَيْنٍ وَ الْعُيُونُ لَا تَرَاهُ،
He is Generous, Clement, and Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. قَدْ فَهِمَ السَّرَائِرَ وَ عَلِمَ الضَّمَائِرَ وَ لَمْ تَخْفَ عَلَيْهِ الْمَكْنُونَاتُ وَ لَا اشْتَبَهَتْ عَلَيْهِ الْخَفِيَّاتُ، لَهُ	كَرِيمٌ، حَلِيمٌ، ذُو أَنَاةٍ، قَدْ وَسِعَ كُلَّ شَيْءٍ رَحْمَتُهُ وَ مَنَّ عَلَيْهِمْ بِنِعمَتِهِ، لَا يُعَجِّلُ بِانْتِقَامِهِ وَ لَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ
He comprehends what the breast conceals and what the conscience hides. No inner I thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him. He initiates the creation from nothing;	الْإِحَاطَةُ بِكُلِّ شَيْءٍ وَ الْغَلَبَةُ عَلَى كُلِّ شَيْءٍ وَ الْقُوَّةُ فِي كُلِّ شَيْءٍ وَ الْقُدْرَةُ عَلَى كُلِّ شَيْءٍ وَ لَيْسَ مِثْلَهُ شَيْءٌ وَ هُوَ مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ

He is everlasting, living, sustaining in the truth; there is no god but He, the Omnipotent, the Wise One. He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing.	دَائِمٌ، قَائِمٌ بِالْقِسْطِ، لا إِلهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ. جَلَّ عَنْ أَنْ تُدْرِكَهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ وَ هُوَ اللَّطِيفُ الْخَبِير
None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.	لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايَنَةٍ وَ لَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَ عَلَانِيَةٍ إِلَّا بِمَا دَلَّ عَزَّ وَ جَلَّ عَلَى نَفْسِهِ
I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs.	وَ أَشْهَدُ أَنَّهُ اللَّهُ الَّذِي مَلَأَ الدَّهْرَ قُدْسُهُ وَ الَّذِي يُغَشِّي الْأَبَدَ نُورُهُ وَ الَّذِي يُنْفِذُ أَمْرَهُ بِلَا مُشَاوَرَةِ مُشِيرٍ- وَ لَا مَعَهُ شَرِيكٌ فِي تَقْدِيرٍ وَ لَا تَفَاوُتٌ فِي تَدْبِيرٍ
He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him nor frustrated His designs. He created, and so it was, and He initiated, and it became visible.	صَوَّرَ مَا أَبْدَعَ عَلَى غَيْرِ مِثَالٍ وَ خَلَقَ مَا خَلَقَ بِلَا مَعُونَةٍ مِنْ أَحَدٍ وَ لَا تَكَلُّفٍ وَ لَا احْتِيَالٍ. أَنْشَأَهَا فَكَانَتْ وَ بَرَأَهَا فَبَانَتْ
So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred.	فَهُوَ اللَّهُ الَّذِي لا إِلهَ إِلَّا هُوَ، الْمُتْقِنُ الصَّنْعَةِ، الْحَسَنُ الصَّنِيعَةِ، الْعَدْلُ، الَّذِي لَا يَجُورُ وَ الْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ
I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits. He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and of the moon, each circles till a certain time .	وَ أَشْهَدُ أَنَّهُ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِقُدْرَتِهِ وَ خَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ، مَلِكُ الْأَمْلَاكِ وَ مُفْلِكُ الْأَفْلَاكِ وَ مُسَخِّرُ الشَّمْسِ وَ الْقَمَرِ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى
"He winds the night over the day, and winds the day over the night" , "seeking it incessantly" . He splits the spine of every stubborn tyrant and annihilates every mighty devil.	﴿يُكَوِّرُ اللَّيْلَ عَلَى النَّهارِ وَ يُكَوِّرُ النَّهارَ عَلَى اللَّيْلِ﴾ ﴿يَطْلُبُهُ حَثِيثاً﴾ قَاصِمُ كُلِّ جَبَّارٍ عَنِيدٍ وَ مُهْلِكُ كُلِّ شَيْطَانٍ مَرِيدٍ

لَمْ يَكُنْ مَعَهُ ضِدٌّ وَ لَا نِدٌّ، أَحَدٌ، صَمَدٌ، ﴿لَمْ يَلِدْ وَ لَمْ يُولَدْ • وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ﴾، إِلَهٌ وَاحِدٌ وَ رَبٌّ مَاجِدٌ	Never has any opponent been opposing Him nor a peer assisting Him. He is Independent; "He never begets nor is He begotten, • nor has He any equal" . He is One God, the Glorified Lord.
يَشَاءُ فَيُمْضِي وَ يُرِيدُ فَيَقْضِي وَ يَعْلَمُ فَيُحْصِي وَ يُمِيتُ وَ يُحْيِي وَ يُفْقِرُ وَ يُغْنِي وَ يُضْحِكُ وَ يُبْكِي وَ يَمْنَعُ وَ يُعْطِي. لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ. بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry .He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise. In His hand is all goodness, and He can do anything at all.
﴿ يُولِجُ اللَّيْلَ فِي النَّهارِ وَ يُولِجُ النَّهارَ فِي اللَّيْلِ﴾ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ. مُجِيبُ الدَّعَاءِ وَ مُجْزِلُ الْعَطَاءِ، مُحْصِي الْأَنْفَاسِ وَ رَبُّ الْجِنَّةِ وَ النَّاسِ، لَا يُشْكِلُ عَلَيْهِ شَيْءٌ	"He lets the night cover the day and the day cover the night" ; there is no god but He, the Sublime, the oft-Forgiving One. He responds to supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses,
وَ لَا يُضْجِرُهُ صُرَاخُ الْمُسْتَصْرِخِينَ وَ لَا يُبْرِمُهُ إِلْحَاحُ الْمُلِحِّينَ، الْعَاصِمُ لِلصَّالِحِينَ وَ الْمُوَفِّقُ لِلْمُفْلِحِينَ وَ مَوْلَى الْعَالَمِينَ الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ وَ يَحْمَدَهُ	nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist. He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what.
أَحْمَدُهُ عَلَى السَّرَّاءِ وَ الضَّرَّاءِ وَ الشِدَّةِ وَ الرَّخَاءِ وَ أُومِنُ بِهِ وَ بِمَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ. أَسْمَعُ أَمْرَهُ وَ أُطِيعُ وَ أُبَادِرُ إِلَى كُلِّ مَا يَرْضَاهُ وَ أَسْتَسْلِمُ لِقَضَائِهِ، رَغْبَةً فِي طَاعَتِهِ وَ خَوْفاً مِنْ عُقُوبَتِهِ	I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers. I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty,

لِأَنَّهُ اللَّهُ الَّذِي لَا يُؤْمَنُ مَكْرُهُ وَ لَا يُخَافُ جَوْرُهُ وَ أُقِرُّ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَ أَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ وَ أُؤَدِّي مَا أَوْحَى إِلَيَّ حَذَراً مِنْ أَنْ لَا أَفْعَلَ فَتَحُلَّ بِي مِنْهُ قَارِعَةٌ لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَ إِنْ عَظُمَتْ حِيلَتُهُ

for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His "oppression." I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship.

لَا إِلَهَ إِلَّا هُوَ لِأَنَّهُ قَدْ أَعْلَمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ مَا أُنْزِلَ إِلَيَّ فَمَا بَلَّغْتُ رِسَالَتَهُ وَ قَدْ ضَمِنَ لِي تَبَارَكَ وَ تَعَالَى الْعِصْمَةَ وَ هُوَ اللَّهُ الْكَافِي الْكَرِيمُ فَأَوْحَى إِلَيَّ:

There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of' Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

﴿بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ. يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيٍّ يَعْنِي فِي الْخِلَافَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ - وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

"In The Name of Allah, the Most Gracious, the Most Merciful. O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall Protect you from (evil) people; surely Allah will not guide the unbelieving people" .

مَعَاشِرَ النَّاسِ مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ وَ أَنَا مُبَيِّنٌ لَكُمْ سَبَبَ نُزُولِ هَذِهِ الْآيَةِ، إِنَّ جَبْرَئِيلَ هَبَطَ إِلَيَّ مِرَاراً ثَلَاثاً يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي وَ هُوَ السَّلَامُ

O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Gabriel command me on behalf of the Peace, my Lord, Who is the source of all peace,

أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعْلِمَ كُلَّ أَبْيَضَ وَ أَسْوَدَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع أَخِي وَ وَصِيِّي وَ خَلِيفَتِي وَ الْإِمَامُ مِنْ بَعْدِي، الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ هُوَ وَلِيُّكُمْ مِنْ بَعْدِ اللَّهِ وَ رَسُولِهِ

to thus make a stand in order to inform everyone, black and white, that: 'Ali b. Abi Talib is my Brother, Wasi, and successor over my nation and the Imam after me, the one whose status to me is like that of Aaron to Moses except there will be no prophet after me, and he is your master next only to Allah and to His Messenger,

وَ قَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ ﴿إِنَّمَا وَلِيُّكُمُ اللَّـهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾

and Allah has already revealed to me the same in one of the fixed verses of His Book saying, "Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay zakat even as they bow down" ,

وَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ هُوَ رَاكِعٌ يُرِيدُ اللَّهَ عَزَّ وَ جَلَّ فِي كُلِّ حَالٍ

and, Ali b. Abi Talib the one who keeps up prayers, who pays zakat even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

وَ سَأَلْتُ جَبْرَئِيلَ أَنْ يَسْتَعْفِيَ لِي عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ، أَيُّهَا النَّاسُ، لِعِلْمِي بِقِلَّةِ الْمُتَّقِينَ وَ كَثْرَةِ الْمُنَافِقِينَ

I asked Gabriel to plead to the Peace to excuse me from having to convey such a message to you, O people! Due to my knowledge that the pious are few while the hypocrites are many,

وَ إِدْغَالِ الْآثِمِينَ وَ خَتْلِ الْمُسْتَهْزِءِينَ بِالْإِسْلَامِ، الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ ﴿يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as "saying with their tongues contrarily to what their hearts conceal"

وَ يَحْسَبُونَهُ هَيِّناً وَ هُوَ عِنْدَ اللَّهِ عَظِيمٌ وَ كَثْرَةِ أَذَاهُمْ لِي فِي غَيْرِ مَرَّةٍ حَتَّى سَمَّوْنِي أُذُناً وَ زَعَمُوا أَنِّي كَذَلِكَ لِكَثْرَةِ مُلَازَمَتِهِ إِيَّايَ وَ إِقْبَالِي عَلَيْهِ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ قُرْآناً

thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying,

"and there are some of them who harm the (feelings of the) Prophet and say: He is an ear. Say: One who listens is good for you; He believes in Allah and testifies to the conviction of the believers" .	﴿وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ، قُلْ أُذُنُ ـ على الّذين يزْعمون أنّه أذنٌ ـ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّـهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾
Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali.	ولوْ شئْت أنْ أسمي بأسْمائهمْ لسمّيْت، وأنْ أومي إليْهمْ بأعْيانهمْ لأوْمأْت، وأنْ أدلّ عليْهمْ لدللْت، ولكنّي والله في أمورهمْ قدْ تكرّمْت. وكلّ ذلك لا يرْضى الله منّي إلاّ أنْ أبلّغ ما أنْزل إليّ
"O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people" .	﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ـ في عليٍّ ـ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّـهُ يَعْصِمُكَ مِنَ النَّاسِ﴾
O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar . Those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity.	فاعْلموا معاشر النّاس أنّ الله قدْ نصبه لكمْ وليّا وإماما مفترضا طاعته على الْمهاجرين والأنْصار وعلى التّابعين لهمْ بإحْسانٍ، وعلى الْبادي والْحاضر، وعلى الأعْجميّ والْعربيّ، والْحرّ والْمملوك، والصّغير والْكبير، وعلى الأبْيض والأسْود، وعلى كلّ موحّدٍ
His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him.	ماضٍ حكْمه، جازٍ قوْله، نافذٌ أمْره، ملْعونٌ منْ خالفه، مرْحومٌ منْ تبعه، مؤْمنٌ منْ صدّقه، فقدْ غفر الله له ولمنْ سمع منْه وأطاع له

O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you,	معاشر النّاس، إنّه آخر مقامٍ أقومه في هذا الْمشْهد، فاسْمعوا وأطيعوا وانْقادوا لأمْر ربّكمْ، فإنّ الله عزّ وجلّ هو مؤلاكمْ وإلهكمْ، ثمّ منْ دونه محمّدٌ وليّكمْ الْقائم الْمخاطب لكمْ،
then after me 'Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger.	ثمّ منْ بعْدي عليٌّ وليّكمْ وإمامكمْ بأمْر ربّكمْ، ثمّ الإمامة في ذرّيّتي منْ ولْده إلى يوْم تلْقوْن الله ورسوله
Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.	لا حلال إلاّ ما أحلّه الله، ولا حرام إلاّ ما حرّمه الله، عرّفني الْحلال والْحرام وأنا أفْضيْت بما علّمني ربّي منْ كتابه وحلاله وحرامه إليْه
O people! Prefer him (Ali) over all the others! There is no knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin (leader of the righteous). There is no knowledge (that I know) except that I divulged it to Ali. He is "al-Imam al-Mubin" (the evident Imam) .	معاشر النّاس، ما منْ علْم إلاّ وقدْ أحْصاه الله فيّ، وكلّ علْمٍ علّمْت فقدْ أحْصيْته في إمام الْمتّقين، وما منْ علْمٍ إلاّ علّمْته عليّا، وهو الإمام الْمبين
O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to not accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah.	معاشر النّاس، لا تضلّوا عنْه ولا تنْفروا منْه، ولا تسْتنْكفوا منْ ولايته، فهو الّذي يهْدي إلى الْحقّ ويعْمل به، ويزْهق الْباطل وينْهى عنْه، ولا تأْخذه في الله لوْمة لائمٍ.

He is the first to believe in Allah and in His Messenger; none preceded him as such. and he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me	ثمّ إنّه أوّل منْ آمن باللّه ورسوله، وهو الّذي فدى رسوله بنفْسه، وهو الّذي كان مع رسول اللّه ولا أحد يعْبد اللّه مع رسوله من الرّجال غيْره
O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has appointed him (as your leader). O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity;	معاشر النّاس، فضّلوه فقدْ فضّله اللّه، واقْبلوه فقدْ نصبه اللّه. معاشر النّاس، إنّه إمامٌ من اللّه، ولنْ يتوب اللّه على أحدٍ أنْكر ولايته ولنْ يغْفر له، حتْما على اللّه أنْ يفْعل ذلك بمنْ خالف أمْره فيه وأنْ يعذّبه عذابا شديدا نكْرا أبد الآباد ودهْر الدّهور
so, beware lest you should oppose him and thus enter "the fire, the fuel of which is the people and the stones prepared for the unbelievers" .	فاحْذروا أنْ تخالفوه، فتصْلوا ﴿نارا وقودها النّاس والْحجارة أعدّتْ للْكافرين﴾
O people! By Allah! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth.	أيّها النّاس، بي واللّه بشّر الأوّلون من النّبيّين والْمرْسلين، وأنا خاتم الأنْبياء والْمرْسلين والْحجّة على جميع الْمخْلوقين منْ أهْل السّماوات والأرضين
Anyone who doubts this commits apostasy similar to that of the early jahiliyya, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.	فمنْ شكّ في ذلك فهو كافرٌ كفْر الْجاهليّة الأولى، ومنْ شكّ في شيْءٍ منْ قوْلي هذا فقدْ شكّ في الكلّ منْه، والشّاك في ذلك فله النّار

O people! Allah, the most Exalted and the Almighty, has bestowed this virtue on me out of His kindness towards Ali and as a boon to Ali, and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances.	معاشر النّاس، حباني الله بهذه الْفضيلة منّا منْه عليّ وإحْساناً منْه إليّ ولا إله إلاّ هو، له الْحمْد منّي أبد الآبدين ودهْر الدّاهرين وعلى كلّ حال
O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it.	معاشر النّاس، فضّلوا عليّاً فانّه أفْضل النّاس بعْدي منْ ذكرٍ وأنْثى. بنا أنْزل الله الرّزْق وبقي الْخلْق. ملْعونٌ ملْعونٌ، مغْضوبٌ مغْضوبٌ منْ ردّ عليّ قولي هذا ولمْ يوافقْه
Gabriel himself has informed me of the same on behalf of Allah Almighty Who he said (in Gabriel's words), "Anyone who antagonizes Ali and refuses to accept his wilayat shall incur My curse on him and My wrath." "and let every soul consider what it sends ahead for tomorrow, and be wary of Allah.", -in his opposition "lest a foot should slip after its stability" - "Allah is fully aware of all what you do"	ألا إنّ جبْرئيل خبّرني عن الله تعالى بذلك ويقول: منْ عادى عليّاً ولمْ يتولّه فعليْه لعْنتي وغضبي، ﴿وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّـهَ﴾ ـ أنْ تخالفوه ﴿فتزلّ قدمٌ بعْد ثبوتها﴾ ـ ﴿إِنَّ اللَّـهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾
O people! He (Ali) is the "janb Allah" (duty to Allah) mentioned in the Book of Allah, the Sublime One, The Almighty, forewarning his (Ali's) adversaries, says, "Lest a soul should say: O woe to me for what I fell short of my duty to Allah".	معاشر النّاس، إنّه جنْب الله الّذي ذكر في كتابه، فقال تعالى مخْبرا: ﴿أَن تَقُولَ نَفْسٌ يَا حَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنبِ اللَّـهِ﴾.
O people! Study the Qur'an and comprehend its verses, look into its fixed verses and do not follow what is similar thereof,	معاشر النّاس، تدبّروا القرْآن وافْهموا آياته وانْظروا إلى محْكماته ولا تتّبعوا متشابهه،
for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that:	فو الله لنْ يبيّن لكمْ زواجره ولنْ يوضح لكمْ تفْسيره إلاّ الّذي أنا آخذٌ بيده ومصْعده إليّ وشائلٌ بعضده ومعْلمكمْ أنّ:

Whoever among you takes me as his master, this, Ali is his master , and he is Ali b. Abi Talib, my Brother and wasi, and his appointment as your wali is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me	منْ كنْت مؤلاه فهذا عليٌّ مؤلاه ، وهو عليّ بْن أبي طالب أخي ووصيّي، وموالاته من الله عزّ وجلّ أنْزلها عليّ
O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kawthar). They are the Trustees of Allah over His creation, the rulers on His earth.	معاشر النّاس، إنّ عليّا والطّيّبين منْ ولْدي هم الثّقْل الأصْغر، والْقرْآن الثّقْل الأكْبر، فكلّ واحدٍ منْبئٌ عنْ صاحبه وموافقٌ له، لنْ يفْترقا حتى يردا عليّ الْحوْض. همْ أمناء الله في خلْقه وحكّامه في أرْضه.
Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained	ألا وقدْ أدّيْت، ألا وقدْ بلّغْت، ألا وقدْ أسْمعْت، ألا وقدْ أوْضحْت
Indeed Allah, the Exalted One and the Sublime, has said, and so have I on behalf of Allah, the Exalted One and the Sublime, that there is no Amir al-Mu'minin (Commander of the Faithful) save this brother of mine; no authority over a believer is permissible after me except to him."	ألا وإنّ الله عزّ وجلّ قال وأنا قلْت عن الله عزّ وجلّ. ألا إنّه ليْس «أمير الْمؤْمنين» غيْر أخي هذا. ولا تحلّ إمْرة الْمؤْمنين بعْدي لأحدٍ غيْره
O people! This is Ali, my Brother, wasi (executor), the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him.	معاشر النّاس، هذا عليٌّ أخي ووصيّي وواعي علْمي، وخليفتي في أمّتي وعلى تفْسير كتاب الله عزّ وجلّ، والدّاعي إليْه والْعامل بما يرْضاه والْمحارب لأعْدائه والْموالي على طاعته والنّاهي عنْ معْصيته
He is the successor of the Messenger of Allah and Amir al-Mu'minin (Commander of the Faithful), the man assigned by Allah to guide others, killer of the Nakithun and Qasitun and Mariqun by the command of Allah.	خليفة رسول الله وأمير الْمؤْمنين والإمام الْهادي وقاتل النّاكثين والْقاسطين والْمارقين بأمْر الله

يقُولُ اللهُ: ﴿ما يبَدَّلُ الْقَوْلُ لَدَى﴾، بأَمْرِک يا رَبِّ أَقُولُ:اللّهُمَّ والِ مَنْ والاهُ وَعادِ مَنْ عاداهُ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَالْعَنْ مَنْ أَنْكَرَهُ وَاغْضِبْ عَلى مَنْ جَحَدَ حَقَّهُ	Allah says, "My Word shall not be changed," by the command of my Lord, I say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right.
اللّهُمَّ إنَّک أَنْزَلْتَ الاْآيَةَ فى عَلِي وَلِيک عِنْدَ تَبْيينِ ذلِکَ وَنَصْبِک إياهُ لِهذَا الْيوْمِ: ﴿الْيوْمَ أَكْمَلْتُ لَكُمْ دينَكُمْ وَأَتْمَمْتُ عَلَيكُمْ نِعْمَتى وَرَضيتُ لَكُمُ الاْءِسْلامَ دينا﴾	O Lord! You revealed a verse in honor of Ali, Your wali, in its explanation and to effect Your own appointment of him this very day did You say, "This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion" and said, "Indeed, with Allah religion is Islam"
وَ قُلْتَ: ﴿إِنَّ الدّينَ عِنْدَ اللهِ الْإِسْلامُ﴾، وَ قُلْتَ: ﴿وَ مَنْ يبْتَغِ غَيرَ الاْءِسْلامِ دينا فَلَنْ يقْبَلَ مِنْهُ وَ هُوَ فِي الاْآخِرَةِ مِنَ الْخاسِرينَ﴾. اللّهُمَّ إنّي أُشْهِدُک أَنّي قَدْ بَلَّغْتُ	and said, "and whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers". O Allah! I implore You to testify that I have conveyed (Your Message).
معاشر النّاس، إنّما أكمل الله عزّ وجلّ دينكمْ بإمامته. فمنْ لمْ يأْتمّ به وبمنْ يقوم مقامه منْ ولْدي منْ صلْبه إلى يوْم الْقيامة والْعرْض على الله عزّ وجلّ	O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime,
فأولئك الّذين حبطتْ أعْمالهمْ وفي النّار همْ خالدون، ﴿لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾	these are the ones whose (good) deeds shall be nil and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever, "their torture shall not be decreased, nor shall they be given a respite".

O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein,	معاشر النّاس، هذا عليٌّ، أنصركمْ لي وأحقّكمْ بي وأقْربكمْ إليّ وأعزّكمْ عليّ، والله عزّ وجلّ وأنا عنْه راضيان. وما نزلتْ آية رضا إلاّ فيه
and Allah did not address the believers in any verse without beginning with him, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter al-Insan, nor was this Chapter revealed except in his praise.	وما خاطب الله الّذين آمنوا إلاّ بدأ به، ولا نزلتْ آية مدْحٍ في الْقرآن إلاّ فيه، ولا شهد الله بالْجنّة في ﴿هلْ أتى على الإنْسان﴾ إلاّ له، ولا أنْزلها في سواه ولا مدح بها غيْره
O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your wasi is the best of all wasis, and his offspring are the best of wasis.	معاشر النّاس، هو ناصر دين الله، والْمجادل عنْ رسول الله، وهو التّقيّ النّقيّ الْهادي الْمهْديّ. نبيّكمْ خيْر نبيٍّ ووصيّكمْ خيْر وصيٍّ وبنوه خيْر الأوْصياء
O people! Each prophet's progeny is from his own loins, whereas mine is from the loins of Amir al-Mu'minin, Ali.	معاشر النّاس، ذرّيّة كلّ نبيٍّ منْ صلْبه، وذرّيّتي منْ صلْب أمير الْمؤْمنين عليٍّ
O people! Iblis caused Adam to be dismissed from the garden through envy; so, do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How, then, will be your case, and you being who you are, and among you are enemies of Allah?	معاشر النّاس، إنّ إبْليس أخْرج آدم من الْجنّة بالْحسد، فلا تحْسدوه فتحْبط أعْمالكمْ وتزلّ أقْدامكمْ، فإنّ آدم أهْبط إلى الأرْض لخطيئةٍ واحدةٍ، وهو صفْوة الله عزّ وجلّ، وكيْف بكمْ وأنْتمْ أنْتمْ ومنْكمْ أعْداء الله

Indeed, none hates Ali except a wretch, and none accepts Ali's wilayat except a pious person. None believes in him except a sincere mu'min, and in honor of, Ali was the Chapter of al-Asr (Q 103) revealed, I swear to it by Allah:	ألا وإنّه لا يبْغض عليّا إلاّ شقيٌّ، ولا يوالي عليّا إلاّ تقيٌّ، ولا يؤْمن به إلاّ مؤْمنٌ مخْلصٌ. وفي عليٍّ ـ والله ـ نزلتْ سورة الْعصْر:
"In the Name of Allah, the All-beneficent, the All-merciful. By Time! Indeed man is in loss, except those who have faith and do righteous deeds, and enjoin one another to [follow] the truth, and enjoin one another to patience".	﴿بسْم الله الرّحْمن الرّحيم والْعصْر • إنّ الإنْسان لفي خسْر • إلاّ الّذين آمنوا وعملوا الصّالحات وتواصوْا بالْحقّ وتواصوْا بالصّبْر﴾
O people! I have sought Allah to be my Witness and have conveyed my Message to you, "and the Messenger is obligated only to clearly convey (his Message)" .	معاشر النّاس، قد اسْتشْهدْت الله وبلّغْتكمْ رسالتي ﴿وما على الرّسول إلاّ البلاغ المبين﴾
O people! "Be wary of Allah with the wariness due to Him and do not die except as Muslims" . O people! Believe in Allah and his Messenger and the light that has been sent down with him, "before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath" .	معاشر النّاس، ﴿اتَّقُوا اللَّـهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾. معاشر النّاس، آمنوا بالله ورسوله والنّور الّذي أنْزل معه ﴿منْ قبْل أنْ نطْمس وجوها فنردّها على أدْبارها أوْ نلْعنهمْ كما لعنّا أصْحاب السّبْت﴾
By Allah! Redid not imply anyone in this verse except a certain band of my sahaba whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so, let each person deal with Ali according to what he finds in his heart of love or of hatred.	بِاللهِ ما عَنى بِهذِهِ الاْآيةِ إلاّ قَوْما مِنْ أَصْحابي أَعْرِفُهُمْ بِأَسْمائِهِمْ وَأَنْسابِهِمْ، وَقَدْ أُمِرْتُ بِالصَّفْحِ عَنْهُمْ. فَلْيعْمَلْ كُلُّ امْرِئٍ عَلى ما يجِدُ لِعَلِي فى قَلْبِهِ مِنَ الْحُبِّ وَالْبُغْض
O people! The light from Allah, the Exalted One and the Sublime, flows through me then through 'Ali b. Abi Talib then in the progeny that descends from him till al-Qa'im al-Mahdi (the guided uriser), who shall effect the justice of Allah, and who will take back any right belonging to us	معاشر النّاس، النّور من الله عزّ وجلّ مسْلوكٌ فيّ ثمّ في عليّ بْن أبي طالبٍ، ثمّ في النّسْل منْه إلى الْقائم الْمهْديّ الّذي يأْخذ بحقّ الله وبكلّ حقٍّ هو لنا

because Allah, the Exalted and the Sublime, made us hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.	لأنّ الله عزّ وجلّ قدْ جعلنا حجّة على الْمقصّرين والْمعاندين والمخالفين والْخائنين والآثمين والظّالمين منْ جميع الْعالمين
O people! I warn you that I am the Messenger of Allah; messengers before me have already passed away; so, should I die or should I be killed, are you going to turn on your heels? "and whoever turns on his heels shall not harm Allah in the least, and Allah shall reward those who are grateful" , those who persevere.	معاشر النّاس، أنْذركمْ أنّي رسول الله قدْ خلتْ منْ قبْلي الرّسل، أفإنْ متّ أوْ قتلْت انْقلبْتمْ على أعْقابكمْ؟ ﴿ومنْ ينْقلبْ على عقبيْه فلنْ يضرّ الله شيْئاً وسيجْزي الله الشّاكرين﴾ الصّابرين
'Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.	ألا وإنّ عليّاً هو الْموصوف بالصّبْر والشّكْر، ثمّ منْ بعْده ولْدي منْ صلْبه
O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend on you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.	معاشر النّاس، لا تمنّوا على الله إسْلامكمْ فيسْخط عليْكمْ ويصيبكم بعذابٍ منْ عنده، إنّه لبالْمرْصاد.
O people! There shall be after me "Imams who shall invite people to the fire, and they shall not be helped on the Day of Judgment" . O people! Allah and I are both clear of them.	معاشر النّاس، إنّه سيكون منْ بعْدي ﴿أئمّةٌ يدْعون إلى النّار ويوْم الْقيامة لا ينْصرون﴾. معاشر النّاس، إنّ الله وأنا بريئان منْهمْ
O people! They and their supporters and followers shall be in the lowest rung of the fire; "miserable, indeed, is the resort of the arrogant ones" . Indeed, these are the folks of the sahifa ; so, let each one of you look into his sahifa!	معاشر النّاس، إنّهمْ وانْصارهمْ وأتْباعهمْ وأشْياعهمْ في الدّرْك الأسْفل من النّار ﴿ولبئْس مثْوى الْمتكبّرين﴾. ألا إنّهمْ أصْحاب الصّحيفة، فلْينْظرْ أحدكمْ في صحيفته!

O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has not, who is already born or he is yet to be born;	معاشر النّاس، إنّي أدعها إمامة ووراثة في عقبي إلى يوم الْقيامة. وقدْ بلّغت ما أمرْت بتبْليغه حجّة على كلّ حاضرٍ وغائبٍ وعلى كلّ أحدٍ ممّنْ شهد أوْ لمْ يشْهدْ، ولد أوْ لمْ يولدْ
therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment. And they shall make the Imamate after me a property, a usurpation; may Allah curse the usurpers who usurp, and it is then "We shall soon make Ourselves unoccupied for you, O you notable two!" and "there will be unleashed upon you a flash of fire and a smoke; then you will not be able to help one another"	فلْيبلّغ الْحاضر الْغائب والْوالد الْولد إلى يوم الْقيامة. وسيجْعلون الإمامة بعْدي ملْكا واغْتصابا، ألا لعن الله الغاصبين الْمغْتصبين، وعنْدها ﴿سنفْرغ لكمْ أيّها الثّقلان﴾، و ﴿يرْسل عليْكما شواظٌ منْ نار ونحاسٌ فلا تنْتصران﴾
O people! Allah, the Exalted and the Sublime, is not to leave you "in your present state, until He has separated the bad ones from the good. Allah will not acquaint you with the Unseen" .	معاشر النّاس، إنّ الله عزّ وجلّ لمْ يكنْ ليذركمْ ﴿على ما أنْتمْ عليْه حتّى يميز الْخبيث من الطّيّب وما كان الله ليطْلعكمْ على الْغيْب﴾
O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mahdi (a) authority over it, and surely Allah's promise is true.	معاشر النّاس، إنّه ما منْ قرْية إلاّ والله مهْلكها بتكْذيبها قَبْلَ يوْمِ الْقِيامَةِ، وَمُمَلِّكُهَا الاءمامَ الْمَهْدِى وَاللهُ مُصَدِّقٌ وَعْدَهُ.
O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said, "Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!" .	معاشر النّاس، قدْ ظلّ قبْلكمْ أكْثر الأوّلين، والله لقدْ أهْلك الأوّلين، وهو مهْلك الآخرين. قال الله تعالى: ﴿ألمْ نهْلك الأوّلين • ثمّ نتْبعهم الآخرين • كذلك نفْعل بالْمجْرمين • ويْلٌ يوْمئذ للْمكذّبين﴾

O people! Allah has ordered me to do and not to do, and I have ordered 'Ali to do and not to do, so he learned what should be done and what should not; therefore.	معاشر النّاس، إنّ الله قدْ أمرني ونهاني، وقدْ أمرْت عليّا ونهيْته. فعلْم الأمْر والنّهْي منْ ربّه عزّ وجلّ
you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing so that you may acquire wisdom. Agree with him, and do not let your paths be different from his.	فاسْمعوا لأمْره تسْلموا، وأطيعوه تهْتدوا، وانْتهوا لنهْيه ترْشدوا، وصيروا إلى مراده ولا تتفرّق بكم السّبل عنْ سبيله
O people! I am al-Sirat al-Mustaqim (the Straight Path) of Allah whom He commanded you to follow, and it is after me Ali then my offspring from his loins, the Imams of Guidance: They guide to the truth and act accordingly.	معاشر النّاس، أنا صراط الله الْمسْتقيم الّذي أمركمْ باتّباعه، ثمّ عليٌّ منْ بعْدي، ثمّ ولْدي منْ صلْبه أئمّةٌ يهْدون إلى الْحقّ وبه يعْدلون
It is in my honor that this (sura) was revealed, including them (the Imams) specifically; they are "the friends of Allah for whom there shall be no fear, nor shall they grieve" ; "truly the Party of Allah are the winners"	فيّ نزلتْ وفيهمْ نزلتْ، ولهمْ عمّتْ وإيّاهمْ خصّتْ، أولئك أوْلياء الله ﴿لا خوْفٌ عليْهمْ ولا همْ يحْزنون﴾، ألا ﴿إنّ حزْب الله هم الْغالبون﴾
Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; "who inspire each other with flashy words, deceptively" .	ألا إنّ أعْداء عليٍّ همْ أهل الشّقاق والنّفاق والحادّون وهم العادون وإخْوان الشّياطين الّذين ﴿يوحي بعْضهمْ إلى بعْضٍ زخْرف الْقوْل غرورا﴾
Indeed, their (Imams') friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying, "You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction" .	ألا إنّ أوْلياءهم الّذين ذكرهم الله في كتابه، فقال عزّ وجلّ: ﴿لا تجد قوْما يؤْمنون بالله والْيوْم الآخر يوادّون منْ حادّ الله ورسوله ولوْ كانوا آباءهمْ أوْ أبْناءهمْ أوْ إخْوانهمْ أوْ عشيرتهمْ، أولئك كتب في قلوبهم الإيمان...﴾

Indeed, their (Imams') friends are the mu'mins (believers) whom Allah, the Exalted One, the Sublime, describes as: "Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided" .	ألا إنّ أوْلياءهم الّذين وصفهم الله عزّ وجلّ فقال: ﴿الّذين آمنوا ولمْ يلْبسوا ايمانهمْ بظلْم أولئك لهم الأمْن وهمْ مهْتدون﴾
Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be to you! You are welcome! Enter it to remain [forever]" .	ألا إنّ أوْلياءهم الّذين يدْخلون الْجنّة بسلامٍ آمنين، تتلقّاهم الْملائكة بالتّسْليم يقولون: ﴿سلامٌ عليْكمْ طبْتمْ فادْخلوها خالدين﴾
Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything.	أَلا إِنَّ أَوْلِياءَهُمْ، لَهُمُ الْجنّة ﴿يرْزقون فيها بغيْر حسابٍ﴾
Indeed, their enemies are the ones who shall be hurled into the fire. Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh.	ألا إنّ أعْداءهم الّذين يضلوْن سعيرا. ألا إنّ أعْداءهم الّذين يسْمعون لجهنّم شهيقا وهي تفور ولها زفير
Indeed, their enemies are the ones thus described by Allah: "every time that a nation enters [hell], it will curse its sister [nation]. When they all rejoin in it, the last of them will say about the first of them, 'Our Lord, it was they who led us astray; so give them a double punishment of the Fire.' He will say, 'It is double for each [of you], but you do not know.'" .	ألا إنّ أعْداءهم الّذين قال الله فيهمْ ﴿كلّما دخلتْ أمّةٌ لعنتْ أخْتها حتّىٰ إذا ادّارَكوا فيها جَميعًا قالَت أُخراهُم لِأولاهُم رَبَّنا هٰؤُلاءِ أَضَلّونا فَآتِهِم عَذابًا ضِعفًا مِنَ النّارِ قالَ لِكُلٍّ ضِعفٌ وَلٰكِن لا تَعلَمونَ﴾
Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus: "Whenever a group is thrown in it, its keepers will ask them, 'Did there not come to you any warner?' •	ألا إنّ أعْداءهم الّذين قال الله عزّوجلّ: ﴿كلّما ألْقي فيها فوْجٌ سألهمْ خزنتها ألمْ يأْتكمْ نذيرٌ •
They will say, 'Yes, a warner did come to us, but we impugned [him] and said, 'Allah did not send down anything; you are only in great error.' •	قالوا بلى قدْ جاءنا نذيرٌ فكذّبْنا وقلْنا ما نزّل الله منْ شيْءٍ، إنْ أنْتمْ إلاّ في ضلال كبير •

وَقالوا لَو كُنّا نَسمَعُ أَو نَعقِلُ ما كُنّا في أَصحابِ السَّعيرِ • فَاعتَرَفوا بِذَنبِهِم فَسُحقًا لِأَصحابِ السَّعيرِ﴾	And they will say, 'Had we listened or applied reason, we would not have been among inmates of the Blaze.' • Thus they will admit their sin. So away with the inmates of the Blaze!" .
ألا إنّ أوْلياءهم ﴿الّذين يخْشوْن ربّهمْ بالْغيْب لهمْ مغْفرةٌ وأجْرٌ كبيرٌ﴾	Indeed, their friends are "those who fear their Lord in secret there will be forgiveness and a great reward" .
معاشر النّاس، شتّان ما بيْن السّعير وَالأَجْرِ الْكَبيرِ. عدوّنا منْ ذمّه الله ولعنه، ووليّنا منْ مدحه الله وأحبّه	O people! What a difference it is between the fire and the great reward! O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah.
مَعاشِرَ النّاسِ، أَلا وَإِنّي أَنَا النَّذيرُ وَعَلِي الْبَشيرُ. معاشر النّاس، ألا وإنّي منْذرٌ وعليٌّ هاد.	O people! I am the warner and Ali is the one who brings glad tidings. O people! I am the one who warns while 'Ali is the guide.
معاشر النّاس، إنّي نبيٌّ وعليٌّ وصيّي. ألا إنّ خاتم الأئمّة منّا الْقائم الْمهْديّ	O people! I am a Prophet and Ali is the successor. O people! I am a Messenger and Ali is the Imam and the wasi after me, Indeed, the seal of the Imams from among us is al-Qa'im al-Mahdi.
ألا إنّه الظّاهر على الدّين. ألا إنّه الْمنْتقم من الظّالمين. ألا إنّه فاتح الْحصون وهادمها	He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them.
ألا إنّه قاتل كلّ قبيلةٍ منْ أهْل الشّرْك. ألا إنّه الْمدْرك بكلّ ثارٍ لأوْلياء الله. ألا إنّه النّاصر لدين الله	He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it. He is the one who shall seek redress for all friends of Allah. He is the one who supports the religion of Allah.
ألا إنّه الْغرّاف في بحْرٍ عميق. ألا إنّه يسم كلّ ذي فضْل بفضْله وكلّ ذي جهْل بجهْله. ألا إنّه خيرة الله ومخْتاره.	He ever derives (his knowledge) from a very deep ocean. He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one.

ألا إنّه وارث كلّ علْمٍ والمحيط بكلّ فهْم. ألا إنّه المخْبر عنْ ربّه عزّ وجلّ والمنبّه بأمْر إيمانه	He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles.
ألا إنّه الرّشيد السّديد. ألا إنّه الْمفوّض إليْه. ألا إنّه قدْ بشّر به منْ سلف بيْن يديْه. ألا إنّه الْباقي حجّة ولا حجّة بعْده، ولا حقّ إلاّ معه، ولا نور إلاّ عنْده. ألا إنّه لا غالب له ولا منْصور عليْه. ألا وإنّه وليّ الله في أرْضه، وحكمه في خلْقه، وأمينه في سرّه وعلانيته	He is the wise, the one endowed with wisdom, the one on whom (divine) authority is vested. Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a hujja, and there shall be no hujja after him nor any right except with him, nor any light except with him. None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.
معاشر النّاس، قدْ بيّنْت لكمْ وأفْهمْتكمْ، وهذا عليٌّ يفْهمكمْ بعْدي. ألا وإنّي عنْد انْقضاء خطْبتي أدْعوكمْ إلى مصافقتي على بيْعته والأقْرار به، ثمّ مصافقته بعْدي	O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me explain everything to you. At the conclusion of my khutba, I shall call on you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me.
ألا وإنّي قدْ بايعْت الله وعليٌّ قدْ بايعني، وأنا آخذكمْ بالْبيْعة له عن الله عزّ وجلّ. ﴿إنّ الّذين يبايعونك إنّما يبايعون الله، يد الله فوْق أيْديهمْ.	I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and I on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him, "Indeed those who swear allegiance to you, swear allegiance only to Allah: the hand of Allah is above their hands.
فمنْ نكث فانّما ينْكث على نفْسه، ومنْ أوْفى بما عاهد عليْه الله فسيؤْتيه أجْرا عظيما﴾	So whosoever breaks his oath, breaks it only to his own detriment, and whoever fulfills the covenant he has made with Allah, He will give him a great reward." .

O people! The pilgrimage (hajj) and the 'umra are among Allah's rituals "so whoever makes hajj to the House, or performs the ‘umrah, there is no sin upon him to circuit between them [Safa and Marwa]. Should anyone do good of his own accord, then Allah is indeed appreciative, all-knowing." .	معاشر النّاس، إنَّ الْحَجَّ وَالْعُمْرَةَ مِنْ شَعائِرِ اللهِ، ﴿فمنْ حجّ الْبيْت أو اعْتمر فلاجناح عليْه أنْ يطّوّف بهما وَمَن تَطَوَّعَ خَيرًا فَإِنَّ اللَّهَ شاكِرٌ عَليمٌ﴾
O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy and received glad tidings! None failed to do so except that their lineage was cut off, and they were impoverished.	معاشر النّاس، حجّوا الْبيْت، فما ورده أهْل بيْتٍ إلاّ اسْتغْنواوَأُبْشِـرُوا، وَلا تَخَلَّفُـوا عَنْهُ إلاّ بُتِرُوا وَافْتَقَرُوا
O people! No believer stands at a mawqif [i.e. 'Arafat , Mash'ar , Mina] except that Allah forgives his past sins till then; so, once his pilgrimage is over, he resumes his deeds.	معاشر النّاس، ما وقف بالْموْقف مؤْمنٌ إلاّ غفر الله له ما سلف منْ ذنْبه إلى وقْته ذلك، فاذا انْقضتْ حجّته اسْتأْنف عمله
O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.	معاشر النّاس، الْحجّاج معانون ونفقاتهمْ مخلّفةٌ عليْهمْ، والله لا يضيع أجْر الْمحْسنين
O people! Perform your pilgrimage to the House by perfecting your religion and by delving into fiqh (understanding religious knownledge), and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited).	معاشر النّاس، حجّوا الْبيْت بكمال الدّين والتّفقّه، ولا تنْصرفوا عن الْمشاهد إلاّ بتوْبةٍ وإقْلاعٍ
O people! Uphold prayers and pay the zakat as Allah, the Exalted One and the Sublime, commanded you; so, if time lapses and you were short of doing so or you forgot, Ali is your wali and he will explain for you.	معاشر النّاس، أقيموا الصّلاة وآتوا الزّكاة كما أمركم الله عزّ وجلّ فإنْ طال عليْكم الأمد فقصّرْتمْ أوْ نسيتمْ فعليٌّ وليّكمْ ومبيّنٌ لكمْ

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.	الّذي نصبه الله عزّ وجلّ لكمْ بعْدي أَمينَ خَلْقِهِ. إنَّهُ مِنّى وَأَنَا مِنْهُ، وَهُوَ وَمَنْ يخْلُفُ مِنْ ذُرِّيتى يخْبِرُونَكُمْ بِما تَسْأَلُونَ عَنْهُ وَيبَيِنُونَ لَكُمْ ما لا تَعْلَمُونَ
Halal and haram things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level,	ألا إنّ الْحلال والْحرام أكْثر منْ أنْ أحْصيهما وأعرّفهما فآمر بالْحلال وأنْهى عن الْحرام في مقامٍ واحد
so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Amir al-Mu'minin and to the wasis after him who are from me and from him, a standing Imamate	فأمرْت أنْ آخذ الْبيْعة منْكمْ والصّفْقة لكمْ بقبول ما جئْت به عن الله عزّ وجلّ في عليٍّ أمير الْمؤْمنين والأئمّة منْ بعْده الّذين همْ منّي ومنْه إمامة فيهمْ قائمة،
whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges. O people! I never refrained from informing you of everything permissible or prohibitive;	خاتمها الْمهْديّ إلى يوْم يلْقى الله الّذي يقْضي بالحقّ. معاشر النّاس، وكلّ حلالٍ دللْتكمْ عليْه، وكلّ حرامٍ نهيْتكمْ عنْه؛ فإنّي لمْ أرْجعْ عنْ ذلك ولمْ أبدّلْ
so, do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else. I am now repeating what I have already said: Uphold the prayers and pay the zakat and enjoin righteousness and forbid abomination.	ألا فاذْكروا ذلك واحْفظوه وتواصوْا به، ولا تبدّلوه ولا تغيّروه. ألا وإنّي أجدّد الْقوْل: ألا فأقيموا الصّلاة وآتوا الزّكاة وأْمروا بالْمعْروف وانْهوْا عن الْمنْكر
The peak of enjoining righteousness is to resort to my speech and to convey it to whoever did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime,	ألا وإنّ رأْس الأمْر بالْمعْروف والنّهي عن الْمنْكر أنْ تنْتهوا إلى قوْلي وتبلّغوه منْ لمْ يحْضرْ، وتأْمروه بقبوله عنّي، وتنْهوْه عنْ مخالفته فإنّه أمْرٌ من الله عزّ وجلّ ومنّي

and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with an infallible Imam.	ولا أمْر بمعْروفٍ ولا نهْي عنْ منْكرٍ إلاّ مع إمامٍ معْصوم
O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book, "And He made it a lasting word among his posterity so that they may come back [to the right path]."	معاشر النّاس، الْقرآن يعرّفكمْ أنّ الأئمّة منْ بعْده ولْده، وعرّفْتكمْ أنّهمْ منّي وأنا منْه، حيْث يقول الله في كتابه:
while I have said: "You shall not stray as long as you uphold both of them (simultaneously)."	﴿وجعلها كلمة باقية في عقبه﴾ وقلْت لنْ تضلّوا ما إنْ تمسّكْتمْ بهما
O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said, "surely the violence of the Hour is a grievous thing" .	معاشر النّاس، التّقْوى، التّقْوى، واحْذروا السّاعة كما قال الله عزّ وجلّ: ﴿إنّ زلْزلة السّاعة شيْءٌ عظيمٌ﴾
Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed shall be rewarded for it, and whoever commits a sin shall have no place in the Gardens.	اذْكروا الْممات والْمعاد والْحساب والْموازين والْمحاسبة بيْن يدي ربّ الْعالمين والثّواب والْعقاب. فمنْ جاء بالْحسنة أثيب عليْها ومنْ جاء بالسّيّئة فليْس له في الْجنان نصيبٌ
O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested on Ali Amir al-Mu'minin and to whoever succeeds him of the Imams from me and from him, since I have just informed you that my offspring are from his loins. You, therefore, should say in one voice:	معاشر النّاس، إنّكمْ أكْثر منْ أنْ تصافقوني بكفٍّ واحدٍ، وقدْ أمرني الله عزّ وجلّ أنْ آخذ منْ ألْسنتكم الإقْرار بما عقدْت لعليٍّ أمير الْمؤْمنين، ولمنْ جاء بعْده من الأئمّة منّي ومنْه، على ما أعْلمْتكمْ أنّ ذرّيّتي منْ صلْبه. فقولوا بأجْمعكمْ:

«إنّا سامعون مطيعون راضون منقادون لما بلّغت عنْ ربّنا وربّك في أمْر إمامنا عليٍّ أمير الْمؤْمنين وأمْر ولده منْ صلْبه من الأئمّة	"We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali Amir al-Mu'minin, and to the Imams, your sons from his loins.
نبايعك على ذلك بقلوبنا وأنْفسنا وألْسنتنا وأيْدينا. على ذلك نحْيى وعليْه نموت وعليْه نبْعث. ولا نغيّر ولا نبدّل، ولا نشكّ ولا نجْحد ولا نرْتاب، ولا نرْجع عن الْعهْد ولا ننْقض الْميثاق	We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected. We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge.
نطيع الله ونطيعك وعليّا أمير الْمؤْمنين والأئمّة الّذين ذكرْتهم منْ ذرّيّتك منْ ولْده بعْده، الْحسن والْحسيْن.... فالْعهْد والْميثاق لهمْ مأْخوذٌ منّا، منْ قلوبنا وأنْفسنا وألْسنتنا وضمايرنا ومصافقة أيْدينا	You admonished us on behalf of Allah with regard to Ali Amir al-Mu'minin, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: al-Hassan and al-Hussain and to whoever is appointed (as such) by Allah after them. The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, and from our hands.
من أدركها بيده وإلاّ فقد أقرّ بلسانه ولا يبغي بذلك بدلا ولا يرى الله منْ أنْفسنا عنْه حولا أبدا. نحْن نؤدّي ذلك عنْك، الدّاني والْقاصي منْ أوْلادنا وأهالينا، ونشْهد الله بذلك وكفى بالله شهيدا وأنْت علينا به شهيدٌ»....	Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating there from. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us.

O people! What are you going to say?! Allah knows every sound and the innermost of every soul; "Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray" and whoever gives allegiance (bay'a), indeed, he gives allegiance to Allah; the Hand of Allah is over their hands	معاشر النّاس، ما تقولون؟ فانّ الله يعْلم كلّ صوْت وخافية كلّ نفْس، ﴿فمن اهْتدى فلنفْسه ومنْ ضلّ فإنّما يضلّ عليْها﴾ ومنْ بايع فإنّما يبايع الله، ﴿يد الله فوْق أيْديهمْ﴾
O people! Repeat what I have just told you to, and greet Ali with the title of authority of "Amir al-Mu'minin" and say: "We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course" , and you should say: "All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us" .	معاشر النّاس، قولوا الّذي قلْت لكمْ وسلّموا على عليٍّ بامْرة الْمؤْمنين، وقولوا: ﴿سمعْنا وأطعْنا غفْرانك ربّنا وإليْك الْمصير﴾، وقولوا: ﴿الْحمْد لله الّذي هدانا لهذا وما كنّا لنهْتدي لوْلا أنْ هدانا الله﴾.
O people! The merits of Ali b. Abi Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Qur'an, are more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him.	معاشر النّاس، إنّ فضائل عليّ بْن أبي طالب عنْد الله عزّ وجلّ ـ وقدْ أنْزلها في الْقرآن ـ أكْثر منْ أنْ أحْصيها في مقامٍ واحد، فمنْ أنْبأكمْ بها وعرّفها فصدّقوه
O people! Whoever obeys Allah and His Messenger and Ali and the Imams to whom I have already referred shall attain a great victory.	معاشر النّاس، منْ يطع الله ورسوله وعليّا والأئمّة الّذين ذكرْتهمْ فقدْ فاز فوْزا عظيما.
O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity.	معاشر النّاس، السّابقون إلى مبايعته وموالاته والتّسْليم عليْه بإمْرة الْمؤْمنين أولئك هم الْفائزون في جنّات النّعيم
O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least.	معاشر النّاس، قولوا ما يرْضى الله به عنْكمْ من الْقوْل، فإنْ تكْفروا أنْتمْ ومنْ في الأرْض جميعا فلنْ يضرّ الله شيْئا

اللّهُمَّ اغْفِرْ لِلْمُؤْمِنينَ بِما أَدَّيتُ وَأَمَرْتُ وَاغْضِبْ عَلَى الْجاحِدينَ الْكافِرينَ، وَالْحَمْدُ للهِ رَبِّ الْعالَمينَ

O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend on those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds.