

Second: Though authoritative chains of authority, It is narrated that Imam `Alī ibn Muḥammad al-Hādī (`a) said the following form of ziyārah at the holy tomb of Imam `Alī Amīr al-Mu'minīn (`a) on the Ghadīr day when he was summoned by the `Abbāsīd ruler, al-Mu`taṣīm, to be present before him in Iraq:

With the intention of visiting the holy tomb of Imam `Alī (`a), you may stop at the gate of the dome of the holy shrine and seek permission of entrance. However, Shaykh al-Mufīd says that you may wash yourself, put on the cleanest of your clothes, and say the following form of seeking permission, which, beginning with the following statement, has been cited in the previous section of this book:

O Allah, I am standing
at one of the doors
of Your Prophet's
Houses—
may Your blessings be
upon him and his
Household...

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابٍ
مِنَ أَبْوَابِ بُيُوتِ نَبِيِّكَ
صَلَوَاتِكَ عَلَيْهِ وَآلِهِ...

You may then enter there with your right foot and walk until you stop at the holy tomb, which you may face and make the kiblah direction to be between your shoulders. There, you may say the following words:

Peace be upon
Muḥammad the
Messenger of Allah,
the seal of the Prophets,
the chief of the
Messengers,
and the choice of the Lord
of the worlds,
whom Allah has entrusted
with His Revelations
and with His determined
commandments,
who sealed the previous
Messages,
paved the way to the
coming blessings,
and Who prevails over all
that.
May the mercy, blessings,
peace,

السَّلَامُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ
خَاتَمِ النَّبِيِّينَ
وَسَيِّدِ الْمُرْسَلِينَ
وَصَفْوَةِ رَبِّ الْعَالَمِينَ
أَمِينِ اللَّهِ عَلَى وَحْيِهِ
وَعَزَائِمِ أَمْرِهِ
وَالْخَاتِمِ لِمَا سَبَقَ
وَالْفَاتِحِ لِمَا اسْتُقْبِلَ
وَالْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ
وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ

benedictions, and
greetings of Allah be upon
him, too.

Peace be upon the
Prophets and Messengers
of Allah,

and upon His favorite
angels

and righteous saints.

Peace be upon you, O
Commander of the
Faithful,

the chief of the Prophets'
successors,

the heir of the Prophets'
knowledge,

the friend of the Lord of
the worlds,

and my master as well as
the master of all of the
believers.

May Allah's mercy and
blessings be upon you,
too.

Peace be upon you, O my
master, O Commander of
the Faithful,

the trustee of Allah on His
lands,

the envoy of Him amongst
His creatures,

and His conclusive
argument against His
servants.

Peace be upon you, O true
religion of Allah

and the straight path of
Him.

Peace be upon you, O the
Great News

about whom they differ

وَصَلَوَاتُهُ وَتَحِيَّاتُهُ

السَّلَامُ عَلَى أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ

وَمَلَائِكَتِهِ الْمُقَرَّبِينَ

وَعِبَادِهِ الصَّالِحِينَ

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

وَسَيِّدَ الْوَصِيِّينَ

وَوَارِثَ عِلْمِ النَّبِيِّينَ

وَوَلِيَّ رَبِّ الْعَالَمِينَ

وَمَوْلَايَ وَمَوْلَى الْمُؤْمِنِينَ

وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَمِيرَ

الْمُؤْمِنِينَ

يَا أَمِينَ اللَّهِ فِي أَرْضِهِ

وَسَفِيرَهُ فِي خَلْقِهِ

وَحُجَّتَهُ الْبَالِغَةَ عَلَى عِبَادِهِ

السَّلَامُ عَلَيْكَ يَا دِينَ اللَّهِ الْقَوِيمَ

وَصِرَاطَهُ الْمُسْتَقِيمَ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبَأُ الْعَظِيمُ

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

and they shall be asked.

Peace be upon you, O
Commander of the
Faithful.

You believed in Allah
while they were
polytheists,

accepted the truth while
they belied it,

strove for the sake of
Allah while they
refrained,

and worshipped Allah
with full sincerity to Him
in obedience

while you were steadfast,
depending upon Him
totally, until death came
upon you.

Verily, curse of Allah be
upon the wrongdoers.

Peace be upon you, O
chief of the Muslims,

head of the believers,

guide of the pious ones,

and leader of the white-
forehead ones.

Allah's mercy and
blessings be upon you.

I bear witness that you are
indeed the brother of
Allah's Messenger,

the successor of him, the
heir of his knowledge,

his trustee on his laws,

his representative in his
nation,

and the first to believe in
Allah

and to accept as true all
that which was revealed to

وَعَنْهُ يُسْأَلُونَ

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

أَمَنْتَ بِاللَّهِ وَهُمْ مُشْرِكُونَ

وَصَدَقْتَ بِالْحَقِّ وَهُمْ مُكَذِّبُونَ

وَجَاهَدْتَ فِي اللَّهِ وَهُمْ مُخْجَمُونَ

وَعَبَدْتَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

صَابِرًا مُحْتَسِبًا حَتَّىٰ أَتَاكَ الْيَقِينُ

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُسْلِمِينَ

وَيَعْسُوبَ الْمُؤْمِنِينَ

وَإِمَامَ الْمُتَّقِينَ

وَقَائِدَ الْغُرِّ الْمُحَجَّلِينَ

وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ

أَشْهَدُ أَنَّكَ أَخُو رَسُولِ اللَّهِ

وَوَصِيِّهِ وَوَارِثُ عِلْمِهِ

وَأَمِينُهُ عَلَىٰ شَرْعِهِ

وَخَلِيفَتُهُ فِي أُمَّتِهِ

وَأَوَّلُ مَنْ آمَنَ بِاللَّهِ

وَصَدَقَ بِمَا أَنْزَلَ عَلَىٰ نَبِيِّهِ

Allah's Prophet.

I also bear witness that he (i.e. the Prophet) conveyed all that which Allah revealed to him concerning you; so, he expounded openly what he was commanded (to expound),

declared to his nation the duty of obedience and loyalty to you,

ordered them to swear allegiance to you, and declared you as enjoying more priority on the believers than that which they enjoy on themselves

in the same was as Allah has made him enjoy the same.

He then asked Allah the All-exalted to be the witness on them (in this respect),

saying, "Have I conveyed?"

They answered, "Yes, you have. We swear to it by Allah."

He thus said, "O Allah, be the witness

and You are sufficient Witness and Judge between the servants (of Yours)."

Hence, curse of Allah be upon him who denied the allegiance to you after he had confessed of it

and upon him who breached his pledge to you after he had taken it.

I also bear witness that you have indeed observed

وَأَشْهَدُ أَنَّهُ قَدْ بَلَّغَ عَنِ اللَّهِ مَا أَنْزَلَهُ
فِيكَ

فَصَدَعَ بِأَمْرِهِ

وَأَوْجَبَ عَلَيَّ أُمَّتِهِ فَرَضَ طَاعَتِكَ
وَوَلَايَتِكَ

وَعَقَدَ عَلَيْهِمُ الْبَيْعَةَ لَكَ

وَجَعَلَكَ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

كَمَا جَعَلَهُ اللَّهُ كَذَلِكَ

ثُمَّ أَشْهَدَ اللَّهُ تَعَالَىٰ عَلَيْهِمْ

فَقَالَ: "أَلَسْتُ قَدْ بَلَّغْتُ؟"

فَقَالُوا: "اللَّهُمَّ بَلَىٰ!"

فَقَالَ: "اللَّهُمَّ أَشْهَدُ،

وَكَفَىٰ بِكَ شَهِيداً وَحَاكِماً بَيْنَ الْعِبَادِ."

فَلَعَنَ اللَّهُ جَا حِدَ وَوَلَايَتِكَ بَعْدَ الْإِقْرَارِ

وَتَا كَيْتَ عَهْدِكَ بَعْدَ الْمِيثَاقِ

وَأَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللَّهِ تَعَالَىٰ

your pledge to Almighty Allah

and that Almighty Allah, in return, shall observe His pledge to you.

“Therefore, whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.”

I also bear witness that you are truly the commander of the faithful,

the Divine Revelation did declare your commissioned leadership,

and the Messenger made a covenant with the people (that they would be under your leadership).

I also bear witness that you, along with your uncle and brother,

traded with Allah in your souls;

He therefore revealed about you this:

“Surely, Allah has bought of the believers their persons and their property for this,

that they shall have Paradise;

they fight in Allah's way, so they slay and are slain;

a promise which is binding on Him in the Torah and the Bible and the Qur'an;

and who is more faithful to his covenant than Allah?

وَأَنَّ اللَّهَ تَعَالَى مُوفٍ لَكَ بِعَهْدِهِ

“وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتِيهِ أَجْرًا عَظِيمًا.”

وَأَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ الْحَقُّ

الَّذِي نَطَقَ بِوَلَايَتِكَ التَّنْزِيلُ

وَأَخَذَ لَكَ الْعَهْدَ عَلَى الْأُمَّةِ بِذَلِكَ الرَّسُولُ

وَأَشْهَدُ أَنَّكَ وَعَمَّكَ وَأَخَاكَ

الَّذِينَ تَاَجَرْتُمُ اللَّهَ بِنَفُوسِكُمْ فَأَنْزَلَ اللَّهُ فِيكُمْ:

«إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ

بِأَنَّهُمْ لِيَهُمُ الْجَنَّةَ

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ

وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ

وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ؟

Rejoice therefore in the pledge which you have made;

and that is the mighty achievement.

They who turn to Allah, who serve Him,

who praise Him, who fast,

who bow down, who prostrate themselves,

who enjoin what is good and forbid what is evil,

and who keep the limits of Allah; and give good news to the believers.”

O Commander of the Faithful, I bear witness

that whoever doubts about you has never believed in the Trusted Messenger,

and whoever leaves you to choose another (as his leader) has indeed diverted the true religion,

that the Lord of the worlds has chosen for us, and that He completed it on the Ghadīr Day through (declaring) the Divinely commissioned leadership of you.

And I bear witness that you are the one intended in the following saying of the Almighty, All-merciful Lord:

“And this is My path, the right one; therefore, follow it,

فَاسْتَبَشِّرُوا بِبَيْعِكُمْ الَّذِي بَايَعْتُمْ بِهِ

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

التَّائِبُونَ الْعَابِدُونَ

الْحَامِدُونَ السَّائِحُونَ

الرَّاكِعُونَ السَّاجِدُونَ

الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ

الْمُنْكَرِ

وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ

الْمُؤْمِنِينَ.»

أَشْهَدُ يَا أَمِيرَ الْمُؤْمِنِينَ

أَنَّ الشَّاكَّ فِيكَ مَا آمَنَ بِالرَّسُولِ

الْأَمِينِ

وَأَنَّ الْعَادِلَ بِكَ غَيْرَكَ عَانِدٌ عَنِ الدِّينِ

الْقَوِيمِ

الَّذِي أَرْتَضَاهُ لَنَا رَبُّ الْعَالَمِينَ

وَأَكْمَلَهُ بِوِلَايَتِكَ يَوْمَ الْغَدِيرِ

وَأَشْهَدُ أَنَّكَ الْمَعْنِيُّ بِقَوْلِ الْعَزِيزِ

الرَّحِيمِ:

“وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

and follow not other ways,
for they will lead you
away from His way.”

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ
سَبِيلِهِ.”

I swear by Allah that
whoever follows any one
other than you has in fact
strayed off the right way
and misled others (i.e.
those who imitate him),
and that whoever incurs
the hostility of you has
undoubtedly rejected the
right.

ضَلَّ وَاللَّهِ وَأَضَلَّ مَنْ اتَّبَعَ سِوَاكَ

O Allah, we have listened
to Your command

obeyed, and followed Your
straight path;

therefore, (please do)
guide us, O our Lord!

And do not cause our
hearts to deviate after You
have guided us to the
obedience to You,

and include us with those
who always thank You for
Your bounties.

And I also bear witness
that you have always been
at variance with
whimsical desires

as you have always been
in line with piety,

you have always been
capable of suppressing
your rage,

you have always forgiven
and pardoned people,

and when Allah is
disobeyed, you have
always been furious,

and when He is obeyed,
you have always been
pleased,

and you have always
carried out what Allah has

وَعِنْدَ عَنِ الْحَقِّ مَنْ عَادَاكَ

اللَّهُمَّ سَمِعْنَا لِأَمْرِكَ

وَأَطَعْنَا وَاتَّبَعْنَا صِرَاطَكَ الْمُسْتَقِيمَ

فَاهْدِنَا رَبَّنَا

وَلَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا إِلَىٰ

طَاعَتِكَ

وَأَجْعَلْنَا مِنَ الشَّاكِرِينَ لِأَنْعَمِكَ

وَأَشْهَدُ أَنَّكَ لَمْ تَزَلْ لِلْهَوَىٰ مُخَالِفًا

وَلِلتُّقَىٰ مُخَالِفًا

وَعَلَىٰ كَظْمِ الْغَيْظِ قَادِرًا

وَعَنِ النَّاسِ عَافِيًا غَافِرًا

وَإِذَا عَصِيَ اللَّهُ سَاخِطًا

وَإِذَا أُطِيعَ اللَّهُ رَاضِيًا

وَبِمَا عَاهَدَ إِلَيْكَ عَامِلًا

commissioned you to do,
you have always observed
what has been entrusted
with you,
you have always kept what
has been confided to you,
you have always conveyed
what you were ordered to
convey,
and you have always
expected that which you
were promised.

And I bear witness that as
you sometimes conceded
some things, you did not
do that on account of
humiliation,

and as you sometimes did
not demand with your
right, you did not do that
on account of fear,

and as you sometimes
stopped combating those
who usurped your right,
you did not do so on
account of weakness,

and as you (on a certain
occasion) showed
contentment to things to
which Allah is not
pleased, you did not do so
on account of flattery,

and you have never been
weakened by what befell
you for the sake of Allah,

and you have never been
feeble and you have never
abased yourself as regards
demanding with your
rights on account of fear.

I seek Allah's refuge
against such claims;

rather, when you were
wronged, you relied upon
your Lord in these
questions

رَاعِيًا لِمَا أَسْتُحْفِظْتَ

حَافِظًا لِمَا أَسْتُودِعْتَ

مُبَلِّغًا مَا حُمِّلْتَ

مُنْتَظِرًا مَا وَعِدْتَ

وَأَشْهَدُ أَنَّكَ مَا اتَّقَيْتَ ضَارِعًا

وَلَا أَمْسَكَتَ عَنْ حَقِّكَ جَازِعًا

وَلَا أَحْجَمْتَ عَنْ مُجَاهَدَةِ غَاصِبِيكَ
نَاكِلًا

وَلَا أَظْهَرْتَ الرِّضَا بِخِلَافِ مَا يُرْضِي
اللَّهَ مَدَاهِنًا

وَلَا وَهَنْتَ لِمَا أَصَابَكَ فِي سَبِيلِ اللَّهِ

وَلَا ضَعُفْتَ وَلَا أَسْتَكْنْتَ عَنْ طَلَبِ
حَقِّكَ مُرَاقِبًا

مَعَاذَ اللَّهِ أَنْ تَكُونَ كَذَلِكَ

بَلْ إِذْ ظَلِمْتَ أَحْتَسِبْتُ رَبَّكَ

and entrusted your affair
to Him,

وَفَوَّضْتَ إِلَيْهِ أَمْرَكَ

and as you reminded them
(of their allegiance to
you), they did not regard
it,

وَذَكَرْتَهُمْ فَمَا أَدَّكُرُوا

and as you preached
them, they did not accept
from you,

وَوَعَّظْتَهُمْ فَمَا اتَّعَظُوا

and as you instructed
them to fear Allah, they
did not mind.

وَخَوَّفْتَهُمُ اللَّهَ فَمَا نَخَوْفُوا

I also bear witness, O
Commander of the
Faithful,

وَأَشْهَدُ أَنَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ

that you strove in the way
of Allah in the most
appropriate way

جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ

until Allah summoned you
to be in His vicinity,

حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ

chose to grasp you,

وَقَبَضَكَ إِلَيْهِ بِأَخْتِيَارِهِ

and established the
argument against your
enemies who killed you,

وَأَلْزَمَ أَعْدَاءَكَ الْحُجَّةَ بِقَتْلِهِمْ إِيَّاكَ

so that you should have
argument against them,

لِتَكُونَ الْحُجَّةُ لَكَ عَلَيْهِمْ

although you enjoy
conclusive arguments
against all of His
creatures.

مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى
جَمِيعِ خَلْقِهِ

Peace be upon you, O
Commander of the
Faithful.

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

You have worshipped
Allah sincerely,

عَبَدْتَ اللَّهَ مُخْلِصًا

striven in the way of Allah
steadfastly,

وَجَاهَدْتَ فِي اللَّهِ صَابِرًا

sacrificed yourself,
seeking Allah's judgment,

وَجَدْتَ بِنَفْسِكَ مُحْتَسِبًا

acted upon His Book,

وَعَمِلْتَ بِكِتَابِهِ

followed His Prophet's
instructions,

وَأَتَّبَعْتَ سُنَّةَ نَبِيِّهِ

performed the prayers,

وَأَقَمْتَ الصَّلَاةَ

paid the zakāt,

وَأَتَيْتَ الزَّكَاةَ

enjoined what is right,

وَأَمَرْتَ بِالْمَعْرُوفِ

and forbidden what is wrong as much as you could,

وَتَهَيْتَ عَنِ الْمُنْكَرِ مَا اسْتَطَعْتَ

seeking what is possessed by Allah

مُبْتَغِيًا مَا عِنْدَ اللَّهِ

and desiring for that which Allah has promised.

رَاغِبًا فِي مَا وَعَدَ اللَّهُ

You have never cared for misfortunes,

لَا تَحْفِلُ بِالنَّوَائِبِ

never yielded to the hardships,

وَلَا تَهِنُ عِنْدَ الشَّدَائِدِ

and never stopped fighting against any warrior on account of fear.

وَلَا تَحْجِمُ عَنِ مُحَارِبٍ

Indeed, whoever claims anything opposite to this to you is actually fabricating

أَفِكَ مَنْ نَسَبَ غَيْرَ ذَلِكَ إِلَيْكَ

and is forging lies to you,

وَأَفْتَرَىٰ بَاطِلًا عَلَيْكَ

and whoever leaves your path is drawing himself near to destruction.

وَأُولَىٰ لِمَنْ عِنْدَ عَنكَ

You have certainly striven in the way of Allah as exactly as required,

لَقَدْ جَاهَدْتَ فِي اللَّهِ حَقَّ الْجِهَادِ

stood harm for the sake of Allah,

وَصَبَرْتَ عَلَىٰ الْأَذَىٰ صَبْرًا أَحْتِسَابٍ

have been the foremost to believe in Allah,

وَأَنْتَ أَوْلَىٰ مَنْ آمَنَ بِاللَّهِ

the first to offer prayer and to strive,

وَصَلَّىٰ لَهُ وَجَاهَدَ

and the first to expose himself in the land of the polytheists,

وَأَبْدَىٰ صَفْحَتَهُ فِي دَارِ الشُّرْكِ

while the lands were suffocated with deviation,

وَالْأَرْضُ مَشْحُونَةٌ ضَلَالَةً

Satan was worshipped
openly,
and (in the midst of this)
you said, "The big number
of people that surround
me shall never increase
my might,
nor shall their departing
me make me feel lonely.
I thus shall never submit
even if all peoples desert
me."

Because you resorted to
Allah, you were the
mightiest,
and because you preferred
the Next World to this
worldly life, you have
been ascetic.

Thus, Allah supported,
guided,

chose, and selected you.

Your deeds were never
contradictory,

your words were never
paradoxical,

your situations were never
fickle,

you have never claimed
falsely or forged lies
against Allah,

you have never been
greedy for the wreckage of
this world,

you have never been
defiled by sins,

you have always had
manifest proof from your
Lord,

and you have always been
certain of what you do,

as you used to guide to
the right and to a straight

وَالشَّيْطَانُ يُعْبَدُ جَهْرَةً
وَأَنْتَ الْقَائِلُ: "لَا تَزِيدُنِي كَثْرَةُ النَّاسِ
حَوْلِي عِزَّةً
وَلَا تَفَرِّقُهُمْ عَنِّي وَخَشَةً
وَلَوْ أَسْلَمَنِي النَّاسُ جَمِيعًا لَمْ أَكُنْ
مُتَضَرِّعًا."

إِعْتَصَمْتَ بِاللَّهِ فَعَزَزْتَ
وَأَثَرْتَ الْآخِرَةَ عَلَى الْأُولَى فَزَهَدْتَ

وَأَيَّدَكَ اللَّهُ وَهَدَاكَ

وَأَخْلَصَكَ وَأَجْتَبَاكَ

فَمَا تَنَاقَضَتْ أَعْمَالُكَ

وَلَا اخْتَلَفَتْ أَقْوَالُكَ

وَلَا تَقَلَّبَتْ أَحْوَالُكَ

وَلَا ادَّعَيْتَ وَلَا أَفْتَرَيْتَ عَلَى اللَّهِ كَذِبًا

وَلَا شَرِهْتَ إِلَى الْحُطَامِ

وَلَا دَنَسَكَ الْأَثَامُ

وَلَمْ تَزَلْ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ

وَيَقِينٍ مِنْ أَمْرِكَ

تَهْدِي إِلَى الْحَقِّ وَإِلَى صِرَاطٍ مُسْتَقِيمٍ

path.

I bear true witness

أَشْهَدُ شَهَادَةً حَقًّا

and I truly swear by Allah

وَأُقْسِمُ بِاللَّهِ قَسَمَ صِدْقٍ

that Muḥammad and his Household—may Allah’s blessings be upon them—are the masters of all creatures

أَنَّ مُحَمَّدًا وَآلَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

سَادَاتُ الْخَلْقِ

and you are indeed my master and the master of all believers,

وَأَنْتَ مَوْلَايَ وَمَوْلَى الْمُؤْمِنِينَ

the servant and friend of Allah,

وَأَنْتَ عَبْدُ اللَّهِ وَوَلِيُّهُ

the brother, successor, and heir of the Messenger,

وَأَخُو الرَّسُولِ وَوَصِيِّهِ وَوَارِثُهُ

who used to say to you,

وَأَنَّهُ الْقَائِلُ لَكَ:

“I swear this by Him Who sent me with the truth: whoever denies you has never believed in me,

“وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا آمَنَ بِي مَنْ

كَفَرَ بِكَ

whoever rejects you has never confessed of Allah’s existence,

وَلَا أَقَرَّ بِاللَّهِ مَنْ جَحَدَكَ

whoever abandons you has actually strayed off,

وَقَدْ ضَلَّ مَنْ صَدَّ عَنْكَ

and whoever is not guided by you has never found the way to Allah or to me.

وَلَمْ يَهْتَدِ إِلَى اللَّهِ وَلَا إِلَيَّ مَنْ لَا

يَهْتَدِي بِكَ

Confirming this, my Lord the the Almighty and All-majestic says,

وَهُوَ قَوْلُ رَبِّي عَزَّ وَجَلَّ:

‘Most surely, I am most Forgiving to him who repents and believes and does good,

«وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ

صَالِحًا

then follows the right path.’ To follow the right path is to adhere to your Divinely commissioned leadership.”

ثُمَّ أَهْتَدَى «إِلَىٰ وَلَايَتِكَ.»

O master, your favor
cannot be concealed

مَوْلَايَ فَضْلِكَ لَا يَخْفَىٰ

and your light cannot be
extinguished.

وَتُورِكَ لَا يُطْفَأُ

Verily, he who rejects you
shall be the most
misfortunate wrongdoer.

وَأَنَّ مَنْ جَحَدَكَ الظُّلُومُ الْأَشْقَىٰ

O master, you are the
(Divine) claim against the
servants,

مَوْلَايَ أَنْتَ الْحُجَّةُ عَلَى الْعِبَادِ

the guiding to
uprightness,

وَالْهَادِي إِلَى الرَّشَادِ

and our means on the
Promised Day.

وَالْعُدَّةُ لِلْمَعَادِ

O master, Allah has
indeed elevated your
standing in this world,

مَوْلَايَ لَقَدْ رَفَعَ اللَّهُ فِي الْأُولَىٰ

مَنْزِلَتَكَ

raised your rank in the
Hereafter,

وَأَعْلَىٰ فِي الْآخِرَةِ دَرَجَتَكَ

and led you to that which
has not been seen by
those who antagonized
you,

وَبَصَّرَكَ مَا عَمِيَ عَلَىٰ مَنْ خَالَفَكَ

those who stood between
you and Allah's gifts to
you.

وَحَالَ بَيْنَكَ وَبَيْنَ مَوَاهِبِ اللَّهِ لَكَ

So, curse of Allah be upon
those who violated your
sanctity

فَلَعَنَ اللَّهُ مُسْتَحِلِّي الْحُرْمَةِ مِنْكَ

and those who prevented
you from taking your
right.

وَذَائِدِي الْحَقِّ عَنْكَ

I do bear witness that
these are the biggest
losers

وَأَشْهَدُ أَنَّهُمْ الْأَخْسَرُونَ

whose faces shall be
scorched by Hellfire

الَّذِينَ تَلْفَحُ وُجُوهُهُمْ النَّارُ

and they therein shall be
in severe affliction.

وَهُمْ فِيهَا كَالْحُونَ

And I bear witness that
whenever you did
something or you avoided
doing something,

وَأَشْهَدُ أَنَّكَ مَا أَقْدَمْتَ وَلَا أَحْجَمْتَ

and whenever you said
something or you kept

وَلَا نَطَقْتَ وَلَا أَمْسَكْتَ

silent;

all these were by the order
of Allah and His
Messenger.

You thus said, “I swear
this by Him Who grasps
my soul:

when the Messenger of
Allah—peace of Allah be
upon him and his
Household—

watched me striking (the
enemies) with my sword
ceaselessly, he said to me,

‘O `Alī, your position to
me is the same as
(Prophet) Aaron’s
position to (Prophet)
Moses;

yet, there shall be no
prophet after me.

I would like to further
inform you that your
death and your lifestyle
shall be with me and
according to my
instruction.’

(Imam `Alī continued,) I
swear by Allah that I have
not told untruth and none
shall belie me,

and I have never strayed
off and none shall ever
mislead me,

and I have never forgotten
my Lord’s instructions to
me,

and I do follow the true
path of my Lord that He
showed His Prophet

and the Prophet showed
me,

and, most certainly, I am
following the lucid path
step by step.”

إِلَّا بِأَمْرِ مِنَ اللَّهِ وَرَسُولِهِ

قُلْتُ: “وَأَلَّذِي نَفْسِي بِيَدِهِ،

لَقَدْ نَظَرَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ

أَضْرَبُ بِالسَّيْفِ قُدَمَا فَقَالَ:

‘يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ
مُوسَى

إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

وَأَعْلَمُكَ أَنَّ مَوْتَكَ وَحَيَاتَكَ مَعِي
وَعَلَى سُنَّتِي.

فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ

وَلَا ضَلَلْتُ وَلَا ضَلُّ بِي

وَلَا نَسِيتُ مَا عَاهَدَ إِلَيَّ رَبِّي

وَإِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي بَيْنَهَا لِنَبِيِّهِ

وَبَيْنَهَا النَّبِيِّ لِي

وَإِنِّي لَعَلَى الطَّرِيقِ الْوَاضِحِ الْفِطْهُ
لَفْظًا.”

By Allah I swear, true are your words and you have said nothing but the truth.

Curse of Allah be upon those who compare you to your enemies,

while Allah, Whose Name be elevated, says,

“Are those who know and those who do not know alike?”

So, the curse of Allah be upon those who compared you to those whom Allah has ordered to follow your leadership,

while you are the friend of Allah,

the brother of His Messenger,

the defender of His religion,

and the one whose preference (to all others) has been declared by the Qur'an;

hence, Almighty Allah says,

“And Allah shall grant to the strivers above the holders back a mighty reward.

(High) degrees from Him, protection, and mercy.

And Allah is Forgiving, Merciful.”

Almighty Allah has also said,

“Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the Sacred Mosque

صَدَقْتَ وَاللَّهِ وَقُلْتَ الْحَقَّ

فَلَعَنَ اللَّهُ مَنْ سَاوَاكَ بِمَنْ نَاوَاكَ

وَاللَّهُ جَلَّ اسْمُهُ يَقُولُ:

“هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ؟”

فَلَعَنَ اللَّهُ مَنْ عَدَلَ بِكَ مِنْ فَرَضِ اللَّهِ

عَلَيْهِ وَلَا يَتَنَكَ

وَأَنْتَ وَلِيُّ اللَّهِ

وَأَخُو رَسُولِهِ

وَالذَّابُّ عَنْ دِينِهِ

وَالَّذِي نَطَقَ الْقُرْآنُ بِتَفْضِيلِهِ

قَالَ اللَّهُ تَعَالَى!

“وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى

الْقَاعِدِينَ أَجْرًا عَظِيمًا.

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.”

وَقَالَ اللَّهُ تَعَالَى!

“أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ

الْمَسْجِدِ الْحَرَامِ

to be like him who
believes in Allah and the
latter day and strives hard
in Allah's way?

They are not equal with
Allah;

and Allah does not guide
the unjust people.

Those who believed, fled
their homes,

and strove hard in Allah's
way with their property
and their souls

are much higher in rank
with Allah;

and those are they who
are the achievers of their
objects.

Their Lord gives them
good news of mercy from
Himself and His good
pleasure

and gardens, wherein
lasting blessings shall be
theirs;

abiding therein for ever.

Surely, Allah has a mighty
reward with Him.”

I bear witness that Allah's
words of praise mean you
exclusively

and you are the most
sincere in the obedience
to Allah

as you have never
accepted any alternative
for the right guidance

and you have never
associated anyone in your
worshipping your Lord.

And Almighty Allah has
responded the prayer of
His Prophet—

كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ

فِي سَبِيلِ اللَّهِ؟

لَا يَسْتَوُونَ عِنْدَ اللَّهِ

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

الَّذِينَ آمَنُوا وَهَاجَرُوا

وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ

وَأَنْفُسِهِمْ

أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ

وَأُولَئِكَ هُمُ الْفَائِزُونَ.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ

وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ.

خَالِدِينَ فِيهَا أَبَدًا

إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.”

أَشْهَدُ أَنَّكَ الْمَخْصُوصُ بِمِدْحَةِ اللَّهِ

الْمُخْلِصُ لِبَطَاعَةِ اللَّهِ

لَمْ تَبْغِ بِالْهُدَىٰ بَدَلًا

وَلَمْ تُشْرِكْ بِعِبَادَةِ رَبِّكَ أَحَدًا

وَأَنَّ اللَّهَ تَعَالَىٰ اسْتَجَابَ لِنَبِيِّهِ

peace of Allah be upon him and his Household—concerning you.

He then ordered him to proclaim the position of succeeding him in (the leadership of) his nation, as a sign of showing your elevated position, declaration of the evidence on your leadership, refutation of the false claims, and repudiation of all excuses.

But when he (i.e. the Prophet) worried about the sedition that would be aroused by the transgressing group due to such declaration and he did not want you to be faced by the hypocrites, the Lord of the worlds revealed to him, saying, “O Messenger! Proclaim the message which has been sent to you from your Lord.

If you did it not, you would not have fulfilled and proclaimed His mission.

And Allah will defend you from men (who mean mischief).”

Accordingly, he (i.e. the Prophet) burdened himself with the loads of (long) walking

and stood up under the burning sun in the midst of the desert,

صَلَّىٰ اَللّٰهُ عَلَيْهِ وَاٰلِهٖ فِىكَ دَعْوَتَهٗ

ثُمَّ اَمْرَهٗ بِاِظْهَارِ مَا اَوْلَاكَ لِاٰمَنِهٖ

اِعْلَاءً لِشَانِكَ

وَاعْلَانًا لِبُرْهَانِكَ

وَدَحْضًا لِلْاَبَاطِيلِ

وَقَطْعًا لِلْمَعَاذِيرِ

فَلَمَّا اَشْفَقَ مِنْ فِتْنَةِ الْفٰسِقِيْنَ

وَاتَّقَىٰ فِىكَ الْمُنٰفِقِيْنَ

اَوْحَىٰ اِلَيْهِ رَبُّ الْعٰلَمِيْنَ:

“يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَا اُنزِلَ اِلَيْكَ مِنْ رَبِّكَ

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسٰلَتَهٗ

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ.”

فَوَضَعَ عَلٰى نَفْسِهٖ اَوْزَارَ الْمَسِيْرِ

وَتَهَضَّ فِى رَمْضَاءِ الْهَجِيْرِ

where he delivered a speech, made everyone listen to him,

فَخَطَبَ وَأَسْمَعَ

and called upon them with rhetorical language.

وَتَادَى فَأَبْلَغَ

He then asked them all,

ثُمَّ سَأَلَهُمْ أَجْمَعِ

“Have I conveyed (the message)?”

فَقَالَ: “هَلْ بَلَّغْتُ؟”

“Yes, you have. We swear it by Allah,” they answered.

فَقَالُوا: “اللَّهُمَّ بَلَىٰ!”

“O Allah, be the witness!” the Prophet said.

فَقَالَ: “اللَّهُمَّ أَشْهَدُ.”

He then added, “Do I not enjoy more priority to the selves of the believers than that which they enjoy on themselves?”

ثُمَّ قَالَ: “أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ

أَنْفُسِهِمْ؟”

“Yes, you do,” answered they.

فَقَالُوا: “بَلَىٰ!”

Hen then took you from the hand and said,

فَأَخَذَ بِيَدِكَ وَقَالَ:

“This `Alī is now the master of every one who has betaken me as his master.

“مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

O Allah, (please do) support those who support `Alī,

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

be the enemy of those who incur the hostility of `Alī,

وَعَادِ مَنْ عَادَاهُ

give victory to those who stand by `Alī,

وَأَنْصُرْ مَنْ نَصَرَهُ

and disappoint those who disappoint `Alī.”

وَأَخْذُلْ مَنْ خَذَلَهُ.”

Nevertheless, none believed in what Allah has revealed to His Prophet about you except a few.

فَمَا آمَنَ بِمَا أَنْزَلَ اللَّهُ فِيكَ عَلَىٰ نَبِيِّهِ

إِلَّا قَلِيلٌ

Similarly, this (Divinely commissioned) declaration did not increase others but obstinacy.

وَلَا زَادَ أَكْثَرَهُمْ غَيْرَ تَخْيِيرٍ

In defiance of them,
Almighty Allah had
revealed in this
connection:

وَلَقَدْ أَنْزَلَ اللَّهُ تَعَالَىٰ فِيكَ مِنْ قَبْلُ
وَهُمْ كَارِهُونَ:

“O you who believe!

“يَا أَيُّهَا الَّذِينَ آمَنُوا

Whoever from among you
turns back from his
religion,

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ

then Allah will bring a
people. He shall love them
and they shall love Him.

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ

(They shall be) lowly
before the believers,

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ

mighty against the
unbelievers.

أَعِزَّةٍ عَلَى الْكَافِرِينَ

They shall strive hard in
Allah's way

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

and shall not fear the
censure of any censurer.

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

This is Allah's favor; He
gives it to whom He
pleases.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

And Allah is Ample-
giving, Knowing.

وَاللَّهُ وَاسِعٌ عَلِيمٌ.

Only Allah is your
Guardian and His
Messenger and those who
believe:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

those who keep up prayers

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

and give alms while they
are in the state of the
genuflection of prayer.

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

And whoever takes Allah
and His messenger and
those who believe for a
guardian,

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا

then, surely, the party of
Allah are they that shall
be triumphant.”

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.”

Our Lord! We believe in
what You have revealed
and we follow the

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ

messenger;

so, write us down with
those who bear witness.

Our Lord! Make not our
hearts to deviate after You
have guided us aright.

And grant us from Your
mercy.

Surely, You are the most
liberal Giver.

O Allah, We do realize
that this is the truth
whose source is You.

So, curse those who
object, act arrogantly
(towards it),

believe, and deny it.

And they who act unjustly
shall know to what final
place of turning they shall
turn back.

Peace be upon you, O
Commander of the
Faithful,

chief of the Prophets'
successors,

foremost of the
worshippers,

and most ascetic.

May Allah's mercy and
blessings be upon you.

So be His peace and
compliments.

It is you who served a
poor man, an orphan, and
a prisoner with food on
account of your love for
Him,

(you did so) for the sake
of Allah, while you did not
ask for reward or thanks.

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

إِنَّكَ أَنْتَ الْوَهَّابُ

اللَّهُمَّ إِنَّا نَعْلَمُ أَنَّ هَذَا هُوَ الْحَقُّ مِنْ

عِنْدِكَ

فَالْعَنُ مَنْ عَارَضَهُ وَأَسْتَكْبَرَ

وَكَذَّبَ بِهِ وَكَفَرَ

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ

يَنْقَلِبُونَ

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

وَسَيِّدَ الْوَصِيِّينَ

وَأَوَّلَ الْعَابِدِينَ

وَأَزْهَدَ الزَّاهِدِينَ

وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ

وَصَلَوَاتِهِ وَتَحِيَّاتِهِ

أَنْتَ مُطْعِمُ الطَّعَامِ عَلَى حُبِّهِ مِسْكِينًا

وَيَتِيمًا وَأَسِيرًا

لِوَجْهِ اللَّهِ لَا تَرِيدُ مِنْهُمْ جَزَاءً وَلَا

شُكُوراً

Hence, Almighty Allah has revealed the following about you:

“And they prefer them to themselves though poverty may afflict them.

And whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.”

Verily, it is you who is the suppressor of rage and it is you who is the pardoner of people, and Allah loves the good-doers.

It is also you who is the steadfast in distress and affliction, as well as in times of conflicts.

And it is you who distributes things completely equally, who is just among the subjects, and the one having full acquaintance with the laws of Allah among all people.

Informing about the favors that He has conferred upon you, Allah the All-exalted says,

“Is he then who is a believer like him who is a transgressor?

They are not equal.

As for those who believe and do good,

وَفِيكَ أَنْزَلَ اللَّهُ تَعَالَى!

“وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.”

وَأَنْتَ الْكَاطِمُ لِّلْغَيْظِ

وَالْعَافِي عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

وَأَنْتَ الصَّابِرُ فِي الْبَأْسَاءِ وَالضَّرَّاءِ

وَحِينَ الْبَأْسِ

وَأَنْتَ الْقَاسِمُ بِالسُّوْيَةِ

وَالْعَادِلُ فِي الرِّعْيَةِ

وَالْعَالِمُ بِحُدُودِ اللَّهِ مِنْ جَمِيعِ الْبَرِيَّةِ

وَاللَّهُ تَعَالَىٰ أَخْبَرَ عَمَّا أَوْلَاكَ مِنْ فَضْلِهِ

بِقَوْلِهِ:

“أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا؟

لَا يَسْتَوُونَ.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

the gardens of Paradise
are their abiding-place; an
entertainment for what
they did.”

It is you to whom the
knowledge of the Divine
Revelation is given
exclusively

as well as the laws of true
interpretation (of the
Holy Qur'an)

and the words of the
Messenger.

You are known for your
unforgettable situations,

renowned positions,

and memorable events,

in the Battle of Badr and
the Battle of the Allies (al-
Aḥzāb):

“When the eyes turned
dull, and the hearts rose
up to the throats,

and you began to think
diverse thoughts of Allah.

There, the believers were
tried and they were
shaken with severe
shaking.

And when the hypocrites
and those in whose hearts
was a disease began to
say:

‘Allah and His Messenger
did not promise us
(victory) but only to
deceive.’

And when a party of them
said,

‘O people of Yathrib!
There is no place to stand
for you here; therefore, go

فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا
يَعْمَلُونَ.”

وَأَنْتَ الْمَخْصُوصُ بِعِلْمِ التَّنْزِيلِ

وَحُكْمِ التَّأْوِيلِ

وَتَصِّ الرَّسُولِ

وَلَكَ الْمَوَاقِفُ الْمَشْهُودَةُ

وَالْمَقَامَاتُ الْمَشْهُورَةُ

وَالْأَيَّامُ الْمَذْكُورَةُ

يَوْمَ بَدْرٍ وَيَوْمَ الْأَحْزَابِ:

“إِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ

الْحَنَاجِرَ

وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا

شَدِيدًا.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي

قُلُوبِهِمْ مَرَضٌ:

مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا.

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ:

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا

back.’

And a party of them asked permission of the prophet, saying: ‘Surely, our houses are exposed.’

And they were not exposed; they only desired to fly away.”

Almighty Allah has also said:

“And when the believers saw the allies, they said:

‘This is what Allah and His Messenger promised us.

And Allah and His Messenger spoke the truth.’

And it only increased them in faith and submission.”

On that day, you (O `Ali) killed their knight, `Amr (ibn `Abd-Wadd)

and defeated their allies:

“And Allah turned back the unbelievers in their rage.

They did not obtain any advantage.

And Allah sufficed the believers in fighting.

And Allah is Strong, Mighty.”

On the Battle of Uḥud: “When they ran off precipitately and did not wait for any one

and the Messenger was calling them from their rear.”

And you were engaged in preventing the polytheists from reaching the

وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ
يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ

وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا.”

وَقَالَ اللَّهُ تَعَالَى!

“وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا:

هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ

وَصَدَقَ اللَّهُ وَرَسُولُهُ؛

وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا.”

فَقَتَلْتَ عَمْرَ وَهُمْ

وَهَزَمْتَ جَمْعَهُمْ

“وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ

لَمْ يَنَالُوا خَيْرًا

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ

وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا.”

وَيَوْمَ أُحُدٍ: “إِذْ يُصْعِدُونَ وَلَا يَلُؤُونَ

عَلَى أَحَدٍ

وَالرَّسُولُ يَدْعُوهُمْ فِي أُخْرَاهُمْ.”

وَأَنْتَ تَدُودُ بِهِمُ الْمُشْرِكِينَ عَنِ النَّبِيِّ

Prophet,

on both sides—the right
and the left,

until Almighty Allah drove
them back, full of fear.

Hence, He gave victory, by
means of you, to the
disappointing ones.

On the Battle of Hunayn,
as is accounted by the
Divine Revelation:

“When your great
numbers made you vain,
but they availed you
nothing.

And the earth became
strait to you
notwithstanding its
spaciousness,

then you turned back
retreating.

Then, Allah sent down His
tranquility upon His
Messenger and upon the
believers.”

“The believers” were you
and your party.

You uncle, al-`Abbās, was
calling at the defeated
party:

“O companions of Sūrah
al-Baqarah!

O owners of the
Allegiance of the Tree!”

He still shouted until a
group responded to him,
and it was you who
replaced them in fighting,

and it was you who aided
the Prophet instead of
them.

They therefore returned
free from reward,

and hoping for
repentance, as was

ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ

حَتَّىٰ رَدَّهُمُ اللَّهُ تَعَالَىٰ عَنْكُمَا خَائِفِينَ

وَتَصَرَ بِكَ الْخَادِلِينَ

وَيَوْمَ حُنَيْنٍ عَلَىٰ مَا نَطَقَ بِهِ التَّنْزِيلُ:

“إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ
شَيْئًا

وَصَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ

ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ.”

وَالْمُؤْمِنُونَ أَنْتَ وَمَنْ يَلِيكَ

وَعَمَّكَ الْعَبَّاسُ يُنَادِي الْمُنْهَزِمِينَ:

يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ

يَا أَهْلَ بَيْعَةِ الشَّجَرَةِ

حَتَّىٰ اسْتَجَابَ لَهُ قَوْمٌ قَدْ كَفَيْتَهُمُ
الْمَوْوَنَةَ

وَتَكَفَّلْتَ دُونَهُمُ الْمَعُونَةَ

فَعَادُوا آيِسِينَ مِنَ الْمَثُوبَةِ

رَاجِينَ وَعَدَّ اللَّهُ تَعَالَىٰ بِالتَّوْبَةِ

promised by Almighty Allah.

He, majestic be His mention, says,

“Then will Allah, after this, turn mercifully to whom He pleases.”

As for you, you were awarded the rank of steadfastness

and prized the great reward.

On the Battle of Khaybar, when Allah exposed the cowardice of the hypocrites

and cut off the roots of the atheists,

so, all praise be to Allah, Lord of the worlds (for that):

“And, certainly, they had made a covenant with Allah before, that they would not turn their backs.

And Allah's covenant shall be inquired of.”

O master, you are the conclusive argument (of Allah),

the clear course,

the poured grace,

and the radiant evidence.

So, congratulations, for the favors that Allah has given you.

perdition overtake your enemies, the ignorant!

You presented yourself with the Prophet—peace

وَذَلِكَ قَوْلُ اللَّهِ جَلَّ ذِكْرُهُ:

“ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ.”

وَأَنْتَ حَائِزٌ دَرَجَةَ الصَّبْرِ

فَائِزٌ بِعَظِيمِ الْأَجْرِ

وَيَوْمَ خَيْبَرَ إِذْ أَظْهَرَ اللَّهُ خَوَرَ

الْمُنَافِقِينَ

وَقَطَعَ دَابِرَ الْكَافِرِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ:

“وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا

يُؤْتُونَ الْأَدْبَارَ

وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا.”

مَوْلَايَ أَنْتَ الْحُجَّةُ الْبَالِغَةُ

وَالْمَحَجَّةُ الْوَاضِحَةُ

وَالنَّعْمَةُ السَّابِغَةُ

وَالْبُرْهَانُ الْمُنِيرُ

فَهَنِيئًا لَكَ بِمَا آتَاكَ اللَّهُ مِنْ فَضْلِ

وَتَبًّا لِشَانِيكَ ذِي الْجَهْلِ

شَهِدْتَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

be upon him and his Household—

during all battles and expeditions that he led;

you always carried the pennon with him

and stroke (the enemies) with your sword before him.

Then, due to your prominent determination

and your sagacity in all affairs,

he (i.e. the Prophet) appointed you as the commander on all occasions,

and you were never under the commandment of another.

On many occasions, your piety prevented you from doing what you had decided about a matter,

while your rival followed his (personal) lust and committed that matter.

Thus, the ignorant ones thought that you were incapable of doing that which had been done by your rival!

I swear by Allah that any one who thought so had missed the right thing and had never found the true guidance.

However, you clarified the misunderstanding in which those who fancied and doubted fell

by your saying—may Allah's peace be upon you:

“One who has been through thick and thin of life finds the excuses

جَمِيعَ حُرُوبِهِ وَمَغَازِيهِ

تَحْمِيلُ الرَّأْيَةِ أَمَامَهُ

وَتَضْرِبُ بِالسَّيْفِ قُدَّامَهُ

ثُمَّ لِحَزْمِكَ الْمَشْهُورِ

وَبَصِيرَتِكَ فِي الْأُمُورِ

أَمَّرَكَ فِي الْمَوَاطِنِ

وَلَمْ يَكُنْ عَلَيْكَ أَمِيرٌ

وَكَمْ مِنْ أَمْرٍ صَدَّكَ عَنْ إِمْضَاءِ عَزْمِكَ

فِيهِ التَّقَىٰ

وَأَتَّبَعَ غَيْرَكَ فِي مِثْلِهِ الْهَوَىٰ

فَظَنَّ الْجَاهِلُونَ أَنَّكَ عَجَزْتَ عَمَّا إِلَيْهِ

أَنْتَهَىٰ

ضَلَّ وَاللَّهِ الظَّانُّ لِذَلِكَ وَمَا أَهْتَدَىٰ

وَلَقَدْ أَوْضَحْتَ مَا أَشْكَلَ مِنْ ذَلِكَ لِمَنْ

تَوَهَّمَ وَأَمْتَرَىٰ

بِقَوْلِكَ صَلَّى اللَّهُ عَلَيْكَ:

“قَدْ يَرَى الْحَوْلُ الْقَلْبُ وَجَهَ الْحِيلَةَ

to be preventing him from orders and prohibitions of Allah,

but he disregards them despite capability (to succumb to them and instead follows the commands of Allah),

while one who has no restraints of religion seizes the opportunity (and accepts the excuses for not following the commands of Allah).”

You have said the very truth; I swear it by Allah, and the followers of vanity are indeed losers.

And when the two preachers (of their allegiance) tried to deceive you;

and said, “We want to go on `umrah!”

You thus answered them, “I swear by your lives; you do not want to go on `umrah;

rather, you want to betray me!”

Hence, you made covenant with them again

and you renewed their allegiance to you;

but they exerted all efforts to act hypocritically.

And when you drew their attentions to this act, they neglected, redid it again, and did not follow your advice.

Thus, their end result was loss.

After them, the people of Syria (mutinied)!

So, you went to fight them after you had provided all

وَدُونَهَا حَاجِرٌ مِّنْ تَقْوَىٰ اللَّهِ

فَيَدْعُهَا رَأْيَ الْعَيْنِ

وَيَنْتَهزُ فُرْصَتَهَا مَنْ لَا حَرِيحَةَ لَهُ فِي الدِّينِ.

صَدَقْتَ وَاللَّهِ وَخَسِرَ الْمُبْطِلُونَ

وَإِذْ مَا كَرَّكَ النَّاكِثَانِ

فَقَالَا: نُرِيدُ الْعُمْرَةَ.

فَقُلْتَ لَهُمَا: لَعَمْرُكُمَا مَا تُرِيدَانِ الْعُمْرَةَ

لَكِنْ تُرِيدَانِ الْغَدْرَةَ.

فَأَخَذْتَ الْبَيْعَةَ عَلَيْهِمَا

وَجَدَدْتَ الْأَمِيثَاقَ

فَجَدًّا فِي النِّفَاقِ

فَلَمَّا نَبَّهْتَهُمَا عَلَىٰ فِعْلِهِمَا أَغْفَلَا وَعَادَا

وَمَا أَنْتَفَعَا

وَكَانَ عَاقِبَةُ أَمْرِهِمَا خُسْرًا

ثُمَّ تَلَاهُمَا أَهْلُ الشَّامِ

فَسِيرْتَ إِلَيْهِمْ بَعْدَ الْأَعْذَارِ

excuses,

while they did not follow
the true religion

neither did they
understand the Qur'an.

They were rabble, rot, and
deviants,

and they were unbelievers
in what was revealed to
Muhammad about your
leadership,

and they were supporters
of those who antagonized
you.

While, Almighty Allah
ordered everyone to
follow you

and instructed the
believers to support you.

He, the Almighty and All-
majestic, has said in this
respect:

“O you who believe!

Be careful of your duty to
Allah, and be with the
truthful.”

O master, through you did
the right manifest itself,
but the people discarded
it.

And you made clear the
(Prophetic) traditions
after they had been
eradicated and confused.

Hence, you enjoy the
priority of struggling for
the sake of confirming the
Divine Revelation,

and you enjoy the virtue
of struggling for the sake
of confirming the true
interpretation (of the
Divine Revelation).

وَهُمْ لَا يَدِينُونَ دِينَ الْحَقِّ

وَلَا يَتَدَبَّرُونَ الْقُرْآنَ

هَمَجٌ رُعَاعٌ ضَالُّونَ

وَبِالَّذِي أَنْزَلَ عَلَيَّ مُحَمَّدٍ فِيكَ كَافِرُونَ

وَلِأَهْلِ الْخِلَافِ عَلَيْكَ نَاصِرُونَ

وَقَدْ أَمَرَ اللَّهُ تَعَالَى بِاتِّبَاعِكَ

وَتَدَبُّرِ الْمُؤْمِنِينَ إِلَيَّ نَصْرِكَ

وَقَالَ عَزَّ وَجَلَّ:

“يَا أَيُّهَا الَّذِينَ آمَنُوا

اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.”

مَوْلَايَ بِكَ ظَهَرَ الْحَقُّ

وَقَدْ نَبَذَهُ الْخَلْقُ

وَأَوْضَحْتَ السُّنَنَ بَعْدَ الدُّرُوسِ

وَالطَّمَسِ

فَلَكَ سَابِقَةُ الْجِهَادِ عَلَيَّ تَصَدِيقِ

التَّنْزِيلِ

وَلَكَ فَضِيلَةُ الْجِهَادِ عَلَيَّ تَحْقِيقِ

التَّأْوِيلِ

Your enemy is in fact the enemy of Allah and the denier of Allah's Messenger.

Your enemy thus calls for vanity, judges unfairly, usurps the position of rule, and drives his fans to Hellfire.

While `Ammār (ibn Yāsir) strove and called at the two parties (of the battle):

“How eager I am to join Paradise!”

When he then asked for a drink, he was served with a drink of milk; he thus shouted, glorifying Allah, and said:

“The Messenger of Allah—peace of Allah be upon him and his Household—did say to me:

“The last drink that you will have in this world is a cup of milk,

and the transgressing party will kill you.”

Thus, Abu'l-`Ādiyāh al-Fazārī faced and killed him.

The curse of Allah

and the curse of all His angels and Messengers be upon this Abu'l-`Ādiyāh,

upon any one who unsheathed a sword against you,

and upon any one against whom you unsheathed your sword—

O Commander of the Faithful—

(Curse be upon) the polytheists and the

وَعَدُوُّكَ عَدُوُّ اللَّهِ جَا حِدٌ لِرَسُولِ اللَّهِ

يَدْعُو بَاطِلًا وَيَحْكُمُ جَائِرًا

وَيَتَأَمَّرُ غَاصِبًا وَيَدْعُو حِزْبَهُ إِلَى النَّارِ

وَعَمَّارٌ يُجَاهِدُ وَيُنَادِي بَيْنَ الصَّفَيْنِ:

“الرَّوَّاحِ الرَّوَّاحِ إِلَى الْجَنَّةِ.”

وَلَمَّا اسْتَسْقَى اسْتَسْقَى الْبَنِّ كَبَّرَ وَقَالَ:

“قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَأَلِهِ:

‘آخِرُ شَرَابِكَ مِنَ الدُّنْيَا ضِيَّاحٌ مِنْ لَبَنِ

وَتَقْتُلِكَ الْفِتْنَةُ الْبَاغِيَّةُ.’”

فَاعْتَرَضَهُ أَبُو الْعَادِيَةِ الْفَزَارِيُّ فَقَتَلَهُ

فَعَلَى أَبِي الْعَادِيَةِ لَعْنَةُ اللَّهِ

وَلَعْنَةُ مَلَائِكَتِهِ وَرُسُلِهِ أَجْمَعِينَ

وَعَلَى مَنْ سَلَّ سَيْفَهُ عَلَيْكَ

وَسَلَّتْ سَيْفَكَ عَلَيْهِ

يَا أَمِيرَ الْمُؤْمِنِينَ

مِنَ الْمُشْرِكِينَ وَالْمُنَافِقِينَ إِلَى يَوْمِ

hypocrites up to the
Religion Day.

Curse be also upon any
one whom is pleased by
whatever upsets you,
and curse be upon any one
who is not passive for
whatever upsets you and
upon any one who
bypasses and does not
deny,

and upon any one who
supports your rivals by
deeds or words,

and upon any one who
fails to support you,
and upon any one who
slackens to fight with you,

and upon any one who
despises your merits,

and upon any one who
denies your right,

and upon any one who
leaves you and joins one
upon whom Almighty
Allah has given you
priority.

Allah's peace, mercy, and
blessings,

compliments, and
greetings

be upon you and upon the
Imams from your
Immaculate Household.

Verily, Allah is Praised
and Glorious.

What is more astounding

and more horrible than
usurping your right
is the usurpation of Fadak
from the veracious, pure,
and luminous Lady, the
doyenne of the women of

الدِّينِ

وَعَلَىٰ مَنْ رَضِيَ بِمَا سَاءَكَ

وَلَمْ يَكْرَهُهُ وَأَغْمَضَ عَيْنَهُ وَلَمْ يُنْكِرْ

أَوْ أَعَانَ عَلَيْكَ بِيَدٍ أَوْ لِسَانٍ

أَوْ قَعَدَ عَن نَّصْرِكَ

أَوْ خَذَلَ عَنِ الْجِهَادِ مَعَكَ

أَوْ غَمَطَ فَضْلَكَ

وَجَحَدَ حَقَّكَ

أَوْ عَدَلَ بِكَ مَنْ جَعَلَكَ اللَّهُ أَوْلَىٰ بِهِ

مِن نَفْسِهِ

وَصَلَوَاتُ اللَّهِ عَلَيْكَ وَرَحْمَةُ اللَّهِ

وَبَرَكَاتُهُ

وَسَلَامُهُ وَتَحِيَّاتُهُ

وَعَلَىٰ الْأَيَّمَةِ مِنْ آلِكَ الطَّاهِرِينَ

إِنَّهُ حَمِيدٌ مُّجِيدٌ

وَالأَمْرُ الأَعْجَبُ

وَالْخَطْبُ الأَفْطَعُ بَعْدَ جَحْدِكَ حَقَّكَ

غَضَبُ الصِّدِّيقَةِ الطَّاهِرَةِ الزَّهْرَاءِ سَيِّدَةِ

the world!

As well as the rejection of
your testimony and the
testimonies of the two
masters—your
descendants,
and the Household of the
Chosen Prophet, may
Allah’s peace be upon you
all.

Whereas Almighty Allah
has elevated you in rank
over the nation,

raised your positions,

and demonstrated your
preference and honorable
favorability over all the
created beings.

He thus removed away
filth from you and
purified you with the most
thorough purification.

Allah the Almighty and
All-majestic says:

“Indeed, man is created of
a hasty temperament.

Being greatly grieved
when evil afflicts him

and niggardly when good
befalls him,

except those who pray.”

Hence, Almighty Allah has
excluded His Chosen
Prophet

you, the chief of the
Prophets’ successors,
from among all His
beings.

How deviant from the
right he who has wronged
you is!

النِّسَاءِ فَدَكَاً

وَرَدُّ شَهَادَتِكَ وَشَهَادَةِ السَّيِّدَيْنِ
سَلَّاتِكَ

وَعِترَةَ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْكُمْ

وَقَدْ أَعْلَى اللَّهُ تَعَالَى عَلَى الْأُمَّةِ
دَرَجَتَكُمْ

وَرَفَعَ مَنْزِلَتَكُمْ

وَأَبَانَ فَضْلَكُمْ وَشَرَفَكُمْ عَلَى الْعَالَمِينَ

فَأَذْهَبَ عَنْكُمْ الرَّجْسَ وَطَهَّرَكُمْ
تَطْهِيراً

قَالَ اللَّهُ عَزَّ وَجَلَّ:

“إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً.

إِذَا مَسَّهُ الشَّرُّ جَزُوعاً.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً.

إِلَّا الْمُصَلِّينَ.”

فَاسْتَشْنَى اللَّهُ تَعَالَى نَبِيَّهُ الْمُصْطَفَى

وَأَنْتَ يَا سَيِّدَ الْأَوْصِيَاءِ مِنْ جَمِيعِ

الْخَلْقِ

فَمَا أَعْمَهُ مَنْ ظَلَمَكَ عَنِ الْحَقِّ

They then deceptively
decided the share of 'Near
of Kin' to be for you,
after they wrongly
deprived its meritorious
people of it.

ثُمَّ أَفْرَضُواكَ سَهْمَ ذَوِي الْقُرْبَىٰ مَكْرًا
وَأَحَادُوهُ عَنِ أَهْلِهِ جَوْرًا

When the matter (of rule)
was returned to you, you
continued carrying out
what they had decided,

فَلَمَّا آلَ الْأَمْرُ إِلَيْكَ أَجْرَيْتَهُمْ عَلَىٰ مَا
أَجْرِيَا

because you desired for
what is stored by Allah for
you.

رَغْبَةً عَنْهُمَا بِمَا عِنْدَ اللَّهِ لَكَ

Your ordeals are thus
similar to the ordeals
encountered by the
Prophets, peace be upon
them,

فَأَشْبَهَتْ مُحْنَتَكَ بِهِمَا مِحْنَ الْأَنْبِيَاءِ
عَلَيْهِمُ السَّلَامُ

who also faced loneliness
and absence of
supporters.

عِنْدَ الْوَحْدَةِ وَعَدَمِ الْأَنْصَارِ

As you replaced the
Prophet by spending that
night on his bed instead
of him, this situation was
similar to the situation of
the self-sacrificing
Prophet, peace be upon
him.

وَأَشْبَهَتْ فِي الْأَبْيَاتِ عَلَى الْفِرَاشِ
الذَّبِيحَ عَلَيْهِ السَّلَامُ

Because you responded
(to the Prophet's order) in
the same way as he (i.e.
Prophet Ismā`il)
responded (to his father's
request),

إِذْ أَجَبْتَ كَمَا أَجَابَ

and you obeyed the
Prophet in the same way
as (Prophet) Ismā`il
obeyed with steadfastness
and reliance upon Allah.

وَأَطَعْتَ كَمَا أَطَاعَ إِسْمَاعِيلُ صَابِرًا
مُحْتَسِبًا

Hence, when his father
said to him, 'O my son!
Surely, I have seen in a
dream that I should
sacrifice you;

إِذْ قَالَ لَهُ: يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ
أَنِّي أَذْبَحُكَ

consider then what you
see.'

فَانظُرْ مَاذَا تَرَىٰ!

He said, ‘O my father! Do what you are commanded; if Allah please, you will find me of the patient ones.’

The same situation with you, when the Prophet—peace be upon him and his Household—chose you to replace him,

and ordered you to sleep in his bed instead of him

so that you should protect him by sacrificing yourself for him,

you quickly responded to his request with obedience,

by exposing yourself to killing fearlessly.

So, Allah the All-exalted appreciated this obedience to him

and He, majestic be His mention, declared your excellent deed by saying:

“And among men is he who sells himself to seek the pleasure of Allah.”

Then, your ordeal on the Battle of Şiffin,

when books of the Qur’ān were raised (on spearheads) out of trickery and deception,

causing doubt to be aroused,

the truth to be neglected,

and conjecture to be followed,

this ordeal was similar to the ordeal of (Prophet) Aaron when (Prophet)

قَالَ: يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ.

وَكَذَلِكَ أَنْتَ لَمَّا أَبَانَكَ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ

وَأَمَرَكَ أَنْ تَضْجَعَ فِي مَرَقَدِهِ

وَاقِيًا لَهُ بِنَفْسِكَ

أَسْرَعْتَ إِلَىٰ إِجَابَتِهِ مُطِيعًا

وَلِنَفْسِكَ عَلَى الْقَتْلِ مُوْطِنًا

فَشَكَرَ اللَّهُ تَعَالَىٰ طَاعَتَكَ

وَأَبَانَ عَنْ جَمِيلِ فِعْلِكَ بِقَوْلِهِ جَلَّ ذِكْرُهُ:

“وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ.”

ثُمَّ مَحْنَتُكَ يَوْمَ صِفِّينَ

وَقَدْ رُفِعَتِ الْمَصَاحِفُ حِيَلًا وَمَكْرًا

فَأَعْرَضَ الشَّكُّ

وَعَزِفَ الْحَقُّ

وَاتَّبَعَ الظَّنُّ

أَشْبَهَتْ مِحْنَةَ هَارُونَ إِذْ أَمَرَهُ مُوسَىٰ

Moses appointed him as the leader of his people, but they left him alone, while (Prophet) Aaron was calling at them, saying:

عَلَىٰ قَوْمِهِ فَتَفَرَّقُوا عَنْهُ

‘O my people! You are only tried by it, and surely your Lord is the Beneficent Allah.

وَهَارُونَ يُنَادِي بِهِمْ وَيَقُولُ:

Therefore, follow me and obey my order.’

يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ

They said, ‘We will by no means cease to keep to its worship until Moses returns to us.’

فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي.

قَالُوا: لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ!

Similarly, when the books of the Qur'an were raised (on spearheads), you said:

وَكَذَلِكَ أَنْتَ لَمَّا رُفِعَتِ الْمَصَاحِفُ قُلْتَ:

‘O my people, you are only tried by this and you have been surely cheated.’

يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهَا وَخُدِعْتُمْ

Nevertheless, they disobeyed you and did the opposite.

فَعَصَوْكَ وَخَالَفُوا عَلَيْكَ

And when they demanded with nominating two arbitrators (one from each party),

وَأَسْتَدْعُوا نَصَبَ الْحَكَمِيِّينَ

you rejected and declared your disavowal of this act before Allah, and then asked them to do whatever they wanted.

فَأَبَيْتَ عَلَيْهِمْ وَتَبَرَّاتَ إِلَىٰ اللَّهِ مِنْ

Thus, when the truth manifested itself

فَعَلِهِمْ وَفَوَّضْتَهُ إِلَيْهِمْ

the wrong was proven as futile,

فَلَمَّا أَسْفَرَ الْحَقُّ

وَسَفِهَ الْمُنْكَرُ

and they confessed of their flaw and deviation from the right thing,

وَأَعْتَرَفُوا بِالزَّلَلِ وَالْجَوْرِ عَنِ الْقَصْدِ

they also mutinied after that

أَخْتَلَفُوا مِنْ بَعْدِهِ

and obliged you to commit to the nonsensical result of the arbitration

وَالزَّمُوكَ عَلَىٰ سَفَهِ التَّحْكِيمِ الَّذِي

that you had rejected and they had accepted,

and you had forbidden it, and they then confessed of the sin that they had committed.

While you were following the course of sagacity and true guidance,

they were following the courses of deviation and blindness.

Nonetheless, they insisted on hypocrisy

and involved themselves in seduction

until Allah made them taste the evil result of their conduct.

He thus deadened, through your sword, those who mutinied against you, causing them eternal misery and perdition, and He gave life, through your acting as His argument, to those whom He decided as happy; therefore, they were guided (to the true choice).

Allah's blessings be upon you, coming and going,

and still and moving.

Certainly, no one praising you can ever cover your actual characteristics and no one criticizing you can ever belittle your merits.

You are verily the best worshipper of all created beings,

the most sincere in asceticism,

أَبَيْتَهُ وَأَحْبَبُوهُ

وَحَظَرْتَهُ وَأَبَاحُوا ذُنُوبَهُمُ الَّذِي اقْتَرَفُوهُ

وَأَنْتَ عَلَىٰ نَهْجٍ بَصِيرَةٍ وَهَدًى

وَهُمْ عَلَىٰ سُنَنِ ضَلَالَةٍ وَعَمَىٰ

فَمَا زَالُوا عَلَىٰ النِّفَاقِ مُصِرِّينَ

وَفِي الْغَيِّ مُتَرَدِّدِينَ

حَتَّىٰ أَذَاقَهُمُ اللَّهَ وَبَالَ أَمْرِهِمْ

فَأَمَاتَ بِسَيْفِكَ مَنْ عَانَدَكَ فَشَقِي

وَهَوَىٰ

وَأَحْيَا بِحُجَّتِكَ مَنْ سَعَدَ فَهَدَىٰ

صَلَوَاتُ اللَّهِ عَلَيْكَ غَادِيَةً وَرَائِحَةً

وَعَاكِفَةً وَذَاهِبَةً

فَمَا يُحِيطُ الْمَادِحُ وَصَفَكَ

وَلَا يُحِيطُ الطَّاعِنُ فَضْلَكَ

أَنْتَ أَحْسَنُ الْخَلْقِ عِبَادَةً

وَأَخْلَصُهُمْ زَهَادَةً

and the most enthusiastic defender of the religion.

You executed the laws of Allah with exceptional efforts

and damaged the armies of the apostates with your sword.

You can extinguish the flames of battles with your finger,

tear out the curtains of seditions with your eloquent language,

and distinguish the confusing wrong from the plain right.

You are never influenced by any censure as long as you work for the sake of Allah.

The praising of Allah the All-exalted to you suffices from the praising of any other one and from the approval of the depictees.

Almighty Allah says:

“Of the believers are men who are true to the covenant which they made with Allah.

So, of them is he who accomplished his vow, of them is he who yet waits, and they have not changed in the least.”

After you felt that you had killed the preachers, the wrongdoers, and the apostates,

the predictions of Allah’s Messenger—peace be upon him and his Household—came true,

وَأَذَّبْتَهُمْ عَنِ الدِّينِ

أَقَمْتَ حُدُودَ اللَّهِ بِجُهْدِكَ

وَقَلَلْتَ عَسَاكِرَ المَارِقِينَ بِسَيْفِكَ

تُخَمِدُ لَهَبَ الحُرُوبِ بِبَنَانِكَ

وَتَهْتِكُ سُتُورَ الشُّبُهَةِ بِبَيَانِكَ

وَتَكْشِفُ لَبْسَ البَاطِلِ عَنِ صَرِيحِ
الْحَقِّ

لَا تَأْخُذُكَ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

وَفِي مَدْحِ اللَّهِ تَعَالَى لَكَ غِنَى

عَنْ مَدْحِ المَادِحِينَ وَتَقْرِيطِ الوَاصِفِينَ

قَالَ اللَّهُ تَعَالَى:

“مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا

عَاهَدُوا اللَّهَ عَلَيْهِ

فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ

يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا.”

وَلَمَّا رَأَيْتَ أَنَّ قَتَلْتَ النَّاكِثِينَ

وَالْقَاسِطِينَ وَالمَارِقِينَ

وَصَدَقَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَأَلِيهِ وَعَدَهُ

and you had fulfilled your promise to him, you then said:

فَأَوْفَيْتَ بِعَهْدِهِ قُلْتَ:

“Has time not come yet so that this (beard) shall be dyed with the blood of this (head)?

أَمَا أَنْ أَنْ تُخْضَبَ هَذِهِ مِنْ هَذِهِ؟

When will the most unfortunate of them be sent (to slay me)?”

أَمْ مَتَى يُبْعَثُ أَشْقَاهَا؟

You were always confident that you were proceeding on clear proof from your Lord,

وَإِثْقَاءَ بِأَنَّكَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ

you were acting with sure knowledge of what you do,

وَبَصِيرَةٍ مِنْ أَمْرِكَ

you were on your way to Allah,

قَادِمٌ عَلَى اللَّهِ

and you were rejoicing in the bargain that you had made with Him;

مُسْتَبْشِرٌ بِبَيْعِكَ الَّذِي بَايَعْتَهُ بِهِ

and that is the supreme triumph.

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

O Allah, curse the murderers of your Prophets and the murderers of Your Prophets' successors

اللَّهُمَّ أَلْعَنُ قَتْلَةَ أَنْبِيَائِكَ وَأَوْصِيَاءِ

أَنْبِيَائِكَ

with the variant curses (that You have prepared for them),

بِجَمِيعِ لَعْنَاتِكَ

and make those slayers to taste the heat of Your fire.

وَأَصْلِهِمْ حَرَّ نَارِكَ

And also curse those who usurped the right of Your friend,

وَأَلْعَنُ مَنْ غَضَبَ وَوَلِيَّكَ حَقَّهُ

those who denied their allegiance to him,

وَأَنْكَرَ عَهْدَهُ

and those who rejected him after they had witnessed and declared their loyalty to him

وَجَحَدَهُ بَعْدَ الْيَقِينِ وَالْإِقْرَارِ بِالْوِلَايَةِ

لَهُ

on the day when you completed your religion

يَوْمَ أَكْمَلْتَ لَهُ الدِّينَ

through him.

O Allah, curse those who slew the Commander of the Faithful,

curse those who wronged him, and curse their adherents and supporters.

O Allah, curse those who wronged and slew al-Ḥusayn,

and curse those who adhered to his enemies and those who supported them,

and curse those who were pleased by the murder of killing al-Ḥusayn and those who disappointed him, with violent cursing.

O Allah, curse the first one to invent the wronging against the Household of Muḥammad

and curse those who deprived them of their rights.

O Allah, pour violent curses upon the first one who wronged and usurped the rights of the Household of Muḥammad,

and curse all those who followed those wrongdoers up to the Resurrection Day.

O Allah, send blessings upon Muḥammad, the seal of the Prophets,

and upon `Alī, the chief of the Prophets' successors, and upon his immaculate Household,

(please do) make us adhere to them firmly,

and include us with those who shall be winners and secured because they

اللَّهُمَّ اَلْعَنُ قَتْلَةَ اَمِيْرِ الْمُؤْمِنِيْنَ

وَمَنْ ظَلَمَهُ وَاَشْيَاعَهُمْ وَاَنْصَارَهُمْ

اللَّهُمَّ اَلْعَنُ ظَالِمِي الْحُسَيْنِ وَقَاتِلِيهِ

وَالْمُتَابِعِيْنَ عَدُوَّهُ وَتَاَصِرِيهِ

وَالرَّاضِيْنَ بِقَتْلِهِ وَخَاذِلِيهِ لَعْنًا وَبِيْلًا

اللَّهُمَّ اَلْعَنُ اَوَّلَ ظَالِمٍ ظَلَمَ آلَ مُحَمَّدٍ

وَمَا نَعِيَهُمْ حُقُوقَهُمْ

اللَّهُمَّ خُصَّ اَوَّلَ ظَالِمٍ وَغَاصِبٍ لَالٍ

مُحَمَّدٍ بِاللَّعْنِ

وَكُلِّ مُسْتَنٍّ بِمَا سَنَّ اِلَى يَوْمِ الْقِيَامَةِ

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ

وَعَلَى عَلِيٍّ سَيِّدِ الْوَصِيِّيْنَ وَآلِهِ

الطَّاهِرِيْنَ

وَاجْعَلْنَا بِهِمْ مُتَمَسِّكِيْنَ

وَبَوْلَايَتِهِمْ مِنَ الْفَائِزِيْنَ الْاٰمِنِيْنَ

abode by their leadership;

those upon whom there
shall come no fear, nor
shall they grieve.

الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

In my book of *Hadiyyat al-Zā'ir*, I have mentioned the chain of authority of this form of ziyārah and I have also said that this form can be said at all times, from nearness or from remote places. In other words, this form of ziyārah is in fact not dedicated to a certain occasion or place. This is therefore a good opportunity for the worshippers who long for visiting the tomb of Imam `Alī, the head of the Imams (‘a), to say this form of ziyārah.

ANOTHER FORM OF ZIYĀRAH ON THE GHADĪR DAY

There is another form of ziyārah mentioned in *Iqbāl al-A`māl* by Sayyid Ibn Tāwūs who says that Imam al-Ṣādiq (‘a) is reported to have said:

If you are present at the holy tomb of Imam `Alī (‘a) on the Ghadīr Day, you may come near the tomb and say the following supplicatory prayer. If you are in a remote place, you may point to him after the prayer and say the supplicatory prayer involved:

O Allah, (please do) send blessings
upon Your friend,
the brother of Your Prophet,
his vizier, dear one, intimate friend,
his trustee on his secrets,
the favorite one among his family
members,
his successor, his choice, his dignitary,
his courier, his best friend,
the most honorable of the members of
his household who believed in him,
the father of his progeny,
the door to his wisdom,
his spokesman who speaks with his
argument,
the inviter to his code of law,
the follower of his instructions,
his representative on his people,
the master of Muslims,
the commander of the faithful,
and the leader of the white-forehead
group;
(please, bless him) with the best
blessings that You have ever bestowed
upon any of Your creatures
and upon Your select ones and Your
Prophets’ successors.

اللَّهُمَّ صَلِّ عَلَىٰ وَلِيِّكَ
وَأَخِي نَبِيِّكَ
وَوَزِيرِهِ وَحَبِيبِهِ وَخَلِيلِهِ
وَمَوْضِعِ سِرِّهِ
وَخَيْرَتِهِ مِنْ أُسْرَتِهِ
وَوَصِيِّهِ وَصَفْوَتِهِ وَخَالِصَتِهِ
وَأَمِينِهِ وَوَلِيِّهِ
وَأَشْرَفِ عِثْرَتِهِ الَّذِينَ آمَنُوا بِهِ
وَأَبِي ذُرِّيَّتِهِ
وَبَابِ حِكْمَتِهِ
وَالنَّاطِقِ بِحُجَّتِهِ
وَالدَّاعِي إِلَىٰ شَرِيْعَتِهِ
وَالْمَاضِي عَلَىٰ سُنَّتِهِ
وَخَلِيفَتِهِ عَلَىٰ أُمَّتِهِ
سَيِّدِ الْمُسْلِمِينَ
وَأَمِيرِ الْمُؤْمِنِينَ
وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ
أَفْضَلَ مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ خَلْقِكَ
وَأَصْفِيَاءِكَ وَأَوْصِيَاءِ أَنْبِيَائِكَ

اللَّهُمَّ إِنِّي أَشْهَدُ

O Allah, I bear witness

that he conveyed all that which has been entrusted with him on behalf of Your Prophet, peace be upon him and his Household,

conformed to that which has been kept with him,

held that which has been commended to him,

observed that which You have deemed lawful,

forbade that which You have deemed unlawful,

carried out Your laws,

called unto Your course,

he assisted Your saints,

incurred the hostility of Your enemies,

and strove against those who preached Your path,

those who acted wrongly, and those who apostatized Your affair.

In all these, he was steadfast, seeking Your pleasure,

advancing, and never neglectful.

No censure has ever precluded him from what he would do for Your sake

until he attained Your satisfaction,

relegated all matters to You,

worshipped You sincerely,

and acted sincerely and painstakingly for Your sake

until death came upon him.

So, You grasped his soul to You while he was happy martyr,

saint, pious, pleased,

أَنَّهُ قَدْ بَلَغَ عَن نَّبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا حُمِّلَ

وَرَعَىٰ مَا اسْتُحْفِظَ

وَحَفِظَ مَا اسْتُودِعَ

وَحَلَّلَ حَلَالَكَ

وَحَرَّمَ حَرَامَكَ

وَأَقَامَ أَحْكَامَكَ

وَدَعَا إِلَىٰ سَبِيلِكَ

وَوَالَىٰ أَوْلِيَاءَكَ

وَعَادَىٰ أَعْدَاءَكَ

وَجَاهَدَ النَّاكِثِينَ عَن سَبِيلِكَ

وَالْقَاسِطِينَ وَالْمَارِقِينَ عَن أَمْرِكَ

صَابِرًا مُحْتَسِبًا

مُقْبِلًا غَيْرَ مُدْبِرٍ

لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَّائِمٌ

حَتَّىٰ بَلَغَ فِي ذَلِكَ الرِّضَا

وَسَلَّمَ إِلَيْكَ الْقَضَاءَ

وَعَبَدَكَ مُخْلِصًا

وَتَصَحَّ لَكَ مُجْتَهِدًا

حَتَّىٰ آتَاهُ الْيَقِينَ

فَقَبِضْتَهُ إِلَيْكَ شَهِيدًا سَعِيدًا

وَلِيًّا تَقِيًّا رَضِيًّا

pure, guide, and well-guided.

O Allah, (please do) bless Muḥammad
and bless him

with the best blessings You have ever
bestowed upon any of Your Prophets
and select ones,

O Lord of the worlds.

In his book of *Miṣbāḥ al-Zā'ir*, Sayyid Ibn Ṭāwūs has mentioned another form of ziyārah that is dedicated to this day (Ghadīr Day). However, it is not certain that this form is dedicated to this day. This form of ziyārah is in fact composed of two forms that `Allāmah al-Majlisī has mentioned them in his book of *al-Tuḥfah* as the second and the third forms of ziyārah dedicated to the Ghadīr Day.

زَكِيًّا هَادِيًّا مَهْدِيًّا

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِ

أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَأَصْفِيَائِكَ

يَا رَبَّ الْعَالَمِينَ