

If it is said that He^{-azwj} was, it would be interpreted as the eternal existence, and if it is said that He^{-azwj} will never cease (to exist), it would be interpreted as the negation of the non-existence. He^{-azwj} is Glorious, and higher than the words of those who worship other than Him^{-azwj} and have taken a god other than Him^{-azwj}. He^{-azwj} is Higher and Greater. We^{-asws} Praise Him^{-azwj} with a Praise of those of His^{-azwj} creatures who has Pleased Him^{-azwj}, and He^{-azwj} has Made it to be more than Obligatory upon Himself^{-azwj} to Accept it.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ شَهِادَتَانِ تَرْفَعَانِ الْقَوْلَ وَ تُصَاعِفَانِ الْعَمَلَ حَفَّ مِيزَانٍ تُرْفَعَانِ مِنْهُ وَ ثَقُلَ مِيزَانُ تَوْضَعَانِ فِيهِ وَ بِهِمَا الْقَوْرُ بِالْجَنَّةِ وَ النَّجَاةُ مِنَ النَّارِ وَ الْجَوَازُ عَلَى الصِّرَاطِ

And I^{-asws} hereby testify that there is no God but Allah^{-azwj}, One, with no Associates for Himself^{-azwj}, and I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Messenger. These two testimonies elevate the words and increase the deeds. Light is the Scale from which these two are raised from, and heavy is the Scale on which these two are placed. And by these two is the victory of the Paradise, and the salvation from the Fire, and the Permission upon the (crossing of) the Bridge.

وَ بِالشَّهَادَةِ تَدْخُلُونَ الْجَنَّةَ وَ بِالصَّلَاةِ تَنَالُونَ الرَّحْمَةَ أَكْثَرُوا مِنَ الصَّلَاةِ عَلَى نَبِيِّكُمْ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا

And it is by the testimony that you will be entering the Paradise, and by the Prayers that you will be consuming the Mercy. Send the greetings frequently upon your Prophet^{-saww} **“[33:56] Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation”**.

أَيُّهَا النَّاسُ إِنَّهُ لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَ لَا كَرَمَ أَعَزُّ مِنَ التَّقْوَى وَ لَا مَعْقَلٌ أَحْرَزُ مِنَ الْوَرَعِ وَ لَا شَفِيعٌ أَنْجَحُ مِنَ التَّوْبَةِ وَ لَا لِبَاسٍ أَجْمَلُ مِنَ الْعَافِيَةِ وَ لَا وَقَايَةَ أَمْنَعُ مِنَ السَّلَامَةِ وَ لَا مَالٌ أَدْهَبُ بِالْفَقَاةِ مِنَ الرِّضَا بِالْفَقَاةِ وَ لَا كَنْزٌ أَغْنَى مِنَ الْقُنُوعِ

O you people! There is no nobility higher than Al-Islam, nor a prestige more honourable than the piety, nor a stronghold better than devoutness, nor an intercessor more excellent than repentance, nor a robe more majestic than good health, nor a protection more secure than safety, nor a wealth better at dispelling poverty than contentment with conviction/certainty, nor a treasure more enriching than being satisfied.

وَ مَنْ اقْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدْ انْتَضَمَ الرَّاحَةَ وَ تَبَوَّأَ حُفْصَ الدَّعَةِ وَ الرَّغْبَةَ مِفْتَاحَ التَّعَبِ وَ الْإِحْتِكَارُ مَطِيئَةُ النَّصَبِ وَ الْحَسَدُ آفَةُ الدِّينِ وَ الْجِرْصُ دَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ وَ هُوَ دَاعِي الْجِرْمَانِ وَ الْبَغْيُ سَائِقٌ إِلَى الْحَيْنِ وَ الشَّرُّهُ جَامِعٌ لِمَسَاوِي الْعُيُوبِ رَبُّ طَمَعٍ خَائِبٍ وَ أَمَلٍ كَاذِبٍ وَ رَجَاءٍ يُؤَدِّي إِلَى الْجِرْمَانِ وَ تِجَارَةٌ تُنْزِلُ إِلَى الْحُسْرَانِ أَلَا وَ مَنْ تَوَرَّطَ فِي الْأُمُورِ غَيْرَ نَاطِرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ لِمُفْضِحَاتِ النَّوَائِبِ وَ بِنَسَبِ الْقِلَادَةِ الذَّنْبُ لِلْمُؤْمِنِ

And the one lives at the subsistence level and the reduction in comfort, so he has made the preparations for the rest, and the desires is the key to the fatigue, and the monopolisation follows from affliction, and the jealousy is a scourge on the Religion, and the greed is an invitation to the indulgence in the sins and the reason for the deprivation, and the transgression is a driver to the destruction, and greed gathers all the defects. Perhaps a failed greed, a false hope leads to the dispossession and a business trade to incur a loss. The one who gets involved in the matters without

looking at the consequences will be exposed to misfortunes, and the most evil of the collars (humiliation) for a Believer is the sin.

أَيُّهَا النَّاسُ إِنَّهُ لَا كَنْزَ أَنْفَعُ مِنَ الْعِلْمِ وَلَا عِزٌّ أَرْفَعُ مِنَ الْجَلْمِ وَلَا حَسَبٌ أْبْلُغُ مِنَ الْأَدَبِ وَلَا نَصَبٌ أَوْضَعُ مِنَ الْعَضْبِ وَلَا جَمَالَ أَرْيُنُ مِنَ الْعَقْلِ وَلَا سَوْأَةً أَسْوَأُ مِنَ الْكُذِبِ وَلَا حَافِظٌ أَحْفَظُ مِنَ الصَّمْتِ وَلَا غَائِبٌ أَقْرَبُ مِنَ الْمَوْتِ

O you people! There is no treasure more beneficial than the knowledge, and no honour higher than the forbearance, and no nobility more eloquent than the ethics, and no affliction greater than anger, and no majesty more decorative than the intellect, and nothing is more disgraceful than the lies, and no protection safer than silence, and no absentee which is nearer than the death.

أَيُّهَا النَّاسُ إِنَّهُ مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اشْتَعَلَ عَنْ عَيْبِ غَيْرِهِ وَ مَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَأْسَفْ عَلَى مَا فِي يَدِ غَيْرِهِ وَ مَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ وَ مَنْ حَفَرَ لِأَخِيهِ بُرًّا وَقَعَ فِيهَا وَ مَنْ هَتَكَ جِجَابَ غَيْرِهِ انْكَشَفَتْ عَوْرَاتُ بَيْتِهِ وَ مَنْ نَسِيَ زَلَّةَ اسْتَعْظَمَ زَلَّلَ غَيْرِهِ وَ مَنْ أُعْجِبَ بِرَأْيِهِ ضَلَّ وَ مَنْ اسْتَعْنَى بِعَقْلِهِ زَلَّ وَ مَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلَّ وَ مَنْ سَفِهَ عَلَى النَّاسِ شَتَمَ وَ مَنْ خَالَطَ الْأَنْدَالَ حَقَّرَ وَ مَنْ حَمَلَ مَا لَا يُطْبِقُ عَجَزَ

O you people! The one who looks at his own faults will be too pre-occupied to look at the faults of the others, and the one who is contented with the sustenance of Allah-azwj will not despair upon what is in the hands of the others, and the one who unsheathes the sword of rebellion will be killed by it, and the one who drills a pit for his brother will fall into it himself, and the one who discloses the veiled (privacy) of others will uncover the privacy of his own house, and the one who forgets his own mistakes will magnify the mistakes of the others, and the one who wonders at his own opinion will go astray, and the one who considers himself to be needless due to his intellect will make mistakes, and the one who is arrogant to the people will be humiliated, and the one who is a fool to the people will be hated, and the one who mixes with the villains will be degraded, and the one who burdens himself with what he cannot endure will be frustrated.

أَيُّهَا النَّاسُ إِنَّهُ لَا مَالَ هُوَ أَعْوَدُ مِنَ الْعَقْلِ وَلَا فَقْرَ هُوَ أَشَدُّ مِنَ الْجَهْلِ وَلَا وَاِعْظُ هُوَ أْبْلُغُ مِنَ النَّصِيحِ وَلَا عَقْلٌ كَالْتَنْبِيرِ وَلَا عِبَادَةٌ كَالْتَفَكُّرِ وَلَا مَظَاهِرَةٌ أَوْثَقُ مِنَ الْمُسَاوَرَةِ وَلَا وَحْشَةٌ أَشَدُّ مِنَ الْعُجْبِ وَلَا وَرَعٌ كَالْكَفِّ عَنِ الْمَحَارِمِ وَلَا جَلْمٌ كَالصَّبْرِ وَ الصَّمْتِ

O you people! There is no wealth more valuable than the intellect, and no poverty which is more intense than the ignorance, and no preacher which is more profound than the sound advice, and no reasoning like the contemplation, and no worship like the pondering, and no demonstration more reliable than the consultation, and no isolation more severe than the self-conceit, nor piety like refraining from the Prohibitions, and no forbearance like patience and silence.

أَيُّهَا النَّاسُ فِي الْإِنْسَانِ عَشْرُ خِصَالٍ يُظْهِرُهَا لِسَانُهُ شَاهِدٌ يُخْبِرُ عَنِ الضَّمِيرِ حَاكِمٌ يَفْصِلُ بَيْنَ الْخُطَابِ وَ نَاطِقٌ يُرَدُّ بِهِ الْجَوَابُ وَ شَافِعٌ يُدْرِكُ بِهِ الْحَاجَةَ وَ وَاصِفٌ يُعْرِفُ بِهِ الْأَشْيَاءَ وَ أَمِيرٌ يَأْمُرُ بِالْحَسَنِ وَ وَاِعْظُ يَنْهَى عَنِ الْفَيْحِ وَ مَعَزٍ تُسَكِّنُ بِهِ الْأَحْزَانَ وَ حَاضِرٌ تُجَلَى بِهِ الضَّعَائِنُ وَ مُوْنِقٌ تَلْتَدُّ بِهِ الْأَسْمَاعُ

O you people! In the human being there are ten qualities, which are revealed by his tongue and becomes witness to his hidden thoughts, it is a ruler by which he decides between what to be said, and the words by which he returns the answer, and an intercessor (limbs) by which he achieves the needs, and a describer (senses) by which he recognises the things, and a commander (decision) by which he

commands for the good, and a preacher by which he prohibits from the ugly (deeds), and a consoler by which he gives solace to the sorrows, and a conscious by which he clears the malice, and an articulator by which he gives pleasure to the ears.

أَيُّهَا النَّاسُ إِنَّهُ لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ كَمَا أَنَّه لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ وَاعْلَمُوا أَيُّهَا النَّاسُ أَنَّهُ مَنْ لَمْ يَمْلِكْ لِسَانَهُ يَنْدَمُ وَمَنْ لَا يَعْلَمُ يَجْهَلُ وَمَنْ لَا يَتَحَلَّمُ لَا يَحْلُمُ وَمَنْ لَا يَزْتَدِعُ لَا يَعْقِلُ وَمَنْ لَا يَعْلَمُ يَهِنُ وَمَنْ يَهِنُ لَا يُوقِرُ وَمَنْ لَا يُوقِرُ يَتَوَبَّخُ وَمَنْ يَكْتَسِبُ مَالًا مِنْ غَيْرِ حَقِّهِ يَصْرِفُهُ فِي غَيْرِ أَجْرِهِ وَمَنْ لَا يَدَعُ وَهُوَ مَحْمُودٌ يَدَعُ وَهُوَ مَذْمُومٌ وَمَنْ لَمْ يُعْطِ قَاعِدًا مُنْعَ قَائِمًا وَمَنْ يَطْلُبُ الْعِزَّ بِغَيْرِ حَقٍّ يَدُلُّ وَمَنْ يَغْلِبُ بِالْجَوْرِ يُغْلَبُ وَمَنْ عَانَدَ الْحَقَّ لَزِمَهُ الْوَهْنُ وَمَنْ تَفَقَّهُ وَفِرَّ وَمَنْ تَكَبَّرَ حَقَّرَ وَمَنْ لَا يُحْسِنُ لَا يُحْمَدُ

O you people! There is no good in keeping silent about the 'الحُكْمِ' (the Command) just as there is no good in speaking out of ignorance. And know, O you people, that the one who does not control his tongue will regret, and the one who does not learn will be ignorant, and the one who does not forbear will not content, and the one who is not deterred does not learn, and the one who does not know is insulted, and the one who is insulted is not respected, and the one who is not respected is taunted, and the one who acquires wealth from where he has no right to do so will spend it extravagantly in other than the right way, and the one who does not desist when he is praised will desist when he is condemned, and the one who does not give in comfort will also be refused when in the need, and the one who seeks the honour without being deserving of it will be disgraced, the one who overcomes with injustice will also be overpowered, and the one who opposed the truth will necessitate weakness for himself, and the one who ponders will be dignified, and the one who is arrogant will be belittled, and the one who is not good will not be praised.

أَيُّهَا النَّاسُ إِنَّ الْمُنِيَّةَ قَبْلَ الدَّنِيَّةِ وَالتَّجَلُّدَ قَبْلَ التَّبَلُّدِ وَالحِسَابَ قَبْلَ الْعِقَابِ وَالفَيْرَ خَيْرٌ مِنَ الْفَقْرِ وَغَضَّ البَصَرِ خَيْرٌ مِنْ كَثِيرِ مِنَ النُّظَرِ وَالدَّهْرَ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِذَا كَانَ لَكَ فَلَا تَبْتَطِرْ وَإِذَا كَانَ عَلَيْكَ فَاصْبِرْ فَبِكُلَيْهِمَا تُمْتَحَنُ [وَ فِي نُسخَةٍ وَ كِلَاهُمَا سَيُخْتَبَرُ]

O you people! The death is (better) before the lowliness, and the endurance before the apathy, and the accounting before the Punishment, and the grave is better than the poverty, lowering the sight is better than looking at a great deal, and the time, a day is for you and a day against you. So if it is for you, do not be ungrateful, and if it is against you, observe patience. So with both of them you will be Examined. (And in another copy – 'And with both of them you will be Tested')

أَيُّهَا النَّاسُ أَعْجَبُ مَا فِي الْإِنْسَانِ قَلْبُهُ وَ لَهُ مَوَادُّ مِنَ الْحِكْمَةِ وَ أَضْدَادٌ مِنْ خِلَافِهَا فَإِنْ سَنَحَ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْجِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسَفُ وَ إِنْ عَرَضَ لَهُ الْعُصْبُ اشْتَدَّ بِهِ الْعَيْظُ وَ إِنْ أَسْعَدَ بِالرِّضَى نَسِيَ التَّحْفُظَ وَ إِنْ نَالَهُ الخَوْفُ شَعَلَهُ الحَذَرُ وَ إِنْ اتَّسَعَ لَهُ الْأَمْنُ اسْتَلْبَثَهُ العِرَّةُ [وَ فِي نُسخَةٍ أَخَذَتْهُ العِرَّةُ] وَ إِنْ جِدَدَتْ لَهُ نِعْمَةٌ أَخَذَتْهُ العِرَّةُ وَ إِنْ أَفَادَ مَالًا أَطْعَاهُ الغنى وَ إِنْ عَضَّتْهُ فَاقَةٌ شَعَلَهُ البَلَاءُ [وَ فِي نُسخَةٍ جَهَدَهُ البُكَاءُ] وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَّه الجَرَعُ وَ إِنْ أَجْهَدَهُ الجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ فِي الشَّبَعِ كَطَنَهُ البِطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ

O you people! The strangest of what is in the human being is his heart, and in it are matters of wisdom and the antibodies to the one who opposes it. When there is prosperity for him, greed humiliates him, and if greed excites him, the thriftiness destroys him, when despair overpowers him, the remorse kills him, and when the anger presents itself, the rage intensifies, and when he is happy and satisfied he forgets to conserve, and when fear seizes him he gets preoccupied by caution, and when security is widened for him his honour makes him complacent (and in another

copy 'pride takes him over'), and when new bounties come up for him pride takes him over, and when he is benefitted by money his richness makes him oppressive, and when poverty bites him he is preoccupied by the affliction (and in another copy 'he strives in the weeping'), and when he is inflicted by hardship anxiety injures him, and when the hunger exhausts him he is disabled by the weakness, and when he over-eats he is upset by indigestion, so every deficiency is harmful to him, and every excess spoils him.

أَيُّهَا النَّاسُ إِنَّهُ مَنْ فَلَّ دَلَّ وَ مَنْ جَادَ سَادَ وَ مَنْ كَثُرَ مَالُهُ رَأَسَ وَ مَنْ كَثُرَ جِلْمُهُ نَبَلَ وَ مَنْ أَفْكَرَ فِي دَاتِ اللَّهِ تَرْتَدَّقَى وَ مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ وَ مَنْ كَثُرَ مِرَاحُهُ اسْتُخْفَ بِهِ وَ مَنْ كَثُرَ ضِحْكُهُ ذَهَبَتْ هَيْبَتُهُ فَسَدَ حَسَبُ مَنْ لَيْسَ لَهُ أَدَبٌ إِنَّ أَفْضَلَ الْفِعَالِ صِيَانَةُ الْعُرْضِ بِالْمَالِ لَيْسَ مَنْ جَالَسَ الْجَاهِلَ بِذِي مَعْفُولٍ مَنْ جَالَسَ الْجَاهِلَ فَلَيْسَتْ عِدَّةٌ لِقَبْلِ

O you people! The one who is miserly will be disgraced and the one who is generous will be the master, and the one who increases his wealth becomes the leader and the one who increases his forbearance becomes noble, and the one who ponders regarding the Essence of Allah^{-azwj} becomes an Atheist, and the one who frequents in something becomes known for it, and the one frequently jokes will be taken lightly, and the one who frequently laughs his prestige goes away, the one who has no ethics will corrupt. The best deed is the maintenance of honour by wealth. There is none who sits with the ignorant ones who is reasonable, for the one who sits with the ignorant ones should ready himself for (a lot of) talk (against him)'.

وَ قَالَ لَنْ يَنْجُوَ مِنَ الْمَوْتِ غَنِيٌّ بِمَالِهِ وَ لَا فَقِيرٌ لِإِقْلَالِهِ أَيُّهَا النَّاسُ لَوْ أَنَّ الْمَوْتَ يُشْتَرَى لَاشْتَرَاهُ مِنْ أَهْلِ الدُّنْيَا الْكَرِيمِ الْأَبْلَجِ وَ اللَّئِيمِ الْمُلْهُوجِ

And he^{-asws} said: 'Neither did the rich one obtain salvation from death by his wealth, nor did the poor one due to his scarcity'. O you people! Had the death been (a commodity) which could be bought, the good and the honourable ones of the world, as well as the wicked and the greedy ones would have bought it.

أَيُّهَا النَّاسُ إِنَّ لِلْقُلُوبِ شَوَاهِدَ تُجْرِي الْأَنْفُسَ عَنْ مَدْرَجَةِ أَهْلِ التَّقْرِيطِ وَ فَطَنَةُ الْفَهْمِ لِلْمَوَاعِظِ مَا يَدْعُو النَّفْسَ إِلَى الْحَدَرِ مِنَ الْحَطَرِ وَ لِلْقُلُوبِ حَوَاطِرَ لِلْهَوَى وَ الْعُقُولُ تَرْجُرُ وَ تَنْهَى وَ فِي التَّجَارِبِ عِلْمٌ مُسْتَأْنَفٌ وَ الْإِعْتِبَارُ يَفُودُ إِلَى الرَّشَادِ وَ كَفَالِكَ أَدَبًا لِنَفْسِكَ مَا تَكْرَهُهُ لِغَيْرِكَ وَ عَلَيْكَ لِأَخِيكَ الْمُؤْمِنِ مِثْلُ الَّذِي لَكَ عَلَيْهِ لَقَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ وَ التَّدَبُّرُ قَبْلَ الْعَمَلِ فَإِنَّهُ يُؤْمِنُكَ مِنَ النَّدَمِ وَ مَنْ اسْتَقْبَلَ وُجُوهَ الْأَرَءَاءِ عَرَفَ مَوَاقِعَ الْحَطَايِ وَ مَنْ أَمْسَكَ عَنِ الْفُضُولِ عَدَلَتْ رَأْيُهُ الْعُقُولِ

O you people! There are witnesses for the hearts which hold them back from being the people of excesses, and there is insight for the understanding, which alerts the self and caution it from the danger. And for the heart there are memories of desires, and the intellect admonishes and prohibits from it. And in the experiences there is an appellant, which is a reliable guide to the right way. It is sufficient for yourself what you would not like it to happen to others, and it is upon you that the same should be for your believing brother, and in it upon him, likewise. The one who considers his own opinion to be self-sufficing from him would endanger him, and the pondering before the deeds would keep you safe from remorse. And the one who welcomes different opinions would understand the places of mistakes. And the one who refrains from the useless matters his opinion would balance the intellects.

وَمَنْ حَصَّنَ شَهْوَتَهُ فَقَدْ صَانَ قَدْرَهُ وَ مَنْ أَمْسَكَ لِسَانَهُ أَمِنَهُ قَوْمُهُ وَ نَالَ حَاجَتَهُ وَ فِي تَقَلُّبِ الْأَحْوَالِ عِلْمُ جَوَاهِرِ الرَّجَالِ وَ الْأَيَّامِ تُوضِحُ لَكَ السَّرَائِرَ الْكَامِنَةَ وَ لَيْسَ فِي الْبُرْقِ الْخَاطِفِ مُسْتَمْتِعٌ لِمَنْ يَخُوضُ فِي الظُّلْمَةِ وَ مَنْ عُرِفَ بِالْحِكْمَةِ لَحِظَتْهُ الْعُيُونُ بِالْوَقَارِ وَ الْهَيْبَةِ وَ أَشْرَفَتِ الْعَيْنُ تَرَكَ الْمُنَى وَ الصَّبْرُ جُنَّةٌ مِنَ الْفَاقَةِ وَ الْجِرْصُ عِلَامَةُ الْفَقْرِ وَ الْبُخْلُ جِلْبَابُ الْمَسْكِنَةِ وَ الْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ وَ وَصُولُ مُعَدِّمْ خَيْرٌ مِنْ جَافٍ مُكْثِرٍ

The one who fortifies his carnal desires so he has kept his respect, and the one who restrains his tongue is trusted by the people and will achieve his needs. And in the alteration of the situations the jewels of the men become known, and the passing days make apparent the inner selves. And there is no enjoyment in the swiftness of lightning for the one who goes through darkness. And the one who is recognised by the wisdom, the eyes will notice him with reverence and prestige. The most noble of riches is the avoidance of wishes, and the patience is a shield against poverty, and the greed is a sign of poverty, and the stinginess is the gown of destitution, and the cordiality with the relatives is beneficial, and the sympathy of the poor is better than the disloyal rich.

وَ الْمُؤَظَّةُ كَهْفٌ لِمَنْ وَ عَاهَا وَ مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسْفُهُ وَ قَدْ أُوجِبَ الدَّهْرُ شُكْرَهُ عَلَى مَنْ نَالَ سُؤْلَهُ وَ قَلَّ مَا يُنْصِفُكَ الْبِسَانُ فِي نَشْرِ قَبِيحٍ أَوْ إِحْسَانٍ وَ مَنْ ضَاقَ خُلْفُهُ مَلَهُ أَهْلُهُ وَ مَنْ نَالَ اسْتِطَالَ وَ قَلَّ مَا تَصْنَعُكَ الْأُمْنِيَّةُ وَ التَّوَاضِعُ يَكْسِرُكَ الْمَهَابَةَ وَ فِي سَعَةِ الْأَخْلَاقِ كُنُوزُ الْأَرْزَاقِ كَمْ مِنْ عَاكِفٍ عَلَى ذَنْبِهِ فِي آجِرِ أَيَّامِ عُمُرِهِ وَ مَنْ كَسَاهُ الْحَيَاءُ تَوْبَهُ خَفِيَ عَلَى النَّاسِ عَيْبُهُ

Counselling is like a cave for the one who listens to it, and the one who does not restrain his eyes, his regrets increase. And the (passage of) time has made it to be more than obligatory for the one who avails it, to thank it. The tongue does very little justice in displaying the ugly and the good. The one who constricts his ethics, his family get tired of him. And the one who seeks, achieves it for a long time, and very little of what is wished is sincere. Modesty clothes you with dignity, and in the extensiveness of the morals is a treasure for the sustenance, and how many from the people remain in their sins until the end of their days. And the one who robes himself with bashfulness as his clothing his faults are hidden from the people.

وَ انْحِ الْقَصْدَ مِنَ الْقَوْلِ فَإِنَّ مَنْ تَحَرَّى الْقَصْدَ حَفَّتْ عَلَيْهِ الْمُونُ وَ فِي خِلَافِ النَّفْسِ رُشْدُكَ مَنْ عَرَفَ الْأَيَّامَ لَمْ يَعْمَلْ عَنِ الْإِسْتِعْدَادِ أَلَا وَ إِنَّ مَعَ كُلِّ جُرْعَةٍ شَرْقًا وَ إِنَّ فِي كُلِّ أَكْلَةٍ غُصَصًا لَا تَنَالُ نِعْمَةً إِلَّا بِزَوَالِ أُخْرَى وَ لِكُلِّ ذِي رَمَقٍ قُوْتُ وَ لِكُلِّ حَبَّةٍ أَكْلٌ وَ أَنْتَ قُوْتُ الْمَوْتِ

And intend moderation in your speech, for the one who intends it will incur light expenses, and in the opposition to the ego is guidance for you. And the one who recognises the 'days' (his end) will never be oblivious from the preparation. Nay! Along with every sip (of drink) is (possibility of) choking, and in every morsel is (the possibility of) suffocation. Bounties cannot be achieved except by the decline of other (bounties), and for every breath is life, and for every grain is a consumer, and you are the morsel of the death.

اعْمُرُوا أَيُّهَا النَّاسُ أَنَّهُ مَنْ مَشَى عَلَى وَجْهِ الْأَرْضِ فَإِنَّهُ يَصِيرُ إِلَى بَطْنِهَا وَ اللَّيْلُ وَ النَّهَارُ يَتَنَازَعَانِ [يَتَسَارَعَانِ] فِي هَدْمِ الْأَعْمَارِ

And know, O you people! The ones who walks upon the face of the earth will end up in its belly, and the nights and the days, they dispute (they accelerate) regarding the destruction of the life-span.

يَا أَيُّهَا النَّاسُ كُفِّرُ الْعِصْيَةَ لَوْمٌ وَ صُحْبَةُ الْجَاهِلِ شَوْمٌ إِنَّ مِنَ الْكِرَامِ لِينَ الْكَلَامِ وَ مِنَ الْعِبَادَةِ إِظْهَارَ اللِّسَانِ وَ إِفْشَاءَ السَّلَامِ

O you people! Ingratitude for the bounties is wickedness, and the company of the ignorant is ominous. The softness of the speech is from the prestige. And from the (acts of) worship are displayed by the tongue (make it heard) and increase the greetings.

إِيَّاكَ وَ الْخَدِيعَةَ فَإِنَّهَا مِنْ خُلُقِ اللُّثَمِ لَيْسَ كُلُّ طَالِبٍ يُصِيبُ وَ لَا كُلُّ غَائِبٍ يَنْوِبُ لَا تَرَعَبُ فِيمَنْ زَهَدَ فِيكَ رَبُّ بَعِيدٍ هُوَ أَقْرَبُ مِنْ قَرِيبٍ سَلَّ عَنْ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَ عَنِ الْجَارِ قَبْلَ الدَّارِ أَلَا وَ مَنْ أَسْرَعَ فِي الْمَسِيرِ أَدْرَكَهُ الْمَقِيلُ اسْتُرَّ عَوْرَةَ أَخِيكَ كَمَا تَعْلَمُهَا فِيكَ اغْتَوْرَ زَلَّةَ صَدِيقِكَ لِيَوْمَ يَرْكُوبُكَ عَدُوُّكَ

Beware of deceit for it is from the manners of the villains. Every seeker does not get a share, nor does every absentee return. Its not certain that one will get what he wishes and the lost is recovered. Seek (the company) of friends before setting of and ensure (good) neighbourhood before (moving into) the house. Indeed! The one who moves fast will catch up with the slower ones. Conceal the private (matters) of your brother just as he knows regarding you. Forgive the mistakes of your friend for the day that your enemy comes to dominate you.

مَنْ غَضِبَ عَلَى مَنْ لَا يَقْدِرُ عَلَى ضَرِّهِ طَالَ حُزْنُهُ وَ عَذَّبَ نَفْسَهُ مَنْ خَافَ رَبَّهُ كَفَّ ظَلْمَهُ [مَنْ خَافَ رَبَّهُ كَفِيَ عَذَابَهُ] وَ مَنْ لَمْ يَرَعْ فِي كَلَامِهِ أَظْهَرَ فُحْرَهُ وَ مَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ بِمَنْزِلَةِ الْبَيْهَمَةِ

The one who is angry with the one over whom he has no power to injure, his grief would be prolonged and it will punish his soul. The one who fears his Lord^{-azwj} will refrain from committing injustices. The one who is good with the words would display his pride. And the one who does not recognise the good from the evil, is like an animal.

إِنَّ مِنَ الْفُسَادِ إِضَاعَةَ الرَّادِ مَا أَصْغَرَ الْمُصِيبَةَ مَعَ عَظَمِ الْفَاقَةِ عَدَا هَيْهَاتَ هَيْهَاتَ وَ مَا تَنَافَرْتُمْ إِلَّا لِمَا فِيكُمْ مِنَ الْمَعَاصِي وَ الدُّنُوبِ فَمَا أَقْرَبَ الرَّاحَةَ مِنَ النَّعْبِ وَ الْبُؤْسِ مِنَ النَّعِيمِ وَ مَا شَرُّ بِشَرِّ بَعْدَهُ الْجَنَّةُ وَ مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ وَ كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْفُورٌ وَ كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ

Indeed the corruption destroys the provisions (of the Hereafter). How little is the difficulty (of today) as compared with the great destitution tomorrow. Far it is! Far it is from being compared. And what is your antipathy due to, except for your indulgence in acts of disobedience and the sins. So how close is the rest to the tiredness, and the misery from the Bounties. The hardships are not painful after which there is the Paradise, and the goodtime is not the (lasting) comfort after which there is the Fire. And every bounty apart from the Paradise is insignificant, and every affliction apart from the Fire is healthy.

وَ عِنْدَ تَصْحِيحِ الضَّمَائِرِ تُبْدُو الْكِبَائِرُ تَصْفِيَةُ الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ وَ تَخْلِيصُ النَّيَّةِ مِنَ الْفُسَادِ أَشَدُّ عَلَى الْعَامِلِينَ مِنْ طَوْلِ الْجِهَادِ هَيْهَاتَ لَوْ لَا التَّقَى لَكُنْتُ أَذَى الْعَرَبِ

And turning away from correcting the consciences leads to the major sins. Purification of the deeds is more difficult than the deed itself, and the sincerity of the intention from the corruption is more difficulty upon the performer of the deed than the lengthy Jihaad. Far it is! Had it not been for the piety I^{-asws} would have been the shrewdest of the Arabs.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى وَعَدَّ نَبِيَّهُ مُحَمَّدًا (صلى الله عليه وآله) الْوَسِيلَةَ وَ وَعَدُّهُ الْحَقُّ وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ أَلَا وَ إِنَّ الْوَسِيلَةَ عَلَى دَرَجِ الْجَنَّةِ وَ ذُرُورَةَ دَوَائِبِ الرُّلْفَةِ وَ نِهَآيَةَ غَايَةِ الْأُمْنِيَّةِ لَهَا أَلْفَ مَرْقَاةٍ مَا بَيْنَ الْمَرْقَاةِ إِلَى الْمَرْقَاةِ حُضْرُ الْفَرَسِ الْجَوَادِ مِائَةَ عَامٍ وَ هُوَ مَا بَيْنَ مَرْقَاةٍ ذُرَّةٍ إِلَى مَرْقَاةٍ جَوْهَرَةٍ إِلَى مَرْقَاةٍ زَبْرَجَدَةٍ إِلَى مَرْقَاةٍ لَوْلُؤَةٍ إِلَى مَرْقَاةٍ يَاقُوتَةٍ إِلَى مَرْقَاةٍ زُمْرُودَةٍ إِلَى مَرْقَاةٍ مَرْجَانَةٍ إِلَى مَرْقَاةٍ كَافُورٍ إِلَى مَرْقَاةٍ عُنْبُرٍ إِلَى مَرْقَاةٍ يَلْنُجُوجِ إِلَى مَرْقَاةٍ ذَهَبٍ إِلَى مَرْقَاةٍ غَمَامٍ إِلَى مَرْقَاةٍ هَوَاءٍ إِلَى مَرْقَاةٍ نُورٍ قَدْ أَنَاَفَتْ عَلَى كُلِّ الْجِنَانِ

O you people! Allah^{-azwj} the High Promised His^{-azwj} Prophet^{-saww} Muhammad^{-saww} the Means (Al-Waseela), and His^{-azwj} Promise is True, and Allah^{-azwj} does not Go against His^{-azwj} Promise. Surely *Al-Waseela* is on the steps of the Paradise and is at the peak of the nearness (to Allah^{-azwj}), and is a total security at the very end of it. There are a thousand staircases, and what is in between one staircase and the other there is a travel distance by a fine horse of a hundred years. And in between these is a staircase of gems going up to a staircase of jewels, to a staircase of aquamarines, to a staircase of pearls, to a staircase of rubies, to a staircase of emeralds, to a staircase of corals, to a staircase of camphor, to a staircase of ambergris, to a staircase of aloe, to a staircase of gold, to a staircase of clouds, to a staircase of air, to a staircase of Light which encompasses all of the Gardens.

وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَوْمَئِذٍ قَاعِدٌ عَلَيْهَا مُرْتَدٍ بَرِيظَتَيْنِ رِيظَةٍ مِنْ رَحْمَةِ اللَّهِ وَ رِيظَةٍ مِنْ نُورِ اللَّهِ عَلَيْهِ تَاجُ النَّبُوءَةِ وَ الْكَلِيلُ الرَّسَالَةِ قَدْ أَشْرَقَ بِنُورِهِ الْمَوْقِفُ

And on that Day the Messenger^{-saww} of Allah^{-azwj} would be seated wearing two Garments – a Garment of the Mercy of Allah^{-azwj} and a Garment of the Light of Allah^{-azwj}. On him^{-saww} will be a Crown of the Prophet-hood and a Garland of the Message, the Light of which will illuminate the whole of the Pausing Place (Station in the Hereafter).

وَ أَنَا يَوْمَئِذٍ عَلَى الدَّرَجَةِ الرَّفِيعَةِ وَ هِيَ دُونَ دَرَجَتِهِ وَ عَلَيَّ رِيظَتَانِ رِيظَةٌ مِنْ أَرْجُوَانِ النَّوْرِ وَ رِيظَةٌ مِنْ كَافُورٍ وَ الرَّسُولُ وَ الْأَنْبِيَاءُ قَدْ وَقَفُوا عَلَى الْمَرَاقِي وَ أَعْلَامُ الْأَرْمَنِ وَ حُجُجُ الدُّهُورِ عَنْ أَيْمَانِنَا وَ قَدْ تَجَلَّلَهُمْ حُلُّ النَّوْرِ وَ الْكِرَامَةِ لَا يَرَانَا مَلَكٌ مَقْرَبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا بُهَتَ بِأَنْوَارِنَا

And on that Day, I^{-asws} will be upon the High Level, and it will be lower than his^{-saww} Level, and on me^{-asws} would be two Garments – a Garment of purple Light and a Garment of Camphor. And the Messengers^{-as} and the Prophets^{-saww} would have paused upon my^{-asws} staircase, with the Flags of the Eras and the Proof of the ages on our^{-asws} right, and they^{-as} will have Majestic Garments of Light and the Prestige. There is no Angel of Proximity, and no Messenger Prophet^{-saww} who will look at us^{-asws} except that he will be stunned by our^{-asws} Light.

وَ عَجِبَ مِنْ ضِيَائِنَا وَ جَلَالَتِنَا وَ عَنْ يَمِينِ الْوَسِيلَةِ عَنْ يَمِينِ الرَّسُولِ (صلى الله عليه وآله) غَمَامَةٌ بَسْطَةُ الْبَصَرِ يَأْتِي مِنْهَا النَّيْدَاءُ يَا أَهْلَ الْمَوْقِفِ طُوبَى لِمَنْ أَحَبَّ الْوَصِيَّ وَ آمَنَ بِالنَّبِيِّ الْأَمِيِّ الْعَرَبِيِّ وَ مَنْ كَفَرَ فَالْنَّارُ مَوْعِدُهُ

And stranger than our^{-asws} Illumination and our^{-asws} Majesty is the *Al-Waseela* on our^{-asws} right, and on the right of the Messenger^{-saww} of Allah^{-azwj} will be a cloud stretching out as far as the eye can see. A Call will come out from it: ‘O people of the Pausing Place! Goodness is for the ones who loved the successor^{-asws} and believed in the

Prophet^{-saww}, the 'Ummy'¹ of the Arabs. And the one who disbelieved, so the Fire is Prepared for him.

وَ عَنْ يَسَارِ الْوَسِيلَةِ عَنْ يَسَارِ الرَّسُولِ (صلى الله عليه وآله) ظِلَّةٌ يَأْتِي مِنْهَا النَّدَاءُ يَا أَهْلَ الْمَوْقِفِ طُوبَى لِمَنْ أَحَبَّ الْوَصِيَّ وَ آمَنَ بِالنَّبِيِّ الْأُمِّيِّ وَ الَّذِي لَهُ الْمُلْكُ الْأَعْلَى لَا فَازَ أَحَدٌ وَ لَا نَالَ الرَّوْحَ وَ الْجَنَّةَ إِلَّا مَنْ لَقِيَ خَالِقَهُ بِالْإِخْلَاصِ لَهُمَا وَ الْإِقْتِدَارَ بِنُجُومِهِمَا فَأَيُّقُنُوا يَا أَهْلَ وَ لَايَةِ اللَّهِ بَبِيَاضِ وَجُوهِكُمْ وَ شَرَفِ مَقْعَدِكُمْ وَ كَرَمِ مَا بَيْكُمْ وَ بِفُوزِكُمْ الْيَوْمَ عَلَى سُرْرِ مُتَقَابِلِينَ

And on the left of *Al-Waseela*, from the left of the Messenger^{-saww} of Allah^{-azwj} will be a shade. A Call will come out from it: 'O people of the Pausing Place! Goodness is for the ones who loved the successor^{-asws} and believed in the 'Ummy' Prophet^{-saww}, the one^{-saww} for whom is the High Kingdom. There is no success for anyone, nor happiness for the soul, and the Paradise except for the one who is meeting his Creator^{-azwj} with the sincerity for these two^{-asws} and the follower of the stars (Imams^{-asws}) from these two^{-asws}. Be convinced, O people of *Al-Wilayah* of Allah^{-azwj}, of the whitening of your faces, and the prestige of your seating, and the honour of your return and your success today, with bliss, facing each other.

وَ يَا أَهْلَ الْإِنْحِرَافِ وَ الصُّدُودِ عَنِ اللَّهِ عَزَّ ذِكْرُهُ وَ رَسُولِهِ وَ صِرَاطِهِ وَ أَعْلَامِ الْأَزْمِنَةِ أَيُّقُنُوا بِسَوَادِ وَجُوهِكُمْ وَ غَضَبِ رَبِّكُمْ جَزَاءً بِمَا كُنْتُمْ تَعْمَلُونَ وَ مَا مِنْ رَسُولٍ سَلَفَ وَ لَا نَبِيٍّ مَضَى إِلَّا وَ قَدْ كَانَ مُخْبِرًا أُمَّتَهُ بِالْمُرْسَلِ الْوَارِدِ مِنْ بَعْدِهِ وَ مُتَّبِرًا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مُوصِيًا قَوْمَهُ بِاتِّبَاعِهِ وَ مُحَلِّيَهُ عِنْدَ قَوْمِهِ لِيَعْرِفُوهُ بِصِفَتِهِ وَ لِيَتَّبِعُوهُ عَلَى شَرِيعَتِهِ وَ لِيَنَالُوا فِيهِ مِنْ بَعْدِهِ فَيَكُونَ مَنْ هَلَكَ أَوْ ضَلَّ بَعْدَ وَفُوعِ الْإِعْدَارِ وَ الْإِنْدَارِ عَنْ بَيِّنَةٍ وَ تَعْيِينِ حُجَّةٍ

And O people of the deviation, and the diverters from Allah^{-azwj}, Mighty is His^{-azwj} Remembrance, and from His^{-azwj} Messenger^{-saww}, and from His^{-azwj} Path, and the Flags of the eras, be convinced of the blackening of your faces, and the Wrath of your Lord^{-azwj}, a Recompense of what you used to do before. And there is none from the Messengers^{-as} who preceded and none from the Prophets^{-as} of the past except that he^{-as} had informed his^{-as} community of the Messenger^{-saww} to come after him^{-as}, and the good news of the Messenger^{-saww} of Allah^{-azwj}, and bequeathed to his^{-as} community, and described him^{-saww} to his^{-as} community his^{-saww} qualities, and that they should follow him^{-saww} and be upon his^{-saww} Law, so that they would not stray with regards to him^{-saww} after him^{-as}. So the ones who would face destruction and straying afterwards would only be after the occurrence of the reasons and the warnings, and having been acquainted with the evidence, and the arguments having been established.

فَكَانَتْ الْأُمَّةُ فِي رَجَاءٍ مِنَ الرَّسُولِ وَ وُرُودٍ مِنَ الْأَنْبِيَاءِ وَ لَئِنْ أُصِيبَتْ بِفَقْدِ نَبِيِّ بَعْدَ نَبِيِّ عَلَى عَظَمِ مَصَائِبِهِمْ وَ فَجَائِعِهَا بِهِمْ فَقَدْ كَانَتْ عَلَى سَعَةٍ مِنَ الْأَمَلِ وَ لَا مُصِيبَةَ عَظُمَتْ وَ لَا رَزِيَّةَ جَلَّتْ كَالْمُصِيبَةِ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) لِأَنَّ اللَّهَ حَتَمَ بِهِ الْإِنْدَارَ وَ الْإِعْدَارَ وَ قَطَعَ بِهِ الْإِحْتِجَاجَ وَ الْعُدْرَ بَيِّنَةً وَ بَيِّنَ خَلْقِهِ وَ جَعَلَهُ بَابَهُ الَّذِي بَيَّنَّهُ وَ بَيَّنَّ عِبَادَهُ وَ مُهَيَّمَنَهُ الَّذِي لَا يَقْبَلُ إِلَّا بِهِ وَ لَا قُرْبَةَ إِلَيْهِ إِلَّا بِطَاعَتِهِ

So the communities lived in hope about the Messengers^{-as} and the Prophets^{-as} to come, if they were in difficult circumstances in the absence of a Prophet^{-as} after their Prophet^{-as}, in their great difficulties and disasters, so they were at the time in a state of hope. And there have never been a difficulty which was greater, and nor a disaster greater like the difficulties with the Messenger of Allah^{-saww}, because Allah^{-azwj} Ended

¹ Mecca

the Warnings, and the Reasons, and Cut-off through him^{-saww} the Arguments, and the Reasons between Him^{-azwj} and His^{-azwj} creatures, and Made him^{-saww} to be His^{-azwj} Door which was between Him^{-azwj} and His^{-azwj} servants, and as His^{-azwj} Authority which nothing would be Acceptable except by him^{-saww}, nor any nearness to Him^{-azwj} except by being obedient to him^{-saww}.

وَقَالَ فِي مُحْكَمِ كِتَابِهِ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا فَقَرَنَ طَاعَتَهُ بِطَاعَتِهِ وَمَعْصِيَتَهُ بِمَعْصِيَتِهِ فَكَانَ ذَلِكَ دَلِيلًا عَلَى مَا قُوضَ إِلَيْهِ وَشَاهِدًا لَهُ عَلَى مَنْ اتَّبَعَهُ وَعَصَاهُ وَبَيَّنَّ ذَلِكَ فِي غَيْرِ مَوْضِعٍ مِنَ الْكِتَابِ الْعَظِيمِ

And He^{-azwj} Said Decisively in His^{-azwj} Book: **“[4:80] Whoever obeys the Messenger, he indeed obeys Allah and whoever turns back, so We have not sent you as a keeper over them”**. So He^{-azwj} Joined obedience to Himself^{-azwj} with obedience to him^{-saww}, and disobedience to Himself^{-azwj} with disobedience to him^{-saww}. So that was the Evidence which was Delegated to him^{-saww}, and a Testimony against the one who obeys him^{-saww}, and disobeys him^{-saww}, and between that in other places from the Great Book.

فَقَالَ تَبَارَكَ وَتَعَالَى فِي التَّخْرِيبِ عَلَى اتِّبَاعِهِ وَالتَّرْغِيبِ فِي تَصَدِّيقِهِ وَالْقَبُولِ بِدَعْوَتِهِ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ فَاتَّبَاعُهُ (صلى الله عليه وآله) مَحَبَّةُ اللَّهِ وَرِضَاؤُهُ غُفْرَانُ الذُّنُوبِ وَكَمَالُ الْفَوْزِ وَوَجُوبُ الْجَنَّةِ وَفِي التَّوَلَّى عَنْهُ وَالْإِعْرَاضَ مُحَادَّةُ اللَّهِ وَغَضَبُهُ وَسَخَطُهُ وَالْبُعْدُ مِنْهُ مُسْكِنُ النَّارِ وَذَلِكَ قَوْلُهُ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَتِ النَّارُ مَوْعِدُهُ يَعْنِي الْجُحُودَ بِهِ وَالْعِصْيَانَ لَهُ

So the Blessed and the High Said in the Incitement to follow him^{-saww}, and the Exhortation with regards to his^{-saww} ratification, and the acceptance of his^{-saww} Call: **“[3:31] Say, (O Muhammad, tell to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins”**. So following him^{-saww} achieves the Love of Allah^{-azwj} and His^{-azwj} Pleasure, and the Forgiveness of the sins, and the completeness of the success, and the necessitation of the Paradise. And in the turning away from him^{-saww} achieves the Enmity of Allah^{-azwj}, and His^{-azwj} Wrath, and His^{-azwj} Harshness, and remoteness from Him^{-azwj}, and a dwelling in the Fire and that is His^{-azwj} Statement: **“[11:17] and whoever of the (different) parties disbelieves in it, the Fire will be their promised meeting-place”**, meaning the striving against him^{-saww} and disobedience to him^{-saww}.

فَإِنَّ اللَّهَ تَبَارَكَ اسْمُهُ امْتَحَنَ بِي عِبَادَهُ وَ قَتَلَ بِيَدِي أَعْدَادَهُ وَأَفْنَى بِسَيْفِي جُحَادَهُ وَ جَعَلَنِي زُلْفَةً لِلْمُؤْمِنِينَ وَ حِيَاضَ مَوْتٍ عَلَى الْجَبَّارِينَ وَ سَيْفَهُ عَلَى الْمُجْرِمِينَ وَ شَدَّ بِي أَرْزَرَ رَسُولِهِ وَ أَكْرَمَنِي بِنَصْرِهِ وَ شَرَّفَنِي بِعِلْمِهِ وَ حَبَانِي بِأَحْكَامِهِ وَ اخْتَصَّنِي بِوَصِيَّتِهِ وَ اصْطَفَانِي بِخِلَافَتِهِ فِي أُمَّتِهِ فَقَالَ (صلى الله عليه وآله) وَ قَدْ حَشَدَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ انْعَصَتْ بِهِمُ الْمُحَافِلُ أَيُّهَا النَّاسُ إِنَّ عَلِيًّا مِنِّي كَهَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

Allah^{-azwj}, Blessed is His^{-azwj} Name, Tested His^{-azwj} servants by me^{-asws}, and killed those that opposed Him^{-azwj} by my^{-asws} hand, and annihilated those that strived against Him^{-azwj} by my^{-asws} sword, and Made me^{-asws} to be a Means of nearness to Him^{-azwj} (Zulfat) for the Believers, and a ground of death for the toughest tyrants, and His^{-azwj} Sword against the criminals, and Strengthened by me^{-asws} the back of His^{-azwj} Messenger^{-saww}, and Honoured me^{-asws} by helping him^{-saww}, and Privileged me^{-asws} with his^{-saww} knowledge, and Gifted me^{-asws} with his^{-saww} Laws, and Favoured me^{-asws} for his^{-saww} successorship, and Chose me^{-asws} for his^{-saww} Caliphate in his^{-saww} community. So he^{-saww} said when he^{-saww} mobilised the Emigrants and the Helpers in

their gathering: ‘O you people! Surely, Ali^{-asws} is from me^{-saww} like Haroun^{-as} was from Musa^{-as} except that there is no Prophet^{-as} to come after me^{-saww}.

فَعَقَلَ الْمُؤْمِنُونَ عَنِ اللَّهِ نَطَقَ الرَّسُولُ إِذْ عَرَفُونِي أَبِي لَسْتُ بِأَخِيهِ لِأَبِيهِ وَ أُمِّهِ كَمَا كَانَ هَارُونُ أَخَا مُوسَى لِأَبِيهِ وَ أُمِّهِ وَ لَا كُنْتُ نَبِيًّا فَأَقْتَضَى نُبُوَّةً وَ لَكِنْ كَانَ ذَلِكَ مِنْهُ اسْتِخْلَافًا لِي كَمَا اسْتِخْلَفَ مُوسَى هَارُونَ (عليه السلام) حَيْثُ يَقُولُ أَخْلَفَنِي فِي قَوْمِي وَ أَصْلَحَ وَ لَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

So the Believers understood that the Messenger^{-saww} was speaking on behalf of Allah^{-azwj}. They recognised me^{-asws} that I^{-asws} was not his^{-saww} brother by his^{-saww} father^{-as} or his^{-saww} mother^{-as} as was the case with Haroun^{-saww} who was the brother of Musa^{-as} from his^{-as} father and his^{-as} mother^{-as}, nor was I^{-asws} a Prophet^{-as}. The Prophet-hood has ended. But, that was from him^{-saww} appointing me^{-asws} as the Caliph just as Musa^{-as} had appointed Haroun^{-as} as the Caliph when he^{-as} said: **“[7:142] Take my place among my people, and act well and do not follow the way of the mischief-makers.”**

وَ قَوْلُهُ (عليه السلام) حِينَ تَكَلَّمَتْ طَائِفَةٌ فَقَالَتْ نَحْنُ مَوَالِي رَسُولِ اللَّهِ (صلى الله عليه وآله) فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى حَجَّةِ الْوَدَاعِ ثُمَّ صَارَ إِلَى عَدِيرٍ حَمِيمٍ فَأَمَرَ فَأَصْلَحَ لَهُ شِبْهُ الْمَنِيرِ ثُمَّ عَلَاهُ وَ أَخَذَ بَعْضِي حَتَّى رُبِّي بِيَاضُ إِبْطِيهِ رَافِعًا صَوْتَهُ قَائِلًا فِي مَحْفَلِهِ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ فَكَانَتْ عَلَى وَ لَائِي وَ لِيَاءِ اللَّهِ وَ عَلَى عَدَاوَتِي عَدَاوَةُ اللَّهِ

And his^{-saww} words when a group spoke saying, ‘We are the friends of the Messenger of Allah^{-azwj}’. So the Messenger^{-saww} of Allah^{-azwj} went out to the Farewell Pilgrimage, then came up to *Ghadeer Khumm*. So he^{-saww} ordered for something resembling a Pulpit to be prepared to him^{-saww}. Then he^{-saww} ascended it, grabbed my^{-asws} arm and raised it to the extent that the whiteness of his^{-saww} armpits were seen, and said in a raised voice in that forum: ‘The one to whom I^{-saww} was the Master of, so Ali^{-asws} is his Master. Our Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be inimical to the one who is an enemy to him^{-asws}. Thus, upon my^{-asws} *Wilayah* is the *Wilayah* of Allah^{-azwj}, and upon my^{-asws} enmity is the enmity against Allah^{-azwj}.

وَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ الْيَوْمِ الْيَوْمِ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أْتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَكَانَتْ وَ لَائِي كَمَالِ الدِّينِ وَ رِضَا الرَّبِّ جَلَّ ذِكْرُهُ وَ أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى اخْتِصَاصًا لِي وَ تَكْرُمًا نَحْلِيهِ وَ إِعْظَامًا وَ تَفْصِيلًا مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) مَنَحِيهِ وَ هُوَ قَوْلُهُ تَعَالَى ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ أَلَا لَهُ الْخُكْمُ وَ هُوَ أَسْرَعُ الْحَاسِبِينَ

And Allah^{-azwj}, Mighty and Majestic Revealed in that day: **“[5:3] This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion”**. So upon my^{-asws} *Wilayah* was the completion of the Religion, and the Pleasure of the Lord^{-azwj}, Majestic is His^{-azwj} Remembrance. And Allah^{-azwj}, Blessed and High, Revealed it especially for me^{-asws} and Honoured the Gifting it for me^{-asws} as (a sign of) greatness, and its gifting from the Messenger of Allah^{-saww}, and it is the Statement of the High: **“[6:62] Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account.”**

فِي مَنَاقِبِ لَوْ ذَكَرْتَهَا لَعَطَمَ بِهَا الْإِرْتِفَاعُ فَطَالَ لَهَا الْإِسْتِمَاعُ وَ لَيْنُ تَقَمُّصِهَا دُونِي الْأَشْقِيَانِ وَ نَارَ عَانِي فِيمَا لَيْسَ لِهَمَّا بِحَقٍّ وَ رَكِبَاهَا ضَلَالَةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لَأَنْفُسِهِمَا مَهْدًا بَتَلَاعَانِ فِي دُورِهِمَا وَ يَتَبَرَّأُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ يَقُولُ لِقَرِينِهِ إِذَا التَّقِيَا يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيَسَسُ الْقَرِينُ فَيَجِيبُهُ الْأَشْفَى عَلَى رُتُوْتِهِ يَا لَيْتَنِي لَمْ أَتَخَذَكَ حَلِيلًا لَقَدْ أَضَلَلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا

If I-asws were to mention my-asws merits, its loftiness would be great, and it's listening prolonged. And about me-asws, two miserable ones before me-asws disputed with me-asws regarding that in which they had no rights over it, and they rode its misguidance, and believed in the ignorance. So evil is what was to them, what they returned to, and evil is what they made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, 'Alas! If only there was the distance between the East and the West between me and between you'. So evil is the friend who answered him, the miserable one upon his ragged condition, **“[25:28] O woe is me! would that I had not taken such a one for a friend. [25:29] He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need”**.

فَأَنَّا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينَ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطَ الَّذِي عَنْهُ نَكَبَ وَ لَيْتِن رَتَعَا فِي الْحُطَامِ الْمُنْتَصِرِمِ وَ الْعُرُورِ الْمُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ لهُمَا عَلَى شَرِّ وَرُودٍ فِي أَحْيَبِ وَفُودٍ وَ الْعِنِ مَوْرُودٍ يَنْصَارِحَانِ بِاللَّعْنَةِ وَ يَتَنَاعَفَانِ بِالْحَسْرَةِ مَا لَهُمَا مِنْ رَاحَةٍ وَ لَا عَن عَذَابِهِمَا مِنْ مَنُودَةٍ

So I-asws am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he digressed. And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return amongst the wicked group, to a condemned destination. They will be shouting curses at each other grumbling in regret. There will be no rest for these two; nor a respite from their inevitable Punishment.

إِنَّ الْقَوْمَ لَمْ يَزَالُوا عِبَادَ أَصْنَامٍ وَ سَدَنَةً أَوْثَانٍ يُقِيمُونَ لَهَا الْمَنَاسِكَ وَ يَنْصُبُونَ لَهَا الْعَتَائِرَ وَ يَتَّخِذُونَ لَهَا الْقُرْبَانَ وَ يَجْعَلُونَ لَهَا الْبَجِيرَةَ وَ الْوَصِيلَةَ وَ السَّائِبَةَ وَ الْحَامَ وَ يَسْتَفْسِمُونَ بِالْأَزْلَامِ غَامِبِينَ عَنِ اللَّهِ عَزَّ ذِكْرُهُ خَائِرِينَ عَنِ الرَّشَادِ مُهْطِعِينَ إِلَى الْبُعَادِ وَ قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ وَ عَمَرْتَهُمْ سُدَاءَ الْجَاهِلِيَّةِ وَ رَضَعُوها جَهَالَةً وَ انْفَطَمُوا ضَلَالَةً

The people never ceased to be the worshippers of the idols and being the custodians of the idols, establishing rituals for them, and designated certain offerings for them in order to seek nearness to them. And they made for them titles such as 'Al-Baheyra, and Al-Waseyla, and Al-Sa'ebat, and Al-Haam'. They distributed these idols by casting lots by arrows, wondering about Allah-azwj Mighty is His-azwj Remembrance. They were confused about the guidance, hastening to the remoteness, and they had been overcome by Satan-la who had flooded them with the darkness of ignorance, having breastfed them with ignorance and weaned them with misguidance.

فَأَخْرَجَنَا اللَّهُ إِلَيْهِمْ رَحْمَةً وَ أَطْلَعَنَا عَلَيْهِمْ رَأْفَةً وَ أَسْفَرَ بِنَا عَنِ الْحُجُبِ نُورًا لِمَنْ اقْتَنَبَسَهُ وَ فَضَّلَا لِمَنْ اتَّبَعَهُ وَ تَأْيِيدًا لِمَنْ صَدَّقَهُ فَنَبَّؤُوا الْعِزَّ بَعْدَ الذَّلَّةِ وَ الْكُنْثَرَةَ بَعْدَ الْفَلَّةِ وَ هَابَتْهُمُ الْقُلُوبُ وَ الْأَبْصَارُ وَ أَدْعَنْتْ لَهُمُ الْجَبَابِرَةُ وَ طَوَّافُهَا وَ صَارُوا أَهْلَ نِعْمَةٍ مَذْكُورَةٍ وَ كِرَامَةٍ مَيَسُورَةٍ وَ أَمِنَ بَعْدَ خَوْفٍ وَ جَمَعَ بَعْدَ كُوفٍ

Allah-azwj Brought us-asws out to them as a Mercy, and Informed about us-asws as being higher than them, and Removed the Veil of Light from us-asws for those that sought us-asws, and Preferred the ones who followed it (the Light), and we-asws were a support for the ones who ratified it. So honour followed after the disgrace, and the plenty after the scarcity. And their hearts and their eyes revered them, and the tyrants yielded to them, and its respective communities became the people of the

Bounties, being worthy of mention, and prestigious, and ease, and security after fear, and 'جَمْع' union after having been separated.

وَأَضَاءَتْ بِنَا مَفَاخِرُ مَعَدِّ بْنِ عَدْنَانَ وَ أَوْلَجْنَاهُمْ بَابَ الْهُدَى وَ أَدَخَلْنَاهُمْ دَارَ السَّلَامِ وَ أَشْمَلْنَاهُمْ ثَوْبَ الْإِيمَانِ وَ فَلَجُوا بِنَا فِي الْعَالَمِينَ وَ أُبْدِنَتْ لَهُمْ أَيَّامَ الرَّسُولِ أَثَارَ الصَّالِحِينَ مِنْ حَامٍ مُجَاهِدٍ وَ مُصَلٍّ قَانِتٍ وَ مُعْتَكِفٍ زَاهِدٍ يُطَهِّرُونَ الْأَمَانَةَ وَ يَأْتُونَ الْمُنَابَةَ حَتَّى إِذَا دَعَا اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ (صلى الله عليه وآله) وَ رَفَعَهُ إِلَيْهِ

And Ma'd Bin Adnan was illuminated (famous) due to us-asws and we-asws inserted them in the Door of Guidance, and we-asws entered them into the House of Peace, and we-asws clothed them with the garment of Belief, and they became famous due to us-asws in the worlds, and the effects of the righteous people appeared for them in the days of the Messenger-saww, from a striving protector, and an obedient worshipper, and an ascetic retreat, and they preserved the trusts and became as such until when Allah-azwj Mighty and Majestic Called back His-azwj Prophet-saww and Raised him-saww to Himself-azwj.

لَمْ يَكْ ذَلِكَ بَعْدَهُ إِلَّا كَلِمَةٍ مِنْ حَقْفَةٍ أَوْ وَمِيضٍ مِنْ بَرَقَةٍ إِلَى أَنْ رَجَعُوا عَلَى الْأَعْقَابِ وَ انْتَكَصُوا عَلَى الْأُدْبَارِ وَ طَلَبُوا بِالْأَوْتَارِ وَ أَظْهَرُوا الْكُتَّابَ وَ رَدَمُوا الْبَابَ وَ قَلُّوا الدِّيَارَ وَ غَيَّرُوا أَثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ رَغِبُوا عَنْ أَحْكَامِهِ وَ بَعُدُوا مِنْ أَنْوَارِهِ وَ اسْتَبَدَّلُوا بِمُسْتَخْلَفِهِ بَدِيلًا لَمْ يَكْ ذَلِكَ بَعْدَهُ إِلَّا كَلِمَةٍ مِنْ حَقْفَةٍ أَوْ وَمِيضٍ مِنْ بَرَقَةٍ إِلَى أَنْ رَجَعُوا عَلَى الْأَعْقَابِ وَ انْتَكَصُوا عَلَى الْأُدْبَارِ وَ طَلَبُوا بِالْأَوْتَارِ وَ أَظْهَرُوا الْكُتَّابَ وَ رَدَمُوا الْبَابَ وَ قَلُّوا الدِّيَارَ وَ غَيَّرُوا أَثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ رَغِبُوا عَنْ أَحْكَامِهِ وَ بَعُدُوا مِنْ أَنْوَارِهِ وَ اسْتَبَدَّلُوا بِمُسْتَخْلَفِهِ بَدِيلًا اتَّخَذُوهُ وَ كَانُوا ظَالِمِينَ وَ زَعَمُوا أَنَّ مَنْ اخْتَارُوا مِنْ آلِ أَبِي فُحَّافَةَ أَوْلَى بِمَقَامِ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِمَّنْ اخْتَارَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَقَامِهِ وَ أَنَّ مُهَاجِرَ آلِ أَبِي فُحَّافَةَ خَيْرٌ مِنَ الْمُهَاجِرِيِّ الْأَنْصَارِيِّ الرَّبَّانِيِّ نَامُوسِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ أَلَا وَ إِنَّ أَوَّلَ شَهَادَةِ زُورٍ وَقَعَتْ فِي الْإِسْلَامِ شَهَادَتُهُمْ أَنَّ صَاحِبَهُمْ مُسْتَخْلَفُ رَسُولِ اللَّهِ (صلى الله عليه وآله)

That was not after him-saww except like a moment of pulse, or a glimmer of lightning for them to return back and turn back upon their heels, and sought revenge by forming battalions, and they blocked the Door and destroyed the houses, and changed the effects of the Messenger of Allah-saww, and turned away from his-saww rulings, and distanced themselves from his-saww Light, and they changed his-saww Caliph with an alternate. They took to him, and they were unjust in doing so, and they thought that the one whom they had chosen from the descendants of Abu Kohafa (Abu Bakr) is higher in status than the one-asws whom the Messenger-saww of Allah-azwj had chosen to be in his-saww place, and that the Emigrants from the progeny of Abu Kohafa were better than the Emigrants and the Helpers of the Rabbi of the Law Hashim Bin Abd Manaf-as. Nay! The first false testimony which occurred in Al-Islam was their testimony that their companion (Abu Bakr) is the one whom the Messenger-saww of Allah-azwj had made to be the Caliph.

فَلَمَّا كَانَ مِنْ أَمْرِ سَعْدِ بْنِ عُبَادَةَ مَا كَانَ رَجَعُوا عَنْ ذَلِكَ وَ قَالُوا إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَضَى وَ لَمْ يَسْتَخْلَفْ فَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الطَّيِّبُ الْمُبَارَكُ أَوَّلَ مَشْهُودٍ عَلَيْهِ بِالزُّورِ فِي الْإِسْلَامِ وَ عَنْ قَلِيلٍ يَجِدُونَ غِيبَ مَا [إِغْلَمُونَ وَ سَيَجِدُونَ التَّالُونَ غِيبَ مَا] أَسَّسَهُ الْأَوَّلُونَ وَ لَئِنْ كَانُوا فِي مَنُوحَةٍ مِنَ الْمَهْلِ وَ شِقَاءٍ مِنَ الْأَجْلِ وَ سَعَةٍ مِنَ الْمُنْقَلَبِ وَ اسْتِنْدَاجٍ مِنَ الْغُرُورِ وَ سُكُونٍ مِنَ الْحَالِ وَ إِذْرَاقٍ مِنَ الْأَمَلِ

So when the matter of Sa'd Bin Ubada was what it was, they retracted from that and said that the Messenger-saww of Allah-azwj passed away and did not appoint a Caliph. So the Messenger of Allah-saww, the good, the Blessed, was the first one in Al-Islam against who the false testimony was borne. And after a little while they found out the evil of what (they came to know and found out the consequences of the evil of what) the former ones had established. And they had an alternative and an opportunity to

recover from the death, and had the time to turn around from the lure of pride, and be in a tranquil condition, and the realisation of the deeds.

فَقَدْ أَمَهَلَ اللَّهُ عَزَّ وَجَلَّ شَدَّادَ بْنَ عَدِيٍّ وَ ثَمُودَ بْنَ عَادٍ وَ بُلْعَمَ بْنَ بَاعُورٍ وَ أَسْبَعَ عَلَيْهِمْ نِعْمَةً ظَاهِرَةً وَ بَاطِنَةً وَ أَمَدَّهُمْ بِالْأَمْوَالِ وَ الْأَعْمَارِ وَ أَنْتَهُمُ الْأَرْضُ بِبَرَكَاتِهَا لِيَذْكُرُوا آلاءَ اللَّهِ وَ لِيَعْرِفُوا الْإِهَابَةَ لَهُ وَ الْإِنَابَةَ إِلَيْهِ وَ لِيَبْتَئِنُّوا عَنِ الْإِسْتِكْبَارِ

Allah^{-azwj} had respited Shaddaad Bin Aad, and Thamud Bin Abbuwad, and Bal'am Bin Ba'our, and Bestowed upon them His^{-azwj} Favours, both apparent as well as hidden, Supplied them with the wealth, and the (prolongation) of their lives, and Granted them the land, so that due to these Blessings they would Remember the Signs of Allah^{-azwj}, and they would recognise and be awed by Him^{-azwj}, and turn to Him^{-azwj}, and bring an end to their arrogance.

فَلَمَّا بَلَغُوا الْمُدَّةَ وَ اسْتَتَمُوا الْأَكْلَةَ أَخَذَهُمُ اللَّهُ عَزَّ وَجَلَّ وَ اصْطَلَمَهُمْ فَمِنْهُمْ مَنْ حُصِبَ وَ مِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَ مِنْهُمْ مَنْ أَحْرَقَتْهُ الطَّلَّةُ وَ مِنْهُمْ مَنْ أودَتْهُ الرَّجْفَةُ وَ مِنْهُمْ مَنْ أَرَدَتْهُ الْحَسْفَةُ فَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

So before they reached their (allocated) time, and enjoy their meal, Allah^{-azwj} Mighty and Majestic Grabbed them and cut them down. Some of them from sandstorm, some were overtaken by a scream, and some from being burned by the shadow, and some from the tremors, and some from sinking of the earth. Allah^{-azwj} was not Unjust to them, but they had been unjust to their own selves.

أَلَا وَ إِنَّ لِكُلِّ أَجَلٍ كِتَابًا فَإِذَا بَلَغَ الْكِتَابَ أَجَلُهُ لَوْ كُتِفَ لَكَ عَمَّا هُوَ إِلَيْهِ الظَّالِمُونَ وَ آلَ إِلَيْهِ الْأَخْسَرُونَ لَهَزَبَتْ إِلَى اللَّهِ عَزَّ وَجَلَّ مِمَّا هُمْ عَلَيْهِ مُقِيمُونَ وَ إِلَيْهِ صَانِرُونَ

Indeed! For every term there is a writing. So when the writing reaches its term, and it is uncovered for you about what would befall the unjust ones, and what the greatest losers have got to, you will run towards Allah^{-azwj} Mighty and Majestic from what they had been involved in and to what they are proceeding to.

أَلَا وَ إِنِّي فِيكُمْ أَيُّهَا النَّاسُ كَهَارُونَ فِي آلِ فِرْعَوْنَ وَ كِبَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ وَ كَسْفِينَةَ نُوحٍ فِي قَوْمِ نُوحٍ إِنِّي النَّبِيُّ الْعَظِيمُ وَ الصِّدِّيقُ الْأَكْبَرُ

Nay! And I^{-asws} am among you, O you people, like Haroun^{-as} was in the people of the Pharaoh^{-la}, and like the Door of *Hitta* in the Children of Israel, and like the Ark of Noah^{-as} in the people of Noah^{-as}. I^{-asws} am the Great News (Al-Nabaa Al-Azeem), and the Great Truthful (Al-Siddique Al-Akbar),

وَ عَنْ قَلِيلٍ سَتَعْلَمُونَ مَا تُوعَدُونَ وَ هَلْ هِيَ إِلَّا كَلْعَقَةِ الْأَكْلِ وَ مَذْقَةِ الشَّرَابِ وَ حَفَقَةِ الْوَسْتَانِ ثُمَّ تُلْزِمُهُمُ الْمَعْرَاتُ حَزِيًّا فِي الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرْدُونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِعَاقِلٍ عَمَّا يَعْمَلُونَ فَمَا جَزَاءُ مَنْ تَنَكَّبَ مَحَجَّتَهُ وَ أَنْكَرَ حُجَّتَهُ وَ خَالَفَ هُدَاتَهُ وَ حَادَّ عَنْ نُورِهِ وَ افْتَحَمَ فِي ظُلْمِهِ وَ اسْتَبَدَّلَ بِالْمَاءِ السَّرَابِ وَ بِالنَّعِيمِ الْعَذَابَ وَ بِالْفُوزِ الشَّقَاءَ وَ بِالسَّرَاءِ الضَّرَاءَ وَ بِالسَّعَةِ الضَّنْكَ

And after a little while you will come to know what had been Promised to you. And is this anything else but (was committed) for a morsel of food, and a sip of drink, light sleep. Then the disgrace will be necessitated upon them in the world, and on the Day of Judgement they will be returning to intense Punishment. And Allah^{-azwj} is not Oblivious (forgetful) of what they have done. So what is the Recompense for the one who turned away from His^{-azwj} Proof^{-asws}, and denied His^{-azwj} Argument, and opposed His^{-azwj} Guides^{-asws}, and turned away from His^{-azwj} Light and stormed (his way) into

the darkness, and exchanged water for the mirage, and Bounties for the Punishment, and the success for the misery, and prosperity for the poverty, and the ease for the hardship.

إِلَّا جَزَاءُ اقْتِرَافِهِ وَ سُوءِ جَلَافِهِ فَلْيُؤْقِنُوا بِالْوَعْدِ عَلَى حَقِّقَتِهِ وَ لَيْسَتِيقِنُوا بِمَا يُوعَدُونَ يَوْمَ تَأْتِي الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ إِنَّا نَحْنُ نُحْيِي وَ نُمِيتُ وَ إِنَّا الْمَصِيرُ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا - إِلَى آخِرِ السُّورَةِ .

Nay! This is the Recompense of what they had sown and done before. So be certain of the Promise and of its reality, and be assured of what has been Promised on the Day of the coming of the 'Scream' (Dooms Day), with the Truth. ***"[50:42] The day when they shall hear the cry in truth; that is the day of coming forth. [50:43] Surely We give life and cause to die, and to Us is the eventual-coming [50:44] The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us".²***

² Al-Kafi, Vol. 8, H 14452