وَ رَوَى السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي الْكِتَابِ الْمَذْكُورِ، عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ مِمَّا رَوَاهُ فِي كِتَابِ الرَّسَائِلِ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحَسَنِ وَ غَيْرِهِمَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْعَبَّاسِ بْنِ عِمْرَانَ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْوَلِيدِ الصَّيْرَفِيِّ، عَنِ الْمُفَضَّلِ، عَنْ سِنَانِ بْنِ طَرِيفٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَكْتُبُ بِهَذِهِ الْخُطْبَةِ إِلَى أَكَابِرِ أَصْحَابِهِ، وَ فِيهَا كَلَامٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

And it is reported by the seyyid in the mentioned book (Kashf Al Mahjah), from Muhammad Bin Yaqoub Al Kulayni, from what is reported in the book 'Al Rasaail', from Ali Bin Muhammad, and Muhammad Bin Al Hassan and someone else, from Sahl Bin Zaiyd, from Al Abbas Bin Imran, from Muhammad Bin Al Qasim Bin Al Waleed Al Sayrafi, from Al Mufazzal, from Sinan Bin Tareyf,

'From Abu Abdullah[-asws] having said: 'Amir Al-Momineen[-asws] had written this sermon to the elders of his[-asws] companions, and therein is speech from Rasool-Allah[-saww].

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ، إِلَى الْمُقَرَّبِينَ فِي الْأَظِلَّةِ، الْمُمْتَحَنِينَ بِالْبَلِيَّةِ، الْمُسَارِعِينَ فِي الطَّاعَةِ، الْمُنْشَئِينَ فِي الْكَرَّةِ، تَحِيَّةٌ مِنَّا إِلَيْكُمْ، سَلَامٌ عَلَيْكُمْ، أَمَّا بَعْدُ:

In the Name of Allah[-azwj] the Beneficent, the Merciful. To the ones of proximity in the (realm of) the shadows, the ones Tested with the afflictions, the ones quick in the obedience, the ones to be Resurrected during the Raj'at (return). Salutations from us[-asws] to you all! Greetings be upon you all! As for after: -

فَإِنَّ نُورَ الْبَصِيرَةِ رُوحُ الْحَيَاةِ الَّذِي لَا يَنْفَعُ إِيمَانٌ إِلَّا بِهِ مَعَ اتِّبَاعِ كَلِمَةِ اللَّهِ وَ التَّصْدِيقِ بِهَا، فَالْكَلِمَةُ مِنَ الرُّوحِ، وَ الرُّوحُ مِنَ النُّورِ، وَ النُّورُ نُورُ السَّماواتِ وَ الْأَرْضِ،

The Noor (light) of the insight is the soul of life which the Eman cannot benefit except by it, along with following the Words of Allah[-azwj] and the ratification of these. The Word is from the Spirit, and the Spirit is from the Noor, and the Noor is, ***(Allah is the) Noor of the skies and the earth [24:35]***.[1]

فَبِأَيْدِيكُمْ سَبَبٌ وَصَلَ إِلَيْكُمْ مِنَّا نِعْمَةٌ مِنَ اللَّهِ لَا تَعْقِلُونَ شُكْرَهَا، خَصَّكُمْ بِهَا وَ اسْتَخْلَصَكُمْ لَهَا وَ تِلْكَ الْأَمْثالُ نَضْرِبُها لِلنَّاسِ وَ ما يَعْقِلُها إِلَّا الْعالِمُونَ

In your hands are the means for there to arrive to you, bounties from Allah[-azwj]. You cannot understand its thanks. He[-azwj] has Specialised you with it and Purified you for it, ***And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43]***.

[1] اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

إِنَّ اللَّهَ عَهِدَ أَنْ لَنْ يَحُلَّ عَقْدَهُ أَحَدٌ سِوَاهُ، فَتَسَارَعُوا إِلَى وَفَاءِ الْعَهْدِ، وَ امْكُثُوا فِي طَلَبِ الْفَضْلِ، فَإِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَ الْفَاجِرُ، وَ إِنَّ الْآخِرَةَ وَعْدٌ صَادِقٌ يَقْضِي فِيهَا مَلِكٌ قَادِرٌ،

Allah[-azwj] Covenanted that none should abandon the pact he had agreed with Him[-azwj], therefore hasten to fulfil the pact, and remain in seeking the Grace, for the world is present display.

The righteous and the immoral consume from it, and the Hereafter is a truthful Promise, the Able King will Fulfil in it (the Promised Rewards).

أَلَا وَ إِنَّ الْأَمْرَ كَمَا قَدْ وَقَعَ لِسَبْعٍ بَقِينَ مِنْ صَفَرٍ، تَسِيرُ فِيهَا الْجُنُودُ، يَهْلِكُ فِيهَا الْبَطَلُ الْجَحُودُ، خُيُولُهَا عِرَابٌ، وَ فُرْسَانُهَا حِرَابٌ، وَ نَحْنُ بِذَلِكَ وَاقِفُونَ،

Indeed! And the matter is just as it has occurred on the seventh of Safar (Naharwan), the armies travelled during it. The false rejections were destroyed during it. Its cavalry was Arabian, and its horses were for warfare, and by that we were pausing.

وَ لِمَا ذَكَرْنَا مُنْتَظِرُونَ انْتِظَارَ الْمُجْدِبِ الْمَطَرَ لِيَنْبُتَ الْعُشْبُ، وَ يَجْنِي الثَّمَرَ، دَعَانِي إِلَى الْكِتَابِ إِلَيْكُمْ اسْتِنْقَاذُكُمْ مِنَ الْعَمَى، وَ إِرْشَادُكُمْ بَابَ الْهُدَى، فَاسْلُكُوا سَبِيلَ السَّلَامَةِ، فَإِنَّهَا جِمَاعُ الْكَرَامَةِ،

And when we remember the hopeful who were waiting the downpour of rain in order to grow the vegetation, and revive the fruits, it called me[-asws] to write the letter to you to save you from the blindness, and guide you to the door of guidance, therefore travel the way of safety, for it is a collection of prestige.

اصْطَفَى اللَّهُ مَنْهَجَهُ، وَ بَيَّنَ حُجَجَهُ، وَ أَرَّفَ أُرَفَهُ، وَ وَصَفَهُ وَ حَدَّهُ وَ جَعَلَهُ نَصّاً كَمَا وَصَفَهُ،

Allah[-azwj] Chose its Manifesto and Explained its arguments, and Presented His[-azwj] Divine Authorities, and Marked its boundaries, and Described its limits, and Manifested it just as described.

إِنَّ الْعَبْدَ إِذَا أُدْخِلَ حُفْرَتَهُ يَأْتِيهِ مَلَكَانِ أَحَدُهُمَا مُنْكَرٌ وَ الْآخَرُ نَكِيرٌ، فَأَوَّلُ مَا يَسْأَلَانِهِ عَنْ رَبِّهِ، وَ عَنْ نَبِيِّهِ، وَ عَنْ وَلِيِّهِ، فَإِنْ أَجَابَ نَجَا وَ إِنْ تَحَيَّرَ عَذَّبَاهُ.

When the servant enters his grave, two Angels come to him, one of them Munkar and the onther one Nakeer. The first of what they question him is about his Lord[-azwj], and about his Prophet[-saww], and about his Guardian[-asws] (Imam[-asws]). So, if he were to answer (correctly), he would attain salvation, and if he is confused, they would punish him'.

فَقَالَ قَائِلٌ: فَمَا حَالُ مَنْ عَرَفَ رَبَّهُ، وَ عَرَفَ نَبِيَّهُ، وَ لَمْ يَعْرِفْ وَلِيَّهُ؟. فَقَالَ: ذَلِكَ مُذَبْذَبٌ لا إِلى هؤُلاءِ وَ لا إِلى هؤُلاءِ

A speaker said, 'What is the state of the one who recognises his Lord[-azwj], and recognises his Prophet[-saww], but does not recognise his Guardian (Imam[-asws])?' He[-saww] said: 'That is the wavering one, ***neither towards these ones nor towards those; [4:143]***.

قِيلَ: فَمَنِ الْوَلِيُّ يَا رَسُولَ اللَّهِ (ص)؟.

It was said, 'And who is the Guardian[-asws], O Rasool-Allah[-saww]?'

فَقَالَ: وَلِيُّكُمْ فِي هَذَا الزَّمَانِ أَنَا، وَ مِنْ بَعْدِي وَصِيِّي، وَ مِنْ بَعْدِ وَصِيِّي لِكُلِّ زَمَانٍ حُجَجُ اللَّهِ كَيْمَا تَقُولُوا كَمَا قَالَ الضُّلَّالُ قَبْلَكُمْ حَيْثُ فَارَقَهُمْ نَبِيُّهُمْ: رَبَّنَا لَوْ لا أَرْسَلْتَ إِلَيْنا رَسُولًا فَنَتَّبِعَ آياتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَ نَخْزى،

He[-saww] said: 'Your Guardian in this time period is me[-saww], and from after me[-saww] it would be my[-saww] successor[-asws], and from after my[-saww] successor[-asws], there would be a Divine Authority of Allah[-azwj] for every era, lest you would be saying just as the strayers before you had said when their Prophet[-saww] separated from them: ***'Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed' [20:134]***.

وَ إِنَّمَا كَانَ تَمَامُ ضَلَالَتِهِمْ جَهَالَتَهُمْ بِالْآيَاتِ وَ هُمُ الْأَوْصِيَاءُ فَأَجَابَهُمُ اللَّهُ: قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحابُ الصِّراطِ السَّوِيِّ وَ مَنِ اهْتَدى

And rather the complete ignorance of theirs was with the Signs, and they are the succesors[-as]. So, Allah[-azwj] Answered them: ***Say: 'Every one is awaiting, therefore wait, for soon you will come to known who is the companion of the Even Path and who is Guided' [20:135]***.

وَ إِنَّمَا كَانَ تَرَبُّصَهُمْ أَنْ قَالُوا: نَحْنُ فِي سَعَةٍ عَنْ مَعْرِفَةِ الْأَوْصِيَاءِ حَتَّى يُعْلِنَ إِمَامٌ عِلْمَهُ، فَالْأَوْصِيَاءُ قُوَّامٌ عَلَيْكُمْ بَيْنَ الْجَنَّةِ وَ النَّارِ، لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ، وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُ،

And rather their waiting was that they said, 'We are in a leeway from recognising the succesors[-as] until an Imam[-as] announces his[-as] knowledge. Thus, the succesors[-asws] are the custodians upon you all between the Paradise and the Fire. No one will enter the Paradise except one who recognises them[-asws] and they[-asws] recognise him, nor will anyone enter the Fire except one who denies them[-asws] and they[-asws] deny him.

لِأَنَّهُمْ عُرَفَاءُ الْعِبَادِ عَرَّفَهُمُ اللَّهُ إِيَّاهُمْ عِنْدَ أَخْذِ الْمَوَاثِيقِ عَلَيْهِمْ بِالطَّاعَةِ لَهُمْ، فَوَصَفَهُمْ فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ: وَ عَلَى الْأَعْرافِ رِجالٌ يَعْرِفُونَ كُلًّا بِسِيماهُمْ

(This is) because they[-asws] recognise the servants. Allah[-azwj] Introduced them[-asws] during the pact of the Covenant with the obedience being for them[-asws]. He[-azwj] Described them[-asws] in His[-azwj] Book. The Mighty and Majestic Said: ***And upon the heights would be men recognising all by their marks, [7:46]***.

وَ هُمُ الشُّهَدَاءُ عَلَى النَّاسِ، وَ النَّبِيُّونَ شُهَدَاءُ لَهُمْ بِأَخْذِهِ لَهُمْ مَوَاثِيقَ الْعِبَادِ بِالطَّاعَةِ، وَ ذَلِكَ قَوْلُهُ: فَكَيْفَ إِذا جِئْنا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنا بِكَ عَلى هؤُلاءِ شَهِيداً يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَ عَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَ لا يَكْتُمُونَ اللَّهَ حَدِيثاً.

And they[-asws] are the witnesses upon the people, and the Prophets[-as] are witnesses for them[-asws] by the Taking of the Covenants of the servants having been Taken for them[-asws], and that is His[-azwj] Word: ***How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41] On that Day will those who committed Kufr and disobeyed the Rasool would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42]***.

وَ كَذَلِكَ أَوْحَى اللَّهُ إِلَى آدَمَ: أَنْ يَا آدَمُ! قَدِ انْقَضَتْ مُدَّتُكَ، وَ قُضِيَتْ نُبُوَّتُكَ، وَ اسْتَكْمَلَتْ أَيَّامُكَ، وَ حَضَرَ أَجَلُكَ، فَخُذِ النُّبُوَّةَ وَ مِيرَاثَ النُّبُوَّةِ وَ اسْمَ اللَّهِ الْأَكْبَرَ فَادْفَعْهُ إِلَى ابْنِكَ: هِبَةِ اللَّهِ، فَإِنِّي لَمْ أَدَعِ الْأَرْضَ بِغَيْرِ عَلَمٍ يُعْرَفُ،

And like that Allah[-azwj] revealed to Adam[-as]: "O Adam[-as]! Your[-as] term has expired, and your[-as] Prophet-hood has expired, and your[-as] days are completed, and your[-as] death has presented, so take the Prophet-hood, and inheritance of the Prophet-hood, and the Greatest Name of Allah[-azwj], and hand it over to your[-as] son[-as] Hibtaullah[-as], for I[-azwj] do not leave the earth without an understanding scholar!"

فَلَمْ تَزَلِ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ يَتَوَارَثُونَ ذَلِكَ حَتَّى انْتَهَى الْأَمْرُ إِلَيَّ، وَ أَنَا أَدْفَعُ ذَلِكَ إِلَى عَلِيٍّ وَصِيِّي، وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَ إِنَّ عَلِيّاً يُورِثُ وُلْدُهُ حَيُّهُمْ عَنْ مَيِّتِهِمْ،

The Prophets[-as] and the succesors[-as] did not cease to be inheriting that until the matter ended to me[-saww], and I[-saww] hand that over to my[-saww] successor[-asws] Ali[-asws], and he[-asws] is from me[-saww] at the status of Haroun[-as] from Musa[-as], and that Ali[-asws] would make his[-asws] living sons[-asws] from their sons[-asws] passing away.

فَمَنْ سَرَّهُ أَنْ يَدْخُلَ جَنَّةَ رَبِّهِ فَلْيَتَوَلَّ عَلِيّاً وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ، وَ لْيُسْلِمْ لِفَضْلِهِمْ، فَإِنَّهُمُ الْهُدَاةُ بَعْدِي، أَعْطَاهُمُ اللَّهُ فَهْمِي وَ عِلْمِي،

The one whom it cheers that he would enter a Garden of his Lord[-azwj], then let him have the Wilayah of Ali[-asws] and of the succesors[-asws] from after him[-asws], and let him submit to their[-asws] merits, for they[-asws] are the guides after me[-as]. Allah[-azwj] has Given them[-asws] my[-saww] understanding, and my[-saww] knowledge.

فَهُمْ عِتْرَتِي مِنْ لَحْمِي وَ دَمِي، أَشْكُو إِلَى اللَّهِ عَدُوَّهُمْ وَ الْمُنْكِرَ لَهُمْ فَضْلَهُمْ، وَ الْقَاطِعَ عَنْهُمْ صِلَتِي، فَنَحْنُ أَهْلَ الْبَيْتِ شَجَرَةُ النُّبُوَّةِ وَ مَعْدِنُ الرَّحْمَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ، وَ مَوْضِعُ الرِّسَالَةِ،

They[-asws] are my[-saww] family from my[-saww] flesh and my[-saww] blood. I[-saww] complain to Allah[-azwj] of their[-asws] enemies and the deniers to them[-asws] of their[-asws] merits, and the cutters from them[-asws] of my[-saww] connection. We[-asws] are People[-asws] of the Household of the tree of Prophet-hood, and the mine of mercy, and the interchange of the Angels, and place of the Message.

فَمَثَلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ سَفِينَةِ نُوحٍ (ع) مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ، وَ مَثَلِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ مَنْ دَخَلَهُ غُفِرَ لَهُ، فَأَيُّمَا رَايَةٍ خَرَجَتْ لَيْسَتْ مِنْ أَهْلِ بَيْتِي فَهِيَ الدَّجَّالِيَّةُ،

And an example of the People[-asws] of my[-saww] Household in this community is like an example of the ship of Noah[-as]. One who sails it would attain salvation, and one who stays behind from it would be destroyed; and an example of the door of Hitta among the children of Israel. One who entered it (his sins) were Forgiven for him. Any flag which emerged, not being from People[-asws] of my[-saww] Household, so it is the Dajjalite (flag).

إِنَّ اللَّهَ اخْتَارَ لِدِينِهِ أَقْوَاماً انْتَجَبَهُمْ لِلْقِيَامِ عَلَيْهِ وَ النَّصْرِ لَهُ، طَهَّرَهُمْ بِكَلِمَةِ الْإِسْلَامِ، وَ أَوْحَى إِلَيْهِمْ مُفْتَرَضَ الْقُرْآنِ، وَ الْعَمَلَ بِطَاعَتِهِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا،

Allah[-azwj] Chose a people for His[-azwj] Religion, Selecting them for standing upon it, and the helping for it. He[-azwj] Purified them[-asws] with the Word of Al-Islam, and Revealed to them[-asws] Obligations of the Quran, and the working with being obedient to Him[-azwj] in the east of the earth and its west.

إِنَّ اللَّهَ خَصَّكُمْ بِالْإِسْلَامِ، وَ اسْتَخْلَصَكُمْ لَهُ، وَ ذَلِكَ لِأَنَّهُ أَمْنَعُ سَلَامَةٍ، وَ أَجْمَعُ كَرَامَةٍ، اصْطَفَى اللَّهُ مَنْهَجَهُ، وَ وَصَفَهُ وَ وَصَفَ أَخْلَاقَهُ، وَ وَصَلَ أَطْنَابَهُ مِنْ ظَاهِرِ عِلْمٍ وَ بَاطِنِ حُكْمٍ، ذِي حَلَاوَةٍ وَ مَرَارَةٍ،

Allah[-azwj] Specialised them with Al-Islam, and Distinguished you for it, and that is because it is a safety and collection of prestige. Allah[-azwj] Chose its Manifesto, and Describe it and Described its mannerisms, and Connected its date of the apparent knowledge and esoteric wisdom, with sweetness and bitterness.

فَمَنْ طَهَّرَ بَاطِنَهُ رَأَى عَجَائِبَ مَنَاظِرِهِ فِي مَوَارِدِهِ وَ مَصَادِرِهِ، وَ مَنْ فَطَنَ لِمَا بَطَنَ رَأَى مَكْنُونَ الْفِطَنِ وَ عَجَائِبَ الْأَمْثَالِ وَ السُّنَنِ، فَظَاهِرُهُ أَنِيقٌ، وَ بَاطِنُهُ عَمِيقٌ، وَ لَا تَفْنَى غَرَائِبُهُ، وَ لَا تَنْقَضِي عَجَائِبُهُ، فِيهِ مَفَاتِيحُ الْكَلَامِ، وَ مَصَابِيحُ الظَّلَامِ،

One who cleans his interior would see wondrous scenery in its (Quran's) resources and its sources; and the one who discerns of what is hidden would see the hidden substance of discernment, and wondrous parables and Sunnahs. Its apparent is elegant and its hidden is deep. Neither do its strangeness perish nor will its wonders terminate. In it are keys of the speech, and lamps for the darkness.

لَا يُفْتَحُ الْخَيْرَاتُ إِلَّا بِمَفَاتِحِهِ، وَ لَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِمَصَابِيحِهِ، فِيهِ تَفْصِيلٌ وَ تَوْصِيلٌ، وَ بَيَانُ الِاسْمَيْنِ الْأَعْلَيَيْنِ اللَّذَيْنِ جُمِعَا فَاجْتَمَعَا، لَا يَصْلُحَانِ إِلَّا مَعاً، يُسَمَّيَانِ فَيَفْتَرِقَانِ، وَ يُوصَلَانِ فَيَجْتَمِعَانِ، تَمَامُهُمَا فِي تَمَامِ أَحَدِهِمَا، حَوَالَيْهَا نُجُومٌ، وَ عَلَى نُجُومِهَا نُجُومٌ، لِيَحْمِيَ حَمَاهُ، وَ يَرْعَى مَرْعَاهُ،

The goodness cannot be opened except by its keys, nor can the darkness be removed except by its lanterns. In it is detail and elaboration, and explanation of the two lofty names, those are gathered together, not being correct except together. They are named, so they are separated, and they are connected, so they are gathered. Its completeness in the completion of one of them. Around it are stars, and upon its stars are stars, in order to protect its protectors, and take care of its caretakers.

وَ فِي الْقُرْآنِ تِبْيَانُهُ وَ بَيَانُهُ وَ حُدُودُهُ وَ أَرْكَانُهُ، وَ مَوَاضِعُ مَقَادِيرِهِ، وَ وَزْنُ مِيزَانِهِ، مِيزَانِ الْعَدْلِ، وَ حُكْمِ الْفَصْلِ، إِنَّ دُعَاةَ الدِّينِ فَرَّقُوا بَيْنَ الشَّكِّ وَ الْيَقِينِ، وَ جَاءُوا بِالْحَقِّ، بَنَوْا لِلْإِسْلَامِ بُنْيَاناً فَأَسَّسُوا لَهُ أَسَاساً وَ أَرْكَاناً، وَ جَاءُوا عَلَى ذَلِكَ شُهُوداً بِعَلَامَاتٍ وَ أَمَارَاتٍ،

And in the Quran is its explanation and its statements, and its limits, and its elements, and places of its determinations, and weight of its scales, and the scale of justice, and the decisive judgment. The claimants of the religion separated between the doubt and the certainty, and they came with

the truth. They[-asws] built for Al-Islam its foundations, and they established its foundations for it and its cornerstones, and they[-asws] came upon that as witnessed with markings and constructions.

فِيهَا كَفْيُ الْمُكْتَفِي، وَ شِفَاءُ الْمُشْتَفِي، يَحْمَوْنَ حِمَاهُ، وَ يَرْعَوْنَ مَرْعَاهُ، وَ يَصُونُونَ مَصُونَهُ، وَ يُفَجِّرُونَ عُيُونَهُ، بِحُبِّ اللهِ وَ بِرِّهِ وَ تَعْظِيمِ أَمْرِهِ وَ ذِكْرِهِ بِمَا يُحِبُّ أَنْ يُذْكَرَ بِهِ، يَتَوَاصَلُونَ بِالْوِلَايَةِ، وَ يَتَنَازَعُونَ بِحُسْنِ الرِّعَايَةِ،

In it is sufficient for the ones seeking sufficiency, and healing for the seekers of treatment, and protection for ones seeking protection, and care for ones seeking its care, and its protection safeguarding it, and its springs are bursting forth by the Love of Allah[-azwj] and His[-azwj] Kindness, and Reverence of His[-azwj] Commands and His[-azwj] Mention with what He[-azwj] Loves to be Mentioned with, connected with the Wilayah, and disputes with goodly care.

وَ يَتَسَاقَوْنَ بِكَأْسٍ رَوِيَّةٍ، وَ يَتَلَاقَوْنَ بِحُسْنِ التَّحِيَّةِ، وَ أَخْلَاقٍ سَنِيَّةٍ، قُوَّامٌ عُلَمَاءُ أُمَنَاءُ، لَا يَسُوقُ فِيهِمُ الرِّيبَةُ، وَ لَا تَشْرَعُ فِيهِمُ الْغِيبَةُ، فَمَنِ اسْتَبْطَنَ مِنْ ذَلِكَ شَيْئاً اسْتَبْطَنَ خُلْقاً سَنِيّاً،

And they are getting together with a saturating cup, and meeting with beautiful welcome, and high morals, stewardship of trustworthy scholars, there being no mistrust among them, nor does the backbiting start among them. The one who hides something from that would be hiding morals.

فَطُوبَى لِذِي قَلْبٍ سَلِيمٍ أَطَاعَ مَنْ يَهْدِيهِ، وَ اجْتَنَبَ مَنْ يُرْدِيهِ، وَ يَدْخُلُ مَدْخَلَ كَرَامَةٍ، وَ يَنَالُ سَبِيلَ سَلَامَةٍ، تَبْصِرَةً لِمَنْ بَصَّرَهُ، وَ طَاعَةً لِمَنْ يَهْدِيهِ إِلَى أَفْضَلِ الدَّلَالَةِ، وَ كَشْفاً لِغَطَاءِ الْجَهَالَةِ الْمُضِلَّةِ الْمُهْلِكَةِ،

Beatitude is for the one with a tranquil heart, obeying the one[-asws] guiding him, and shunning the one who deviates him, and entering a prestigious entrance, and attaining the way of safety, being an insight for the one with insight, and obedience for the one guided to the superior evidence, and removal of the covering of ignorance, the straying, the destructive spree.

وَ مَنْ أَرَادَ بَعْدَ هَذَا فَلْيُظْهِرْ بِالْهُدَى دِينَهُ، فَإِنَّ الْهُدَى لَا تُغْلَقُ أَبْوَابُهُ، وَ قَدْ فُتِحَتْ أَسْبَابُهُ بِبُرْهَانٍ وَ بَيَانٍ، لِامْرِئٍ اسْتَنْصَحَ وَ قَبِلَ نَصِيحَةَ مَنْ نَصَحَ بِخُضُوعٍ وَ حُسْنِ خُشُوعٍ، فَلْيَقْبَلِ امْرُؤٌ بِقَبُولِهَا، وَ لْيَحْذَرْ قَارِعَةً قَبْلَ حُلُولِهَا، وَ السَّلَامُ..

And the one who wants after this, then let him manifest his religion with the guidance, for the guidance, its doors are not locked, and its means are opened with proofs. By my[-asws] life! I[-asws] have advised, and he should accept the advice, one with humbleness and goodly reverence. Thus, let the persons accept with its acceptance, and let him be cautious of a disaster before its solutions. Greetings!''[2]

[2] Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 16 H 2