

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:

You may then enter the shrine after the Izn dukhool (permission to enter) 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.

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,

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,

السَّلَامُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ

خَاتَمِ النَّبِيِّينَ

وَسَيِّدِ الْمُرْسَلِينَ

وَصَفْوَةِ رَبِّ الْعَالَمِينَ

أَمِينِ اللَّهِ عَلَى وَحْيِهِ

وَعَزَائِمِ أَمْرِهِ

وَأَلْخَاتِمِ لِمَا سَبَقَ

وَأَلْفَاتِحِ لِمَا اسْتَقْبَلَ

وَأَلْمُهَيْمِينَ عَلَى ذَلِكَ كُلِّهِ

وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ

وَصَلَوَاتِهِ وَتَحِيَّاتِهِ

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

وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ

يَا أَمِينِ اللَّهِ فِي أَرْضِهِ

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

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

وَسَفِيرَهُ فِي خَلْقِهِ
وَحُجَّتَهُ الْبَالِغَةَ عَلَى عِبَادِهِ
الْسَّلَامُ عَلَيْكَ يَا دِينَ اللَّهِ الْقَوِيمَ
وَصِرَاطَهُ الْمُسْتَقِيمَ
الْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبَا الْعَظِيمُ
الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ
وَعَنْهُ يُسْأَلُونَ
الْسَّلَامُ عَلَيْكَ يَا امِيرَ الْمُؤْمِنِينَ
آمَنْتَ بِاللَّهِ وَهُمْ مُشْرِكُونَ
وَصَدَقْتَ بِالْحَقِّ وَهُمْ مُكَذِّبُونَ
وَجَاهَدْتَ فِي اللَّهِ وَهُمْ مُخْجِمُونَ
وَعَبَدْتَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ
صَابِرًا مُخْتَسِبًا حَتَّى آتَاكَ الْيَقِينَ
الْأَلْعَنَةَ اللَّهُ عَلَى الظَّالِمِينَ
الْسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُسْلِمِينَ
وَيَعْسُوبَ الْمُؤْمِنِينَ
وَإِمَامَ الْمُتَّقِينَ
وَقَائِدَ الْغُرِّ الْمُحْجَلِينَ
وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ
أَشْهَدُ أَنَّكَ أَخُو رَسُولِ اللَّهِ
وَوَصِيِّهِ وَوَارِثُ عِلْمِهِ
وَآمِينُهُ عَلَى شَرْعِهِ
وَخَلِيفَتُهُ فِي أُمَّتِهِ
وَأَوَّلُ مَنْ آمَنَ بِاللَّهِ

and to accept as true all that which was revealed to 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 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).

وَصَدَقَ بِمَا أَنْزَلَ عَلَيَّ نَبِيِّهِ

وَأَشْهَدُ أَنَّهُ قَدْ بَلَغَ 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 اللَّهَ تَعَالَىٰ عَلَيْهِمْ

فَقَالَ: "أَلَسْتُ قَدْ بَلَغْتُ؟"

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 وَقَيْتَ بِعَهْدِ اللَّهِ تَعَالَىٰ

وَأَنَّ اللَّهَ تَعَالَىٰ مُوفٍ لَكَ بِعَهْدِهِ

"وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْراً

عَظِيماً."

وَأَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ الْحَقُّ

الَّذِي نَطَقَ بِوَلَايَتِكَ التَّنْزِيلُ

وَإِخْذَ لَكَ الْعَهْدَ عَلَيَّ الْأُمَّةِ بِذَلِكَ الرَّسُولِ

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?

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
Ghadir 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,

وَأَشْهَدُ أَنَّكَ وَعَمَّكَ وَآخَاكَ

الَّذِينَ تَاجَرْتُمْ اللَّهَ بِنُفُوسِكُمْ

فَأَنْزَلَ اللَّهُ فِيكُمْ:

«إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ

بِأَنَّ لَهُمُ الْجَنَّةَ

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَيُقْتَلُونَ

وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ

وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ؟

فَأَسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

الَّتَائِبُونَ الْعَابِدُونَ

الْحَامِدُونَ السَّائِحُونَ

الرَّاكِعُونَ السَّاجِدُونَ

الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ

وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ.»

أَشْهَدُ يَا أَمِيرَ الْمُؤْمِنِينَ

أَنَّ الشَّكَ فِيكَ مَا آمَنَ بِالرَّسُولِ الْأَمِينِ

وَأَنَّ الْعَادِلَ بِكَ غَيْرَكَ عَانِدٌ عَنِ الدِّينِ الْقَوِيمِ

الَّذِي ارْتَضَاهُ لَنَا رَبُّ الْعَالَمِينَ

وَكَمَلَهُ 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.”

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.

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 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,

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ.

ضَلَّ وَاللَّهِ وَاضِلٌ مَنِ اتَّبَعَ سِوَاكَ

وَعِنْدَ عَنِ الْحَقِّ مَنْ عَادَاكَ

اللَّهُمَّ سَمِعْنَا لِإِ مَرِكَ

وَاطَعْنَا وَأَتَّبَعْنَا صِرَاطَكَ الْمُسْتَقِيمَ

فَاهْدِنَا رَبَّنَا

وَلَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا إِلَى طَاعَتِكَ

وَأَجْعَلْنَا مِنَ الشَّاكِرِينَ لِأَنْعَمِكَ

وَاشْهَدُ أَنَّكَ لَمْ تَزَلْ لِلْهَوَىٰ مُخَالِفًا

وَاللَّتْقَىٰ مُخَالِفًا

وَعَلَىٰ كَظْمِ الْغَيْظِ قَادِرًا

وَعَنِ النَّاسِ عَافِيًا غَافِرًا

وَإِذَا عَصِيَ اللَّهُ سَاخِطًا

وَإِذَا اطَّاعَ اللَّهُ رَاضِيًا

وَبِمَا عَاهَدَ إِلَيْكَ عَامِلًا

رَاعِيًا لِمَا اسْتُحْفِظْتَ

حَافِظًا لِمَا اسْتُودِعْتَ

مُبَلِّغًا مَا حُمِّلْتَ

مُنْتَظِرًا مَا وَعِدْتَ

وَاشْهَدُ أَنَّكَ مَا اتَّقَيْتَ ضَارِعًا

وَلَا امْسَكَتَ عَنْ حَقِّكَ جَازِعًا

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

and entrusted your affair to Him,

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

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

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

I also bear witness, O Commander of
the Faithful,

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

until Allah summoned you to be in His
vicinity,

chose to grasp you,

and established the argument against
your enemies who killed you,

so that you should have argument
against them,

although you enjoy conclusive
arguments against all of His creatures.

Peace be upon you, O Commander of
the Faithful.

You have worshipped Allah sincerely,

striven in the way of Allah steadfastly,

sacrificed yourself, seeking Allah's
judgment,

وَلَا أَحْجَمْتَ عَنْ مُجَاهِدَةٍ غَاصِبِيكَ نَاكِلاً

وَلَا أَظْهَرْتَ الرِّضَا بِخِلَافِ مَا يُرْضِي اللَّهَ مُدَاهِنًا

وَلَا وَهَنْتَ لِمَا أَصَابَكَ فِي سَبِيلِ اللَّهِ

وَلَا ضَعُفْتَ وَلَا أَسْتَكْنْتَ عَنْ طَلَبِ حَقِّكَ مُرَاقِبًا

مَعَاذَ اللَّهِ إِنْ تَكُونُ كَذَلِكَ

بَلْ إِذْ ظَلِمْتَ أَحْتَسِبْتَ رَبَّكَ

وَقَوَّضْتَ إِلَيْهِ أَمْرَكَ

وَذَكَرْتَهُمْ فَمَا أَدَّكَرُوا

وَوَعَّظْتَهُمْ فَمَا اتَّعَظُوا

وَخَوَّفْتَهُمُ اللَّهَ فَمَا تَخَوَّفُوا

وَاشْهَدُ أَنَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ

جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ

حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ

وَقَبَضَكَ إِلَيْهِ بِأَخْتِيَارِهِ

وَالزَّمَ أَعْدَاءَكَ الْحُجَّةَ بِقَتْلِهِمْ إِيَّاكَ

لِتَكُونَ الْحُجَّةَ لَكَ عَلَيْهِمْ

مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

عَبَدْتَ اللَّهَ مُخْلِصًا

وَجَاهَدْتَ فِي اللَّهِ صَابِرًا

وَجَدْتَ بِنَفْسِكَ مُحْتَسِبًا

acted upon His Book,

followed His Prophet's instructions,

performed the prayers,

paid the zakāt,

enjoined what is right,

and forbidden what is wrong as much as you could,

seeking what is possessed by Allah

and desiring for that which Allah has promised.

You have never cared for misfortunes,

never yielded to the hardships,

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

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

and is forging lies to you,

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

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

stood harm for the sake of Allah,

have been the foremost to believe in Allah,

the first to offer prayer and to strive,

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

while the lands were suffocated with deviation,

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.

وَعَمِلْتَ بِكِتَابِهِ

وَأَتَّبَعْتَ سُنَّةَ نَبِيِّهِ

وَأَقَمْتَ الصَّلَاةَ

وَأَتَيْتَ الزَّكَاةَ

وَأَمَرْتَ بِالْمَعْرُوفِ

وَنَهَيْتَ عَنِ الْمُنْكَرِ مَا اسْتَطَعْتَ

مُبْتَغِيًا مَا عِنْدَ اللَّهِ

رَاغِبًا فِي مَا وَعَدَ اللَّهُ

لَا تَحْفِلُ بِالنَّوَائِبِ

وَلَا تَهِنُ عِنْدَ الشَّدَائِدِ

وَلَا تَحْجِمُ عَنْ مُحَارِبِ

إِفْكٍ مَنْ نَسَبَ غَيْرَ ذَلِكَ إِلَيْكَ

وَأَفْتَرَىٰ بَاطِلًا عَلَيْكَ

وَأَوْلَىٰ لِمَنْ عِنْدَ عَنكَ

لَقَدْ جَاهَدْتَ فِي اللَّهِ حَقَّ الْجِهَادِ

وَصَبَرْتَ عَلَىٰ الْأَذَىٰ صَبْرًا أَحْتِسَابِ

وَأَنْتَ أَوَّلُ مَنْ آمَنَ بِاللَّهِ

وَصَلَّىٰ لَهُ وَجَاهَدَ

وَأَبْدَىٰ صَفْحَتَهُ فِي دَارِ الشُّرْكِ

وَالْأَرْضُ مَشْحُونَةٌ ضَلَالَةً

وَالشَّيْطَانُ يُعْبَدُ جَهْرَةً

وَأَنْتَ الْقَائِلُ: "لَا تَزِيدُنِي كَثْرَةُ النَّاسِ حَوْلِي عِزَّةً

وَلَا تَفَرِّقُهُمْ عَنِّي وَحُشَّةً

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 path.

I bear true witness

and I truly swear by Allah

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

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

the servant and friend of Allah,

the brother, successor, and heir of the Messenger,

who used to say to you,

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

وَلَوْ اسْلَمَنِي النَّاسُ جَمِيعًا لَمْ أَكُنْ مُتَضَرِّعًا.

إِعْتَصَمْتَ بِاللَّهِ فَعَزَزْتَ

وَأَثَرْتَ الْآخِرَةَ عَلَى الْأُولَى فَزَهَدْتَ

وَأَيْدَكَ اللَّهُ وَهَدَاكَ

وَاخْلَصَكَ وَأَجْتَبَاكَ

فَمَا تَنَاقَضَتْ أفعالُكَ

وَلَا اخْتَلَفَتْ أَقْوَالُكَ

وَلَا تَقَلَّبَتْ أَحْوَالُكَ

وَلَا ادَّعَيْتَ وَلَا أَفْتَرَيْتَ عَلَى اللَّهِ كَذِبًا

وَلَا شَرِهْتَ إِلَى الْخُطَامِ

وَلَا دَسَّكَ الْآثَامُ

وَلَمْ تَزَلْ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ

وَيَقِينٍ مِنْ أَمْرِكَ

تَهْدِي إِلَى الْحَقِّ وَإِلَى صِرَاطٍ مُسْتَقِيمٍ

أَشْهَدُ شَهَادَةَ حَقٍّ

وَأُقْسِمُ بِاللَّهِ فَسَمَّ صِدْقٍ

أَنَّ مُحَمَّدًا وَآلَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ سَادَاتُ الْخَلْقِ

وَأَنَّكَ مَوْلَايَ وَمَوْلَى الْمُؤْمِنِينَ

وَأَنَّكَ عَبْدُ اللَّهِ وَوَلِيُّهُ

وَإِخْوَانُ الرَّسُولِ وَوَصِيُّهُ وَوَارِثُهُ

وَأَنَّهُ الْقَائِلُ لَكَ:

“وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا آمَنَ بِي مَنْ كَفَرَ بِكَ

whoever rejects you has never
confessed of Allah's existence,
whoever abandons you has actually
strayed off,
and whoever is not guided by you has
never found the way to Allah or to me.

Confirming this, my Lord the the
Almighty and All-majestic says,
'Most surely, I am most Forgiving to
him who repents and believes and
does good,

then follows the right path.' To follow
the right path is to adhere to your
Divinely commissioned leadership."

O master, your favor cannot be
concealed

and your light cannot be extinguished.

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

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

the guiding to uprightness,

and our means on the Promised Day.

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

raised your rank in the Hereafter,

and led you to that which has not been
seen by those who antagonized you,
those who stood between you and
Allah's gifts to you.

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

and those who prevented you from
taking your right.

I do bear witness that these are the
biggest losers

whose faces shall be scorched by
Hellfire

and they therein shall be in severe
affliction.

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

and whenever you said something or
you kept silent;

وَلَا أَقْرَبَ بِاللَّهِ مَنْ جَحَدَكَ

وَقَدْ ضَلَّ مَنْ صَدَّ عَنْكَ

وَلَمْ يَهْتَدِ إِلَى اللَّهِ وَلَا إِلَيَّ مَنْ لَا يَهْتَدِي بِكَ

وَهُوَ قَوْلُ رَبِّي عَزَّ وَجَلَّ:

«وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا

ثُمَّ أَهْتَدَى» إِلَىٰ وَلَا يَتِيكَ.

مَوْلَايَ فَضْلُكَ لَا يَخْفَىٰ

وَتُورِكَ لَا يُطْفَأُ

وَإِنَّ مَنْ جَحَدَكَ الظُّلْمُ الْأَشْقَىٰ

مَوْلَايَ أَنْتَ الْحُجَّةُ عَلَى الْعِبَادِ

وَالْهَادِي إِلَى الرَّشَادِ

وَالْعُدَّةُ لِلْمَعَادِ

مَوْلَايَ لَقَدْ رَفَعَ اللَّهُ فِي الْأُولَىٰ مَنْزِلَتَكَ

وَأَعْلَىٰ فِي الْآخِرَةِ دَرَجَتَكَ

وَبَصَّرَكَ مَا عَمِيَ عَلَىٰ مَنْ خَالَفَكَ

وَحَالَ بَيْنَكَ وَبَيْنَ مَوَاهِبِ اللَّهِ لَكَ

فَلَعَنَ اللَّهُ مُسْتَحِلِّي الْحُرْمَةِ مِنْكَ

وَذَائِدِي الْحَقِّ عَنْكَ

وَاشْهَدُ أَنَّهُمْ الْأَخْسَرُونَ

الَّذِينَ تَلْفَحُ وُجُوهُهُمْ النَّارُ

وَهُمْ فِيهَا كَالْحُونَ

وَاشْهَدُ أَنَّكَ مَا أَقْدَمْتَ وَلَا أَحْجَمْتَ

وَلَا نَطَقْتَ وَلَا أَمْسَكْتَ

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.”

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,

إِلَّا بِأَمْرٍ مِنَ اللَّهِ وَرَسُولِهِ

قُلْتُ: ”وَأَلَّذِي نَفْسِي بِيَدِهِ،

لَقَدْ نَظَرْتُ 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 مَعِيَ وَعَلَى سُنَّتِي.’

فَوَاللَّهِ مَا كَذِبْتُ وَلَا كُذِّبْتُ

وَلَا ضَلَلْتُ وَلَا ضُلُّ بِي

وَلَا نَسِيتُ مَا عَاهَدَ إِلَيَّ رَبِّي

وَإِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي بَيْنَهَا لِنَبِيِّهِ

وَبَيْنَهَا النَّبِيُّ لِي

وَإِنِّي لَعَلَى الطَّرِيقِ الْوَاضِحِ الْفِظْهُ لَفُظًا.

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 مَنْ فَرَضَ اللَّهُ عَلَيْهِ وَلا يَتَكَ

وَأَنْتَ وَلِيُّ اللَّهِ

وَإِخْوَانُ رَسُولِهِ

وَأَلَّذَابُ عَنْ دِينِهِ

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 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.

وَالَّذِي نَطَقَ الْقُرْآنُ بِتَفْضِيلِهِ
قَالَ اللَّهُ تَعَالَى!

”وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْفَاعِدِينَ اجْرًا عَظِيمًا.

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

وَقَالَ اللَّهُ تَعَالَى!

”اجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ

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

اعْظَمُ دَرَجَةً عِنْدَ اللَّهِ

وَأُولَئِكَ هُمُ الْفَائِزُونَ.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ

وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ.

خَالِدِينَ فِيهَا أَبَدًا

إِنَّ اللَّهَ عِنْدَهُ اجْرٌ عَظِيمٌ.

اشْهَدُ أَنَّكَ الْمَخْصُوصُ بِمِدْحَةِ اللَّهِ

الْمُخْلِصُ لِطَاعَةِ اللَّهِ

لَمْ تَبْغِ بِالْهُدَىٰ بَدَلًا

وَلَمْ تُشْرِكْ بِعِبَادَةِ رَبِّكَ أَحَدًا

And Almighty Allah has responded the prayer of His Prophet—

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,

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

and called upon them with rhetorical language.

He then asked them all,

“Have I conveyed (the message)?”

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

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

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

وَأَنَّ اللَّهَ تَعَالَى اسْتَجَابَ لِنَبِيِّهِ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِيكَ دَعْوَتَهُ

ثُمَّ أَمَرَهُ بِإِظْهَارِ مَا أَوْلَاكَ لِأُمَّتِهِ

إِعْلَاءً لِشَانِكَ

وَإِعْلَانًا لِبُرْهَانِكَ

وَدَحْضًا لِلْإِبَاطِيلِ

وَقَطْعًا لِلْمَعَاذِيرِ

فَلَمَّا اشْفَقَ مِنْ فِتْنَةِ الْفَاسِقِينَ

وَأَتَّقَىٰ فِيكَ الْمُنَافِقِينَ

أَوْحَىٰ إِلَيْهِ رَبُّ الْعَالَمِينَ:

”يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.“

فَوَضَعَ عَلَىٰ نَفْسِهِ أَوْزَارَ الْمَسِيرِ

وَتَهَضَّ فِي رَمْضَاءِ الْهَجِيرِ

فَخَطَبَ وَاسْمَعَ

وَنَادَىٰ فَاذْبَلَّغْ

ثُمَّ سَأَلَهُمْ أَجْمَعًا

فَقَالَ: ”هَلْ بَلَّغْتُ؟“

فَقَالُوا: ”اللَّهُمَّ بَلَىٰ.“

فَقَالَ: ”اللَّهُمَّ أَشْهَدُ.“

ثُمَّ قَالَ: ”أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟“

themselves?”

“Yes, you do,” answered they.

Hen then took you from the hand and said,

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

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

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

give victory to those who stand by `Alī,

and disappoint those who disappoint `Alī.”

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

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

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

“O you who believe!

Whoever from among you turns back from his religion,

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

(They shall be) lowly before the believers,

mighty against the unbelievers.

They shall strive hard in Allah's way

and shall not fear the censure of any censurer.

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

And Allah is Ample-giving, Knowing.

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

those who keep up prayers

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

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

فَقَالُوا: "بَلَىٰ."

فَاخَذَ بِيَدِكَ وَقَالَ:

"مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

وَعَادِ مَنْ عَادَاهُ

وَأَنْصُرْ مَنْ نَصَرَهُ

وَأَخْذُلْ مَنْ خَذَلَهُ."

فَمَا آمَنَ بِمَا أَنْزَلَ اللَّهُ فِيكَ عَلَىٰ نَبِيِّهِ إِلَّا قَلِيلٌ

وَلَا زَادَ أَكْثَرَهُمْ غَيْرَ تَخْيِيرٍ

وَلَقَدْ أَنْزَلَ اللَّهُ تَعَالَىٰ فِيكَ مِنْ قَبْلُ وَهُمْ كَارِهُونَ:

"يَا أَيُّهَا الَّذِينَ آمَنُوا

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

أَذِلَّةٍ عَلَىٰ الْمُؤْمِنِينَ

أَعِزَّةٍ عَلَىٰ الْكَافِرِينَ

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا

guardian,

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

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

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.”

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ

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

فَالْعَنِ 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 وَبَرَكَاتُهُ

وَصَلَوَاتُهُ وَتَحِيَّاتُهُ

أَنْتَ مُطْعِمُ الطَّعَامِ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً

لَوْجِهَ اللَّهِ لَا تَرِيدُ مِنْهُمْ جَزَاءً وَلَا شُكُوراً

وَفِيكَ أَنْزَلَ اللَّهُ تَعَالَى:

”وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.”

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,

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.

وَأَنْتَ الْكَاطِمُ لِلْغَيْظِ

وَأَلْعَافِي عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

وَأَنْتَ الصَّابِرُ فِي الْبِاسِ وَالضَّرَّاءِ وَحِينَ الْبِاسِ

وَأَنْتَ الْقَاسِمُ بِالسَّوِيَّةِ

وَالْعَادِلُ فِي الرَّعِيَّةِ

وَالْعَالِمُ بِحُدُودِ اللَّهِ مِنْ جَمِيعِ الْبَرِيَّةِ

وَاللَّهُ تَعَالَى 'أَخْبَرَ عَمَّا أَوْلَاكَ مِنْ فَضْلِهِ بِقَوْلِهِ:

”أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا؟

لَا يَسْتَوُونَ.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ.”

وَأَنْتَ الْمَخْصُوصُ بِعِلْمِ التَّنْزِيلِ

وَحُكْمِ التَّوِيلِ

وَنَصِّ الرَّسُولِ

وَلَكَ الْمَوَاقِفُ الْمَشْهُودَةُ

وَالْمَقَامَاتُ الْمَشْهُورَةُ

وَالْأَيَّامُ الْمَذْكُورَةُ

يَوْمَ بَدْرٍ وَيَوْمَ الْأَحْزَابِ:

”إِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ

وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا.

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 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 Prophet,

on both sides—the right and the left,

until Almighty Allah drove them back, full of fear.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ:

مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا.

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ:

يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا

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 عَمْرَوَهُمْ

وَهَزَمْتَ جَمْعَهُمْ

”وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ

لَمْ يَنَالُوا خَيْرًا

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ

وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا.”

وَيَوْمَ أَحَدٍ: ”إِذْ يُصْعِدُونَ وَلَا يَلُؤُونَ عَلَىٰ أَحَدٍ

وَأَلْرَسُولُ يَدْعُوهُمْ فِيٰ خَرَاهُمْ.”

وَأَنْتَ تَدُودُ بِهِمُ الْمُشْرِكِينَ عَنِ النَّبِيِّ

ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ

حَتَّىٰ رَدَّهُمُ اللَّهُ تَعَالَىٰ عَنْكُمْ خَائِفِينَ

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 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.”

وَتَصَرَ بِكَ الْخَاذِلِينَ

وَيَوْمَ حُنَيْنٍ عَلَىٰ مَا نَطَقَ بِهِ التَّنْزِيلُ:

”إِذْ اِعْجَبْتَكُمْ كَثَرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا

وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ

ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ الْمُؤْمِنِينَ.

وَالْمُؤْمِنُونَ أَنْتَ وَمَنْ يَلِيكَ

وَعَمَّكَ الْعَبَّاسُ يُنَادِي الْمُنْهَزِمِينَ:

يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ

يَا أَهْلَ بَيْعَةِ الشَّجَرَةِ

حَتَّىٰ اسْتَجَابَ لَهُ قَوْمٌ قَدْ كَفَيْتَهُمُ الْمُؤْوَنَةَ

وَتَكَفَّلَتْ دُونَهُمُ الْمَعُونَةَ

فَعَادُوا آيِسِينَ مِنَ الْمَثُوبَةِ

رَاجِينَ وَعَدَّ اللَّهُ تَعَالَىٰ بِالتَّوْبَةِ

وَذَلِكَ قَوْلُ اللَّهِ جَلَّ ذِكْرُهُ:

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

وَأَنْتَ حَائِزٌ دَرَجَةَ الصَّبْرِ

فَأَنْزَلَ بِعَظِيمِ الْأَجْرِ

وَيَوْمَ خَيْبَرَ إِذْ أَظْهَرَ اللَّهُ خَوَرَ الْمُنَافِقِينَ

وَقَطَعَ دَابِرَ الْكَافِرِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ:

”وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ

وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا.“

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 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

to be preventing him from orders and prohibitions of Allah,

مَوْلَايَ أَنْتَ الْحُجَّةُ الْبَالِغَةُ

وَالْمَحَجَّةُ الْوَاضِحَةُ

وَالنُّعْمَةُ السَّابِغَةُ

وَالْبُرْهَانُ الْمُنِيرُ

فَهَنِيئًا لَكَ بِمَا آتَاكَ اللَّهُ مِنْ فَضْلِ

وَتَبًّا لِشَانِيكَ ذِي الْجَهْلِ

شَهِدْتَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

جَمِيعَ حُرُوبِهِ وَمَغَازِيهِ

تَحْمِلُ الرِّايَةَ أَمَامَهُ

وَتَضْرِبُ بِالسَّيْفِ قُدَّامَهُ

ثُمَّ لِحَزْمِكَ الْمَشْهُورِ

وَبَصِيرَتِكَ فِي الْأُمُورِ

أَمَرَكَ فِي الْمَوَاطِنِ

وَلَمْ يَكُنْ عَلَيْكَ أَمِيرٌ

وَكَمْ مِنْ أَمْرٍ صَدَقَ عَنْ إِمْضَاءِ عَزْمِكَ فِيهِ التَّقَىٰ

وَأَتَّبَعَ غَيْرَكَ فِي مِثْلِهِ الْهَوَىٰ

فَظَنَّ الْجَاهِلُونَ أَنَّكَ عَجَزْتَ عَمَّا إِلَيْهِ أَنْتَهَىٰ

ضَلَّ وَاللَّهِ الظَّانُّ لِدَلِكِ وَمَا أَهْتَدَىٰ

وَلَقَدْ أَوْضَحْتَ مَا اشْكَلَ مِنْ ذَلِكَ لِمَنْ تَوَهَّمَ وَأَمْتَرَىٰ

بِقَوْلِكَ صَلَّى اللَّهُ عَلَيْكَ:

“قَدْ يَرَى الْحُوْلُ الْقَلْبُ وَجَهَ الْحِيلَةَ

وَدُونَهَا حَاجِزٌ مِنْ تَقْوَى اللَّهِ

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 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.

فَيَدَعُهَا رَايَ الْعَيْنِ

وَيَنْتَهِزُ 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.

فَاخَذْتَ الْبَيْعَةَ عَلَيْهِمَا

وَجَدَدْتَ الْمِيثَاقَ

فَجَدًّا فِي النِّفَاقِ

فَلَمَّا نَبَّهْتَهُمَا عَلَىٰ فِعْلِهِمَا اغْفَلَا وَعَادَا وَمَا أَنْتَفَعَا

وَكَانَ عَاقِبَةُ أَمْرِهِمَا خُسْرًا

ثُمَّ تَلَاهُمَا أَهْلُ الشَّامِ

فَسِيرْتَ إِلَيْهِمْ بَعْدَ الْإِعْذَارِ

وَهُمْ لَا يَدِينُونَ دِينَ الْحَقِّ

وَلَا يَتَدَبَّرُونَ الْقُرْآنَ

هَمَجٌ رُعَاعٌ ضَالُّونَ

وَبِالَّذِي أَنْزَلَ عَلَىٰ مُحَمَّدٍ فِيكَ كَافِرُونَ

وَالْأَهْلَ الْخِلَافِ عَلَيْكَ نَاصِرُونَ

وَقَدْ أَمَرَ اللَّهُ تَعَالَىٰ بِاتِّبَاعِكَ

وَنَدَبَ الْمُؤْمِنِينَ إِلَيْكَ نَصْرِكَ

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

وَقَالَ عَزَّ وَجَلَّ:

“O you who believe!

”يَا أَيُّهَا الَّذِينَ آمَنُوا

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

”اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.“

O master, through you did the right manifest itself,

مَوْلَايَ بِكَ ظَهَرَ الْحَقُّ

but the people discarded it.

وَقَدْ نَبَذَهُ الْخَلْقُ

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

وَأَوْضَحْتَ السُّنَنَ بَعْدَ الدُّرُوسِ وَالطَّمَسِ

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

فَلَكَ سَابِقَةُ الْجِهَادِ عَلَى تَصْدِيقِ التَّنْزِيلِ

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

وَلَكَ فَضِيلَةُ الْجِهَادِ عَلَى تَحْقِيقِ التَّوِيلِ

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

وَعَدُوُّكَ عَدُوُّ اللَّهِ جَاوِدٌ لِرَسُولِ اللَّهِ

Your enemy thus calls for vanity, judges unfairly,

يَدْعُو بِاطِلَالٍ وَيَحْكُمُ جَائِرًا

usurps the position of rule, and drives his fans to Hellfire.

وَيَتَأَمَّرُ غَاصِبًا وَيَدْعُو حِزْبَهُ إِلَى النَّارِ

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

وَعَمَّارٌ يُجَاهِدُ وَيُنَادِي بَيْنَ الصَّفَيْنِ:

“How eager I am to join Paradise!”

”الرَّوَّاحَ الرَّوَّاحِ إِلَى الْجَنَّةِ.“

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

وَلَمَّا اسْتَسْقَى فَسَقَى اللَّبْنَ كَبَّرَ وَقَالَ:

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

”قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

‘The last drink that you will have in this world is a cup of milk, and the transgressing party will kill you.’”

”أَخِرُ شَرَابِكَ مِنَ الدُّنْيَا ضِيَاحٌ مِنْ لَبَنٍ

وَتَقْتُلُكَ أَلْفَهُهُ الْبَاغِيَّةُ.“

Thus, Abu’l-`Ādiyah al-Fazārī faced and killed him.

فَاعْتَرَضَهُ أَبُو الْعَادِيَةِ الْفَزَارِيُّ فَقَتَلَهُ

The curse of Allah

فَعَلَى أَبِي الْعَادِيَةِ لَعْنَةُ اللَّهِ

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

وَلَعْنَةُ مَلَائِكَتِهِ وَرُسُلِهِ اجْمَعِينَ

upon any one who unsheathed a sword against you,

وَعَلَى مَنْ سَلَّ سَيْفَهُ عَلَيْكَ

and upon any one against whom you
unsheathed your sword—

وَسَلَّلْتَ سَيْفَكَ عَلَيْهِ

O Commander of the Faithful—

يَا أَمِيرَ الْمُؤْمِنِينَ

(Curse be upon) the polytheists and
the hypocrites up to the Religion Day.

مِنَ الْمُشْرِكِينَ وَالْمُنَافِقِينَ إِلَى يَوْمِ الدِّينِ

Curse be also upon any one whom is
pleased by whatever upsets you,

وَعَلَى مَنْ رَضِيَ بِمَا سَاءَكَ

and curse be upon any one who is not
passive for whatever upsets you and
upon any one who bypasses and does
not deny,

وَلَمْ يَكْرَهُهُ وَاغْمَضَ عَيْنَهُ وَلَمْ يُنْكِرْهُ

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

أَوْ أَعَانَ عَلَيْكَ بِيَدٍ أَوْ لِسَانٍ

and upon any one who fails to support
you,

أَوْ قَعَدَ عَن نَّصْرِكَ

and upon any one who slackens to
fight with you,

أَوْ خَذَلَ عَنِ الْجِهَادِ مَعَكَ

and upon any one who despises your
merits,

أَوْ غَمَطَ فَضْلَكَ

and upon any one who denies your
right,

وَجَحَدَ حَقَّكَ

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

أَوْ عَدَلَ بِكَ مَنْ جَعَلَكَ اللَّهُ أَوْلَىٰ بِهِ مِنْ نَفْسِهِ

Allah's peace, mercy, and blessings,

وَصَلَوَاتُ اللَّهِ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

compliments, and greetings

وَسَلَامُهُ وَتَحِيَّاتُهُ

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

وَعَلَىٰ الْأَيَّمَةِ مِنْ آلِكَ الطَّاهِرِينَ

Verily, Allah is Praised and Glorious.

إِنَّهُ حَمِيدٌ مَجِيدٌ

What is more astounding

وَالْأَمْرُ الْأَعْجَبُ

and more horrible than usurping your
right

وَالْخَطْبُ الْأَفْظَعُ بَعْدَ جَحْدِكَ حَقَّكَ

is the usurpation of Fadak from the
veracious, pure, and luminous Lady,
the doyen of the women of the
world!

غَضَبُ الصِّدِّيقَةِ الطَّاهِرَةِ الزَّهْرَاءِ سَيِّدَةِ النِّسَاءِ فَدَكًا

As well as the rejection of your
testimony and the testimonies of the
two masters—your descendants,

وَرَدُّ شَهَادَتِكَ وَشَهَادَةِ السَّيِّدَيْنِ سُلَّالَتِكَ

and the Household of the Chosen
Prophet, may Allah's peace be upon
you all.

وَعِترَةِ الْمُصْطَفَىٰ صَلَّى اللَّهُ عَلَيْكُمْ

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

وَقَدْ أَعْلَىٰ اللَّهُ تَعَالَىٰ عَلَى الْأُمَّةِ دَرَجَتَكُمْ

raised your positions,

وَرَفَعَ مَنْزِلَتَكُمْ

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

وَابَانَ فَضْلَكُمْ وَشَرَفَكُمْ عَلَى الْعَالَمِينَ

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

فَاذْهَبَ عَنْكُمْ الرَّجْسَ وَطَهَّرَكُمْ تَطْهِيراً

Allah the Almighty and All-majestic says:

قَالَ اللَّهُ عَزَّ وَجَلَّ:

“Indeed, man is created of a hasty temperament.

”إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً.

Being greatly grieved when evil afflicts him

إِذَا مَسَّهُ الشَّرُّ جَزُوعاً.

and niggardly when good befalls him,

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً.

except those who pray.”

إِلَّا الْمُصَلِّينَ.

Hence, Almighty Allah has excluded His Chosen Prophet

فَاسْتَشْنَى اللَّهُ تَعَالَى نَبِيَّهُ الْمُصْطَفَى

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

وَأَنْتَ يَا سَيِّدَ الْأَوْصِيَاءِ مِنْ جَمِيعِ الْخَلْقِ

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

فَمَا أَعْمَهُ مَنْ ظَلَمَكَ عَنِ الْحَقِّ

They then deceptively decided the share of ‘Near of Kin’ to be for you,

ثُمَّ افْرَضُواكَ سَهْمَ ذَوِي الْقُرْبَىٰ مَكْرًا

after they wrongly deprived its meritorious people of it.

وَاحَادُوهُ عَنِ أَهْلِهِ جَوْرًا

When the matter (of rule) was returned to you, you continued carrying out what they had decided, because you desired for what is stored by Allah for you.

فَلَمَّا آلَ الْأَمْرُ إِلَيْكَ اجْرَيْتَهُمْ عَلَىٰ مَا اجْرِيَا

رَغْبَةً عَنْهُمَا بِمَا عِنْدَ اللَّهِ لَكَ

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

فَاشْبَهَتْ مِحْنَتَكَ 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.

وَاشْبَهَتْ فِي الْبَيَاتِ 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 اجْبَتَ كَمَا اجَابَ

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

وَاطَعْتَ كَمَا اطَاعَ إِسْمَاعِيلُ صَابِرًا مُخْتَسِبًا

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

consider then what you see.’

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) Moses appointed him as the leader of his people, but they left him alone,

while (Prophet) Aaron was calling at them, saying:

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

Therefore, follow me and obey my order.’

إِذْ قَالَ لَهُ: يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَأَنْظِرْ مَاذَا تَرَىٰ!

قَالَ: يَا أَبَتِ أَفْعَلُ مَا تُؤَمِّرُ

سَتَجِدْتِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ.

وَكَذَلِكَ أَنْتَ لَمَّا آبَاكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وَأَمَرَكَ أَنْ تَضْجَعَ فِي مَرَقَدِهِ

وَاقْبِأَ لَهُ بِنَفْسِكَ

اسْرَعْتَ إِلَيَّ إِجَابَتِهِ مُطِيعاً

وَلِنَفْسِكَ عَلَى الْقَتْلِ مُوْطِئاً

فَشَكَرَ اللَّهُ تَعَالَى طَاعَتَكَ

وَابَانَ عَنْ جَمِيلِ فِعْلِكَ بِقَوْلِهِ جَلَّ ذِكْرُهُ:

“وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ.”

ثُمَّ مَحْنَتَكَ يَوْمَ صِفِّينَ

وَقَدْ رَفَعْتَ الْمَصَاحِفَ حَيْلَةً وَمَكْرًا

فَاعْرَضَ الشَّكَّ

وَعَزَفَ الْحَقَّ

وَأَتَّبَعَ الظَّنَّ

أَشْبَهَتْ مِحْنَةَ هَارُونَ إِذْ أَمَرَهُ مُوسَىٰ عَلَىٰ قَوْمِهِ

فَتَفَرَّقُوا عَنْهُ

وَهَارُونَ يُنَادِي بِهِمْ وَيَقُولُ:

يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ

فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي.

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

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

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

Nevertheless, they disobeyed you and did the opposite.

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

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

Thus, when the truth manifested itself

the wrong was proven as futile,

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

they also mutinied after that

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

قَالُوا: لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ!

وَكَذَلِكَ أَنْتَ لَمَّا رُفِعَتِ الْمَصَاحِفُ قُلْتَ:

يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهَا وَخُدِعْتُمْ

فَعَصَوْكَ وَخَالَفُوا عَلَيْكَ

وَأَسْتَدْعَوُا نَصَبَ الْحَكَمَيْنِ

فَابَيْتَ عَلَيْهِمْ وَتَبَرَّاتَ إِلَىٰ اللَّهِ مِنْ فِعْلِهِمْ وَقَوَّضْتَهُ
إِلَيْهِمْ

فَلَمَّا اسْفَرَ الْحَقُّ

وَسَفِهَ الْمُنْكَرُ

وَأَعْتَرَفُوا بِالزَّلَلِ وَالْجَوْرِ عَنِ الْقَصْدِ

أَخْتَلَفُوا مِنْ بَعْدِهِ

وَالزَّمُوكَ عَلَىٰ سَفِهِ التَّحْكِيمِ الَّذِي ابْتَيْتَهُ وَاحْبَبُوهُ

وَخَطَرْتَهُ وَابَاحُوا ذَنْبَهُمُ الَّذِي أَقْتَرَفُوهُ

وَأَنْتَ عَلَىٰ نَهْجِ بَصِيرَةٍ وَهَدَىٰ

وَهُمْ عَلَىٰ سُنَنِ ضَلَالَةٍ وَعَمَىٰ

فَمَا زَالُوا عَلَىٰ النِّفَاقِ مُصِرِّينَ

وَفِي الْغَيِّ مُتَرَدِّدِينَ

حَتَّىٰ إِذَا قَهَّمُ اللَّهُ وَبَالَ أَمْرِهِمْ

فَأَمَاتَ بِسَيْفِكَ مَنْ عَانَكَ فَشَقِيَّ وَهَوَىٰ

وَاحْيَا بِحُجَّتِكَ مَنْ سَعَدَ فَهَدَىٰ

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,

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,

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

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

صَلَوَاتُ اللَّهِ عَلَيْكَ غَادِيَةً وَرَائِحَةً
وَعَاكِفَةً وَذَاهِبَةً

فَمَا يُحِيطُ الْمَادِحُ وَصَفَكَ

وَلَا يُخْبِطُ الطَّاعِنُ فَضْلَكَ

أَنْتَ أَحْسَنُ الْخَلْقِ عِبَادَةً

وَإِخْلَاصَهُمْ زَهَادَةً

وَأَذَبَهُمْ عَنِ الدِّينِ

أَقَمْتَ حُدُودَ اللَّهِ بِجَهْدِكَ

وَقَلَلْتَ عَسَاكِرَ الْمَارِقِينَ بِسَيْفِكَ

تُخَمِدُ لَهَبَ الْحُرُوبِ بِبَنَانِكَ

وَتَهْتِكُ سُتُورَ الشُّبُهَةِ بِبَيَانِكَ

وَتَكْشِفُ لَبْسَ الْبَاطِلِ عَنْ صَرِيحِ الْحَقِّ

لَا تَأْخُذُكَ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

وَفِي مَدْحِ اللَّهِ تَعَالَى لَكَ غِنَى

عَنْ مَدْحِ الْمَادِحِينَ وَتَقْرِيظِ الْوَأَصْفِيْنَ

قَالَ اللَّهُ تَعَالَى!

”مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا

تَبْدِيلًا.“

وَلَمَّا رَأَيْتَ أَنْ قَتَلْتَ النَّكِيثَ وَالْقَاسِطِينَ وَالْمَارِقِينَ

وَصَدَقَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَدَهُ

فَأَوْفَيْتَ بِعَهْدِهِ قُلْتَ:

أَمَا أَنْ أَنْ تُخْضَبَ هَذِهِ مِنْ هَذِهِ؟

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

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

you were acting with sure knowledge of what you do,

you were on your way to Allah,

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

and that is the supreme triumph.

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

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

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

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

those who denied their allegiance to him,

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

on the day when you completed your religion 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,

أَمْ مَتَىٰ يُبْعَثُ أَشْقَاهَا؟

وَإِثْقَاءَ بِأَنَّكَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّكَ

وَبَصِيرَةٍ مِنْ أَمْرِكَ

قَادِمٌ عَلَىٰ اللَّهِ

مُسْتَبَشِرٌ بِبَيِّنِكَ الَّذِي بَايَعْتَهُ بِهِ

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

اللَّهُمَّ أَلْعَنُ قَتْلَةَ أَنْبِيَائِكَ وَأَوْصِيَائِ أَنْبِيَائِكَ

بِجَمِيعِ لَعْنَاتِكَ

وَأَصْلِهِمْ حَرَّ نَارِكَ

وَأَلْعَنُ مَنْ غَضَبَ وَلِيِّكَ حَقَّهُ

وَأَنْكَرَ عَهْدَهُ

وَجَحَدَهُ بَعْدَ الْيَقِينِ وَالْإِقْرَارِ بِالْوِلَايَةِ لَهُ

يَوْمَ اكْمَلْتَ لَهُ الدِّينَ

اللَّهُمَّ أَلْعَنُ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ

وَمَنْ ظَلَمَهُ وَأَشْيَاعَهُمْ وَأَنْصَارَهُمْ

اللَّهُمَّ أَلْعَنُ ظَالِمِي الْحُسَيْنِ وَقَاتِلِيهِ

وَالْمُتَابِعِينَ عَدُوَّهُ وَنَاصِرِيهِ

وَالرَّاضِينَ بِقَتْلِهِ وَخَاذِلِيهِ لَعْنًا وَبِيْلًا

اللَّهُمَّ أَلْعَنُ أَوَّلَ ظَالِمٍ ظَلَمَ آلَ مُحَمَّدٍ

وَمَا نَعِيهِمْ حُقُوقَهُمْ

اللَّهُمَّ خُصَّ أَوَّلَ ظَالِمٍ وَغَاصِبٍ لِآلِ مُحَمَّدٍ بِاللَّعْنِ

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 abode by their leadership;

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

وَكُلِّ مُسْتَنْبِماً سَنَ إِلَى يَوْمِ الْقِيَامَةِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ
وَعَلَى عَلِيٍّ سَيِّدِ الْوَصِيِّينَ وَآلِهِ الطَّاهِرِينَ
وَأَجْعَلْنَا بِهِمْ مُتَمَسِّكِينَ
وَبِوَالِيَّتِهِمْ مِنَ الْفَائِزِينَ الْأَمِينِينَ
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 [2 column format](#) [PPT](#)

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,	allāhumma ṣalli `alā waliyyika	اللَّهُمَّ صَلِّ عَلَىٰ وَلِيِّكَ
the brother of Your Prophet,	wa akhī nabīyyika	وَأَخِي نَبِيِّكَ
his vizier, dear one, intimate friend,	wa wazīrihī wa ḥabībihī wa khalīlihī	وَوَازِيرِهِ وَحَبِيبِهِ وَخَلِيلِهِ
his trustee on his secrets,	wa mawḍi`i sirrihī	وَمَوْضِعِ سِرِّهِ
the favorite one among his family members,	wa khiyaratihī min usratihī	وَخَيْرَتِهِ مِنْ أَسْرَتِهِ
his successor, his choice, his dignitary,	wa waṣīyyihī wa ṣafwatihī wa khālīṣatihī	وَوَصِيِّهِ وَصَفْوَتِهِ وَخَالِصَتِهِ
his courier, his best friend,	wa amīnihī wa waliyyihī	وَأَمِينِهِ وَوَلِيِّهِ
the most honorable of the members of his household who believed in him,	wa ashrafi `itratihī alladhīna āmanū bihī	وَأَشْرَفِ عِثْرَتِهِ الَّذِينَ آمَنُوا بِهِ
the father of his progeny,	wa abī dhurriyyatihī	وَأَبِي ذُرِّيَّتِهِ
the door to his wisdom,	wa bābi ḥikmatihī	وَبَابِ حِكْمَتِهِ
his spokesman who speaks with his argument,	walnnāṭiqi biḥujjatihī	وَالنَّاطِقِ بِحُجَّتِهِ
the inviter to his code of law,	walddā`ī ilā sharī`atihī	وَالدَّاعِي إِلَىٰ شَرِيعَتِهِ
the follower of his instructions,	walmāḍī `alā sunnatihī	وَالْمَاضِي عَلَىٰ سُنَّتِهِ
his representative on his people,	wa khalīfatihī `alā ummatihī	وَخَلِيفَتِهِ عَلَىٰ أُمَّتِهِ
the master of Muslims,	sayyidi almuslimīna	سَيِّدِ الْمُسْلِمِينَ
the commander of the faithful,	wa amīri almu'minīna	وَأَمِيرِ الْمُؤْمِنِينَ
and the leader of the white-forehead group;	wa qā'idi alghurri almuḥajjalīna	وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ
(please, bless him) with the best blessings that You have ever bestowed upon any of Your creatures	aḥḍala mā ṣallayta `alā aḥadin min khalqika	أَفْضَلَ مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ خَلْقِكَ

and upon Your select ones and
Your Prophets' successors.

wa aṣḥiyā'ika wa awṣiyā'i
anbiyā'ika

وَأَصْفِيَاءِكَ وَأَوْصِيَاءِ
رَبِّكَ
اللَّهُمَّ إِنِّي أَشْهَدُ

O Allah, I bear witness

allāhumma innī ashhadu

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

annahū qad ballagha `an
nabiyyika ṣallā allāhu `alayhi wa
ālihī mā ḥummila

لأنه قد بلغ عن نبيك صلى
الله عليه وآله ما حمل

conformed to that which has
been kept with him,

wa ra`ā mā istuḥfiẓa

ورعى ما استُحفظ

held that which has been
commended to him,

wa ḥafīẓa mā istūdi`a

وحفظ ما استودع

observed that which You have
deemed lawful,

wa ḥallala ḥalālaka

وحلل حلالك

forbade that which You have
deemed unlawful,

wa ḥarrama ḥarāmaka

وحرّم حرامك

carried out Your laws,

wa aqāma aḥkāma

واقام أحكامك

called unto Your course,

wa da`ā ilā sabīlika

ودعا إلى سبيلك

he assisted Your saints,

wa wālā awliyā'aka

ووالى لوليائك

incurred the hostility of Your
enemies,

wa `ādā a`dā'aka

وعادى لعدائك

and strove against those who
preached Your path,

wa jāhada alnnākithīna `an
sabīlika

وجاهد الناكثين عن سبيلك

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

walqāsiṭīna walmāriqīna `an
amrika

والقاسطين
والمارقين عن
لمرك

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

ṣābiran muḥtasiban

صابراً محتسباً

advancing, and never neglectful.

muqbilan ghayra mudbirin

مقبلاً غير مدبرٍ

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

lā ta'khudhuhū fī allāhi lawmatu
lā'imin

لا يأخذه في الله لومة لائمٍ

until he attained Your
satisfaction,

ḥattā balagha fī dhālika alrriḍā

حتى بلغ في ذلك الرضا

relegated all matters to You,

wa sallama ilayka alqaḍā'a

وسلم إليك القضاء

worshipped You sincerely,

wa `abadaka mukhlīṣan

وعبدك مخلصاً

and acted sincerely and
painstakingly for Your sake

wa naṣaḥa laka mujtahidan

وتصح لك مجتهداً

until death came upon him.

ḥattā atāhu alyaqīnu

حتى آتاه اليقين

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

faqabaḍtahū ilayka shahīdan
sa`īdan

فقبضته إليك شهيداً سعيداً

saint, pious, pleased,

waliyyan taqiyyan raḍiyyan

ولياً تقياً رَضِيّاً

pure, guide, and well-guided.

zakiyyan hādiyan mahdiyyan

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

allāhumma ṣalli `alā muḥammadin
wa `alayhi

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

afḍala mā ṣallayta `alā aḥadin min
anbiyā'ika wa aṣfiyā'ika

O Lord of the worlds.

yā rabba al`ālamīna

زَكِيًّا هَادِيًّا مَهْدِيًّا

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِ

لأفضل ما صليت على أحد

من أنبيائك ورفيائك

يَا رَبَّ الْعَالَمِينَ

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.