

*Love
of the
King*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ زَيْبِهَا وَقَلْبِهَا وَبَيْتِهَا
وَالْمِسْرَ الْمَسْنُورَ حَمِّمْ فِيهَا بَقَدِّ مَا لَهَا طِبِّ عَمَلِ



This written work, titled *Mihr-e Shahryār (Love of the King)*, is a selected and condensed version of a comprehensive article that provides a complete and well-documented commentary on chosen passages from the luminous sermons of Amir al-Mu'minin (peace be upon him) — namely the blessed Sermon of al-Tuṭunjiyah, the blessed Sermon of al-Iftikhār, the blessed Sermon of al-Mufākhirah, the blessed Sermon of al-Nūrāniyyah, and the blessed Sermon of al-Wasilah — together with precise references and sources.

In that original work, the opening passages of the sermons of Amir al-Mu'minin (peace be upon him) beginning with the detached pronoun *Anā* ("I") are explained and elaborated upon in a detailed and comprehensive manner. The work also introduces the sermons themselves and presents commentary on selected passages in a fluent and eloquent style, supported by verses from the Noble Qur'an, narrations and traditions from the purified Imams (peace be upon them), and the valuable statements and writings of scholars, jurists, and sages.



The luminous Sermon of al-Tuṭunjiyah

The late Ḥāfiẓ Rajab Bursi, in his book *Mashāriq al-Anwār*, transmitted a sermon attributed to Amir al-Mu'minin (p) which became known as the “*Khuṭbat al-Tuṭunjiyah*.” The name of this sermon comes from the word *taṭanj*, meaning “gulf.”

This sermon later received attention from some scholars and was mentioned in works such as *al-Majmū' al-Rā'iq*, *al-Dharī'ah*, and *al-Shāfi fī al-'Aqā'id wa al-Aḥlāq wa al-Aḥkām*.

In this sermon, the Imām (p) speaks about some of His virtues and the vastness of His knowledge. He unveils realities concerning Himself that leave the listener astonished, which their comprehension are difficult for minds. Among the passages of the sermon, the statement that has drawn the greatest attention and become the subject of inquiry is this passage:

«أَنَا الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ»

At first glance, these four names are among the divine names which the Qur'ān attributes to Allah. For this reason, attributing them to Amir al-Mu'minin (p) requires explanation.

In explaining the phrase «أَنَا الْأَوَّلُ» the discussion first points to the divine covenant.

In verse 172 of Surah al-A'rāf, it is stated that Allah took a covenant from the Prophet and the twelve Imāms after Him. Likewise, when the call of اَلْأَسْتُ ﴿قَالَوْا بَلَىٰ﴾ “Am I not your Lord?” was proclaimed, the first ones who replied ﴿قَالَوْا بَلَىٰ﴾ “Yes indeed,” were the

Messenger of Allah (p), Imām 'Alī (p), and the infallible Imāms (p).

Thus, Ali is “the First” — the first one who took the covenant and who took precedence in accepting the divine lordship.

Elsewhere, as the Imām Himself says:

«أَنَا الْأَوَّلُ فَأَنَا أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَأَسْلَمَ»

His being “the First” has been understood to mean that He was the first believer in Allah and in Islam.

As for the phrase «أَنَا الْآخِرُ» in its first meaning it relates to the subject of raj‘ah and the final stage of the outward course of the Imāms. In this context, the Imām is described as: “the last one whose soul will be taken,” and this has been discussed in some interpretations in connection with verse 83 of Surah al-Naml:

«وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا»

It is the day that the slain believers will return until they die, and none shall return except a pure believer or a complete polytheist.

During the raj‘ah, they will distinguish truth from falsehood through the cane and mace that they carry with them:

«وَمَعَكُمْ مِيسَمٌ تَسِمُ بِهِ أَعْدَاءُكَ»

“And with You is a mace by which You mark Your enemies.”

Likewise, in a second meaning, His being “the Last” is understood from the perspective that He was the last person to meet the Noble Prophet (p), and the one who prepared and buried His blessed body.

«أَنَا الْآخِرُ فَأَنَا آخِرُ مَنْ سَجَّى النَّبِيَّ ثَوْبَهُ وَدَفَنَهُ»

As for the explanation of «أنا الظاهر و أنا الباطن», the central subject is knowledge. Amir al-Mu'minin (p) repeatedly pointed to the reality that whatever knowledge and divine teachings were taught to the Noble Prophet (p) were placed within His own chest through the Prophet's instruction. Thus, He says:

«سلوني قبل أن تفقدوني ، هذا سبط العلم هذا لعاب رسول الله هذا ما زقني رسول الله زقا ، فاسألوني فإن عندي علم الاولين والآخرين»

He invites the people to benefit from the knowledge which was poured into His throat from the blessed mouth of the Noble Prophet (p), while the opportunity still remains and while this pure jewel is still present among them — for the knowledge of the first and the last is with His Holiness.

Thus, He is “the Manifest, ظاهر” because the knowledge of revelation are manifest and apparent upon Him;
and He is “the Hidden, باطن” because the secrets of the Prophet (p) are placed within His being.

Each of these four names, when attributed to Amir al-Mu'minin (p), carries a meaning different from the meaning by which they are attributed to Allah. Whoever thirsts to understand even a small portion of these meanings, and reflects and contemplates upon them, draws nearer to his Master. But whoever only looks at the outward wording of these names and immediately labels them as exaggeration will remain deprived of the vastness of such teachings.

The luminous Sermon of al-Iftikhār

Among the distinguished and luminous sermons attributed to our Master Amir al-Mu'minin Ali (p) is the blessed sermon known as "Khuṭbat al-Iftikhār," which holds a special place within the Shi'i and Sunni hadith and theological heritage. It has been transmitted in numerous sources such as Mashāriq Anwār al-Yaqīn, al-Lawāmi' al-Nūrāniyyah, 'Abaqāt al-Anwār, Nafaḥāt al-Azhār, Ilzām al-Nāṣib, al-Durr al-Munazzam, and Yanābi' al-Mawaddah.

"Iftikhār" comes from the root fakhr, meaning the open declaration of virtues and merits. Since this sermon openly and honorably presents the luminous stations of Amir al-Mu'minin (p) and the Ahl al-Bayt (p), it became known by this title. In addition to mentioning the luminous ranks of the Ahl al-Bayt (p) and the dignities of the Imāmah, this sermon also discusses the knowledge and teachings of tawḥīd and wilayah, and contains reports concerning future events of the ummah.

Among the selected passages of this blessed sermon—passages which carry some of the deepest luminous teachings and point to the heavenly station of Amir al-Mu'minin Ali (p)—is the statement:

«أَنَا الْبَيْتُ الْمَعْمُورُ، أَنَا السَّقْفُ الْمَرْفُوعُ، أَنَا الْبَحْرُ الْمَسْجُورُ»
"I am that majestic heavenly House (Al-Bayt al-Ma'mūr), the exalted divine canopy (Al-Saqf al-Marfū'), and the overflowing and blazing sea (Al-Baḥr al-Masjūr)."

Al-Bayt al-Ma'mūr is a sacred and secure place in the heavens around which the angels constantly circumambulate while engaged in the remembrance of Allah. For this reason it is called ma'mūr (inhabited) and it is regarded as a place of worship and a manifestation of divine mercy.

Al-Saqf al-Marfū' is described as a dome raised above the world, encompassing and overlooking it. It is the place where divine commands descend and where the angels are stationed. This canopy witnesses the recording of the deeds of the servants and serves as the channel through which divine decrees are carried out according to divine justice.

Al-Baḥr al-Masjūr refers to the boundless divine sea beneath the Throne—a sea through which the decree and governance of many affairs of the universe are realized, and which has been described as the source of life and the origin of the other seas.

Based on this, our Master Amir al-Mu'minin Ali (p), as the reality of al-Bayt al-Ma'mūr, is the center of guidance for the inhabitants of the heavens, their axis and focal point of gathering, and the manifestation of divine mercy, and the servitude of the servants of Allah reaches perfection under His wilayah.

For this reason, in the narrations, His likeness has been regarded as the Ka'bah of guidance, toward whom people must hasten.

His remembrance is considered divine worship, and His wilayah is described as the firm divine fortress which spreads the shade of divine security over the world.

Because of this, according to some narrations, al-Saqf al-Marfū' has been connected to the luminous dome of Najaf al-Ashraf.



This connection shows that the same reality which in the heavenly realm is al-Saqf al-Marfū‘ has manifested in the earthly world in the form of the luminous dome of Amir al-Mu‘minīn Ali (p). Another manifestation of this manifest Imām is al-Baḥr al-Masjūr — the boundless ocean of divine grace, the source of knowledge and life, and the channel through which the decree and will of the Lord flow throughout creation. It is a sea overflowing with grace and blazing with light, whose waves have encompassed all existence, and through connection to it the spiritual life of the servants continues to flow. As stated in the sources, His sacred existence has been described as the one encompassing the whole knowledge «الْمُحِيطُ بِجَوَامِعِ عِلْمِ الْكِتَابِ», and as the origin of guidance «الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمَاءِ وَالذَّالُّ عَلَى الْهُدَى».

And all of this is but a single drop drawn from the boundless ocean of the Imām’s knowledge — an ocean from which we possess only the capacity to taste a small portion, while its true depth has no end.

Though words cannot contain His description, I speak, with difficulty, only to the extent of possibility.

Both worlds are but a radiance from His face;
I told you: He is both manifest and hidden.

The luminous Sermon of al-Mufākhirah

“Mufākhirah” in the tradition of the Ahl al-Bayt (p) serves to introduce and explain the existential station of the infallible ones (p). Its most complete and exalted form is seen in the mutual declaration of virtues between Amir al-Mu’minin (p) and His only equal, Ḥaḍrat al-Ṣiddiqah al-Ṭāhirah (p), through the repeated use of the pronoun “أنا/ I” as a direct reference to their own sacred realities. For this reason, this sermon became known as the blessed “Khuṭbat al-Mufākhirah.” It is a luminous sermon that bears witness to an eternal love — a love through which every sacred love finds meaning upon the axis of Their luminosity. Among the many sources in which this sermon has been transmitted are some of the most important works, including al-Faḍā’il of Shādhān ibn Jibrā’l and ‘Awālim al-‘Ulūm wa al-Ma‘ārif of al-Baḥrānī al-Iṣfahānī.

قال أمير المؤمنين (عليه السلام):
«أَنَا الْمَثَانِي وَالْقُرْآنُ الْحَكِيمُ»

In explaining the following passage, various tafāsir have used such meanings for the word mathānī: repeated, paired in twos, praise and glorification, and the inclination of two sides toward one another. In explaining the luminous phrase «أنا المثنائي», we may point to three meanings of mathānī and its manifestations:

1. The outward and inward reality of the Qur'ān:

The word mathānī indicates the multiple dimensions of the Qur'ān — its outward and inward meanings existing together. Amir al-Mu'minin (p) is both the outward manifestation of the revelation (tanzīl) and the inward reality of its interpretation (ta'wīl), just as He said: "I am the First and the Last, the Manifest and the Hidden."

2. The counterpart of the Qur'ān: Another meaning of mathānī is equality, companionship, and being joined together. According to the statement of Imām al-Bāqir (p), in the interpretation of Surah al-Zumar, verse 23, the reality of mathānī points to the sacred existence of the Imām being paired with the Qur'ān — such that they shall never separate until the Day of Resurrection:

«لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ»

And Amir al-Mu'minin (p) is the foundation and essence of the Imāmah, and He is the counterpart (thiqā) of the Qur'ān. This is another meaning of «أنا المثنائي».

3. Umm al-Kitāb: In the transmitted texts, Sab' al-Mathānī refers to Surah al-Ḥamd. Thus, through common usage in many narrations, mathānī is applied to Sab' al-Mathānī, namely Surah al-Fātiḥah. Since Amir al-Mu'minin (p), according to the transmitted sources, has been introduced as the reality of Umm al-Kitāb and "the dot beneath the letter "ب", He is therefore the reality of this surah and, as a result, the foundation of the entire Qur'ān, and this is another meaning of «أنا المثنائي».

«أَنَا الْقُرْآنُ الْحَكِيمُ»

The Qur'ān is described as ḥakīm because it possesses firmness, perfection, and is the source of wisdom. Since Allah named the clear and decisive verses of the Qur'ān Umm al-Kitāb, and Imām al-Ṣādiq (p) interpreted the muḥkamāt as referring to the sacred existence of Amir al-Mu'minin and the Imāms (p), then Amir al-Mu'minin (p) is that firm and unshakable reality of the Qur'ān through whose light the other verses are interpreted and strengthened.

Thus, the blessed existence of Amir al-Mu'minin (p) is both the counterpart and companion of the Qur'ān, and also its foundation and totality — and this is the meaning of «أَنَا الْمَثَانِي», and He is the very reality of the Qur'ān itself and the possessor of its decisive verses, meaning: «أَنَا الْقُرْآنُ الْحَكِيمُ»

And today, we greet the living Imām of our time — the fruit of that 'Alawī and Fāṭimī love — with these words:

«السَّلَامُ عَلَيْكَ يَا تَالِيَّ كِتَابِ اللَّهِ وَتَرْجُمَانَهُ...»

We hope that through His reappearance, the silent Qur'ān will once again come to life by means of His sacred existence — He who is the delight of the eyes of that very reality of the Qur'ān — and that we may behold, through the transmitted supplication, the “eternal light” of this speaking Qur'ān.

As the poet beautifully said:

How delightful it is to hear the sound of the Qur'ān
from You, O heart-enchancer;

To gaze upon Your face, and to hear the speech of Allah.

The luminous Sermon of Nūrāniyyah

The sermon of “Nūrāniyyah” attributed to Amir al-Mu’minin (p) is among the most important and exalted sermons known as Ma’rifat al-Imām bi al-Nūrāniyyah (“Knowing the Imām through His Luminous Reality”) and Khuṭbat al-Nūrāniyyah. It holds a distinguished place within the Shī’ī and Sunni hadith and theological heritage, and has been mentioned in numerous works, including Mashāriq Anwār al-Yaqīn, Biḥār al-Anwār, al-Manāqib, Ilzām al-Nāṣib, Wilāyat Kulīyyah of ‘Allāmah Mīr Jahānī, as well as in the writings of Mullā Hādī Sabzawārī.

In this sermon, Salmān and Abū Dharr — two of the special companions of the Imām — come into His presence and ask Him concerning the knowledge of His luminous reality.

The Imām (p) says:

«مَعْرِفَتِي بِالنُّورَانِيَّةِ مَعْرِفَةُ اللَّهِ عَزَّ وَجَلَّ وَ مَعْرِفَةُ اللَّهِ عَزَّ وَجَلَّ مَعْرِفَتِي
بِالنُّورَانِيَّةِ»

“That is: knowing me through luminosity is knowing Allah, and knowing Allah is knowing me through luminosity.” This statement shows that ma’rifat al-Imām is itself ma’rifat Allāh.

In another passage of this noble sermon, Amir al-Mu’minin (p) says:

«أَنَا الْحَاقَّةُ، أَنَا الْقَارِعَةُ، أَنَا الْغَاشِيَةُ»

All three words are names of blessed surahs of the Noble Qur’ān.

al-Ḥāqqah comes from the root ḥaqq, meaning that which is fixed, true, and certain. It is one of the names of the Day of Resurrection, because the Resurrection is an inevitable and absolute reality. In Surah al-Ḥāqqah, Allah says: «الْحَاقَّةُ مَا الْحَاقَّةُ» and «وَمَا أَدْرَاكَ مَا الْحَاقَّةُ» showing that the reality of the Resurrection cannot be fully known except through revelation.

In the precious narrations of the Shī'ah, in the noble verses of the Qur'ān, and in the traditions of the Ahl al-Bayt (p), the meaning of ḥaqq is identified with Amīr al-Mu'minīn (p):

«عَلَيَّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ»

“Ali is with the truth, and the truth is with Ali.”

On the Day of al-Ḥāqqah, the reckoning shall take place according to His wilayah, and the Truth shall become manifest to all. Amīr al-Mu'minīn (p) is the absolute meaning of Truth.

On that promised Day, when all ranks stand prepared for the reckoning, Ḥaḍrat al-Ṣiddiqah al-Kubrā (p) will step into the plain of gathering, and the creation will be commanded: «عُضُّوا أَبْصَارَكُمْ» Lower your gazes.”

At that moment, the right that was usurped shall be brought to account. The Master of the worlds, the possessor of that immense right, will be the first to plead before Allah: for His own right, for the oppression inflicted upon His martyred wife by the usurpers of Fadak, for the miscarriage of Ḥaḍrat Muḥsin ibn Ali al-Maẓlūm (p), and for all the rights that were lost through that manifest oppression and greatest tragedy...For those who denied this truth, al-Ḥāqqah shall be a painful and terrible punishment.

Amir al-Mu'minin (p), in the Sermon of Nūrāniyyah, says: «أَنَا الْقَارِعَةُ»

Verse 4 of Surah al-Hāqqah states:

«كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ»

“Thamūd and ‘Ād denied the Striking Calamity,” and they witnessed its dreadful consequence.

Qāri‘ah comes from the root qar‘, meaning to strike or pound against something. One of the names of the Day of Resurrection is al-Qāri‘ah. In Surah al-Qāri‘ah, Allah says:

«الْقَارِعَةُ، مَا الْقَارِعَةُ، وَمَا أَذْرَاكَ مَا الْقَارِعَةُ»

The verses that follow explain the meaning of al-Qāri‘ah: on that Day, from its terror, people will be scattered like moths, and the mountains will become like carded wool torn apart. Then the reckoning shall take place:

«فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ»

And

«وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ»

Imam Bāqir and Ṣādiq (p), in their interpretation, state that: «فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ» refers to Amir al-Mu'minin (p), while: «وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ» refers to the one who denied the wilayah of Ḥaḍrat Ali (p), and thus: «فَأُمُّهُ هَاوِيَةٌ» his abode shall be the Fire.

In the Sermon of Nūrāniyyah, the Imām (p) says:

«مَنْ كَانَ ظَاهِرُهُ فِي وَلَايَتِي أَكْثَرُ مِنْ بَاطِنِهِ خَفَّتْ مَوَازِينُهُ»

This noble statement explains the station and gravity of the ‘Alawī wilayah, and the consequences awaiting those who turn away from it or deny it.

One of the inner meanings of Thamūd in the deeper layer of the verses refers to a group among the Shī‘ah, who preferred blindness over guidance and denied their Imām. The Qāri‘ah and crushing punishment that descends upon them is the sword of Ḥaḍrat al-Qā‘im (AJ).

In another passage of the sermon, our Master Amīr al-Mu'minīn (p) says: "I am al-Ghāshiyah." al-Ghāshiyah, which is also one of the names of the Day of Resurrection, linguistically means a covering or an overwhelming veil that encompasses all things. Allah says: «هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ» Imām al-Ṣādiq (p), in explaining this verse, states that it refers to those who veil the Imām and choose someone other than the rightful Imām. He also said that it refers to Imām al-Qā'im (AJ), who shall encompass them with the sword. Those who accept the wilayah shall have a blessed end, while those who turn away from it shall face the sword of al-Qā'im at the time of reappearance and the Fire on the Day of Resurrection.

The reality of the Resurrection and the Return is entirely summarized in the wilayah of Amir al-Mu'minīn (p). According to the noble expressions of the Sermon of Nūrāniyyah, the secret of the knowledge of Allah, prophethood, the ṣirāṭ, the scale, and the Resurrection all find their meaning exclusively through the wilayah of Mawlā al-Mawālī.

All servants and Shī'ah of that noble Imām must, through reflection and contemplation upon the luminous words of the silent Qur'ān and the speaking Qur'āns, become carriers of these pure teachings so that they may attain the reality of servitude and the purpose of their creation.

The luminous Sermon of al-Wasilah

The sermon of al-Wasilah is among the important sermons of Amir al-Mu'minin Ali ibn Abi Tālib (p). It has been transmitted and referenced in authoritative Shī'ī sources such as al-Kāfī of al-Shaykh al-Kulaynī, al-Wāfī, Biḥār al-Anwār, Mustadrak al-Wasā'il, al-Dharī'ah, and other hadith and tafsīr works. Jābir ibn Yazīd al-Ju'fī — who is regarded among the trustworthy narrators of the Ahl al-Bayt (p) — narrated this sermon from Imām Muḥammad al-Bāqir (p).

This sermon was delivered in Madīnah seven days after the martyrdom of the Noble Prophet (p), at a time when the Islamic community had fallen into deviation and division, and the caliphate — which, according to the explicit designation of the Prophet, belonged to Amir al-Mu'minin (p) — had been usurped, causing the ummah to turn away from the divine wilayah.

In such an atmosphere, the Imām (p), in order to establish the proof and clarify the reality of the station of Imāmah, introduces Himself through the repeated declaration of **لِي/أَنَا** — a declaration which, in truth, unveils the reality of guidance in the face of the deviation that emerged after the martyrdom of the Prophet (p).

After mentioning the virtues of the Messenger of Allah (p) and His role in establishing the wilayah, the Imām (p) refers to the usurpation of the caliphate — the oppression committed by Abū Bakr and 'Umar (may the curse of Allah be upon them both) — whose end was mutual curse and disavowal from one another in this world and the Hereafter:

«لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي...»

“He certainly led me astray from the Reminder after it had come to me...”

Then the Imām (p) says:

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَأَنَا السَّبِيلُ الَّذِي عَنْهُ مَالَ
وَأَنَا الْإِيمَانُ الَّذِي بِهِ كَفَرُوا وَأَنَا الْقُرْآنُ الَّذِي إِتَاهُ هَجَرَ
وَأَنَا الدِّينُ الَّذِي بِهِ كَذَّبَ وَأَنَا الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ

«فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ»

“So I am the Remembrance from which they strayed.”
Dhikr is the wilayah of Amir al-Mu’minin (p) — that very reality to which the Prophet (p) constantly called and warned the people toward. Only those who follow this dhikr truly benefit from the warning of the Messenger of Allah (p). But the first and the second caliphs (may the curse of Allah be upon them both) led the people away from this divine remembrance and replaced it with disbelief and misguidance.

«وَأَنَا السَّبِيلُ الَّذِي عَنْهُ مَالَ»

“Meaning I am the path from which they turned away.”
The Noble Prophet (p) repeatedly introduced Imām Ali (p) as the only path of guidance. Yet in the events of Saqīfah, and the ḥadīth al-qirtās, and other such matters, they stood against this truth and diverted the people away from the path of Allah which is the wilayah of Amir al-Mu’minin (p).

«وَأَنَا الْإِيمَانُ الَّذِي بِهِ كُفِّرَ»

“And I am the faith through which disbelief occurred.”

True faith is the love and wilayah of Imām Ali (p), just as the Prophet said: «حُبُّكَ إِيْمَانٌ وَبُغْضُكَ كُفْرٌ» Those who abandoned the wilayah denied the reality of faith, and their deeds became nullified.

«وَأَنَا الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ»

That is, “I am that Qur’ān which was forsaken.” After the martyrdom of the Prophet (p), they refused the muṣḥaf compiled by Amir al-Mu’minin (p), because the truths of the wilayah were manifest within it.

By distancing themselves from this source of explanation and abandoning the reality of the wilayah, the bond expressed in the saying «عَلَيَّ مَعَ الْقُرْآنِ وَالْقُرْآنَ مَعَهُ» was effectively ignored. This became a manifestation of abandoning the Qur’ān and separating from its true understanding.

«وَأَنَا الدِّينُ الَّذِي بِهِ كُذِّبَ»

That is: “I am the very reality of the divine religion which was rejected.”

From the very beginning, the movement of Saqīfah was founded upon the denial of the wilayah. The first and the second, in reality, through their background of shirk and their refusal to submit to the wilayah, did not accept this religion. They stood in opposition to it and rejected it. After the martyrdom of the Prophet (p), this rejection continued in practice through the usurpation of the caliphate and the deviation imposed upon the course of the ummah causing the religion to become separated from its true reality.

And the denial of the religion is nothing other than the denial of the wilayah and departure from the reality of divine guidance.

«وَأَنَا الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ»

“And I am the path from which they deviated.”

Imām Ali (p) introduces Himself as the *Ṣirāt al-Mustaqīm* — the very path which the Qur’ān commands mankind to follow, namely the path of the wilayah. This *ṣirāt* is the continuation of divine guidance and the axis of the unity of the ummah.

But after the martyrdom of the Prophet (p) and the event of Ghadīr, the people turned away from this path — the only divine path — and thus became deviated and misguided.

All divine realities, including: the *dhikr*, the *sabīl*, the Noble Qur’ān, faith, religion, the *ṣirāt*, and guidance itself, all find their meaning in the wilayah of Amir al-Mu’minin (p). It is that very wilayah which manifested itself in Karbalā’ and which shall be fully realized through the reappearance of Ḥaḍrat Baqiyyatallāh (may our souls be sacrificed for Him).

اللهم عجل لوليک الفرج
اللهم عجل لمولانا المظلوم الفرج
اللهم عجل لمولانا الغریب الفرج

اللَّهُمَّ عجل لوليكَ الفرج

اللَّهُمَّ عجل لمولانا المظلوم الفرج

اللَّهُمَّ عجل لمولانا الغريب الفرج

اللَّهُمَّ عجل لمولانا الفريد الفرج

اللَّهُمَّ عجل لمولانا الطريد الفرج

الزمان

عجل الله تعالى
فرجه الشريف