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Muhammad (S) And His Progeny

Muhammad (s) and his Progeny محمّد صلَّى اللّه عليه وآله وسلَّم وأهل بيته

1. Be pleased with Muhammad (s) as your guide [and role model] and as the one who will lead you to salvation.

.. اِرْضَ بِمُحَمَّد صلَّى اللّه عليه وآله وسلَّم رائِداً، وإلَى النَّجاةِ قائِداً1

2. Follow the guidance of your Prophet for it is the truest guidance, and emulate his practices for they are the most exemplary practices.

.. اِقْتَدُوا بِهُدى نَبِيِّكُمْ، فَإنَّهُ أصْدَقُ الهُدى، واسْتَنُّوا بِسُنَّتِهِ، فَإنَّها أهْدىَ السُّنَنِ2

3. Be cautious of exceeding the limits with regards to us; say that we are servants of our Lord, and then you may believe anything you wish about our merits.

.. إيّاكُمْ والْغُلُوَّ فينا، قُولُوا:إنّا مَرْبُوبُونَ، وأعْتَقِدُوا في فَضْلِنا ما شِئْتُمْ3

4. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that dispel darkness and the illumination of the nations.

.. ألا وَإنّا أهْلَ البَيْتِ أبْوابُ الحِكَمِ، وأنْوارُ الظُّلَمِ، وضِياءُ الأُمَمِ4

5. Where are you wandering and where are you coming from and where are you straying to and what are you bewildered by while you have among you the progeny of your Prophet – they who are the guides towards right and speakers of truth?

ـ أيْنَ تَتيهُونَ، ومِنْ أيْنَ تُؤْتَوْنَ، وأنّى تُؤْفَكُونَ، وعَلامَ تعْمَهُونَ، وَبَيْنَكُمْ عِتْرَةُ نَبِيِّكُمْ، وَهُمْ أزِمَّةُ الصِّدْقِ وألْسِنَةُ الْحَقِّ؟5

6. Where are those who allege that they are firmly grounded in knowledge apart from us, while they lie and transgress against us, and harbour jealousy towards us because Allah, the Glorified, elevated us and lowered them, gave us and deprived them, put us in [His proximity] and expelled them; it is through us that guidance is granted and the blindness [of ignorance] is removed, not though them!

ـ أيْنَ الَّذينَ زَعَمُوا أنَّهُمُ الرّاسِخُونَ فِي العِلْمِ دُونَنا كِذْباً وبَغْياً عَلَيْنا وَحَسَداً لَنا، أنْ رَفَعَنا اللّهُ سُبْحانَهُ ووَضَعَهُمْ،6
وأعْطانا وحَرَمَهُمْ، وأدْخَلَنا وَأخْرَجَهُمْ، بِنا يُسْتَعْطَي الهُدى، وَيُسْتَجْلَي العَمى لا بِهِمْ.

7. The most virtuous of good deeds is loving us and the most despicable of evil deeds is hating us.

ـ أحْسَنُ الحَسَناتِ حُبُّنا، وأسْوَءُ السَّيِّئاتِ بُغْضُنا7

8. The most fortunate of all people is one who knows our merits, seeks nearness to Allah through us, is sincere in his love for us, acts on that which we have entrusted to him and keeps away from that which we have forbidden, for this person is from us and he will be with us in the Eternal Abode.

ـ أسْعَدُ النّاسِ مَنْ عَرَفَ فَضْلَنا، وتَقَرَّبَ إلَى اللّهِ بِنا، وأخْلَصَ حُبَّنا، وَعَمِلَ بِما إلَيْهِ نَدَبْنا، وانْتَهى عَمّا عَنْهُ نَهَيْنا،8
فَذاكَ مِنّا، وهُوَ فِي دارِ الْمُقامَةِ مَعَنا.

9. The nearest of people to us is one who loyally supports us and has enmity for our enemies.

ـ أوْلَى النّاسِ بِنا مَنْ والانا، وعادا مَنْ عادانا9

10. Indeed, for [the proclamation:] ‘There is none worthy of worship but Allah’ there are some conditions, and verily I and my progeny are from its conditions.

ـ إنَّ لـ﴿لاإلهَ إلاّ اللّهُ﴾ شُرُوطاً وَإنّي وذُرِّيَتي مِنْ شُرُوطِها10

11. Verily, the beggar is a messenger of Allah, so one who gives to him gives to Allah and one who withholds from him, withholds from Allah, the Glorified.[1]

ـ إنَّ الْمِسْكِينَ رَسُولُ اللّهِ فَمَنْ أعْطاهُ فَقَدْ أعْطَى اللّهَ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللّهَ سُبْحانَهُ11

12. Verily our affair is difficult and arduous, none can bear it except the servant whose heart Allah has tested for [and filled with] faith, and nothing preserves our words except the faithful hearts and discerning minds.

12ـ إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ، لايَحْتَمِلُهُ إلاّ عَبْدٌ امْتَحَنَ اللّهُ قَلْبَهُ لِلاْيمانِ، وَلايَعِي حَدِيثَنا إلاّ صُدُورٌ أمِينَةٌ، وأحْلامٌ رَزِينَةٌ.

13. To us return the ones who exceed the bounds and the ones who lag behind [come forward to] meet up with us.

13ـ إلَيْنا يَرْجِعُ الغالِي، وبِنا يَلْحَقُ التّالِي.

14. Verily Allah, the Exalted, made an appraisal of the world and (from it) chose us, and He chose for us followers who would help us, be happy in our happiness and sad in our sadness, and give up their lives and wealth for our sake they are ones who are (considered to be) from us and unto us, and they will be with us in the gardens (of Paradise).

14ـ إنَّ اللّهَ تَعالى أطْلَعَ عَلَى الأرْضِ فَاخْتارَنا، واخْتارَ لَنا شِيعَةً يَنْصُرُونَنا، وَيَفْرَحُونَ لِفَرَحِنا، ويَحزَنُونَ لِحُزْنِنا، ويَبْذُلُونَ أنْفُسَهُمْ وأمْوالَهُمْ فِينا، فَأُولئِكَ مِنّا، وإلَيْنا، وَهُمْ مَعَنا فِي الْجِنانِ.

15. Verily our affair is difficult and arduous, rough and harsh, secret, hidden and veiled, none have access to it except the favoured angel, the appointed prophet or the believer whose heart Allah, the Glorified, has tested for faith.

15ـ إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ، خَشِنٌ مُخْشَوْشِنٌ، سِرٌ مُسْتَسِرٌّ، مُقَنَّعٌ، لا يَحْمِلُهُ إلاّ مَلَكٌ مُقَرَّبٌ، أوْ نَبِيٌّ مُرْسَلٌ، أوْ مُؤْمِنٌ إمْتَحَنَ اللّهُ سُبْحانَهُ قَلْبَهُ لِلإيمانِ.

16. Indeed here (and he pointed towards his chest) there is great knowledge; if only I could get someone who would bear it. Yes, I do find some who can understand but cannot be relied upon and would use the tools of religion for worldly gain or would dominate the people through the favours of Allah over His servants and through His authority over His friends; or [I find] one who is submissive to those who bear the truth but has no insight or intelligence, misgivings pierce into his heart at the first instance of doubt.

16ـ إنَّ هيهُنا «وأشارَ بِيَدِهِ إلى صَدْرِهِ» لَعِلْماً جَمّاً، لَوْ أصَبْتُ لَهُ حَمَلَةً، بَلى أُصِيبُ لَقِناً غَيْرَ مَأْمُون عَلَيْهِ، مُسْتَعْمِلاً آلَةَ الدّينِ لِلدُّنيا، أوْ مُسْتَظْهِراً بِنِعَمِ اللّهِ عَلى عِبادِهِ، وبِحُجَجِهِ عَلى أوْلِيائِهِ،أوْ مُنْقاداً لِحَمَلَةِ الحَقِّ، لا بَصِيرَةَ لَهُ في إحْنائِهِ، يَنْقَدِحُ الشَّكُّ في قَلْبِهِ لأوَّلِ عارِض مِنْ شُبْهَة.

17. The People of Remembrance (or followers of the Qur'an) are the People of Allah and His favoured ones.

17ـ أَهْلُ الذِّكْرِ (القُرْآنِ)، أَهْلُ اللّهِ، وخاصَّتُهُ (حامَّتُهُ).

18. I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of *Kawthar*] and the holder of the Elevations, and there is no Imam from among us, the household [of the Prophet], except that he knows those who are his sincere friends [and followers], and this is the meaning of the words of the Most High: '*You are only a warner, and there is a guide for every people*'2.

18ـ أَنَا قَسيمُ النّارِ، وخازِنُ الجِنانِ، وصاحِبُ الحَوْضِ، وصاحِبُ الأعْراف، ولَيْسَ مِنّا أَهْلَ البَيْتِ إمامٌ إلاّ وهُوَ
عارِفٌ (عالِمٌ) بِأَهْلِ وِلايَتِهِ، وَذلِكَ لِقَوْلِ اللّهِ تَعالى: إنَّما أَنْتَ مُنْذِرٌ ولِكُلِّ قَوْم هاد.

19. I am the brother of the Prophet of Allah, the first to accept Islam, the breaker of the idols, the warrior against the disbelievers and the vanquisher of adversaries.

19ـ أَنَا صِنْوُ رَسُولِ اللّهِ، والسّابِقُ إلَى الإسْلامِ، وكاسِرُ الأصْنامِ، وَمُجاهِدُ الكُفّارِ، وقامِعُ الأضْدادِ.

20. I am the one who turn this world over on its face, gauges it according to its true value and drives it back on its heels.

20ـ أَنَا كابُّ الدُّنْيا لِوَجْهِها، وقادِرُها بِقَدْرِها، ورادُّها عَلى عَقِبِها.

21. I am the leader (*ya's*b3) of the believers and wealth is the leader of the wicked.

21ـ أَنَا يَعْسُوبُ المُؤْمِنينَ، والمالُ يَعْسُوبُ الفُجّارِ.

22. I will be with the Prophet of Allah, the blessings of Allah be upon him, and with me will be my progeny at the pond (so act upon our words and emulate our actions as we will vie at the pond [of *Kawthar*]), and we will verily drive away our enemies from it and let our close friends drink from it, and whoever takes a drink from it will never be thirsty after that again.

22ـ أَنَا مَعَ رَسُولِ اللّهِ صَلَواتُ اللّهِ عَلَيْهِ ومَعي عِتْرَتي عَلَى الحَوْضِ (فَلْيَأْخُذْ آخِذُكُمْ بِقَولِنا، ولْيَعْمَلْ بِعَمَلِنا، إنّا
لَنُنافِسُ عَلَى الحَوْضِ) وإنّا لَنَذُودُ عَنْهُ أعْدائَنا، ونَسْقي مِنْهُ أوْلِياءَنا، فَمَنْ شَرِبَ مِنْهُ شَرْبَةً، لَمْ يَظْمَأْ بَعْدَها أبَداً.

23. I put the chests of the Arab [warriors] on the ground and broke the backs (or the protruding horns) of the tribes of Rab‘ah and Mu

24. ar.

23ـ أنَا وَضَعْتُ بِكَلْكَلِ (بِكَلاكِلِ) العَرَبِ، وكَسَرْتُ نَواجِمَ (قُرُونَ) رَبِيعَةَ ومُضَـرَ

25. I am a witness for you [if you follow me] and a plaintiff against you [if you disobey me] on the Day of Judgment.

24ـ أنَا شاهِدٌ لَكُمْ، وحَجيجٌ يَوْمَ القِيمَةِ عَلَيْكُمْ

26. I am your inviter towards the obedience of your Lord, your mentor to performing your religious obligations and your guide to that which will save you.

25ـ أنَا داعِيكُمْ إلى طاعَةِ رَبِّكُمْ، ومُرْشِدُكُمْ إلى فَرائِضِ دِينِكُمْ، وَدَليلُكُمْ إلى ما يُنْجِيكُمْ

27. My household and I are the [means of] security for the people of earth just as the stars are the [means of] security for the people of the heavens.

26 ـ أنَا وأهْلُ بَيْتي أمانٌ لأهْلِ الأرْضِ كَما أنَّ النُّجُومَ أمانٌ لِاهْلِ السَّماءِ

28. I am the representative of the Prophet of Allah among you, and the one who will keep you within the boundaries of your religion, and the one who calls you towards the Garden of the Abode.

27ـ أنَا خَلِيفَةُ رَسُولِ اللّهِ فيكُمْ ومُقِيمُكُمْ عَلى حُدُودِ دينِكُمْ، وداعِيكُمْ إلى جَنَّةِ المَأْوى

29. Verily I am standing on a manifest proof from my Lord, insight in my religion and certitude in my affair.

28ـ إنّي لَعَلى بَيِّنَة مِنْ رَبّي، وبَصيرَة مِنْ دِيني، ويَقين مِنْ أمْرِي

30. Verily I am on the highway of truth and they are surely on the erroneous path of falsehood.

29ـ إنّي لَعَلى جادَّةِ الحَقِّ، وإنَّهُمْ لَعَلى مَزَلَّةِ الباطِلِ

31. Verily it is for the establishment of the proofs of Allah that I argue and it is in order to support His religion that I struggle and fight.

30ـ إنّي لَعَلى إقامَةِ حُجَجِ اللّهِ أُقاوِلُ، وَعلى نُصْرَةِ دينِهِ أُجاهِدُ وَأُقاتِلُ

32. Indeed I raise myself such that there should be no need that my generosity cannot encompass, nor any ignorance that cannot be encompassed by my forbearance, nor any wrongdoing that my forgiveness cannot encompass, nor should there be a time that is longer than my time [spent in worship and righteous actions].

31ـ إنّي لأرْفَعُ نَفْسي أنْ تَكُونَ حاجَةٌ لا يَسَعُها جُودي، أوْ جَهْلٌ لايَسَعُهُ حِلْمي، أوْ ذَنْبٌ لايَسَعُهُ عَفْوِي، أوْ أنْ يَكُونَ زَمانٌ أطْوَلَ مِنْ زَمانِي.

33. Whenever I would ask the Prophet of Allah (s), he would give to me and when I was silent and did not ask, he would be the one to initiate [the matter] with me.

32ـ إنّي كُنْتُ إذا سَئَلْتُ رَسُولَ اللّهِ صلَّى اللّه عليه وآله وسلَّم أعْطانِي، وإذا سَكَتُّ عَنْ مَسْألَتِهِ إبْتَدَأَني

34. The example of my presence among you is only like a lamp in the darkness, he who enters upon it receives its light.

33ـ إنَّما مَثَلي بَيْنَكُمْ كَالسِّراجِ في الظُّلْمَةِ، يَسْتَضِيءُ بِها مَنْ وَلَجَها

35. Certainly the Imams are the [only] vicegerents of Allah over His creation and the ones who explain His servants about Him; and none will enter Paradise except the one who recognizes them and is recognized by them and none will enter the hellfire except the one who rejects them and is rejected by them.

34ـ إنّما الأئِمَّةُ قُوّامُ اللّهِ عَلى خَلْقِهِ، وعُرَفاؤُهُ عَلى عِبادِهِ، ولا يَدْخُلُ الجَنَّةَ إلاّ مَنْ عَرَفَهُمْ وعَرَفُوهُ، ولا يَدْخُلُ النّارَ إلاّ مَنْ أنْكَرَهُمْ وَأنْكَرُوهُ.

36. Indeed the protectors of the religion of Allah are the only ones who establish the religion, support it, surround it from all sides and protect it for the servants of Allah and safeguard it.

35ـ إنَّما المُسْتَحْفَظُونَ لِدينِ اللّهِ هُمُ الَّذينَ أقامُوا الدّينَ، ونَصَرُوهُ، وَحاطُوهُ مِنْ جَمِيعِ جَوانِبِهِ، وَحَفِظُوهُ على عِبادِ اللّهِ ورَعَوْهُ.

37. (In remembrance of the Prophet of Allah (s), he said): He conveyed [the message] from his Lord completely, such that nobody remained with any excuse [for not having accepted the message], he counselled his people as a warner and called [them] towards Paradise as a bringer of glad tidings.

36 ـ)في ذِكْرِ رَسُولِ اللّهِصلَّى اللّه عليه وآله وسلَّم) بَلَّغَ عَنْ رَبِّهِ مُعْذِراً، ونَصَحَ لِأُمَّتِهِ مُنْذِراً، وَدَعا إِلَى الجَنَّةِ مُبَشِّراً

38. Through us you were guided in the darkness, and by us you ascended the peaks [of knowledge and faith], and by way of us did you break through the pitch-black night [into the light of day].

37 ـ بِنَا اهْتَدَيْتُمْ (في) الظُّلَماءِ، وبِنا تَسَنَّمْتُمُ العَلْياءَ، وبِنَا انْفَجَرْتُمْ عَنِ السِّرارِ

39. Through us Allah opens and through us Allah seals, through us Allah effaces and confirms whatever He wills, through us Allah removes the time of difficulty [or intense thirst and drought] and through us Allah sends down rain; so let not the Deceiver deceive you concerning Allah.

38 ـ بِنا فَتَحَ اللّهُ، وَبِنا يَخْتِمُ، وَبِنا يَمْحُو ما يَشاءُ، وَيُثْبِتُ، وبِنا يَدْفَعُ اللّهُ الزَّمانَ الكَلِبَ، وبِنا يُنَزِّ لُ اللّهُ الْغَيْثَ فَلا يَغُرَنَّكُمْ بِاللّهِ الْغَرُورِ.

40. Mingle with the people through that which they recognize and leave them in that which they reject, and do not burden them [by compelling them] to follow yourselves and us, for indeed our affair is difficult and arduous.

39 ـ خالِطُوا النّاسَ بِما يَعْرِفُونَ، ودَعُوهُمْ مِمّا يُنْكِرُونَ، ولاتُحَمِّلُوهُمْ عَلى أَنْفُسِكُمْ وعَلَيْنا، فَإِنَّ أَمْرَنا صَعْبٌ مُسْتَصْعَبٌ.

41. He (‘a) said about the Prophet of Allah (s): He left this world hungry but entered the next world in soundness. He did not lay one brick upon another [to make a house for himself] until he passed away and responded to the caller of his Lord.

40 ـ وقالَ ـ عَلَيهِ السّلامُ ـ في ذِكْرِ رَسُولِ اللّهِصلَّى اللّه عليه وآله وسلَّم: خَرَجَ مِنَ الدُّنْيا خَمِيصاً، وَوَرَدَ الآخِرَةَ سَلِيماً، لَمْ يَضَعْ حَجَراً عَلى حَجَر حَتّى مَضى لِسَبِيلِهِ وأجابَ داعِيَ رَبِّهِ.

42. The caller is calling and the guardian is watching over you, so respond to the caller and follow the guardian.

41 ـ داع دَعا، وراع رَعا، فَاسْتَجيبُوا لِلدَّاعي، واتَّبِعُوا الرّاعي

43. Ask me [about what you need to know] before you lose me, for verily I am more aware of the ways of the heavens than you are of the ways of the earth.

42ـ سَلُوني قَبْلَ أنْ تَفْقِدُوني، فَإنّي بِطُرُقِ السَّماءِ أخْبَرُ (أعْلَمُ) مِنْكُمْ بِطُرُقِ الأرْضِ

44. Ask me before you lose me, for by Allah, there is no verse in the Qur'an but that I know about whom it was revealed and where it was revealed, in the plains or on the mountains, and indeed my Lord has gifted me with an intelligent heart and an eloquent tongue.

43ـ سَلُوني قَبْلَ أنْ تَفْقِدُوني، فَوَ اللّهِ ما في القُرآنِ آيَةٌ إلاّ وأنَا أعْلَمُ فِيمَنْ نَزَلَتْ، وأيْنَ نَزَلَتْ، في سَهْل أوْ في جَبَل، وإنَّ رَبّي وَهَبَ لِي قَلْباً عَقُولاً، وَلِساناً ناطِقاً.

45. Remembering the Prophet of Allah (s), he ('a) said: His practice was moderation, his action was right guidance, his speech was distinguishing [of truth from falsehood], his judgment was just, his words were articulate and his silence was the most eloquent speech.

44ـ وَقالَ ـ عَلَيْه السّلامُ ـ في ذِكْرِ رَسُوْلِ اللّهِ صلَّى اللّه عليه وآله وسلَّم: سُنَّتُهُ القَصْدُ، وَفِعْلُهُ الرُّشْدُ، وَقَوْلُهُ الْفَصْلُ، وحُكْمُهُ الْعَدْلُ، كَلامُهُ بَيانٌ، وصَمْتُهُ أفْصَحُ لِسان.

46. Attach yourselves to the one who is between you and Allah, [and] you will be felicitous.

45ـ صِلُوا الَّذي بَيْنَكُمْ وبَيْنَ اللّهِ تَسْعَدُوا

47. Establish your bond with the one who is between you and Allah, [and] you will be felicitous in your final place of return [in the Hereafter].

46ـ صِلِ الَّذي بَيْنَكَ وبَيْنَ اللّهِ تَسْعَدْ بِمُنْقَلَبِكَ

48. Remembering the Prophet of Allah (s) he said: [He was] a physician who moved about with his remedies, having readied his salves and warmed his instruments. He used these whenever needed for curing blind hearts, deaf ears and dumb tongues. He would take his cures to the places of negligence and sites of perplexity.

47ـ وقالَ ـ عَلَيْهِ السّلام ـ في ذِكْرِ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم: طَبِيبٌ دَوّارٌ بِطِبِّهِ، قَدْ أحْكَمَ مَراهِمَهُ، وأحْمى مَواسِمَهُ، يَضَعُ ذلِكَ حَيْثُ الحاجَةِ إلَيْهِ مِنْ قُلُوبِ عُمْي، وَآذان صُمّ، وأَلْسِنَة بُكْم، يَتَتَبَّعُ (مُتَّبِعٌ) بِدَوائِهِ مَواضِعَ الغَفْلَةِ، ومَواطِنَ الحَيْرَةِ.

49. You should love of the progeny of your Prophet, for this is the right of Allah over you and this will obligate your right upon Allah. Do you not see that Allah has said *'Say, I do not ask you any reward for it except love of* (*my*) *near relatives.'*

48ـ عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإِنَّهُ حَقُّ اللّهِ عَلَيْكُمْ، والمُوجِبُ عَلَى اللّهِ حَقَّكُمْ، ألا تَرَوْنَ إلى قَوْلِ اللّهِ تَعالى ﴿قُلْ لاأسْأَلُكُمْ عَلَيْهِ أجْراً إلاّ المَوَدَّةَ في القُرْبى﴾.

50. You must obey your Imams, for they are witnesses over you today and intercessors for you with Allah tomorrow.

49ـ عَلَيْكُمْ بِطاعَةِ أئِمَّتِكُمْ، فَإِنَّهُمُ الشُّهَداءُ عَلَيْكُمُ اليَوْمَ، والشُّفَعاءُ لَكُمْ عِنْدَ اللّهِ غَداً.

51. It is the duty of the Imam to teach the people who follow him about the boundaries of Islam and *Im*ن*n* (faith).

50ـ عَلَى الإمامِ أنْ يُعَلِّمَ أهْلَ وِلايَتِهِ حُدُودَ الإسْلامِ والإيمانِ.

52. The [leader and] guide must be truthful to his followers and must employ his intellect; and he must be from those who are inclined to the Hereafter, for it is from there that he came forth and to it will be his return.

51ـ فَلْيَصْدُقْ رائِدٌ أهْلَهُ، ولْيُحْضِرْ عَقْلَهُ، ولْيَكُنْ مِنْ أبْناءِ الآخِرَةِ، فَمِنْها قَدِمَ وإلَيْها يَنْقَلِبُ.

53. The riser has risen, the dazzler has dazzled, the apparent has appeared and the crooked has been straightened.4

52ـ قَدْ طَلَعَ طالِعٌ، وَلَمعَ لامِعٌ، ولاحَ لائِحٌ، واعْتَدَلَ مائِلٌ.

54. He said while remembering the Messenger of Allah (s): He belittled this world, took it lightly and treated it with disdain; he knew that Allah willed to keep it away from him while He bestowed it to others as a trial.

53ـ وَقالَ ـ عَلَيْهِ السّلام ـ في ذِكْرِ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم: قَدْ حَقَّرَ الدُّنيا وأهْوَنَ بِها وَهَوَّنَها، وعَلِمَ أنَّ اللّهَ زَواها عَنْهُ اخْتِياراً، وبَسَطَها لِغَيْرِهِ اخْتباراً.

55. Whenever I asked the Messenger of Allah (s), he would give to me and when I held back, he would be the one to initiate [the matter] with me.

54كُنْتُ إذا سَأَلْتُ رَسُولَ اللّهِ صلَّى اللّه عليه وآله وسلَّم أعْطاني، وإذا أمْسَكْتُ ابْتَدَأني ـ

56. For our hatred there are waves of wrath from Allah, the Glorified.

55لِبُغْضِنا أمْواجٌ مِنْ سَخَطِ اللّهِ سُبْحانَهُ ـ

57. I have patched this shirt of mine so much that I am now ashamed of [taking it again to] the tailor. Someone asked me: Will you not discard it? I replied: Get away from me! Only at dawn do people speak highly of the [arduous] night journey.

56لَقَدْ رَقَعْتُ مِدْرَعَتِي هذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ راقِعِها، فَقالَ لي قائِلٌ ألا تَنْبِذُها؟ فَقُلتُ لَهُ: أُعْزُبْ عَنِّي، عَلَى الصَّباحِ يَحْمَدُ القَوْمُ السُّرى. ـ

58. This world will incline towards us after having been refractory just like the wild camel inclines towards its young.

57لَتَعْطِفَنَّ عَلَيْنا الدُّنيا بَعْدَ شِماسِها عَطْفَ الضَّرُوسِ عَلى وَلَدِها ـ

59. I am not, nor have I ever been, intimidated by battle or frightened of being struck [by swords].

58لَقَدْ كُنْتُ وما أُهَدَّدُ بِالْحَرْبِ، وَلا أُرَهَّبُ بِالضَّرْبِ ـ

60. If the veils were removed, my certitude would not increase.5

59لَوْ كُشِفَ الغِطاءُ مَا ازْدَدْتُ يَقِيناً ـ

61. If my feet were to rest firmly on these slippery areas, I would surely change [many] things.

60لَوِ اسْتَوَتْ قَدَمايَ مِنْ هذِهِ المَداحِضِ لَغَيَّرْتُ أشْياءً ـ

62. If we had done as you did, no pillar of the religion would be left standing and no plant of faith would grow.

61ـ لَوْ كُنّا نَأْتِي ما تَأْتُونَ (آنَيْتُم)، لَما قامَ لِلْدّينِ عَمُودٌ، ولا اخْضَـرَّ لِلإيمانِ عُودٌ

63. If I wished to inform every man from among you of where he has come from and where he is going to and about all his affairs, I would do so, but I fear that you will take me and abandon the Messenger of Allah, peace and blessings of Allah be upon him. However, I will convey it to the selected ones who are safe from that [fear]. By the One who sent him with truth and chose him above the creation, I do not speak save the truth. He (the Prophet) has informed me about all this and about the destruction of those who are destroyed and the salvation of those who are saved (and the consequences of this matter [of the caliphate]). He left nothing that I would encounter except that he put it into my ear and informed me about it.

62ـ لَوْ شِئْتُ أنْ أُخْبِرَ كُلَّ رَجُل مِنْكُمْ بِمَخْرَجِهِ ومَوْلِجِهِ وجَمِيعَ شَأْنِهِ لَفَعَلْتُ، لكِنّي أخافُ أنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللّهِ صَلَواتُ اللّهِ وسَلامُهُ عَلَيْهِ، إلاّ أنّي مُفْضِيهِ إلَى الخاصَّةِ مِمَّنْ يُؤْمَنُ ذلِكَ مِنْهُ، والَّذي بَعَثَهُ بِالحَقِّ واصْطَفاهُ عَلَى الخَلْقِ ما أنْطِقُ إلاّ صادِقاً، ولَقَدْ عَهَدَ إلَيَّ بِذلِكَ كُلِّهِ، وبِمَهْلِكِ مَنْ يَهْلِكُ، وبِمَنْجا مَنْ يَنْجُو(وَمَ آلِ هذا الأمْرِ) وَما أبْقى شَيْئاً يَمُرُّ عَلى رَأسي إلاّ أفْرَغَهُ في أُذُنَيّوَ أفضى بِهِ إلَيَّ.

64. We have a right [to it] if it is given to us, otherwise we ride on the hinds of camels6 even if the night journey is long.

63ـ لَنا حَقٌّ إنْ أُعْطِيناهُ، وإلاّ رَكِبْنا أعْجازَ الإبِلِ وإنْ طالَ السُّرى

65. We have the right of obedience and love over the people, and for them [for this] there is a goodly reward from Allah, the Glorified.

64ـ لَنا عَلَى النّاسِ حَقُّ الطّاعَةِ والوِلايَةِ، ولَهُمْ مِنَ اللّهِ سُبْحانَهُ حُسْنُ الجَزاءِ

66. Whoever clings to us will join us.

65ـ مَنْ تَمَسَّكَ بِنا لَحِقَ

67. Whoever turns away from us will be annihilated.

66ـ مَنْ تَخَلَّفَ عَنّا مُحِقَ

68. One who follows our commandments advances.

67مَنِ اتَّبَعَ أمْرَنا سَبَقَ ـ

69. One who boards other than our ship, drowns.

68مَنْ رَكِبَ غَيْرَ سَفينَتِنا غَرِقَ ـ

70. They (i.e. the Imams) are the trustees of the secrets of the Messenger of Allah (s), the protectors of his mission, the container of his knowledge, the sanctuary of his wisdom, the caverns of his books and the mountains of his religion.

69هُمْ مَوْضِعُ سِرِّ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم،وَ حُماةُ أمْرِهِ، وعَيْبَةُ عِلْمِهِ، ومَوْئِلُ حُكْمِهِ، وكُهُوفُ كُتُبِهِ، وجِبالُ دينِهِ. ـ

71. They are the gems of faith and the treasures of the Most Merciful. When they speak, they are truthful and when they remain silent, they are not surpassed.

70هُمْ كَرائِمُ الإيمانِ، وكُنُوزُ الرَّحْمنِ، إنْ قالُوا صَدَقُوا، وإنْ صَمَتُوا لَمْيُسْبَقُوا ـ

72. They are the treasures of faith and the sources of virtue; when they judge, they do justice and when they debate, they overcome.

71هُمْ كُنُوزُ الإيمانِ، ومَعادِنُ الإحْسانِ، إنْ حَكَمُوا عَدَلُوا، وإنْ حاجُّوا خَصَمُوا ـ

73. They are the foundation of religion and the pillar of certitude; to them return those who have exceeded the limits and those who are behind [come forward to] join them.

72هُمْ أساسُ الدّينِ، وعِمادُ الْيَقينِ، إلَيْهِمْ يَفِيءُ الغالِي، وبِهِمْ يَلْحَقُ التّالِي ـ

74. They are the lamps in the darkness, the springs of wisdom, the sources of knowledge and the loci of forbearance.

73هُمْ مَصابِيحُ الظُّلَمِ، ويَنابِيعُ الحِكَمِ، ومَعادِنُ العِلْمِ، ومَواطِنُ الحِلْمِ ـ

75. They are the life of knowledge and the death of ignorance. Their forbearance (or wisdom) is conveyed to you from their knowledge, their silence from their speech (and their apparent from their

hidden); they do not go against the truth (or the religion) nor do they differ in it, for it is among them as a silent speech and a truthful witness.

74ـ هُمْ عَيْشُ العِلْمِ، ومَوْتُ الجَهْلِ، يُخْبِرُ كُمْ حِلْمُهُمْ (حُكْمُهُمْ) عَنْ عِلْمِهِمْ، وصَمْتُهُمْ عَنْ مَنْطِقِهِمْ(وَظاهِرُهُمْ عَنْ باطِنِهِمْ)، لا يُخالِفُونَ الحَقَّ (الدّين)، ولا يَخْتَلِفُونَ فيهِ، فَهُوَ بَيْنَهُمْ صامِتٌ ناطِقٌ، وشاهِدٌ صادِقٌ.

76. Do not stray from the truth and its people, for verily whoever opts [to follow] other than us, the household [of the Prophet], perishes and loses in [both] this world and the Hereafter.

75ـ لاتَزِلُّوا عَنِ الحَقِّ وأهْلِهِ، فَإِنَّهُ مَنِ اسْتَبْدَلَ بِنا أهْلَ البَيْتِ هَلَكَ، وَفاتَتْهُ الدُّنْيا والآخِرَةِ.

77. The world is never devoid of an establisher of the proof of Allah, either [as an] apparent and known [person] or [as a] hidden and unknown [person], so that the proof of Allah and His message does not become void.

76ـ لاتَخْلُو الأرْضُ مِنْ قائِمٍ لِلّهِ بِحُجَجِهِ (بِحُجَّة)، إمّا ظاهِراً مَشْهُوراً، وَإمّا باطِناً (خائِفاً) مَغْمُوراً، لِئَلاّ تَبْطُلَ حُجَجُ اللّهِ وبَيِّناتُهُ.

78. No one from this nation can be compared to the progeny of Muhammad, peace and blessings of Allah be upon him, and no one who has benefitted from their blessings (i.e. the blessings of their knowledge and wisdom) will ever be equal to them.

77ـ لا يُقاسُ بِ آلِ مُحَمَّد صَلَواتُ اللّهِ عَلَيْهِمْ مِنْ هذِهِ الأُمَّةِ أحَدٌ، وَلايَسْتَوي (ولا يُسَوّى) بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أبَداً.

79. People! There is no proof of Allah, the Glorified, on His earth greater than our Prophet, Muhammad (s), nor is there any wisdom more manifest than His book, the Glorious Qur'an and Allah, the Exalted, has not praised anyone from among you except he who holds fast to his rope and follows His prophet; and only he perishes, who perishes when he disobeys Him, goes against His commands and follows his vain desires. This is why the Almighty says *'... let those who disobey His order beware lest an ordeal should afflict them or a painful chastisement befall them.'*[7]

78ـ يا أيُّها النّاسُ إنَّهُ لَمْ يَكُنْ لِلّهِ سُبْحانَهُ حُجَّةٌ في أرْضِهِ أوْكَدُ مِنْ نَبِيِّنا مُحَمَّد صلَّى اللّه عليه وآله وسلَّم، ولاحِكْمَةٌ أبْلَغُ مِنْ كِتابِهِ القُرآنِ العَظيمِ، وَلا مَدَحَ اللّهُ تَعالى مِنْكُمْ إلاّ مَنِ اعْتَصَمَ بِحَبْلِهِ، واقْتَدى بِنَبِيِّهِ، وإنَّما هَلَكَ مَنْ هَلَكَ عِنْدَ ماعَصاهُ وَخالَفَهُ، واتَّبَعَ هَواهُ، فَلِذلِكَ يَقُولُ عَزَّ مِنْ قائِل: ﴿فَلْيَحْذَرِ الَّذينَ يُخالِفُونَ عَنْ أمْرِهِ أنْ تُصيبَهُمْ فِتْنَةٌ أوْ يُصيبَهُمْ عَذابٌ أليمٌ﴾.

80. The one who looks with the insight of the wise sees his path of guidance (or goal) and knows its valleys and its peaks.

ـ ناظِرُ قَلْبِ اللَّبِيبِ بِهِ يُبْصِرُ رُشْدَهُ (أمَدَهُ)، ويَعْرِفُ غَوْرَهُ وَنَجْدَهُ79

81. We are the callers to truth, the leaders of creation and the speakers of truth, he who obeys us acquires [success] and he who disobeys us is destroyed.

ـ نَحْنُ دُعاةُ الحَقِّ، وأئِمَّةُ الخَلْقِ، وأَلْسِنَةُ الصِّدْقِ، مَنْ أطاعَنا مَلَكَ، وَ مَنْ عَصانا هَلَكَ80

82. By Allah! I have never hidden a single word nor have I ever spoken a lie.

ـ واللّهِ ما كُنْتُ وَشْمَةً، ولاكَذَبْتُ كِذْبَةً81

83. By Allah! I do not hate the sudden coming of death to me, nor is it an event that I reject. I am but like a traveller who has come to his destination or a seeker who finds what he is looking for.

ـ وَاللّهِ ما فَجَعَنِي مِنَ الْمَوْتِ وارِدٌ كَرِهْتُهُ، ولاطالِعٌ أنْكَرْتُهُ، وما كُنْتُ إلاّ كَغارِب (كَقارِب) وَرَدَ، أوْ طالِب وَجَدَ82

84. By Allah! If I were to spend a sleepless night on the thorns of *al-Sa'dn*8 or be driven shackled in chains as a prisoner, it would be more acceptable to me than meeting Allah and His Prophet as an oppressor over any [of His] servants, or a usurper of any worldly possessions. And how can I oppress for the sake of the body which is fast moving towards destruction and is going to spend a long time [buried] in the earth?

ـ واللّهِ لأنْ أبيتَ عَلى حَسَكِ السَّعْدانِ مُسَهَّداً، وأُجَرَّ فِي الأغْلالِ مُصَفَّداً، أحَبُّ إلَيَّ مِنْ أنْ ألْقَي اللّهَ ورَسُولَهُ ظالِماً83
لِبَعْضِ العِبادِ، أوْ غاصِباً لِشَيْء مِنَ الحُطامِ، وكَيْفَ أظْلِمُ لِنَفْس يُسْرِعُ إلَى الْبِلى قُفُولُها، وَيَطُولُ فِي الثَّرى حُلُولُها.

85. The devout companions of the Messenger of Allah (s) know that I never disobeyed Allah, the Glorified, or His Prophet for even a moment; and I supported him in situations where the valiant ones retreated and when the feet were slow in moving forward with courage – Allah honoured me with [all] this. I spared no effort in his obedience, may the blessings of Allah be upon him, and I fought his enemies with all my might, and I put my life on the line in order to protect him, and he divulged to me from his knowledge that which he did not divulge to anyone other than me.

ـ وَلَقَدْ عَلِمَ المُسْتَحْفِظُونَ مِنْ أصْحابِ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم إنَّنِي لَمْ أرُدَّ عَلَى اللّهِ سُبْحانَهُ ولاعَلى84

رَسُولِهِ ساعَةً قَطُّ، ولَقَدْ واسَيْتُهُ بِنَفْسِي فِي المَواطِنِ الَّتي تَنْكِصُ فيها الأبْطالُ، وتَتَأَخَّرُ عَنْها الأقْدامُ نَجْدَةً، أكْرَمَنِي اللّهُ بِها، ولَقَدْ بَذَلْتُ في طاعَتِهِ صَلَواتُ اللّهِعَلَيْهِ وآلِهِ جُهْدِي، وجاهَدْتُ أعْدائَهُ بِكُلِّ طاقَتِي، ووَقَيْتُهُ بِنَفْسِي، ولَقَدْ أفْضى إلَيَّ مِنْ عِلْمِهِ بِما لَمْ يُفْضِ بِهِ إلى أحَد غَيْرِي.

86. Knowledge has led them to real understanding and they have acquired the spirit of conviction. They take easy what the easygoing regard as hard. They are comfortable with that which the ignorant are repelled by. They live in this world with their bodies but their spirits are in the higher realm. They are the vicegerents of Allah on His earth and the callers to His religion. Ah, ah! How I yearn to see them.

85 ـ هَجَمَ بِهِمُ الْعِلْمُ عَلى حَقيقَةِ الإيمانِ (الْبَصيرةِ)، وباشَرُوا رُوحَ اليَقينِ، فاَسْتَسْهَلُوا (فَاسْتَلانُوا)، مَا اسْتَوْعَرَ المُتْرَفُونَ، وأنِسُوا بِمَا اسْتَوْحَشَ مِنْهُ الجاهِلُونَ، وصَحِبُوا الدُّنيا بِأبْدان أرْواحُها مُعَلَّقَةٌ بِالمَحَلِّ الأعْلى، أُولئِكَ خُلَفاءُ اللّهِ فِي أرْضِهِ والدُّعاةُ إلى دينِهِ آه آه شَوْقاً إلى رُؤْيَتِهِمْ.

87. They are the supports of Islam and those entrusted with its protection. Through them the truth is restored in its rightful place and falsehood is removed from its position with its tongue is severed from its root. They have understood religion through reflection and contemplation, not by mere hearsay and [blind following of] what is narrated.

86 ـ هُمْ دَعائِمُ الإسْلامِ، ووَلائِجُ الإعْتِصامِ، بِهِمْ عادَ الحَقُّ في نِصابِهِ وَانْزاحَ الباطِلُ عَنْ مُقامِهِ، وانْقَطَعَ لِسانُهُ مِنْ مَنْبَتِهِ، عَقَلُوا الدِّينَ عَقْلَ وِعايَة، وَرِعايَة، لاعَقْلَ سَماع ورِوايَة.

88. Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its branches hang over us.

87 (غُصُونُهُ أغْصانُهُ تَهَدَّلَتْ وَعَلَيْنا فُرُوعُهُ عُرُوقُهُ تَشَبَّثَتْ (وفينا تَنَشَّبَتْ فِينا تَشَبَّثَتْ وإنّا لأُمَراءُ الكَلامِ ـ).

89. The chain of delusion will never be severed until the rising of the [Imam of the] avenger of the age.

88 ـ لَنْ تَنْقَطِعَ سِلْسِلَةُ الهَذَيانِ حَتّى يُدْرَكَ الثّارُ مِنَ الزَّمانِ.

90. We are the door of ‘?/??*ah’* which is the door of peace; one who enters it is safe and secure, whereas one who turns away from it is destroyed.

89 ـ نَحْنُ بابُ حِطَّة، وهُوَ بابُ السّلامِ، مَنْ دَخَلَهُ سَلِمَ ونَجا، ومَنْ تَخَلَّفَ عَنْهُ هَلَكَ.

91. We are the middle cushion which is joined by those who remain behind and to which those who have

exceeded the limits return.

90ـ نَحْنُ النُّمْرُقَةُ الوُسْطى، بِها يَلْحَقُ التّالِي، وإلَيْها يَرْجِعُ الغالِي.

92. We are the trustees of Allah over His servants and the establishers of truth in His lands. Through us the friend [of Allah] is saved and by us the enemy is destroyed.

91ـ نَحْنُ أُمَناءُ اللّهِ عَلى عِبادِهِ، ومُقِيمُوا الْحَقّ في بِلادِهِ، بِنا يَنْجُو المُوالِي، وبِنا يَهْلِكُ المُعادِي.

93. We are the [family] tree of Prophethood, the station of revelation, the ones upon whom angels descend, the fountains of wisdom and the sources of knowledge. Our helpers and lovers await mercy while our enemies and haters await wrath.

92ـ نَحْنُ شَجَرَةُ النُّبُوَّةِ، ومَحَطُّ الرِّسالَةِ، ومُخْتَلَفُ الْمَلائِكَةِ، ويَنابيعُ الْحِكَمِ، وَمَعادِنُ الْعِلْمِ، ناصِرُنا ومُحِبُّنا يَنْتَظِرُ الرَّحْمَةَ، وعَدُوُّنا ومُبْغِضِينا يَنْتَظِرُ السَّطْوَةَ.

94. We are the nearest ones [to the Prophet (s)], the companions, the custodians [of the treasures of Paradise] and the doors [of knowledge and wisdom]; and houses are not entered but through their doors, and whoever enters them without going through their doors is [considered] a thief and is not spared punishment.

93ـ نَحْنُ الشِّعارُ والأصْحابُ، والسَّدَنَةُ والأبوابُ، وَلا يُؤْتَى البُيُوتُ إلاّ مِنْ أبْوابِها، ومَنْ أتاها مِنْ غَيْرِ أبْوابِها كانَ سارِقاً لاتَعْدُوهُ العُقُوبَةُ.

95. Far be it! If there was no command of piety, I would have been the most cunning of all the Arabs.

94ـ هَيْهاتَ لَوْلاَ التُّقى لَكُنْتُ أدْهَى العَرَبِ.

96. I have never rejected Allah from the time that I came to know Him.

95ـ ما أنْكَرْتُ اللّهَ تَعالى مُنْذُ عَرَفْتُهُ.

97. I have never doubted in the truth since the time it was shown to me.

96ـ ما شَكَكْتُ فِي الحَقّ مُذْ أُرِيتُهُ.

98. I have never lied nor have I been accused of lying.

ـ ما كَذَبْتُ ولاكُذِّبْتُ97

99. I have never strayed [from the right path] nor has anyone gone astray because of me.

ـ ما ضَلَلْتُ ولاضُلَّ بِي98

100. No verse [of the Qur'an] was revealed but that I knew the occasion of its revelation and where it was revealed, [whether] in daytime or night, on a mountain or a plain; and my Lord has gifted me with an intelligent heart and an eloquent tongue.

ـ ما نَزَلَتْ آيَةٌ إلاّ وَقَدْ عَلِمْتُ فيما نَزَلَتْ وأيْنَ نَزَلَتْ، في نَهار، أوْ لَيْل، في جَبَل، أوْ سَهْل، وإنَّ رَبِّي وَهَبَ لِي قَلْباً99 عَقُولاً، ولِساناً قَوُّولاً.

101. We have established the pillar of truth and vanquished the forces of falsehood.

ـ نَحْنُ أقَمْنا عَمُودَ الْحَقِّ، وهَزَمْنا جُيُوشَ الباطِلِ100

1. This tradition falls under the subject of giving charity.
2. Surah al-Ra'd [13]:7
3. A male bee which is followed by the other bees.
4. Part of the sermon was delivered after he became the Khalifa.
5. Because he had already reached the peak of certitude.
6. An expression that conveys humility as it was only slaves and prisoners who would ride on the hinds of camels.
7. Al-Noor [24]:63
8. This is a plant with sharp prickles.

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