

*Love
of the
King*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ زَيْبِهَا وَقَلِيَّةِ بَنِيهَا
وَالْمِسْرَ الْمَسْنُورَةِ حَمِّهَا بِقَدِّ مَا لَهَا طِبِّ عَمَلِهَا

اللهم صل على محمد وآل محمد

عمر الدين محمد الشريف

«يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ»¹

“O you who believe! Obey Allah, and obey the Messenger, and those vested with authority among you.”

From the beginning of creation, the Light of Allah was divided into two parts so that, in the end, through a blessed union, they would once again become one — until there would come a point when the entirety of that single light would stand manifested before the eyes of the world...

On the 18th of Dhū al-Hijjah in the year 10 AH, when the blessed hands of Amir al-‘Ālam were raised by the blessed hands of the Noble Prophet...

«مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ»

It was a tremendous declaration uttered from the blessed tongue of the Greatest Messenger (p), through which He introduced Amir al-Mu’minin as the absolute Wali.

In its true meaning, this declaration established the station of wilayah for all twelve Imāms (p), and allegiance was taken from creation on behalf of them all. Today, the possessor of that station and the inheritor of the title “Mawlā” is Ḥaḍrat Wali Allāh al-A‘zam (aj).

«أَنَا الْأَوَّلُ وَأَنَا الْآخِرُ وَأَنَا الظَّاهِرُ وَأَنَا الْبَاطِنُ»

The only Amir of the universe says أنا/ I, so that the heavens and the earth may know that the knowledge of Allah cannot be attained except through knowing Ali (p) with luminosity.

Amir al-Mu’minin (p) said:

«لَا إِلَهَ إِلَّا اللَّهُ شُرُوطًا وَإِنِّي أَنَا وَذُرِّيَّتِي مِنْ شُرُوطِهَا»²

“Indeed, ‘Lā ilāha illā Allāh’ has conditions, and I and my descendants are among its conditions.”

That Amir who, on the Day of Ghadir, became the proof of the Messengerhood of the Noble Prophet...

«يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ»³

“O Messenger! Convey what has been sent down to You from Your Lord [regarding the wilayah and leadership of Ali ibn Abi Tālib, Amir al-Mu’minin (p)]; and if You do not, then You have not conveyed His message.”

On the night of Mi’rāj, the Lord spoke to His Beloved with the blessed voice of Amir al-Mu’minin (p)...

And the Ka’bah, because of the blessing of His sacred arrival, opened its embrace.

“**Shahriyār (the King)**” was our Master Ali (p), and “**His Love**” was the covenant of alast which was taken from His devotees. Then, when they answered the divine call with “Yes”, they prepared their hearts to receive His fatherly love...

Imām al-Bāqir (p) stated:

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَخَذَ مِيثَاقَ النَّبِيِّينَ عَلَى وَلَايَةِ عَلِيٍّ (عليه السلام) وَأَخَذَ عَهْدَ النَّبِيِّينَ بِوَلَايَةِ عَلِيٍّ (عليه السلام)»⁴

“Allah, Blessed and Exalted, took the covenant of the prophets upon the wilayah of Ali (p), and He took the pledge of the prophets through the wilayah of Ali (p).”

The Commander of the worlds is the king of the hearts. His love shines upon hearts in such a way that it turns the nights of doubt into dawn...

In His gaze, justice blossoms...

And in His hand, the truth flashes like Dhū al-Faqār. In the end, it is sacred declarations of “أَنَا” from Mawlā Amir al-Mu’minin (p) that become pathways toward attaining His ma’rifah, so that the army of Ṣāhib al-Zamān (aj) may arise through the ‘Alawi wilayah and revive the ‘Alawi justice.

Thus are the steps toward the reappearance realized. In shāAllāh.

1. Surah al-Nisā’, verse 59.

2. *Ghurar al-Hikam wa Durar al-Kalim*, vol. 1, p. 143.

3. Surah al-Mā’idah, verse 67.

4. *Tafsir Ahl al-Bayt (p)*, vol. 5, p. 408; *Bihār al-Anwār*, vol. 26, p. 281.

*The Blessed Sermon
of al-Tuṭunjiyah*



Introduction to the Luminous Sermon of al-Tuṭunjiyah

This luminous sermon is among the sermons attributed to Amir al-Mu'minin (p).

Its name is derived from the word “Tuṭunj,” which appears in one passage of the sermon:

«أنا الواقف على التطنجين»

The literal meaning of this word is “gulf.” Some have interpreted “the two tuṭunjs” as this world and the Hereafter.

Others have understood it as referring to the “regions,” since the four regions are mentioned in the closing passages of the sermon.

The earliest person known to have mentioned this sermon is the late Ḥāfiẓ Rajab al-Bursi. In his book *Mashāriq al-Anwār*, before quoting portions of the sermon, he refers to the place where it was delivered and identifies it as a location between Mecca and Medina.

Some scholars, in defending both the authenticity of the sermon and Ḥāfiẓ Rajab al-Bursi, have stated that, in their view, the apparent wording of certain hadith passages may initially seem inconsistent with the principles and standards held by those who reject the sermon, or may appear exaggerated. However, this alone is not a reason to deny the sermon. Rather, through careful reflection on its text and by comparing it with other words of the Ahl al-Bayt (p)—which, like the verses of the Qur'an, explain one another—one may come to recognize its authenticity.





Some have also attributed the delivery of this sermon to the time of the Battle of Şiffin, because it speaks of taking revenge for those who were killed at Şiffin.

The sermon begins with a discussion of creation, which is close in theme to the section on the creation of the world in the first sermon of Nahj al-Balāghah. It then refers to the status of the Prophet and the succession of Amir al-Mu'minin (p), emphasizing that he is the path of salvation.

In the next stage, it addresses the central theme of the sermon: the vastness of the knowledge of Amir al-Mu'minin (p) and his encompassing knowledge of the sciences of the past and the future, the World of Particles (Dhar), and the secrets of creation. After that, certain unseen realities are discussed, such as Firdaws, the spring Ḥammah, the regions, and the levels of Paradise and Hell.

At the end, the blessed Imām (p) rejects exaggeration concerning himself, where he states: “Ali is a created light and a servant who is provided with sustenance.”

Allamah Hasan-Zadeh Amuli has noted in this regard:

In Usul al-Kafi, there are eleven hadiths concerning complete perfection, each one of which must be carefully studied. In the eighth hadith, Amir al-Mu'minin says: «أنا عين الله» (I am the Eye of God”). The narrations of this chapter apply to all the narrations of the book Mashāriq al-Anwār and also confirm many of the difficult and profound sermons and hadiths issued from the treasury of divine knowledge.

In some parts of the sermon, Jābir — identified in the sources as Jābir ibn ‘Abdullāh al-Anṣārī — raises questions, and he is regarded as one of its well-known transmitters.





Sources in Which the Luminous Sermon Has Been Narrated

- Mashariq Anwar al-Yaqin, by the late Rajab al-Bursi
- Al-Majmu' al-Ra'iq, by Abdullah al-Musawi
- Al-Dhari'ah, Aqa Buzurg Tihrani, vol. 26, p. 310
- Al-Shatati fi al-'Aqa'id wa al-Akhlaq wa al-Ahkam, al-Fayd al-Kashani, vol. 1, p. 928
- 'Alamat al-Mahdi al-Muntazar fi Khutab al-Imām Ali wa Rasa'ilihi wa Ahadithihi, by al-Fulani, vol. 1, p. 352
- The book Haqq (p) and the Sermon of Tutunjiya, a complete study by the esteemed researcher Dr. Abd al-Ali Girih

Sources in Which Portions of the Luminous Sermon Have Been Narrated

- Rasa'il Al Tuq al-Qatifi, al-Shaykh Ahmad Al Tuq, vol. 1, p. 129
- Al-Barahin al-Qati'ah, al-Astarabadi, vol. 3, p. 289
- Al-Iqaz min al-Haj'ah bi al-Burhan 'ala al-Raj'ah, al-Shaykh al-Hurr al-'Amili, vol. 1, p. 375
- Ilzam al-Nasib fi Ithbat al-Hujjah al-Gha'ib (may God hasten his noble reappearance), al-Yazdi al-Ha'iri, vol. 2, p. 200



Passages from the Blessed Sermon of Tuṭunjiyah:

«انا الاول و الآخر و الظاهر و الباطن»*

In this passage of the Sermon of Tuṭunjiyah, four names and attributes from among the names of God, the Mighty and Majestic—al-Awwal, al-Ākhir, al-Zāhir, and al-Bāṭin—are attributed to Amir al-Mu'minin (p).

In explaining this passage, we will examine, through the words and language of Amir al-Mu'minin (p), the reasons these names are applied to him, and compare their meanings when attributed to the Master of the world and when attributed to the Exalted Lord:

All the passages quoted from the words of God, the Exalted, relate to a narration concerning the night of the Prophet's Mi'raj, when God introduced these attributes of Amir al-Mu'minin (p) to him¹.

And all the passages narrated in the words of Imām Ali (p) relate to an incident in the mosque; Where the companions asked the Imām to narrate a hadith to them. Before speaking, he warned them that these words would be difficult for them to bear. Yet, because of their insistence, He introduced to them these four divine names as they had become manifested in him².

Sources for the **لُ** declarations that were mentioned explicitly and implicitly:

- Al-Faḍā'il, Ibn Shādhān, vol. 1, p. 69
- Madinat Ma'ājiz al-A'immah al-Ithnā 'Ashar wa Dalā'il al-Ḥujaj 'alā al-Bashar, vol. 1, p. 214
- Mukhtaṣar al-Baṣā'ir, vol. 1, p. 137
- Al-Ikhtiṣāṣ, vol. 1, p. 345
- Tafsir Kanz al-Daqa'iq wa Baḥr al-Gharā'ib, vol. 13, p. 77
- Ta'wil al-Āyāt al-Zāhirah fi Faḍā'il al-'Itrah al-Ṭahirah, vol. 1, p. 631
- Al-Burhān fi Tafsir al-Qur'ān, vol. 5, p. 835
- Kitāb Sulaym ibn Qays al-Hilālī, vol. 2, p. 933
- Baṣā'ir al-Darajāt fi Faḍā'il Āl Muḥammad (p), vol. 1, p. 514
- Biḥār al-Anwār, Mu'assasat al-Wafā edition, vol. 38, p. 349
- Jāmi' al-Asrār wa Manba' al-Anwār, vol. 1, p. 411
- Al-Arba'ūn fi Ḥubb Amir al-Mu'minin 'Ali ibn Abi Ṭālib (p), Abū Mu'ash, vol. 4, p. 172
- Sharḥ Tawḥid al-Ṣadiq, al-Qunmi, vol. 2, p. 303
- Ibn Shahr Āshub, vol. 2, p. 386

The Lord, the Mighty and Majestic, states concerning the reason he is named “al-Awwal”:

«أنا الأول ولا شيء قبلي»

“I am the First, and there was nothing before Me.”

1- Concerning Amir al-Mu'minin (p), God states:

«على الأول، أول من أخذ ميثاقى من الأئمة»

“Ali is the First: the first among the Imāms from whom My covenant was taken.”

According to these words, Imām Ali (p) was the first among the infallible Imāms (p) who took the covenant.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا³

“Indeed, God took a covenant from the Children of Israel, and We appointed from among them twelve leaders.”

In explaining this verse and speaking of the covenant that God took from the purified Imāms, the Prophet (p) states:

“God, the Exalted, took a covenant from me and from the twelve Imāms after me, and they are God’s proofs over His creation.”⁴

Another verse concerning the covenant refers to a time when the earth and the heavens, the jinn and humankind, the sun and the moon did not yet exist, and God willed to create His creatures:

«وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ»⁵

Then He spread them out and asked them:

“Who is your Lord?” The first ones to answer were the Messenger of God, Amir al-Mu'minin, and the Imāms (p), who said: “You are our Lord.”

«فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَكَانَ أَوَّلَ مَنْ نَطَقَ رَسُولُ اللَّهِ وَآمِيرُ الْمُؤْمِنِينَ وَالْأَئِمَّةُ (عليه السلام) فَقَالُوا أَنْتَ رَبُّنَا»⁶

In this way, He chose them as the bearers of divine knowledge and religion, and He commanded the children of Adam to acknowledge the lordship of God and obedience to the infallible Imāms.

2. Amir al-Mu'minin (p) states concerning his being "the First":

«أَنَا الْأَوَّلُ فَأَنَا أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَاسْلَمَ»

"I am the First, for I am the first one who believed in God and submitted."

In a passage from Nahj al-Balagha, addressing God, the Imām describes himself as follows:

He is the first to turn back to God: the first one who returned to his Lord, separated himself from others, and joined himself to God; and no one prayed before him except the Prophet.

«اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَنَابَ وَسَمِعَ وَاجَابَ وَلَمْ يَسْبِقْنِي إِلَّا رَسُولُ اللَّهِ بِالصَّلَاةِ»⁷

"O God, I am the first one who turned to You, heard, and responded, and no one preceded me in prayer except the Messenger of God."

In Ziyarat al-Ghadiriyyah, it is also stated:

«وَأَوَّلُ مَنْ آمَنَ بِاللَّهِ وَصَدَّقَ بِمَا أُنْزِلَ عَلَى نَبِيِّهِ»

"And the first one who believed in God and affirmed what was revealed to His Prophet."

Similarly, the Messenger of God (p), speaking about Imām Ali (p) when the nation was brought before him to pledge allegiance to the Prophet of God, said:

«وَهُوَ أَوَّلُ مَنْ صَدَّقَنِي حِينَ بُعِثْتُ وَهُوَ الصِّدِّيقُ الْأَكْبَرُ وَالْفَارُوقُ يُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ»

"He was the first one who believed in me and affirmed me when I was commissioned as a prophet. He is al-Şiddiqu al-Akbar, the greatest truthful one, and al-Fārūqu, the one who distinguishes between truth and falsehood."⁸

أَنَا الْآخِرُ

God, the Mighty and Majestic, states concerning His being "the Last":

«أَنَا الْآخِرُ فَلَا شَيْءَ بَعْدِي»

"I am the Last, and there is nothing after Me."

1- According to his own statement, Amir al-Mu'minin (p) was given this name because he is the last among the Imāms (p) whose soul will be taken:

«على الآخر من القبض روحه من الأئمة»

One day, Amir al-Mu'minin (p) had gathered some sand, placed his head upon it, and fallen asleep. At that time, the Noble Prophet (p) entered and nudged him with his foot, saying: "Rise, O Dābbat al-Arḍ!"

A man among the companions asked: "O Messenger of God, may we call one another by this name?"

The Prophet (p) said: "No, by God. This name belongs only to him. He is the very Dābbah whom God mentioned in His Book⁹:

«وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ»¹⁰

"And when the decree falls upon them, We will bring forth for them a creature from the earth that will speak to them, for the people did not have certainty in Our signs."

"Dābbat al-Arḍ" means "the mover and stirrer of the earth."

When the end of time arrives, God will bring forth Imām Ali (p) in the most beautiful form, and with an instrument—a seal or branding iron—he will mark his enemies:

«وَمَعَكَ مِيسَمٌ تَبَسُّمٌ بِهِ أَعْدَاؤُكَ»¹¹

This is the very reason the Imām (p) describes himself in these words:

«وَأَنَا صَاحِبُ الْعَصَا وَالْمِيسَمِ»¹²

"And I am the possessor of the staff and the branding instrument."

Therefore, the statement that Amir al-Mu'minin (p) is the last one whose soul is taken refers to the time of his Raj'ah, his return.

«وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا»¹³

“And on the day when We shall gather from every nation a group.”

In explaining this verse, Imām al-Sadiq (p) describes a day when believers who were killed will return so that they may die, and no one will return except a pure believer or a pure polytheist ¹⁴.

Also, in response to a person who mentioned the belief of the Sunnis that the “Day of Gathering” in this verse refers to the Day of Resurrection, the Imām (p) said: “Does God gather only one group from every nation on the Day of Resurrection and leave the rest behind? No. Rather, this verse concerns the Raj'ah.”

But the verse concerning the Day of Resurrection is¹⁵:

«وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا»¹⁶

“And We shall gather them all, leaving not one of them behind.”

2. Amir al-Mu'minin (p) in explaining the reason for his being “the Last” states:

«أنا الآخر فأنا آخر من سجد النبي (صلى الله عليه وآله) ثوبه ودفنه»

“I am the Last, for I was the last one to cover the Prophet (p) with his shroud and bury him.”

أنا الظاهر وأنا الباطن

I Am the Manifest and I Am the Hidden
God speaks of His being the Manifest and the Hidden in these words:

«...أنا الظاهر فلا شئ فوقى وانا الباطن فلا شئ تحتى»

“I am the Manifest, and there is nothing above Me; and I am the Hidden, and there is nothing beneath Me.”

Concerning Amir al-Mu'minin (p), God states:

«على الظاهر اظهر عليه ما اوحيته اليك،
على الباطن ابطنته سري الذي اسرته اليك»

“Ali is the Manifest, because I made manifest to him everything that I revealed to you. Ali is the Hidden, because I placed within him My secret that I entrusted to you.”

In a narration, the Imām (p) invites the people to benefit from the knowledge that the Noble Prophet (p) had poured into him directly, while there was still time and while this precious treasure was still standing among them. He tells them to ask and to take from the fruits of this vessel of knowledge, for the knowledge of the first and the last is with him:

«سلوني قبل أن تفقدوني، هذا سبط العلم هذا لعاب رسول الله هذا ما زقني رسول الله زقا، فاسألوني فإن عندي علم الأولين والآخرين»¹⁷

In the continuation of the hadith, he speaks of his encompassing knowledge of the heavenly scriptures: the Qur'an, the Torah, the Gospel, and the Psalms:

“By God, if a seat were spread out for me and I sat upon it, I would give judgment to the people of the Torah according to their Torah, to the people of the Gospel according to their Gospel, to the people of the Psalms according to their Psalms, and to the people of the Qur'an according to their Qur'an, in such a way that each of these books would speak and say:

“Ali has spoken the truth. Truly, he has judged for you according to what God revealed in me.”¹⁸

God also introduces Amir al-Mu'minin (p) in the Qur'an as the one who possesses the knowledge of the Book:

«كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ»¹⁹

God is sufficient as a witness between me and you, and so is the one who possesses the knowledge of the Book.”

And this is a reminder for Prophet (p)' command when, in explaining this verse, he stated **that the person intended by this verse is Ali (p).**²⁰

Elsewhere, in a conversation with Salmān al-Fārsi, the Imām (p) states:

“Ask me, for with me is the knowledge of deaths, trials, bequests, lineages, and decisive judgment. I know the emergence of Islam and the emergence of disbelief. I am the possessor of the mark, and I am the great distinguisher between truth and falsehood.”

«عِنْدِي عِلْمُ الْمَنَايَا وَ الْبَلَايَا وَ الْوَصَايَا وَ الْأَنْسَابِ»²¹

He then continues:

“Ask me about what will occur until the Day of Resurrection, and about what occurred before me, during my time, and until the time that God is worshipped.”²²

For all the secrets of the Prophet (p) had been concealed in the chest of Ali.

«إِنْدَمَجْتُ عَلَى مَكُونٍ عِلْمٍ لَوْ بُحْتُ بِهِ لاضْطَرَبْتُمْ اضْطِرَابَ الْأَرْشِيَةِ فِي الطُّورِ الْبَعِيدَةِ»²³

The knowledge of secrets which, according to his words, would cause creation to become shaken and disturbed, like ropes trembling in the depths of deep and distant wells, if he were to disclose it to them.

As explained in this commentary, when the meanings of these four names and attributes—**al-Awwal**, **al-Ākhir**, **al-Zāhir**, and **al-Bāṭin**—are compared in relation to God, the Mighty and Majestic, and in relation to Amir al-Mu'minin (p), it becomes clear that applying these descriptions to the Imām is not a form of exaggeration. Rather, it is because he is a **manifestation and reflection of the divine names**.

When these attributes refer to God, they express His absolute and essential reality. But when they are used for Amir al-Mu'minin (p), they indicate his unique spiritual station.

Therefore, understanding these meanings does not conflict with belief in divine unity. Rather, it leads a person to a deeper understanding of the position of God's chosen ones.

On this basis, it is fitting for everyone who carries love and wilayah for Amir al-Mu'minin (p) in their heart to strive to understand the reality of these teachings, to recognize the mysteries hidden behind these names, and to walk upon the path of knowing them.



*The Blessed Sermon
of al-Iftikhār*



Introduction to the Luminous Sermon of al-Iftikhār

The blessed "Sermon of Pride" (Khuṭbat al-Iftikhār) is one of the discourses attributed to His Eminence our Mawla Amir al-Mu'minin Ali (p) and holds a distinctive place within the Hadith and theological heritage of the Shia. This sermon belongs to a category of discourses whose content—beyond expressing monotheistic (Tawhidi) and Wilāyi doctrines—contains profound references to the luminous stations of the Ahl al-Bayt (p), the attributes and status of the Imāmate, as well as narrations concerning future events and the destiny of the Muslim Ummah.

The word "Iftikhār" is a verbal noun derived from the Arabic root fakhr, which signifies manifesting, unveiling, or highlighting merits and distinctions. In religious texts, it carries the meaning of proclaiming a blessing bestowed by God and demonstrating a station that possesses divine reality. When this is undertaken to honor the truth or to introduce an appropriately qualified status, it is deemed highly praiseworthy¹.

Consequently, the renown of this sermon by the name "Iftikhār" appears to stem from the fact that within its passages, the luminous stations and merits of our Mawla Amir al-Mu'minin Ali (p) and the Ahl al-Bayt (p) are made manifest and prominent.

Its fame by this title is due to the particular mode of expression found in portions of the text, which conveys a sense of spiritual stature, grandeur, pride in the sacred attribution of Wilayah, and the profound introduction of Amir al-Mu'minin Ali (p) and the Ahl al-Bayt (p).





Sources in Which the Luminous Sermon or portion of it Has Been Narrated

The aforementioned sermon has been transmitted in numerous Shia and Sunni sources. Due to its sublime and unique content, it has consistently garnered the attention of commentators and researchers, most notably in the following works:

- **Mashāriq Anwār al-Yaqīn fi Asrār Amir al-Mu'minin** (p): Authored by Ḥafīẓ Rajab al-Bursi (a prominent Shi'a narrationist of the 8th century AH). 'Allāmah al-Amini regarded Mashāriq as a work filled with rigorous research and precision, describing its author as a deeply erudite scholar and jurist well-versed in various sciences². This work is recognized as one of the earliest extant sources of the sermon.
- **Al-Lawāmi' al-Nūrāniyyah fi Asmā' 'Ali wa Ahl Baytihi al-Qur'āniyyah**: Authored by Sayyid Ḥāshim al-Ḥusayni al-Baḥrāni, famously known as 'Allāmah al-Baḥrāni (a prominent Shi'a jurist and exegete of the 12th century AH). Portions of this sermon are recorded on page 680 of this book.
- **'Abaqāt al-Anwār fi Imāmat al-A'immat al-Athār**: Authored by 'Allāmah Mir Ḥāmid Ḥusayn Mūsawī Lakhnawī (a distinguished Shi'a theologian and jurist of the 13th and 14th centuries AH). 'Abaqāt al-Anwār stands as one of the monumental theological masterpieces of the Shi'a and one of the most reliable source texts proving the Imāmate. A portion of the sermon appears in the 14th volume of this work.
- **Al-Nafahāt al-Azhariyyah fi Khulāṣat 'Abaqāt al-Anwār**: Authored by Āyatullāh Sayyid Ḥāmid Ḥusayn Lakhnawī. The Sermon of Pride is referenced in the 10th volume of this work, which is a summary of 'Abaqāt al-Anwār compiled and organized by his students.
- **Ilzām al-Nāṣib fi Ithbāt al-Ḥujjah al-Ghā'ib** (may Allāh hasten his reappearance): Authored by Shaykh 'Ali Yazdī Ḥā'iri (a Shi'a scholar of the 14th century AH). The detailed transmission of the Sermon of Pride in the second volume of this book represents one of the most complete versions available today.
- **Durr al-Munazzam**: Authored by Kamāl al-Din Abū Salīm Muḥammad ibn Ṭalḥah al-Qurashi al-Nāṣibi al-Shāfi'i (a prominent Sunni scholar of the 7th century AH). Certain sources note that the narration of this sermon is recorded in Al-Durr al-Munazzam, and that leading masters and scholars have validated it through authentic transmission and clear spiritual unveiling.
- **Yanābi' al-Mawaddah li-Dhi al-Qurbā**: Authored by Shaykh Sulaymān ibn Ibrāhīm Qandūzi Balkhi (a prominent Sunni scholar of the 13th century AH). Yanābi' al-Mawaddah is celebrated as one of the most famous reference books detailing the virtues of the Ahl al-Bayt (p); segments of this blessed sermon are cited in its third volume.



Passages from the Blessed Sermon of Iftikhār:

أَنَا الْبَيْتُ الْمَعْمُورُ
أَنَا السَّقْفُ الْمَرْفُوعُ
أَنَا الْبَحْرُ الْمَسْجُورُ*

Commentary on the First Passage

«أَنَا الْبَيْتُ الْمَعْمُورُ»

“I am the magnificent House of the heavens, the sanctuary of the celestial realm, and the refuge for those drawn nigh unto the Divine.”

The holy phrase «أَنَا الْبَيْتُ الْمَعْمُورُ» refers to one of the luminous stations of Amir al-Mu'minin Ali (p). In this statement, his Eminence introduces himself as the inner reality of the Established House (Al-Bayt al-Ma'mur)—a reality which, in Quranic and Hadith teachings, is the celestial direction of prayer (Qiblah), the place of worship for heavenly beings, a sanctuary for the spiritual realm, and the ultimate locus of Divine Mercy.

Sources for the **أَنَا** declarations that were mentioned explicitly and implicitly:

- The Blessed Sermon of al-Bayān: Ilzām al-Nāṣib fi Ithbāt al-Ḥujjah al-Ghā'ib, vol. 2, pp. 177 & 193.
- The Blessed Sermon of Mafātiḥ al-Ghayb: Mashāriq Anwār al-Yaqin fi Asrār Amir al-Mu'minin, p. 269.
- The Blessed Sermon of al-Mafākharah: Al-Faḍā'il by Ibn Shādhān al-Qummi, p. 82.
- The narration reporting the vision of the likeness of Amir al-Mu'minin 'Ali (p) within the Established House in the heavenly realm: The Tafsir Attributed to Imām al-Ḥasan al-'Askari, p. 375.
- The station of the Ahl al-Bayt under the title “We are the Established House, whosoever enters it is secure”: Dalā'il al-Imāmah, pp. 270–271.
- The Blessed Sermon of al-Bayān: Ilzām al-Nāṣib, vol. 2, pp. 178 & 194.
- The Blessed Sermon of al-Mafākharah: Al-Faḍā'il by Ibn Shādhān al-Qummi, p. 82.
- The Blessed Sermon of Mafātiḥ al-Ghayb: Mashāriq Anwār al-Yaqin, p. 269.
- The Blessed Sermon of al-Mafākharah: Al-Faḍā'il by Ibn Shādhān al-Qummi, p. 82.
- Passages from Ziyāratnāmah of our Mawlā Amir al-Mu'minin 'Ali (p): Al-Mazār al-Kabir by Ibn al-Mashhadi, p. 259.

Based on sacred narrations, the "Bayt al-Ma'mur" serves as the Qiblah for the inhabitants of heaven, just as the noble Kaaba serves as the Qiblah for the inhabitants of the earth. A prophetic narration states:

«جَعَلَ لَهُمُ الْبَيْتَ الْمَعْمُورُ الَّذِي فِي السَّمَاءِ الرَّابِعَةِ فَجَعَلَهُ مَثَابَةً وَأَمْنَا وَ
وَضَعَ الْبَيْتَ الْحَرَامَ تَحْتَ الْبَيْتِ الْمَعْمُورِ فَجَعَلَهُ مَثَابَةً لِلنَّاسِ وَأَمْنَا»³

That is, Allah the Exalted appointed al-Bayt al-Ma'mur — which is in the fourth heaven — as the qiblah and sanctuary for the inhabitants of the heavens, and He likewise placed the Ka'bah directly beneath Bayt al-Ma'mur as the qiblah and sanctuary for the people of the earth. Viewed through this profound meaning, the words of Amir al-Mu'minin Ali (p) introducing himself as al-Bayt al-Ma'mur demonstrate that his Wilayah is the axis of guidance for celestial beings, let alone for the inhabitants of the earth. It is for this reason that the Messenger of Allah (p) repeatedly highlighted in his luminous sayings the immense fame and renown of Amir al-Mu'minin Ali (p) across the heavens⁴.

Al-Bayt al-Ma'mur is a sanctuary that is never vacant of the remembrance of God; every day, a completely new host of angels enters it to perform worship. Thus, this house remains perpetually vibrant and prosperous (ma'mur) through obedience and remembrance, hence its name. As recorded in the narration:

«هُوَ الْبَيْتُ الَّذِي يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ أَبَدًا»⁵

"It is the house into which seventy thousand angels enter every day, and [after visiting and circumambulating] they never return to it again [as the privilege passes to others]."

Bearing this characteristic in mind, the words of Amir al-Mu'minin, "أَنَا الْبَيْتُ الْمَعْمُورُ", signal that his Wilayah is the very embodiment of true worship and servitude to God. Consequently, multiple narrations assert that the acceptance of human deeds is inextricably bound to the Wilayah of the Ahl al-Bayt:

«أَنَّ الْأَعْمَالَ لَا تُقْبَلُ إِلَّا بِأَوْلَايَةِ»

Furthermore, the mere remembrance of his name constitutes an act of devotion:

«ذِكْرُ عَلِيٍّ عِبَادَةٌ»⁷

al-Bayt al-Ma'mur is the cosmic center of circumambulation (Mataf) for heavenly beings; narrations indicate that angels constantly orbit it:

«أَنَّ فِي السَّمَاءِ بَيْتًا يَطُوفُ بِهِ الْمَلَائِكَةُ»⁸

Therefore, if Amir al-Mu'minin Ali (p) is the reality of al-Bayt al-Ma'mur, it implies that his Wilayah is the orbit and axis around which all celestial beings revolve—the center of gravity for the heavenly hosts. If al-Bayt al-Ma'mur is a structural form in heaven circled by angels, Wilayah is the very reality of light that they orbit. Thus, hadiths frequently emphasize that the example of the Imām is like that of the Kaaba, toward which everyone must hasten for guidance:

«مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ تُؤْتَى وَلَا تَأْتِي»⁹

Certain narrations also note that al-Bayt al-Ma'mur is not merely a place of worship and a Qiblah, but also a registry where the "deeds of servants" are maintained. As stated in the text:

«فِيهِ كِتَابُ أَهْلِ الْجَنَّةِ وَكِتَابُ أَهْلِ النَّارِ»¹⁰

In it is the record of the people of Paradise and the record of the people of the Fire. This reveals that al-Bayt al-Ma'mur is the vantage point where those destined for salvation are distinguished from those destined for perdition. This is because the reality of al-Bayt al-Ma'mur—the Wilayah of Amir al-Mu'minin Ali (p)—is the ultimate scale for weighing human deeds and the absolute criterion for separating truth from falsehood, faith from hypocrisy, and Paradise from Hell. The inner reality of human souls is laid bare through Wilayah, echoing well-known narrations:

«عَلَيٍّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ يَدُورُ حَيْثُمَا دَارَ»¹¹

«حُبُّ عَلِيٍّ إِيْمَانٌ وَبُغْضُهُ نِفَاقٌ»¹²

«عَلَيٍّ قَسِيمُ الْجَنَّةِ وَالنَّارِ»¹³

In another narrative, it is recounted that when the angels initially questioned the creation of Adam as a vicegerent on earth, God temporarily veiled them from His Light. When they sought refuge at the Throne and repented, He designated the Established House as their sanctuary and place of circumambulation:

«... أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
فَرْتَدُّوا عَلَى اللَّهِ تَبَارَكَ وَتَعَالَى وَقَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ قَالَ اللَّهُ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ وَكَانَ لَا يَخْبُجُهُمْ عَنْ نُورِهِ
فَحَجَبَهُمْ عَنْ نُورِهِ سَبْعَةَ آلَافٍ عَامٍ فَلَاذُوا بِالْعَرْشِ سَبْعَةَ آلَافِ سَنَةٍ
فَرَحِمَهُمْ وَتَابَ عَلَيْهِمْ وَجَعَلَ لَهُمُ الْبَيْتَ الْمَعْمُورَ الَّذِي فِي السَّمَاءِ
الرَّابِعَةِ فَجَعَلَهُ مَثَابَةً وَأَمْنًا»¹⁴

The Lord, Blessed and Exalted be He, said to the angels: "I am placing a vicegerent upon the earth." The angels questioned: "Will You place therein one who spreads corruption and sheds blood?" The Almighty responded: "Verily, I know that which you know not." Previously, the Lord had not withheld His Light from them, but following this query, He veiled them from His Light for a duration.* The angels sought refuge at the Throne and circumambulated it for a period,* until God showed them mercy, accepted their repentance, and established for them the Established House in the fourth heaven as a resort and sanctuary.

Therefore, just as the Established House manifests divine mercy and stands as a sanctuary for celestial beings, the Wilayah of Amir al-Mu'minin Ali (p)—being the inner reality of that House—is the supreme manifestation of divine mercy and the fortress of security for believers whenever they stumble or seek repentance. This beautifully aligns with the successively transmitted (mutawatir) Hadith:

وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ حِضْنِي فَمَنْ دَخَلَ حِضْنِي أَمِنَ مِنْ عَذَابِي¹⁵

*(Seven thousand years)

On this basis, when our Mawla Amir al-Mu'minin Ali (p) declares that he is the reality of that celestial house, he signifies that his Wilayah is the axis of cosmic guidance, the center of gravity for the heavenly assembly, the scale for human deeds, the criterion distinguishing truth from falsehood, the embodiment of divine mercy, and the safe haven for the faithful, under whose shadow Servitude to God reaches perfection.

أنا السقف المرفوع

"I am the elevated divine canopy that oversees the entirety of existence and preserves it within its shelter."

The sublime phrase **أنا السقف المرفوع** addresses another of the lofty stations of Amir al-Mu'minin Ali (p). In this expression, the Imām identifies himself as the inner reality of the "**Saqfu al-Marfū**"—a reality which, in Quranic and Hadith teachings, symbolizes encompassment, preservation, and the absolute structural stability of creation founded upon Truth.

Linguistically, a "Saqf" (ceiling/canopy) refers to that which is unfurled high above human beings, encompassing them, overseeing the space beneath it¹⁶, and serving to protect and preserve it¹⁷. Concerning the sky, the Holy Quran states:

«وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا»¹⁸

And We made the sky a protected ceiling. The sky is a canopy wrapping around the earth, ensuring security and the continuity of life; without it, the order of life would disintegrate. Viewed through this profound meaning, when Amir al-Mu'minin (p) says, "I am Saqfu al-Marfū," it indicates that his Wilayah is the secure ceiling of the universe and the fortified stronghold of creation¹⁹; as stated: «أَمِنْ مَنْ لَجَأَ إِلَيْكُمْ»²⁰

The ceiling (Saqf) is a "Marfu'" (elevated) sky; it means it is hoisted by divine power and stands firm without any visible pillars. The Holy Quran declares:

«اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا»²¹

Allah is He who raised the heavens without pillars that you can see.” and also states:

«وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ»²²

In the narrations, the "Saqfu al-Marfū'" is intimately linked with the metaphysical realm from which divine decrees descend and where angels reside—the station where the deeds of servants are recorded and destinies are executed in accordance with perfect equity. Recording angels document the actions of the denizens of Paradise and Hell, and every divine command from that celestial heights²³. This indicates that the Saqfu al-Marfū' is the epicentre of governance and cosmic oversight. Given this attribute, the words of Amir al-Mu'minin demonstrate that the Imām, by divine permission and will, encompasses all things and rules as a celestial authority governing with justice, precisely as the Holy Quran notes:

«كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ»²⁴

And We have encompassed everything within a clear registry/ Imām.”)

Of note is that according to certain narrations, the "Saqfu al-Marfū'" shares a profound metaphysical connection with the luminous dome of Najaf al-Ashraf²⁵. This connection shows that the very reality which exists in the celestial realm as the "Saqfu al-Marfū'" manifests in the physical world as the radiant dome crowning the resting place of Amir al-Mu'minin Ali (p).

Consequently, when our Mawla Amir al-Mu'minin Ali (p) states "أنا السقف المرفوع" the intended meaning is that his Wilayah is the divine shadow of security cast over the universe, the scale of equilibrium for creation, and the primary channel for executing the command of the Truth.

أنا البحر المسجور

"I am that overflowing and kindled sea; the boundless ocean that is the origin of life, the channel of destiny, and the fountainhead from which divine grace flows throughout all existence."

The sublime passage «أنا البحر المسجور» points toward another of the radiant virtues of Amir al-Mu'minin Ali (p). The Holy Quran references this cosmic reality by stating: «وَالْبَحْرِ الْمَسْجُورِ» And by the swollen sea.

Linguistically, "Sajr" means to fill, to ignite, or to cause to boil over²⁶; hence, al-Baḥru al-Masjūr refers to a sea that is surging, turbulent, and overflowing with movement. According to select narrations, this sea is positioned in the heavens directly beneath the Divine Throne:

«الْبَحْرِ الْمَسْجُورِ بَحْرٌ فِي السَّمَاءِ تَحْتَ الْعَرْشِ»²⁷

This position demonstrates that the Baḥru al-Masjūr carries an all-encompassing reality within the architecture of creation. Thus, when Amir al-Mu'minin Ali (p) states that he is the reality of Baḥru al-Masjūr, it implies that the sacred existence of the Imām holds complete encompassment over the created order:

«كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ»²⁸

Narrations state that Almighty God ordained the orbits of the sun, moon, and stars within this swollen sea before setting those calculations into motion across the firmament;

Angels are subsequently charged with managing the celestial movements based on those pre-established decrees. Thus, this sea serves as the locus of planning and administration for many cosmic affairs²⁹. On this basis, when Amir al-Mu'minin (p) says, «أنا البحر المسجور» he reveals that his Wilayah is the effervescent fountainhead of grace and the channel through which divine providence flows into the universe.

In some narratives, the swollen sea is identified as the **"Sea of Life" (Bahr al-Hayawān)**³⁰, meaning the primordial ocean that generates life. Exegetical reports mention that after the first blast of the Trumpet, when all living things perish, God will send down drops from this sea, reviving the dead earth and causing bodies to rise again for eternal life. This meaning indicates that the swollen sea is also the origin of life and the renewal of existence in the world of the Hereafter. If we examine this reality under the light of Wilayah, it becomes clear that just as biological life in the natural world relies on water, the true spiritual life of humanity relies entirely on Wilayah. **The Wilayah of the Imām is the life-spring of human hearts and the force that revives souls; as expressed by the Ahl al-Bayt themselves, the recognition (Ma'rifah) and love of them is the ultimate source of vitality for hearts and the light of guidance for all servants**³¹.

Furthermore, narrations present Baḥru al-Masjūr as the origin of all other oceans; the Holy Prophet (p) described it as branching into various seas situated across different tiers of the heavens³². Consequently, "Baḥru al-Masjūr" can be interpreted as the boundless ocean of divine knowledge and wisdom—a sea whose depths are unfathomable and which never decreases, no matter how much is drawn from it. Just as the Holy Quran is compared to an ocean whose depths cannot be reached:

«يَنَابِغُ الْعِلْمِ وَ بُحُورُهُ»³³

the Imām—who is the speaking Quran (al-Quran al-Nātiq)—is likewise the boundless ocean of divine gnosis from which the guidance of all servants springs 34.

Therefore, «أنا البحر المسجور» expresses that the Wilayah of Amir al-Mu'minin Ali (p) is the infinite ocean of divine grace, the source of all knowledge and life, and the channel through which the decree and will of the Lord operate in the cosmos. It is a sea brimming with grace and ignited with light, whose waves envelop the entire creation, and through connection to which the spiritual life of humanity flows.

Every single passage of the magnificent Sermon of Iftikhār lays before the eye of the soul a ray of the sacred dimensions and luminous qualities belonging to the Commander of the Universes, Ali (p). In this brief commentary, after examining the sources that preserve the gems of this discourse, we have expanded upon three highly exalted phrases through which the very breath of the Quran beats, and wherein the Imām reveals a reality from among his luminous realities through the garments of interpreting those verses.

From the heart of this study, it becomes manifest that by the permission and will of the Truth, the Wilayah of our Mawla Amir al-Mu'minin Ali (p) is the Qiblah and the center of gravity for the celestial realm; a Qiblah around which the angels revolve, and for the honor of whose mastership the heavens are held firm.

It is also understood that the world is encompassed by his governance and justice; the elevated canopy of creation remains stable through his balance, and the grace of life flows across the expanse of existence like a stream of light from the fountainhead of his sacred being.

What has been presented in this discourse was but a single drop drawn from the boundless ocean of the recognition (Ma'rifah) of the Imām —an ocean of which we possess only the capacity to taste a fraction, and whose depth knows no end.

*Though speech cannot encompass his praise,
I speak with difficulty, yet within the bounds of
possibility.*

*Both worlds are but a single radiance of his
countenance;*

I have told you what is manifest, and what is hidden too



*The Blessed Sermon
of Muḥākharah*



Introduction to the Luminous Sermon of Mufākharah

Mufākharah comes from the verbal noun of the form mufā‘ala—which denotes an action taking place between two parties—from the root f-kh-r, meaning to take pride in and to honor excellence: whether an excellence inherent in one’s very being, or an excellence rooted in lineage and ancestry.

It is also an ancient tradition, and one of the most distinguished rhetorical arts of the Arabic language.

Likewise, the history of the prophets is filled with occasions in which the prophets, in order to fulfill their missions, expressed their virtues within the framework of the tradition of Mufākharah.

The Ahl al-Bayt of purity and infallibility (p) as the source of all merits, prides, and virtues, gave this tradition concrete reality and perfection. This tradition was customary in the conduct of the Infallible Imāms (p). The most complete and exalted form of it is seen in the mutual expression of virtues between Amir al-Mu‘minin (p) and his only equal, Lady al-Ṣiddiqa al-Ṭāhira (p).

For the Commander of the Universe says in one of his statements: «**أنا صاحب المناقب و المفاخر**» I am the possessor of merits and prides.” Thus, all the merits and prides of the universe exist within him, and their expression with his most sacred equal appears in the sermon known as Mufākharah, which is the subject under discussion.

(Elsewhere in history, another example of this tradition can be seen in the expression of pride between Amir al-Mu‘minin and Abā Abdillāh al-Hussain (p).)





This sermon is a sacred dialogue between Amir al-Mu'minin and Lady Fatima (p). It begins with a question about the superiority of their respective stations before the Final Messenger (p) and ends with Lady Fatima's admiring kiss upon the blessed forehead of Amir al-Mu'minin (p).

They continued enumerating the virtues in this manner until the Final Messenger (p) said: "Fatima, my daughter! Rise and kiss the head of your cousin, for Jibrā'il, Mikā'il, Isrā'īl, and Izrā'il have come with four thousand angels to support your cousin."

Lady Fatima (p) rose, kissed her husband, and said:

"O Aba al-Hasan! By the right of the Messenger of Allah, I seek excuse before Allah, the Mighty and Majestic, before you, and before your cousin..."

The presence of the Seal of the Prophets (p), the witnessing of the angels of the heavens throughout the sermon, and finally the wise response of the Messenger of Allah, namely that **"Fatima is more beloved, and Ali is dearer"** to him, have transformed this event into a great and celestial occurrence.

Another noteworthy point is that, in the passages of this sermon where those noble figures introduce themselves in their luminous reality, each of them enumerates their inherent virtues and stations using the expression "I am" / **أَنَا**.

Beginning one's speech with **أَنَا** indicates one's essence, or the very reality of one's existence. In other words, when the independent pronoun **أَنَا** is used in a statement, the speaker intends to introduce his or her own essence directly and explicitly, without mediation.

Sources in Which the Luminous Sermon Has Been Narrated in it:

- al-Faḍā'il, al-Qummi, Shādhān ibn Jibrā'il, vol. 1, p. 80
- 'Awālim al-'Ulūm wa al-Ma'ārif, al-Bahrāni al-Iṣfahāni, vol. 11, p. 263
- Ḥilyat al-Abrār, 'Allāma Bahrāni, p. 45 and p. 285
- Safinat al-Bihār, Shaykh 'Abbās Qummi, vol. 7, p. 38
- Mustadrak Safinat al-Bihār, 'Allāma Namāzi Shāhrūdi, vol. 8, pp. 143-146
- Jamnat al-'Āshima, 'Allāma Mirjahāni, p. 70
- al-Mawsū'a al-Kubrā 'an Faṭīma al-Zahrā' (peace be upon her), al-Anṣārī al-Zanjāni, vol. 1, p. 92
- 'Ishq Dhawī al-Qurbā, attributed to Lady Muḥtahida Humāyūni, one of the distinguished students of Muḥtahida Bānū Amin, who wrote a commentary on this blessed sermon.

In these two valuable books, the report of the Sermon of Mufākharah has also been transmitted

(وَفِي خَيْرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ اقْتَضَرَ عَلَيَّ وَفَاطِمَةَ بَعْضًا لِيُهِمَا):

- Manāqib Āl Abi Ṭālib (peace be upon them), Ibn Shahrāshūb, vol. 3, p. 331
 - Bihār al-Anwār, 'Allāma Majlisi, vol. 43, p. 38
 - In addition, Muḥaddith Jazā'iri refers to the ḥadīth of Mufākharah in Riyāḍ al-Abrār fi Manāqib al-A'imma al-Aṥhār, vol. 1, p. 20.
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Passages from the Blessed Sermon of Mufākharah:

أَنَا الْمَثَانِي وَالْقُرْآنُ الْحَكِيمُ*

Were the eye of the heart to gaze into the depths of existence, it would find, at the beginning and the end, no form of absolute beauty describable except in the mirror of the love of Lady Fatima and Imām Ali (p); «مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ»¹ They are the sacred essences through whose existence the ocean of knowledge and the ocean of prophethood came together². In the highest celestial realm, they were joined in marriage by the angel Rāḥil, and the angels came in groups, prepared to serve in their presence.

It was a union inscribed upon the Tablet from eternity, so that forever after, every sacred love would find meaning upon the axis of its luminosity.

And the blessed Sermon of Mufākharah, which bears witness to this love, is among the decisive moments preserved from history—granting us the honor of reflecting upon its passages and becoming aware of the deepest recognitions and truths.

Amir al-Mu'minin (p) said:

«أَنَا الْمَثَانِي وَالْقُرْآنُ الْحَكِيمُ»

“I am al-Mathāni and the Wise Qur'an.”

Sources for the أَنَا declarations that were mentioned explicitly and implicitly:

- Ilzām al-Nāṣib fi Ithbāt al-Ḥujja al-Ghā'ib, al-Yazdi al-Hā'iri, 'Ali, vol. 2, p. 150
- al-Ṣaḥiḥ min Sirat al-Imām 'Ali, al-'Amili, Ja'far Murtaḍā, vol. 22, p. 68
- Mashāriq Anwār al-Yaqin, Ḥāfiẓ Rajab al-Bursi, vol. 1, p. 261
- Mashāriq Anwār al-Yaqin, Ḥāfiẓ Rajab al-Bursi, vol. 1, p. 269
- Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil, Qāḍi Nūr Allāh, vol. 2, p. 246
- 'Uyūn Akhbār al-Riḍā, Shaykh Ṣadiq, vol. 2, p. 49; al-Wāfi, Fayḍ Kāshāni, vol. 2, p. 272
- Biḥār al-Anwār, 'Allāma Majlisī, vol. 30, p. 546
 - al-Faḍā'il, al-Qummi, Shādhān ibn Jibrā'il, vol. 1, p. 3
 - al-Tabrizi, Mirzā Jawād, al-Anwār al-Ilāhiyya fi al-Masā'il al-'Aqā'idīyya, vol. 1, p. 180
 - Shaykh al-Kulayni, al-Kāfi (Islamic ed), vol. 2, p. 603 — in some manuscripts: أَنَا الْقُرْآنُ I am the Qur'an.”
 - Shaykh Muḥammad Muḥammadi al-Ray al-Shahri, Mawsū'at al-Imām 'Ali ibn Abi Ṭālib (p) fi al-Kitāb wa al-Sunna wa al-Tārikh, vol. 4, p. 534.

In explaining the following passage from the luminous Sermon of Mufākharah, we first examine the lexical meaning of the expression “mathāni”:

Mathāni comes from the root th-n-y (ثنى) which is used in various meanings: repetition, pairing two by two, praise and commendation, and the inclining of two sides of a thing toward one another. Therefore, it has been regarded both as the plural of mathniyya—the passive participle of thanā—meaning “things that are turned or inclined,” and as the plural of mathnā, meaning repetition and reiteration.

On this basis, exegetes have mentioned the following points regarding the meaning and concept of this word—mathāni—when it is used to describe the Noble Qur’an:

1. The repetition of meanings—including stories, admonitions, etc.—in the verses of the Qur’an;³ a repetition that stirs and moves the soul, and each time makes one aspect of that meaning stand out and become manifest to the audience.⁴
2. The turning back and correspondence of certain verses to others, such that they explain and clarify one another, without any contradiction being found among them.⁵
3. The twofold descent of the Noble Qur’an: once all at once, and once gradually.⁶
4. The paired and corresponding nature of meanings such as command with prohibition, mercy with punishment, promise with warning, reward with penalty, Paradise with Hell, believer with disbeliever, and so on, in the verses of the Noble Qur’an.⁷

In addition to the points mentioned in the lexical explanation of the word mathāni when it is used to describe and express the Noble Qur'an, the verses of the Qur'an—beyond their outward aspect—possess an inner dimension and a reality to which they return. In other words, the outward forms of the verses of the Noble Qur'an are referred back to their meanings and inner realities.

«إِنَّ لِلْقُرْآنِ ظَهْرًا وَبَطْنًا وَ لِيُطْنِيهِ بَطْنٌ إِلَى سَبْعَةِ أَبْطُنٍ أَوْ أَلْيَ سَبْعِينَ بَطْنًا ؛ لَا إِيْمَانَ بِظَاهِرٍ [إِلَّا بِبَاطِنٍ] وَلَا بِبَاطِنٍ إِلَّا بِظَاهِرٍ»⁸

Indeed, the Qur'an has an outward dimension and an inward dimension, and its inward dimension has another inward dimension, up to seven inner dimensions—or up to seventy inner dimensions. There is no faith in the outward except with faith in the inward, and no faith in the inward except with faith in the outward.

Thus, the Noble Qur'an being called mathāni in the noble verse:

«اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي»

is also by virtue of this reality: that the Qur'an possesses both an outward dimension (ẓāhir) and an inward dimension (bāṭin). The outward aspect is the revealed descent of the verses of the Noble Qur'an, while the inward aspect expresses the truth of the verses.

This passage from the luminous Sermon of Mufākharah— “I am al-Mathāni” —is an affirmation of the existential reality of Amir al-Mu'minin (p) as the **outward** and **inward** dimensions of the Qur'an **together**.

Just as he says in another luminous sermon:

«أَنَا الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ»⁹

I am the First and the Last, the Outward and the Inward.

In yet another meaning of this truth, according to the luminous words of the Ahl al-Bayt, we are guided to the important point that the sacred existence of the Imām is the truth of mathāni.

«اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَاباً مُتَشَابِهاً مَثَانِي تَفْشَعِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ...»¹⁰

Imām Bāqir al-‘Ulūm al-Awwalin wa al-Ākhirin (p) said in interpretation of this noble verse:

«نَحْنُ الْمَثَانِي الَّذِي أَعْطَاهُ اللَّهُ نَبِيَّنا مُحَمَّدًا (صلى الله عليه وآله)»¹¹

“We are the Mathāni which Allah granted to our Prophet Muhammad—peace and blessings be upon him and his family.”

That reality by which the Noble Qur’ān becomes the guide toward the Straight Path, **its counterpart and inseparable companion is the sacred existence of the Imām** — to whom the return and ultimate reference of all its verses also belongs.

The noble ḥadith of the Two Weighty Things (Thaqalayn) confirms this very matter:

«نحن المثنائي أي نحن الذين قرننا النبي إلى القرآن وأوصى بالتمسك بالقرآن، و بنا أخبر أمته أنا لا نفترق حتى نرد حوضه»¹²

In view of the blessed words of Imām al-Bāqir (p) the meaning of mathāni is that the Ahl al-Bayt are the counterpart and companion of the Qur’an.

And the origin and source of “We are the Mathāni” which the keeper of Allah’s revelation, Muhammad al-Bāqir (p) stated in addressing and describing himself and the Pure Imāms—is none other than the reality of “I am al-Mathāni” of Amir al-Mu’minin (p): the root and essence of Imāmate and Walāyat in the blessed Sermon of Mufākharah.

As a result, Amir al-Mu'minin (p) in this luminous sermon is indicating that "I am the companion and counterpart of the Qur'an" through the phrase "I am al-Mathāni," ("انا المثنى ") and also that "I am the reality of that Wise Qur'an" through the phrase "and the Wise Qur'an" والقرآن الحكيم .

In another noble verse, in reference to the word Mathāni in the Noble Qur'an, it is stated:

«وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ»¹³

In this noble verse, Allah, the Mighty and Majestic, refers to granting "seven of the Mathāni" and "the Great Qur'an" to the Seal of Prophethood—peace and blessings be upon him and his family.

In the outward meaning of revelation, **Sab' al-Mathāni** refers to the blessed Sūrat al-Ḥamd, which consists of seven verses.¹⁴ It is the sūrah whose station is Umm al-Kitāb that is, the source and origin of the Noble Qur'an.¹⁵

However, in the inward meaning, Sab' al-Mathāni signifies the sacred existence of the Pure Imāms (p).

Just as Imām Ja'far al-Ṣādiq (p) said:

«نَحْنُ وَاللَّهِ السَّبْعُ الْمَثَانِي»¹⁶

"By Allah, we are the Seven Mathāni."

What is meant by the number seven is the totality of the pure Imāms (p) because the blessed names of the Pure Imāms, without repetition, consist of seven names:

Ali, Fāṭima, Ḥassan, Hussain, Muḥammad, Ja'far, and Mūsā (p).¹⁷

And among them, the sacred being who is the Father of the Pure Imāms (p) that is, the one in whose existence all the names, stations, virtues, and inherent merits of the sacred realities of the Household of Allah (p) are gathered, and from whose point they have manifested—is the Hadhrat Waliullah al-A'zam, Amir al-Mu'minin Ali ibn Abi Ṭālib (p).

As he himself has said:

The entirety of the Qur'an is contained in Fātiḥat al-Kitāb (the “Seven of the Mathāni” سَبْعًا مِنَ الْمَثَانِي) the entirety of Fātiḥat al-Kitāb is contained in Bismillāh; all of that is contained in the bā' of Bismillāh and in the dot beneath the bā'; and “I am the dot beneath the bā'

«أَنَا النّقْطَةُ الَّتِي تَحْتَ الْبَاءِ»¹⁸

Also, in the blessed Sermon of Mufākharah, which is the subject under discussion, he said with the expression “I am” (“أَنَا”) which indicates exclusivity: «أَنَا الْمَثَانِي»

“That is: I am the reality of the Mathāni (the “Seven of the Mathāni.)”

Likewise, in some narrations, whenever the Pure Imāms (p) intended to refer to the blessed Sūrat al-Ḥamd, they used the word al-Mathāni in place of “the Seven of the Mathāni,” by way of omission based on a contextual indication.

In other words, the phrase al-Mathāni, in its immediate semantic association, signifies Sūrah al-Ḥamd.

An example is the narration transmitted from the blessed words of Imām al-Ṣādiq (p):

«إِذَا كَانَتْ لَكَ حَاجَةٌ فَأَقْرَأِ الْمَثَانِي وَ سُورَةَ أُخْرَى، وَ صَلِّ رَكْعَتَيْنِ وَ ادْعُ اللَّهَ. قُلْتُ: أَصْلَحَكَ اللَّهُ، وَ مَا الْمَثَانِي؟ قَالَ: فَاتِحَةُ الْكِتَابِ»¹⁹

In other words, the entirety of the Qur'an is summarized in ("سبعاً من المثنى") "the Seven of the Mathāni," which, in its absolute meaning, is understood as the sacred existence of the Father of the Pure and Purified Imāms, the Master of the Monotheists, Amir al-Mu'minin 'Ali (p) where he said: "أنا (سبع من) المثنى" I am [the Seven of] the Mathāni."

Therefore, in explaining the luminous statement of Amir al-Mu'minin (p) "I am al-Mathāni," ("أنا المثنى") we have pointed to three meanings of this phrase:

First, the Noble Qur'an is described by the word Mathāni, which indicates **the outward and inward dimensions** of the Qur'an. In light of the proofs presented, the existence of Amir al-Mu'minin (p) is both the outward aspect of the Qur'an and its inward.

Second, according to the meaning of **being a companion and counterpart**, which is among the other meanings of the word Mathāni, and based on the luminous statement of Imām al-Bāqir (p) the truth of the word Mathāni is the sacred existence of Amir al-Mu'minin (p). This indicates that he is the companion and counterpart of the Qur'an, concerning whom it is said: «لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ» "They shall never separate until they return to me at the Pond."

Third, in view of the narrations mentioned and the immediate semantic association of the word al-Mathāni with the phrase سبعاً من المثنى meaning Fātiḥat al-Kitāb, Amir al-Mu'minin (p) is the truth of Sūrat al-Ḥamd—the "سبعاً من المثنى." This is just as he says in another sermon:

«أنا أم الكتاب» "I am the Mother of the Book," and:

«أنا النقطة التي تحت الباء» "I am the dot beneath the bā'."



In continuation of the aforementioned passage of the sermon, the Commander of the Universe says:

«أَنَا الْمَثَانِي وَأَنَا الْقُرْآنُ الْحَكِيمُ»،

That is: I am the reality of the Qur'an—a Qur'an described with the attribute "Wise."

وَأَنَا الْقُرْآنُ الْحَكِيمُ

Now we turn to examining the wisdom of the Qur'an, since the intention of Amir al-Mu'minin (p) in introducing himself in this passage was that the selected attribute for the Noble Qur'an should be its being ḥakim—wise.

The word **ḥakim** which is among the Most Beautiful Names of Allah appears in this luminous phrase as an intensive adjective derived from the root ḥ-k-m. It points to two meanings: muḥkam, meaning firm, sound, and perfectly established; and possessing wisdom.

The use of the attribute al-Ḥakim after al-Qur'an is a form of praise; that is, it is an adjective brought for the purpose of glorification. In Arabic, the use of such attributes after the divine scriptures has significance beyond its grammatical role. It carries an important semantic weight: the attribute does not merely report a quality, but expresses the rank and station of that scripture.

Therefore, in light of the explanation given regarding the lexical meaning and concept of the word ḥakim one inward meaning of the statement of Amir al-Mu'minin (p) in the phrase "وَالْقُرْآنُ الْحَكِيمُ" may be expressed as follows:

I am that firm and established Qur'an—in respect of its possessing the Āyāt al-muḥkamāt, the firmly established verses; the Qur'an that contains the decisive verses Āyāt al-muḥkamāt.

Amir al-Mu'minin Ali (p) says in one of the passages of a sermon known as the Sermon of al-Iftikhār in which he introduces himself in his luminous reality:

«أَنَا أُمُّ الْكِتَابِ»²⁰

“I am the Umm al-Kitāb.”

«هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ»²¹

In this noble verse, Allah, the Mighty and Majestic, refers to the muḥkamāt of the Qur'an as “Umm al-Kitāb”—that is, the foundation, essence, and principle of the Book; the verses by means of which the other verses become firmly established.

The inner reality and truth of the **muḥkamāt of the Qur'an** is the sacred existence of the Imāms (p). That is, they are the sacred realities who are the essence and truth of the Book of Allah, and the outward meanings of the verses of the Book must be interpreted according to this inner reality so that they may become firmly established.

عن أبي عبد الله (عليه السلام) في قول الله «هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ
آيَاتٌ مُحْكَمَاتٌ»، قال: أمير المؤمنين و الأئمة (عليهم السلام)²²

According to this blessed statement, what is meant by the muḥkamāt of the Qur'an is Amir al-Mu'minin and the Imāms (p).

Likewise, in Du‘ā' al-Nudba, addressing Ḥaḍrat Ṣāhib al-‘Aṣr wa al-Zamān (aj) we recite:

«يا بن طه و المحكمات»

O son of the muḥkamāt of the Qur'an.



And Ḥaḍrat Mawlā al-Muwahh̄hidin, Ali ibn Abi Ṭālib (p) introduced the truth and secret of his own existence as “Umm al-Kitāb.” He is that sacred being who is the origin and essence of the walāya and Imāmate of all the Imāms (p) and the reality of the **Qur’an al-ḥakim**.

It is the Qur’an that possesses the muḥkamāt, and his blessed existence is the truth of the muḥkamāt of the Qur’an. This is the meaning of: “أنا القرآن الحكيم”.

Amir al-Mu’minin (p) said:

«أَنَا الْمَثَانِي وَالْقُرْآنُ الْحَكِيمُ»

The blessed existence of Amir al-Mu’minin (p) is at once the weighty trust and companion of the Qur’an; the foundation and entirety of the Qur’an—which is the meaning of “I am al-Mathāni” and also the very reality of the Qur’an itself and the possessor of its decisive verses “أنا القرآن الحكيم”

«إِنَّ لِكُلِّ شَيْءٍ أَسَاسًا... وَأَسَاسُ الْقُرْآنِ الْفَاتِحَةُ»²³

Everything has a foundation and a base, and the foundation and underlying basis of the Qur’an is Sūrah al-Ḥamd.

In response to this Mufākharah «أَنَا الْمَثَانِي وَالْقُرْآنُ الْحَكِيمُ», which is stated from the blessed tongue of Mawlā al-Muwahh̄hidin (p), Ḥaḍrat Umm ‘Ālam al-Imkān, Fāṭima al-Ṣiddīqa (p) says: «أَنَا ابْنَةُ النَّبِيِّ الْكَرِيمِ» “I am the daughter of the Noble Prophet.”

And the tradition of love and gnosis (ma’rifat) is nothing other than this: that, in the end, the most complete and perfect truth of the luminous statement of Amir al-Mu’minin (p) cannot be completed except through understanding and comprehending the corresponding statement uttered by the tongue of the Mother.

This inherited love is the very essence of the love-stories of Karbala—indeed, of every love-story that bears the color and fragrance of Alawi and Fāṭimi.

It is seen when a sister ran from the tent toward the killing ground, so that her veil might become a refuge for the utter helplessness of her brother.

And it is seen when Fāṭima al-Ma‘ṣūma (p) out of the grief of separation, set out from Medina toward Khorasan to see Ali al-Riḍā (p).

«يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ»²⁴

And from that union of lights, pearl and coral are unveiled.

So that they may give life to the Qur'an, show us its eternal light, and through their appearance illuminate our eyes with their own beauty and the beauty of Amir al-Mu'minin, the very truth of the Qur'an.

«اللَّهُمَّ وَ أَحْيِي بَوَلِيَّكَ الْقُرْآنَ وَ أَرِنَا نُورَهُ سَرْمَدًا»²⁵

Just as we greet the blessed presence of the living Imām of our time:

«السَّلَامُ عَلَيْكَ يَا تَالِيَّ كِتَابِ اللَّهِ وَ تَرْجُمَانَهُ...»

And peace be upon you, O my Master, from whose tongue the verses of light flow, and from whose very being their true interpretation streams forth...

*How sweet it is to hear the sound of the Qur'an from you,
O heart-stealer;
to gaze upon your face, and hear the speech of God.*

*The Blessed Sermon
of Nūrāniyyah*



Introduction to the Luminous Sermon of Nūrāniyyah

One of the important sermons with profound meanings attributed to Amir al-Mu'minin (p) is the “Sermon of Luminosity” (**Khutbat al-Nūrāniyyah**), also known as “Knowing the Imām through Luminosity” (**Ma‘rifat al-Imām bi'l-Nūrāniyyah**).

The great scholar al-Majlisi (ra), while completing the section on Imāmate in the book *Biḥār al-Anwār*, included this sermon in the chapters related to understanding the qualities and conditions of the Imām, under the topic of knowledge of the Ahl al-Bayt (p) and their virtues.

_At the beginning of the sermon, it is narrated:

سَأَلَ أَبُو ذَرٍّ الْغِفَارِيُّ سَلْمَانَ الْفَارِسِيَّ رَضِيَ اللَّهُ عَنْهُمَا

Abū Dharr al-Ghifārī asked Salmān al-Fārsī:

يَا أَبَا عَبْدِ اللَّهِ مَا مَعْرِفَةُ الْإِمَامِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالثَّوَرَانِيَّةِ

“O Abā ‘Abdillāh! What is the knowledge and recognition of Amir al-Mu’minin through luminosity?”

قَالَ يَا جُنْدَبُ فَاْمُضْ بِنَا حَتَّى نَسْأَلَهُ عَنْ ذَلِكَ

Salmān replied: “O Jundab (Abū Dharr)! Let us go together to Amir al-Mu’minin (p) and ask him about this.”

قَالَ فَأَتَيْنَاهُ فَلَمْ نَجِدْهُ

Abū Dharr said: “So we came seeking Amir al-Mu’minin (p), but we did not find him.

فَانْتَظَرْنَاهُ حَتَّى جَاءَ

We waited until Amir al-Mu’minin (p) arrived.”



قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا جَاءَ بِكُمْ

Amir al-Mu'minin (p) stated:
“What has brought you here?”

قَالَا جِئْنَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ نَسْأَلُكَ عَنْ مَعْرِفَتِكَ بِالنُّورَانِيَّةِ

They replied: “O Amir al-Mu'minin (p)! We have come to ask you about knowledge of you through luminosity.”

قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَرْحَبًا بِكُمْ مِنْ وَلِيِّينَ مُتَعَاهِدِينَ لِدِينِهِ، لَسْتُمَا بِمُقَصِّرَيْنِ لَعَمْرِي إِنَّ ذَلِكَ الْوَاجِبَ [وَاجِبٌ] عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ...

He replied: “bravo to you both, loyal friends devoted to your religion, who are not neglectful. By my life, this knowledge is obligatory upon every believing man and woman...”

Then Amir al-Mu'minin (p) describes himself through “luminosity”:

مَعْرِفَتِي بِالنُّورَانِيَّةِ مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ مَعْرِفَتِي بِالنُّورَانِيَّةِ...¹

“Knowledge of me through luminosity is knowledge of God, Mighty and Exalted; and knowledge of God, Mighty and Exalted, is knowledge of me through luminosity.”

Because of this discussion of luminous knowledge of Amir al-Mu'minin (p), the sermon became famous as the “Sermon of Luminosity.”

In this narration, Amir al-Mu'minin (p) himself explains and elaborates upon the concept of luminous knowledge. The audience of this hadith includes Salmān al-Fārsī and Abū Dharr al-Ghifārī, two of the closest companions of Amir al-Mu'minin (p), which indicates the great importance of this sermon.

1- Biḥār al-Anwār, ‘Allāmah al-Majlisī, vol. 26, p. 1.



* Sources in Which the Sermon Is Narrated:

- Shaykh al-Ḥāfiẓ Rajab al-Bursi, one of the scholars of the eighth century AH, mentioned the Sermon of Nūrāniyyah in his book *Mashāriq Anwār al-Yaqin fi Asrār Amir al-Mu'minin* (p). 'Allāmah al-Amini (ra), in his book *al-Ghadir*, while listing the poets of Ghadir from the eighth century, referred to Shaykh al-Ḥāfiẓ Rajab al-Bursi, praised him, and cited this work. (*Mashāriq Anwār al-Yaqin fi Asrār Amir al-Mu'minin* (p), Rajab al-Bursi, pp. 255–258.)
- 'Allāmah Muḥammad Bāqir al-Majlisi noted that his father, al-Majlisi al-Awwal (Muḥammad Taqī al-Majlisi), had seen the Sermon of Nūrāniyyah in an old and valuable manuscript that contained the virtues of Amir al-Mu'minin (p). (*Biḥār al-Anwār*, vol. 26, pp. 1–7.)
- 'Allāmah al-Majlisi also mentioned that he found this narration in another ancient manuscript as well. After mentioning this, he proceeded to transmit the Sermon of Nūrāniyyah. In more recent research, manuscript copies of the very book from which 'Allāmah al-Majlisi transmitted the Sermon of Nūrāniyyah have been discovered.
(This work, entitled *al-Manāqib*, Kitāb 'Atiq fi Faḍā'il Ahl al-Bayt (p), authored by Muḥammad ibn 'Ali ibn Ḥusayn al-'Alawī — one of the notable scholars of the fifth century AH — contains a comprehensive transmission of the Sermon of Nūrāniyyah on pages 67–77.)

Manuscript copies of *al-Manāqib* are preserved in the following libraries:

The Library of the Islamic Consultative Assembly, Tehran, no. 1114.

The Library of Markaz Ihya' al-Turāth al-Islāmi, Qom, no. 2678.

The Library of Āyatullah Mar'ashi, Qom, no. 12389/1.

- *Izām al-Nāṣib fi Ithbāt al-Ḥujjah al-Ghā'ib* by Shaykh 'Ali al-Ḥā'iri al-Yazdi, vol. 1, pp. 42–50.
- *Wilāyat Kulliyah* by 'Allāmah Mirjahāni, pp. 49–60, together with a Persian translation.
- Mullā Hādī ibn Mahdī al-Sabziwāri (d. 1289 AH) also wrote a commentary upon this narration after Dhū al-Faḡar ibn 'Ali Akbar Khān Bastāmi Nādiri requested an explanation of the ḥadīth from him in a letter. Sabziwāri composed the present commentary in response. It was published within the collection *Majmū'ah Rasā'il Faylasūf Kabir* Mullā Hādī Sabziwāri, edited by Sayyid Jalāl al-Din Āshtiyāni, pp. 371–487.
- In some ḥadīth sources, portions of the Sermon of Nūrāniyyah have also been transmitted in accordance with the subject matter of those works.



أَنَا الْحَاقَّةُ
أَنَا الْقَارِعَةُ
أَنَا الْغَاشِيَةُ*

“I did not create jinn and mankind except for worship.”

This is the word of the Most Holy Divine Essence, which He has stated in verse 56 of Surah al-Dhārijāt:

«وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ»

That is, the ultimate purpose of creation is nothing other than worship, and according to the explanation of the speaking Tongue of Allah, this worship is itself ma‘rifah — meaning that the final purpose behind the creation of jinn and mankind is true knowledge and recognition. But what kind of recognition?

Our Master, Ḥaḍrat Abā ‘Abdillāh al-Ḥusayn (p), says: it is the recognition of Allah such that, when they know Him, they worship Him; and when they worship Him, they become free from worshipping anything besides Him.

Then the questioner asked Him: “What is that ma‘rifatullāh?” He replied:

«مَعْرِفَةُ أَهْلِ كُلِّ زَمَانٍ إِمَامَهُمُ الَّذِي يَجِبُ عَلَيْهِمْ طَاعَتُهُ»

“That the people of every age recognize their Imām — the one whose obedience is obligatory upon them.”

Thus, attaining this ma‘rifat al-imām is the very foundation of God-recognition and the path toward reaching that ultimate reality. Until it is attained, the way toward true servitude and worship is never opened.

For this reason, the great companions who were entrusted with the secrets of the Messenger of Allah and Amir al-Mu‘minin (p), and who were nurtured and raised within this path, clearly understood the immense importance of ma‘rifat al-imām.

Sources for the Ḥī declarations that were mentioned explicitly and implicitly:

- Ilzām al-Naṣīb fi Ithbāt al-Ḥujjah al-Ghā’ib, al-Yazdi al-Ḥā’iri, ‘Ali, vol. 2, p. 150.
- Majma‘ al-Nūrayn, al-Marandi, Shaykh Abū al-Hasan, vol. 1, p. 311.
- al-Ṣaḥīḥ min Sirat al-Imām ‘Ali, al-‘Āmili, Ja‘far Murtaḍā, vol. 22, p. 15.
- Mashāriq Anwār al-Yaqīn fi Asrār Amir al-Mu‘minin, Ḥāfiẓ Rajab al-Bursi, vol. 1, p. 268.
- Sirat al-Imām ‘Ali, al-Bakri, Aḥmad ibn Muḥammad, vol. 1, p. 110.

Linguistically, الْحَاقَّةُ (al-Hāqqah) comes from the root ḥaqq, meaning something established, certain, and real. This word is one of the names of the Day of Resurrection, because the Resurrection is an inevitable, true, and certain event.

حَاقَّةٌ: الساعة الواجبة الوقوع الثابتة المجيء التي هي آتية لا ريب فيها، أو التي فيها حواق الأمور من الحساب و الثواب و العقاب، أو التي تحقّ فيها الأمور أي تعرف على الحقيقة من قولك لا أحقّ هذا؛ أي لا أعرف حقيقته ²

In terminology, Hāqqah means the Hour whose coming is unavoidable and whose occurrence is certain; the Hour in which destinies are determined, meaning the Hour in which reckoning, reward, and punishment take place; or the Hour in which realities become manifest. In this sense, when someone says, “this is not clear to me” it means, “I do not know its reality.”

Al-Hāqqah, the feminine form of al-ḥāqq, originally refers to the calamity of the Resurrection that has arrived ³.

-الْحَاقَّةُ اسم من أسماء القيامة في قول جميع المفسرين

-والحقائق جمع الحاقة

-«النازلة التي حَقَّتْ فلا كاذبة لها»⁴

-الحاقه: القيامة لأنها تُحقّ كلّ مجادل و مخاصم في دين الله بالباطل فتحقّه أي تغلبه مؤنث الحاق النازلة. الكامل في الشيء: يقال «رجلٌ شجاعٌ حاقٌ الشجاع» أي كاملٌ في الشجاعة و «رجلٌ حاقٌّ الرجل» أي كامل في الرجولية.⁵

Al-Hāqqah means the Day of Resurrection, because on that Day, everyone who argues falsely or opposes the religion of God through falsehood will be defeated, and the falsity of his claim will be exposed. Here, ḥāqq means one who defeats a false argument or opposition.

Ḥāqq may also mean “complete” or “perfect.” For example, one may say: “A courageous man who is complete in courage or “a man who is complete in manliness

In the first three verses of this surah, al-Ḥāqqah is mentioned, and for this reason the surah is called al-Ḥāqqah. What is meant by al-Ḥāqqah is the Day of Resurrection. The word is derived from ḥaqq and means that which is certain, decreed, and real⁶.

الْحَاقَّةُ (verse 1) مَا الْحَاقَّةُ (verse 2) وَمَا أَدْرَاكَ مَا الْحَاقَّةُ (verse 3)

The Day that will certainly come to pass! What is that Day that will certainly come to pass? And what can make you know what that Day that will certainly come to pass is?

Creating attentiveness, motivation, and a thirst to hear matters of great importance is necessary. The repetition of the word الْحَاقَّةُ while the Holy Prophet (p), the most noble of creation, is the one addressed by the noble Qur'an, is intended to draw special attention to the subject and express its great importance.

«الْحَاقَّةُ مَا الْحَاقَّةُ» This indicates that the Day of Resurrection is an immensely great and terrifying Day. «مَا أَدْرَاكَ مَا الْحَاقَّةُ» This expression shows that the Resurrection cannot be truly known except through revelation.

الْحَاقَّةُ مَا الْحَاقَّةُ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ»

As stated, the word al-Ḥāqqah refers to the Great Day of Resurrection. It has been given this name because it is a true and established Day, one that cannot fail to occur and is beyond doubt. The word al-Ḥāqqah comes from the root ḥaqq, meaning something established, decreed, and real.

The word mā in the phrase «مَا الْحَاقَّةُ» is interrogative and is used to magnify the greatness of the Resurrection. In English, this may be expressed in a similar way by saying, "He is a scholar—and what a scholar!"

For this very reason, the verse does not simply use a pronoun and say, “al-Ḥāqqah, and what is it?” Rather, the word al-Ḥāqqah is repeated once again. This interrogative sentence serves as the description of al-Ḥāqqah.

Therefore, the phrase «الْحَاقَّةُ مَا الْحَاقَّةُ» is intended to express the greatness of that Day. By repeating its name, it conveys its majesty and tremendous importance.

«وَمَا أَدْرَاكَ مَا الْحَاقَّةُ»

In the absolute sense, the Messenger of God (p) is the addressee of this noble verse. However, in its general meaning, every person may be addressed by it. The verse denies that its audience possesses knowledge of the true reality of the Day of Resurrection, saying: You do not know what the Resurrection is.

This expression alludes to the absolute importance of that Day and the highest degree of its greatness. Perhaps the narration reported from Ibn ‘Abbās also points to this meaning. He said: Wherever the phrase mā adrāka—“what could make you know?”—appears in the Qur’an, the Messenger of God (p) was made to understand it; but wherever the phrase mā yudrika—“you do not know”—appears, he truly was not informed of that matter.

In brief, the first expression is an allusion to the greatness of the matter, while the second is an explicit statement.

Since the root of the word al-Ḥāqqah is ḥaqq, the meanings of ḥaqq also point toward its meaning. The word ḥaqq is used frequently in the verses of the noble Qur’an:

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ⁷

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ
كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ⁸

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ⁹

وَالْعَصْرِ . إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ . إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ¹⁰

In all of these verses, **ḥaqq** points to the blessed existence of Amir al-Mu'minin (p)¹¹.

In its apparent meaning and in the commentaries, al-Ḥāqqah, which is an inevitable and certain reality, refers to the Day of Resurrection.

Considering that ḥaqq signifies Amir al-Mu'minin (p) and his wilayah, the reckoning on the Day of al-Ḥāqqah takes place on the basis of the wilayah of Amir al-Mu'minin (p), and destinies are fulfilled accordingly. What truth could be greater than the wilayah of Amir al-Mu'minin (p)?

The Messenger of God (p) said:

«على مع الحق والحق معه، يدور معه حيث دار»

Ali is with the truth, and the truth is with him; it turns with him wherever he turns.

On that Day when the Truth becomes manifest to everyone, a reality beyond time and place will be revealed: «على مع الحق و الحق مع على» This is an established and certain matter.

Amir al-Mu'minin (p) is the meaning and the absolute reality of truth, just as truth is defined through Ali (p). He is not merely with the truth; rather, he is the very truth, because the light of reality shines through the mirror of his being. الْحَاقَّةُ مَا الْحَاقَّةُ. On that Day, whoever seeks the truth will find it in the face of the Master of Truth, and whoever accepts the truth will find peace beneath the shade of his wilayah.

This companionship between truth and Ali is everlasting. Blessed is the truth that always revolves around Ali and is never separated from him, even for a moment.

On that Day, which is called Yawm al-Ḥāqqah, what reality will come to pass that is of such greatness that the luminous being addressed by the noble Qur'an is told: And what can make you know what it is?

That will be the moment when the ranks of reckoning are formed in that Great Gathering, so that all may behold the complete and perfect manifestation of the Truth.

كثيرة متواترة من طرق الخاصة والعامة. جملة من رواته من أعلام العامة في الغدير¹². وكذا في البحار باب أنه مع الحق والحق معه.

(أَخْبَرَنَا جَمَاعَةٌ ، عَنْ أَبِي الْمُفَضَّلِ ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُوسَى بْنِ سَعْدَانَ الْمُعَدَّلِ بِالنَّبَا، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مَيْمَنٍ عَنْ أَبِي نُعَيْمٍ الطَّلْحِيِّ ، قَالَ: حَدَّثَنِي جَدِّي أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ ، قَالَ: حَدَّثَنِي مُوسَى بْنُ قَيْسٍ الْحَضْرَمِيُّ ، قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ ، عَنْ عِيَاضِ بْنِ عِيَاضٍ ، وَكَانَ مِنْ خِيَارِ أَهْلِ الْقُبْلَةِ ، عَنْ مَالِكِ بْنِ جَعْفَوْنَةَ

Umm Salamah said: I heard the Messenger of God (p), while he was holding the hand of Ali (p), saying:

الْحَقُّ بَعْدِي مَعَ عَلِيٍّ ، يَتَوَرَّعُ مَعَهُ حَيْثُ دَارَ.

After me, the truth is with Ali. Wherever Ali turns, the truth turns with him¹³.

And it is at that time when:

«وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا»¹⁴

Everyone, standing in ranks, watches in awe as the Sovereign Queen of the Day of Resurrection, her Holiness al-Şiddiqah al-Ṭāhirah Fāṭimah al-Zahrā (p), steps onto the plain of the Gathering (Maḥshar). But no... not everyone possesses the permission to behold this grandeur, majesty, and divine splendor. “Lower your gazes... close your eyes so that Fāṭimah, the daughter of Muḥammad (p), may pass through the Gathering...”

On this Day that you have been promised, you are bound to witness and behold a manifestation of the vindication of Truth in its most perfect form.

Therefore, it shall be immensely momentous and unbearably heavy. Its grandeur lies in the soul for whom justice is sought — concerning the supreme usurpation of that Absolute Right and ultimate Reality.

That Day is the Day of Retribution (Yawm al-Qiṣāṣ) for the greatest affliction and tragedy ever recorded:

«لَا كَيْوَمٍ مِّمَّيْنَا بِكَرْبَلَا وَإِنْ كَانَ .. قَتَلَ مُحْسِنٍ بِالرَّفْسَةِ لَأَعْظَمُ وَأَمْرٌ لِأَنَّهُ أَصْلُ يَوْمِ الْعَذَابِ»¹⁵

And since the root of the Day of Torment occurred on that day, in the Resurrection—which is an absolute certainty and a fixed reality—the very first auditing and vindication of justice for this crime will be realized:

«ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ»¹⁶

“Then, on the Day of Resurrection, before your Lord, you will dispute.”

In the interpretation of Verse 31 of Surah al-Zumar, it is narrated that it refers to Amir al-Mu'minin Ali (p) seeking justice before his Lord against the usurpers of his right:

تَخْتَصِمُونَ يَعْنِي أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَمَنْ غَصَبَهُ حَقُّهُ¹⁷

Therefore, the Master himself declares that for this dispute and the usurpation of the right they committed, "I am the first who will stand upon my knees before the All-Merciful God to plead my case¹⁸."

Also, the first person regarding whom judgment will be passed is Muhsin ibn Ali (p) and his killer...¹⁹

Thus, the Day of al-Ḥāqqah will be a painful and severe torment for those who turned away from this absolute Right, usurping and denying it.

Additionally, one of the meanings of Resurrection points toward the Day of Reappearance (Yawm al-Zuhūr).

It is narrated from Lady Ḥakimah Khātūn (p) about the moment Ḥaḍrat Baqiyyatallāh al-A‘ẓam (aj) was born:

«ساجد متلقيا الأرض بمساجده، وعلى ذراعه الأيمن مكتوب: جَاءَ الْحَقُّ
وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا»²⁰

When the veil was lifted, I saw my Master in a state of prostration, pressing his forehead against the earth. Written upon his right arm was: "The truth has come, and falsehood has perished; indeed, falsehood is ever bound to perish."

With his global reappearance, this matter will once again be realized in the most perfect manner: falsehood will be obliterated, and truth will prevail over the entire world.

Viewed through the true meaning of al-Ḥāqqah and the points mentioned above, the statement of Amir al-Mu'minin Ali (p) in the Sermon Nuraniyyah becomes clear where he declares: انا الحاقة (Ana al-Ḥāqqah).

القَارِعَةُ (verse 1) مَا الْقَارِعَةُ (verse 2) وَمَا أَذْرَاكَ مَا الْقَارِعَةُ (verse 3)

The striking event, and what a striking event! And what will make you know what the striking event is?! [That event is the Day of Resurrection!]

Exegetes such as Ali ibn Ibrāhim (ra) state: "In the verse الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَذْرَاكَ God repeats it due to its terrifying nature and the dread it instills in people²¹."

In the fourth verse of Sūrah al-Ḥāqqah, after mentioning emphatic statements showing that no one can fully comprehend the grandeur of this reality, it states:

«كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ»²²

The people of Thamūd and ‘Ād denied the striking divine punishment [and faced its grim consequence].

Here, it speaks of the denial of this immensely vital, fixed, and definitive reality.

قَارِعَةُ:

-الشديدة من شدائد الدهر وهي داهية.
-من أسماء يوم القيامة

The word Qāri‘ah derives from qar‘, which means striking one thing against another. One of the names of the Resurrection is Al-Qāri‘ah because it begins with a striking, thunderous blast, and its torment is devastatingly crushing.

What is the Qāri‘ah? Its explanation is provided in the subsequent verses [of Surah al-Qari‘ah]:

(Verse 4) يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

"It is the Day when mankind will be like moths scattered about,"

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ (Verse 5)

“And the mountains will be like wool, fluffed up.”

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (Verse 6)

“Then as for one whose scales [of deeds] are heavy.”

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (Verse 7)

“He will be in a pleasant life.”

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (Verse 8)

“But as for one whose scales are light,”

Imām al-Bāqir and Imām al-Ṣādiq (p), state in the exegesis of these verses:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ وَانْكَرَ وَلَايَةَ عَلِيٍّ (عليه السلام) فَأَمُّهُ هَاوِيَةٌ فَهِيَ النَّارُ جَعَلَهَا اللَّهُ لَهُ أُمًّا وَمَاوَاهُ.²³

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ refers to Amir Al-Mu'minin (p).

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ، وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ the one who denied the Wilayah of Ali (p).

فَأَمُّهُ هَاوِيَةٌ (Verse 9)—meaning the fire of Hell, which God renders as their root and final refuge.

In the Sermon of Luminous Identity, the Commander of the Universe (p), after introducing himself through his luminous reality, declares:

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

“Whosoever's outward alignment with my Wilayah exceeds his inward commitment, his scales will be light.”

The true state of individuals is exposed on such a day.

Amir al-Mu'minin Ali (p) proclaims: أَنَا الْقَارِعَةُ

This introduction, in light of the explanation above, demonstrates the greatness and crushing force of the 'Alawi wilayah — a reality which, for those who evade its burden or deny it, yields nothing but loss, punishment, and the Fire.

And he who accepts this Wilayah and submits to this reality will be secure from the terror of that day, residing in a comfortable and deeply satisfying life.

We also read in Verse 19 of Surah al-Hāqqah:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَفْرَعُوا كِتَابِيهِ

As for him who is given his record of deeds in his right hand, he cries out [from sheer joy]: “[O people of the Gathering]! Take my record of deeds and read it!”

This depicts the state of one who **embraced the Wilayah of the Mawlā (p)** and traversed the straight ‘Alawi path..

Amir al-Mu'minin (p) wrote in a letter to Mu'awiyah: “...God has revealed a specific verse in the Quran concerning me and you, which you and your likes read only according to its outward wording, oblivious to its inward esoteric interpretation (ta'wil); it is in Surah al-Hāqqah.”

Imām al-Baqir (p) states:

«فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينِهِ، إِلَى آخِرِ الْكَلَامِ نَزَلَتْ فِي عَلِيِّ (عليه السلام) وَ جَرَتْ لِأَهْلِ الْإِيمَانِ مَثَلًا»

“Then as for he who is given his record in his right hand...’ to the end of the passage—it was revealed concerning Ali (p) and serves as an archetype/parable for the people of faith.”²⁴

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ (Verse 25)

But he whose record of deeds is handed to his left hand will say, “If only my record of deeds had never been given to me!”

Thus, whoever receives their record of deeds in their right hand will soon face an easy reckoning.

It continues up to where it states:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ

The matter will unfold such that every leader of misguidance (Imām al-Hudā) and every leader of misguidance (Imām al-Dalālah) will be summoned, and accompanying each will be their companions who pledged allegiance to them, and you and I shall also be summoned.

“O Mu‘āwiyah! You are the leader of a faction and a sect that will cry out: يَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ وَ لَمْ أُدْرِ مَا حِسَابِيهِ By God, I heard this directly from the Prophet (p) speaking about you. Likewise, for every leader of misguidance who came before you or will come after you, there shall be a similar humiliation and torment from God.”*

Thus, the entire reckoning and auditing revolves around and is measured against Amir al-Mu'minin (p) and his Wilayah. The sheer magnitude and terror of the Resurrection are defined by the reality of this mastership.

And Amir al-Mu'minin (p) proclaims: انا القارعة

Yet in the noble verse 4 of Surah al-Hāqqah,

«كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ» it states that the people of Thamud and 'Ad rejected the crushing divine punishment [and witnessed its grim outcome].

This implies that the reality which Thamūd and ‘Ād denied was none other than the Wilayah of Amir al-Mu'minin (p).

Ali ibn Ibrahim al-Qummi (ra) notes in his interpretation:

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ قَالَ قَرَعَهُمُ الْعَذَابُ

“Thamūd and ‘Ād denied the Striking Event' means: the torment struck them down...”²⁶

* كَتَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِلَى مُعَاوِيَةَ ... لَقَدْ أَنْزَلَ اللَّهُ فِيَّ وَفِيكَ آيَاتٍ مِنْ سُورَةِ خَاصَّةِ الْأُمَّةِ يُؤَوَّلُونَهَا عَلَى الظَّاهِرِ وَلَا يَعْلَمُونَ مَا الْبَاطِنُ وَهِيَ فِي سُورَةِ الْحَاقَّةِ فَأَمَّا مَنْ أَوْتِيَتْ كِتَابَهُ يَجْمِيعُهُ وَأَمَّا مَنْ أَوْتِيَتْ كِتَابَهُ بِشِمَالِهِ وَذَلِكَ أَنَّهُ يُدْعَى بِكُلِّ إِمَامٍ ضَلَّاهُ وَإِمَامٍ هُدَى وَمَعَ كُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ الَّذِينَ بَايَعُوهُ فَيُدْعَى بِي وَبِكَ يَا مُعَاوِيَةُ وَأَنْتَ صَاحِبُ السَّلْسِلَةِ الَّذِي يَقُولُ يَا لَيْتَنِي لَمْ أَوْتَ كِتَابِيهِ وَلَمْ أَذِرْ مَا حَسَابِيهِ سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ ذَلِكَ وَكَذَلِكَ كُلُّ إِمَامٍ ضَلَّاهُ كَانَ قَبْلَكَ أَوْ يَكُونُ بَعْدَكَ لَهُ مِثْلُ ذَلِكَ مِنْ خِزْيٍ اللَّهِ وَعَذَابِهِ.²⁵

In the next verse, Allah says:

«فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ» (verse 5)

“As for Thamūd, they were destroyed by the overwhelming punishment.”

So they perished because of the rebellion and transgression they showed toward the truth of the wilayah.

In the Qurʾān, three means are mentioned for the destruction of the people of Thamūd:

1. The earthquake: «فَأَخَذَتْهُمُ الرَّجْفَةُ»²⁷

2. The mighty cry: «إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً»²⁸

3. And the thunderbolt: «مِثْلَ صَاعِقَةٍ عَادٍ وَثَمُودَ»²⁹

Perhaps all three punishments accompanied one another and were inseparable — meaning thunder and lightning together with earthquake — or perhaps each punishment destroyed a different group among them.

The deniers of the Resurrection — that is, the deniers of the reality of the wilayah of Amir al-Muʾminin (p) and its greatness — become afflicted by divine wrath and destruction: «كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ... فَأَهْلِكُوا»

The Resurrection is a crushing and terrifying event.

In Surah al-Ḥāqqah, the verse: «كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ»

and the verses that follow — up to nine verses — although outwardly they present a concise account of Nūḥ, ʿĀd, Thamūd, Firʿawn, the tyrants before him, and the overturned cities along with their destruction, in reality they seek to point toward certain attributes of al-Ḥāqqah — the Resurrection — and, in their inner meaning, toward the greatness and truth of the wilayah of Amir al-Muʾminin (p). That is, they indicate that:

“Allah the Exalted destroyed many nations because they denied the Resurrection.”

The meaning, therefore, is that the Resurrection is that crushing reality which Thamūd, ‘Ād, Fir‘awn, the tyrants before him, the overturned cities, and the people of Nūḥ denied; and Allah seized them with a severe grasp and destroyed them with the punishment of annihilation.

«فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ» (verse 5)

This verse explains in detail the consequence of the denial committed by Thamūd. Regarding what is meant by al-Ṭāghiyah — whether it refers to the heavenly cry, the earthquake, or the thunderbolt — the verses of the Qur‘ān mention different expressions.

In Surah Hūd, their destruction is attributed to the mighty cry: «وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ» And in Surah al-A‘rāf, it is attributed to the earthquake: «فَأَخَذَتْهُمْ الرَّجْفَةُ»

And in Surah Ḥā Mim al-Sajdah, it is described as a thunderbolt, where Allah says: «فَاخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ» Some have said that the word al-Ṭāghiyah, like ṭughyān and ṭaghwā, is a verbal noun (maṣḍar) rather than an active participle. According to this interpretation, the meaning of the verse would be: “As for Thamūd, they were destroyed because of their rebellion.” The noble verse: «كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا» also supports this understanding. However, the first interpretation is more consistent with the flow of the following verses, because the subsequent verses are concerned with describing the manner of their destruction — namely, whether they were destroyed by wind, by a severe and overwhelming seizure, or by the overflowing of water. Therefore, the verse under discussion should likewise be understood as speaking about the destruction of Thamūd through an overwhelming punishment, intending to describe the manner of their destruction.

Thus, the word Ṭāghiyah becomes a description of the punishment, not of the people of Thamūd themselves. It is also an indication of the manner of punishment inflicted upon the people of ‘Ād, which left not a single living soul behind.

In another verse where the phrase «كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا» appears, namely the noble verse: «كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا» in Surah al-Shams, the meaning is: “The people of Thamūd denied [their prophet] because of their rebellion.”

Imām al-Ṣādiq (p) said:

وَقَوْلُهُ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا قَالَ ثَمُودُ رَهْطٌ مِنَ الشَّيْعَةِ فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ وَ
أَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ
الْمُهِينِ (3) فَهُوَ السَّيْفُ إِذَا قَامَ الْقَائِمُ وَقَوْلُهُ تَعَالَى فَقَالَ لَهُمْ رَسُولُ اللَّهِ هُوَ النَّبِيُّ
ص نَافَقَةُ اللَّهِ وَ سُقْيَاهَا قَالَ النَّافِقَةُ الْإِمَامُ الَّذِي فِيهِمْ عَنْ اللَّهِ (4) وَ فِيهِمْ عَنْ
رَسُولِهِ وَ سُقْيَاهَا أَيَّ عِنْدَهُ مُسْتَقَى الْعِلْمِ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ
بِذَنبِهِمْ فَسَوَّاهَا قَالَ فِي الرَّجْعَةِ - وَ لَا يَخَافُ عُقْبَاهَا قَالَ لَا يَخَافُ مِنْ مِثْلِهَا إِذَا
رَجَعَ.³⁰

“The meaning of this verse in which Allah says:
«كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا» is that Thamūd refers to a group
among the Shi‘ah.”

Allah says in this verse:

«وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ
الْعَذَابِ الْمُهِينِ»

We guided Thamūd, yet they chose misguidance, and thus they were afflicted with a painful and humiliating punishment. It is said that this refers to the sword when al-Qā’im (aj) rises.

Regarding the verse: «فَقَالَ لَهُمْ رَسُولُ اللَّهِ» it is interpreted as referring to the Noble Prophet (p).

And concerning: «نَاقَةَ اللَّهِ وَسُقْيَاهَا» the Nāqat Allāh refers to the Imām, whose understanding and knowledge are from Allah; and «وَسُقْيَاهَا» means that with the Imām is the sweet spring of knowledge. As for the verse:

«فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا»

it is interpreted as referring to the raj'ah.

And: «وَلَا يَخَافُ عُقْبَاهَا» meaning that he does not fear if the like of it should occur again.

Imām al-Bāqir (p) said concerning the verse:

«كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا، الطُّغْيَانُ حَمَلَهَا عَلَى التَّكَذِيبِ» rebellion means they accused him of lying³¹.

One of the inner meanings of Thamūd within the deeper dimension of the verses of the Noble Qur'ān refers to a group among the Shi'ah who preferred blindness and sorrow over guidance, denied their Imām, and because of this rebelled against him.

The Qāri'ah and crushing punishment that shall descend upon them is the sword of Ḥaḍrat Qā'im Āl Muḥammad (aj), whose wilayah they refused to accept.

One manifestation of this group of Shi'ah may be those who, at the time when the Proof of Allah appears upon the earth, despite claiming love and devotion toward him and considering themselves among his Shi'ah, refuse to submit to his commands. They free themselves from his wilayah, become imprisoned by their own desires, and **do not surrender to the wilayah of their Master.**

For such people, the reappearance of the Mawlā will be a crushing and terrifying event, and because of their denial and turning away from his wilayah, they will face a punishment like the sword of the truthfulness of Wali Allāh al-A'zam.

Yet greater and heavier than all terrifying punishments is certainly separation and distance from the Imām — a suffering beyond comparison with any other torment.

In another passage from the Sermon of Nūrāniyyah, our Master Amir al-Mu'minin (p) says:

«أَنَا الْغَاشِيَةُ» I am al-Ghāshiyah.”

«هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ»³²

“Has the narration of al-Ghāshiyah (That is, the Day of Resurrection whose terrifying events shall envelop all creation) reached you?”

Linguistically, Ghāshiyah comes from the root ghishāwah, meaning “covering” or “veil” — something by which another thing is covered. For example, a large cloth spread over the saddle of a horse is called ghāshiyah because it covers it. In the verse under discussion, it refers to the calamity and punishment that shall encompass all evildoers.

الْغَاشِيَةُ:

A covering or veil; the feminine form of al-ghāshi; the covering around the heart; affliction and hardship; the Day of Resurrection³³.

مؤنث الغاشي، الغطاء، قميص القلب، القيامة لأنها تَغشى الخلق بأفزعها،
الداهية³⁴

(ج) غَوَاشٍ، القيامة لأنها تَغشى بأفزعها، نار جهنم، الداهية ومنه «ناتيه
غاشية من عذاب الله» أي: نائبة تغشاه، قميص القلب³⁵

Some have said that it refers to the Fire that covers the faces of the disbelievers and sinners, but the first interpretation — namely, being overwhelmed by terrifying events — is more appropriate than all others³⁶.

This name is chosen for the Day of Resurrection because its terrifying events suddenly place all creation beneath their overwhelming covering.

Ghāshiyah and its derivatives in other verses:

«أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ...»

“Do they feel secure that an overwhelming punishment from Allah will not come upon them?”³⁷

«...وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ...»

“And over their eyes is a covering.”³⁸

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ
وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً...³⁹

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ...⁴⁰

Ghawāsh was originally ghawāshi, the plural of ghāshiyah, meaning “every kind of covering.” It is also used for a tent, and in the verse under discussion it may carry either the meaning of a tent or of a covering in general.

This verse turns toward the fate of the arrogant and stubborn — those who refuse to submit before the signs of their Lord and do not surrender to the truth — and points to a portion of their painful punishment.

Imām al-Ṣādiq (p), in explaining the verse:

«هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ» states: in the Qur’ān:

«الَّذِينَ يَغْشَوْنَ الْإِمَامَ» “Those who cover the Imām⁴¹.”

The commentators, state in explaining the verse

«هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ»:

يَعْنِي قَدْ أَتَاكَ يَا مُحَمَّدٌ (صلى الله عليه وآله) حَدِيثُ الْقِيَامَةِ وَمَعْنَى الْغَاشِيَةِ
أَنْ تَغْشَى النَّاسَ⁴²

Meaning: “O Muḥammad (p), the news of the Resurrection has indeed reached You, and al-Ghāshiyah means that which encompasses the people.”

al-Ghāshiyah is also one of the names of the Day of Resurrection, and understanding its true meaning requires the explanation and interpretation of the speaking Qur'āns — the Ahl al-Bayt (p) — together with the other verses revealed regarding this station.

In the verses that follow, Allah says that al-Ghāshiyah is a Day in which:

«وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ» (verse 2)

“Faces on that Day shall be humbled.”

Muḥammad narrates from his father that he said to Imām al-Ṣādiq (p): “What does: «وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ» mean?” The Imām replied: «خَاضِعَةٌ لَا تُطِيقُ الْإِمْتِنَاعَ»

“They are humbled and subdued, unable to resist.”⁴³

«عَامِلَةٌ نَاصِبَةٌ» (verse 3)

“Laboring and exhausted (not getting any result).”

Muḥammad narrates from his father that he asked Imām al-Ṣādiq (p): “What does «عَامِلَةٌ» mean?” The Imām replied: «عَمِلْتُ بِغَيْرِ مَا أَنْزَلَ اللَّهُ»

“Acted according to something other than what Allah revealed.”

He said: “I then asked: what does «نَاصِبَةٌ» mean?” The Imām replied: «نَصَبْتُ غَيْرَ وُلَاةِ الْأَمْرِ»

“It appointed others besides the rightful possessors of authority⁴⁴.”

Thus, the meaning of yaghshawna al-imām is that they chose someone other than the rightful Imām and acted contrary to what the divine command had ordained. Therefore, their faces are humbled and disgraced, and they stand in humiliation.

Ibn Abi 'Umayr narrates: "I asked Imām al-Jawād (p) regarding the verse: «وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ، عَامِلَةٌ نَاصِبَةٌ»

and He said: «نَزَلَتْ فِي النَّصَابِ وَالزَّيْدِيِّ وَالْوَاقِفِيِّ مِنَ النَّصَابِ» 'This verse was revealed concerning the Nāṣibis, and the Zaydis and the Wāqifis are among the Nāṣibis.'"⁴⁵

Among the manifestations of such people are the deviant sects that fell into misguidance and chose someone other than the rightful Imām from the family of Muḥammad (p).

Those who have followed this path of deviation shall be overtaken by the command of the Imām and by the terrifying punishment that Allah has prepared for them.

And this is precisely what shall occur at the time of the uprising of al-Qā'im (aj), when truth in its most complete meaning becomes manifest and apparent, and the dominion of disbelief, oppression, and tyranny is swept away:

Muḥammad narrates from his father, from Imām al-Ṣādiq (p):

«قَالَ قُلْتُ هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ قَالَ يَغْشَاهُمُ الْقَائِمُ بِالسَّيْفِ»

He says: I asked Him, "What is meant by:

«هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ»?

The Imām replied: "It means that al-Qā'im (aj) shall overwhelm them with the sword."'⁴⁶

Those who established enmity against family of Muḥammad (p) are the ones who cover the command of the Imām and seek to extinguish the light of the Imām.



Their description on the Day of al-Ghāshiyah is as follows:

«فِي قَوْلِهِ عَزَّوَجَلَّ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ أَنَّهُا الَّتِي نَصَبَتِ الْعَدَاوَةَ لِآلِ مُحَمَّدٍ (عليهم السلام)»⁴⁷

Regarding the saying of Allah, Mighty and Majestic:

«وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ، عَامِلَةٌ نَاصِبَةٌ»

it means “**They are those who established the foundation of enmity against the family of Muḥammad (p).**”

«تَصَلَّى نَارًا حَامِيَةً» (verse 4)

“They shall enter a blazing Fire.”

Muḥammad narrates from his father, from Imām al-Ṣādiq (p), that he said to him regarding the verse:

«تَصَلَّى نَارًا حَامِيَةً» The Imām replied:

«تَصَلَّى نَارَ الْحَرْبِ فِي الدُّنْيَا عَلَى عَهْدِ الْقَائِمِ وَفِي الْآخِرَةِ نَارَ جَهَنَّمَ»

“They shall enter the fire of war in this world during the time of al-Qā’im (aj), and in the Hereafter the Fire of Hell.”⁴⁸

The noble verses of Surah al-Ghāshiyah then continue:

«فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ» (verse 21)

“So remind, for You are only a reminder.”

«إِلَّا مَنْ تَوَلَّى وَكَفَرَ» (verse 23)

“Except the one who turns away and disbelieves.”

Imām al-Bāqir (p), in explaining this verse, said:

«مَنْ لَمْ يَتَّعِظْ وَلَمْ يُصَدِّقْ وَجَحَدَ رَبُّوِيَّتِي وَكَفَرَ بِنِعْمَتِي فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ يُرِيدُ الْعَذَابَ الشَّدِيدَ الدَّائِمَ إِنَّ إِلَيْنَا إِيَابَهُمْ يُرِيدُ مَصِيرَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ أَيَّ جَزَاءَهُمْ»⁴⁹

“Whoever does not take admonition, does not affirm You, denies My Lordship, and disbelieves in My blessing — Allah shall punish him with the greatest punishment,” meaning the severe and everlasting torment. “Indeed, to Us is their return,” meaning their final destination is toward Us. “Then indeed upon Us is their reckoning,” meaning their recompense.

«فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ» (verse 24)

“So Allah shall punish him with the greatest punishment.”

Imām al-Bāqir (p) said concerning this verse:

«يُرِيدُ الْغَلِيظَ الشَّدِيدَ الدَّائِمَ» “It means a terrible, severe, and everlasting punishment.”⁵⁰

Then the verses continue: «إِنَّ إِلَيْنَا إِيَابَهُمْ» (verse 25)

“Indeed, to Us is their return.”

«ثُمَّ إِنَّ عَلَيْنَا جِسَابَهُمْ» (verse 26)

“Then indeed, upon Us is their reckoning.”

Imām al-Bāqir (p) beautifully explains that:

«إِلَّا مَنْ تَوَلَّى وَكَفَرَ» refers to the one who did not take admonition, did not affirm the wilayah, denied the Lordship of Allah, and became ungrateful for the blessing of Allah. Such a person shall be punished by Allah with the greatest punishment. Indeed, their return is toward Us. Their movement is toward us: «ثُمَّ إِنَّ عَلَيْنَا جِسَابَهُمْ» meaning that their recompense rests with us.

All the realities of existence revolve around the axis of the wilayah of Amir al-Mu'minin and the Pure Imāms (p). In one word, the Resurrection and all its various dimensions find their inner meaning and interpretation in the existence of the Imām.

The reckoning, judgment, and return of all creation shall be with the Imām and toward the Imām.

In this noble verse Allah says:

«ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ* إِنَّ إِلَيْنَا إِيَابَهُمْ» “Indeed, to Us is their return, then indeed upon Us is their reckoning.”

And in Ziyārat al-Jāmi‘ah we say:

«وَإِيَابُ الْخَلْقِ إِلَيْكُمْ وَحِسَابُهُمْ عَلَيْكُمْ»

ثُمَّ إِنَّ إِلَيْنَا إِيَابَهُمْ Thus, through Ziyārat al-Jāmi‘ah, it becomes clear to whom the plural pronoun “nā” in these noble Qur’ānic verses ultimately points:

«إِيَابُ الْخَلْقِ إِلَيْكُمْ»

“The return of creation is toward you.”

The return of creation is toward you, and the reckoning of creation is with you. Therefore, the secret of the Resurrection is the Imām, and all the deeds of creation are weighed according to the wilayah of their Mawlā. If the speaking Qur’ān is separated from the silent Qur’ān, nothing remains except paper and outward form, and the noble verses of the Qur’ān cannot have their ta’wil and true interpretation clarified.

Amir al-‘Ālam (p) said: «أَنَا الْغَاشِيَةُ»

Meaning: I am that all-encompassing reality through which the hidden states of mankind are unveiled, and through which their path in this world and their conditions in the Hereafter become manifest.

Those who accept me and my wilayah shall have blessed states, while those who turn away from the Imām shall face the sword of al-Qā’im (aj) on the Day of reappearance and the Fire on the Day of Resurrection, which shall become their destined portion.

Thus, in light of the explanation presented for these passages of the sermon in which the Mawlā says:

«أَنَا الْحَاقَّةُ، أَنَا الْقَارِعَةُ، وَأَنَا الْغَاشِيَةُ»

the reality, depth, and greatness of the Resurrection and its states become clear.

In the immensely exalted Sermon of Nūrāniyyah — wherein the Prince of Eloquence explains that true knowledge of him through his Nūrāniyyah is itself the path to recognition of Allah— every phrase, word, and sublime meaning within the Imām's blessed speech is a key through which a door from the treasures of the sciences of family of Muhammad (p) is opened.

These passages explained within the sermon indicate that there is no reality in existence except the wilayah of Amir al-Mu'minin (p).

The secret of recognition of Allah, prophethood, servitude, worship, taqwā, wara', the širāṭ, the scale, the Resurrection, and the Return — all of these find their meaning and are summarized in the **wilayah of Mawlā al-Mawālī Amir al-Mu'minin (p).**

And we, as the lovers and Shi'ah of Mawlā Amir al-Mu'minin (p), must through deep reflection and contemplation upon the words and way of the speaking Qur'āns, become ever more acquainted with the inner realities and hidden dimensions of the Great Qur'ān, and become carriers of its pure teachings.



*The Blessed Sermon
of al-Wasilah*



Introduction to the Luminous Sermon of al-Wasilah

The sermon al-Wasilah is among the important and profoundly meaningful sermons attributed to Amir al-Mu'minin Imām Ali ibn Abi Ṭālib (p). It is narrated in al-Kāfi by Shaykh Muḥammad ibn Ya'qūb al-Kulayni and transmitted through Jābir ibn Yazīd al-Ju'fi — one of the trustworthy narrators of the Ahl al-Bayt (p) — from Imām Muḥammad al-Bāqir (p). This sermon is among the distinguished texts in which Shi'i theological teachings are presented in a concise yet profoundly comprehensive form. For this reason, it occupies a special place in understanding the 'Alawi perspective regarding Tawḥīd, Prophethood, and Imāmate.

In this sermon, Imām Ali (p), after explaining the station of Tawḥīd and mankind's inability to fully comprehend the Essence of Allah, speaks about humanity's perpetual need for Divine Guidance — a guidance that first manifested through the Noble Prophet Muḥammad (p) as Divine Mercy, the Lamp of Guidance, and Allah's supreme proof (Ḥujjah) upon creation, and which thereafter continued through the path of Imāmate.

This sermon is named al-Wasilah because it addresses the concept of Wasilah ("the Means of Nearness"), a concept connected to the Qur'ānic verse: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ "O you who believe! Be mindful of Allah and seek the means of nearness unto Him." (Sūrah al-Mā'idah, verse 35).

Within this sermon, al-Wasilah is introduced as the exalted station of the Prophet of Islam (peace and blessings of Allah be upon Him and His family) on the Day of Judgment — a station described in narrations as the loftiest degree of Paradise, containing a thousand ascending levels.





The Noble Prophet (p) occupies the highest rank of Light within this station, while Imām Ali (p) stands in a station intimately near to him.

Within this framework, Imām ‘Ali (p), by recalling the event of Ghadir and the Prophet’s explicit declaration, presents Imāmate as the divine continuation of the path of guidance and considers himself a divine means (Wasilah) for guiding the community after the Prophet (p). To clarify this truth, the Imām uses foundational and vivid analogies such as the Ark of Nūḥ, the Gate of Ḥiṭṭah, and the position of Hārūn (Aaron) in relation to Mūsā (Moses), demonstrating that the path to salvation, guidance, and success for the community lies in holding firmly to divine guardianship (Wilāyah) and Imāmate.

One of the prominent characteristics of this sermon is the way Amir al-Mu’minin Imām ‘Ali (p) introduces himself. In parts of the sermon, the Imām uses the expression “I am” (Anā) with clear and direct language to define His relationship to the guidance of the community. This self-identification serves to establish proof (ḥujjah) and clarify the true position of the Imām within the Divine system of guidance. In reality, this self-introduction is presented as a response to the deviation that occurred after the martyrdom of the Prophet (p), which led to the violation and usurpation of his Divinely appointed succession and caliphate.

The Sermon of al-Wasilah is not only a statement of the virtues of Imām ‘Ali (p), but also a text exposing deviation from the Prophetic designation (naṣṣ) and clarifying the injustice that was committed regarding the institution of Imāmate.





* Sources in Which the Sermon Is Narrated:

- Shaykh al-Kulayni, al-Rawḍah min al-Kāfi, vol. 8, p. 18
- Shaykh al-Kulayni, al-Kāfi (Dār al-Ḥadīth edition), vol. 15, p. 57
- Fayḍ al-Kāshāni, al-Wāfi, vol. 26, p. 17
- Mullā Ṣāliḥ al-Māzandarāni, Sharḥ al-Kāfi, vol. 11, p. 202

* Sources in Which Portions of the Luminous Sermon Have Been Narrated:

- Tuḥaf al-‘Uqūl ‘an Āl al-Rasūl (p), vol. 1, p. 92
- Mustadrak al-Wasā’il wa Mustanbaṭ al-Masā’il, vol. 12, p. 252
- ‘Uyūn al-Ḥikam wa al-Mawā’iz, vol. 1, p. 537
- Ghurar al-Ḥikam wa Durar al-Kalim, vol. 1, p. 776
- al-Wāfi, vol. 10, p. 576, ḥadīth no. 10125
- al-Burhān fi Tafsir al-Qur’ān, vol. 4, p. 862
- Ithbāt al-Hudāt bi al-Nuṣūṣ wa al-Mu’jizāt, vol. 3, p. 20
- Shaykh ‘Alī al-Namāzi, Mustadrak Safinat al-Biḥār, vol. 3, p. 116
- Āqā Buzurg al-Ṭihārāni, al-Dhari‘ah ilā Taṣānif al-Shi‘ah (Ismā‘iliyyān edition), vol. 7, p. 207

* Under the Selected Qur’ānic Verses Mentioned:

- Tafsir Kanz al-Daqa’iq wa Baḥr al-Gharā’ib
- Tafsir Nūr al-Thaḳalayn
- Tafsir al-Ṣāfi

* Under the Selected Ḥadīths Mentioned:

- Biḥār al-Anwār (Mu’assasat al-Wafā’ edition)
- Biḥār al-Anwār (Dār Ihya’ al-Turāth edition)
- Additionally, the Sermon of al-Wasilah is mentioned in Mustadrak Safinat al-Biḥār by Shaykh ‘Alī al-Namāzi, vol. 3, p. 116.



Passages from the Sermon of al-Wasilah:

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالٌ
وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ
وَ الدِّينُ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ

Sources for the **لَا** declarations that were mentioned explicitly and implicitly:

- Tafsir Kanz al-Daqa'iq wa Baḥr al-Gharā'ib, vol. 13, p. 221
- Tafsir al-Ṣafi, vol. 5, pp. 167–168, and vol. 7, p. 180
- Tafsir Nūr al-Thaḳalayn, vol. 5, p. 311
- Biḥār al-Anwār al-Jāmi'ah li-Durar Akhbār al-A'imma al-Athār (p), vol. 39, p. 349
- Ikhtiyār Ma'rifat al-Rijāl (Rijāl al-Kashshī), vol. 1, p. 211, and vol. 2, p. 471
- Miṣbāḥ Kaf'amī, Jannat al-Amān al-Wāqiyah wa Jannat al-imān al-Bāqiyah, vol. 1, p. 699
- Miṣbāḥ al-Mutahajjid, p. 757, ḥadīth no. 843
- Miṣbāḥ al-Zā'ir, p. 159
- Sayyid Ibn Tawūs, al-Iqbāl bi al-A'māl al-Hasanah (modern edition), vol. 2, p. 259
- Shaykh al-Ṭūsī, Ikhtiyār Ma'rifat al-Rijāl (known as Rijāl al-Kashshī), vol. 1, p. 211
- Sayyid Ḥashim al-Bahrānī, Kashf al-Muhim fi Tariq Khabar Ghadir Khumm, vol. 1, p. 65
- Sayyid Muḥammad Karakī Ḥā'iri, Tasliyat al-Majālis wa Zinat al-Majālis, vol. 1, p. 225
- Muḥammad Taqī al-Majlisī, Rawḍat al-Muttaqin fi Sharḥ Man Lā Yaḥḍuruḥu al-Faqih (old edition), vol. 14, p. 272
- Bishārat al-Muṣṭafa li Shi'at al-Murtaḍā, vol. 1, p. 13
- Biḥār al-Anwār al-Jāmi'ah li-Durar Akhbār al-A'imma al-Athār, vol. 44, p. 266
- Awālīm al-'Ulūm wa al-Ma'ārif wa al-Aḥwāl min al-Āyāt wa al-Akhbār wa al-Aqwāl, vol. 17, p. 150
- Sayyid Ḥusayn al-Burjirdī, Jāmi' Ahādith al-Shi'ah, vol. 14, p. 405
- Sayyid Ḥashim al-Bahrānī, al-Burhān fi Tafsir al-Qur'an, vol. 5, p. 220
- al-Muḥaddith al-Nūrī, Mustadrak al-Wasā'il, vol. 12, p. 194
- 'Alī al-Yazdī al-Ḥā'iri, Ilzām al-Nāṣib fi Ithbāt al-Ḥujjah al-Ghā'ib, vol. 2, pp. 150, 179, and 194
- Biḥār al-Anwār (Mu'assasat al-Wafā' edition), vol. 8, p. 70
- Shaykh 'Alī al-Namāzī, Mustadrak Safinat al-Biḥār, vol. 6, p. 266
- Shaykh al-Mufid, Taṣḥīḥ I'tiqādāt al-Imāmiyyah, vol. 1, p. 108
- Ilzām al-Nāṣib fi Ithbāt al-Ḥujjah al-Ghā'ib (may Allah hasten His noble reappearance), vol. 1, p. 38
- Ilzām al-Nāṣib fi Ithbāt al-Ḥujjah al-Ghā'ib (may Allah hasten His noble reappearance), vol. 2, pp. 178, 179, and 195
- Shaykh 'Abbās al-Qummi, Safinat al-Biḥār wa Madinat al-Ḥikam wa al-Āthār, vol. 5, p. 98
- Ḥafīz Rajab al-Bursī, Mashāriq Anwār al-Yaqin fi Asrār Amīr al-Mu'minin (p), vol. 1, p. 257
- Muḥammad ibn Ibrāhīm al-Nu'mānī, al-Ghaybah li al-Nu'mānī, vol. 1, p. 165
- Biḥār al-Anwār (Dar Iḥyā' al-Turāth edition by al-'Allamah al-Majlisī), vol. 94, pp. 112 and 117; and (Mu'assasat al-Wafā' edition), vol. 97, p. 117; vol. 39, pp. 89 and 335; vol. 24, p. 191
- al-Manāqib by Ibn Shahr Ashūb, vol. 3, p. 273
- Sayyid Ibn Tawūs, al-Iqbāl bi al-A'māl al-Hasanah (modern edition), vol. 2, p. 259
- Shaykh al-Ṭūsī, Miṣbāḥ al-Mutahajjid, vol. 1, p. 757
- Iqbāl al-A'māl, vol. 1, pp. 461 and 463
- Miṣbāḥ al-Zā'ir, vol. 1, p. 154
- Jannat al-Amān al-Wāqiyah wa Jannat al-imān al-Bāqiyah (al-Miṣbāḥ), vol. 1, p. 695
- Rawḍat al-Wā'izīn, vol. 1, p. 101
- al-Amālī (by al-Ṣadiq), vol. 1, p. 35
- Tafsir Nūr al-Thaḳalayn, vol. 4, p. 495
- Mirzā Jawād al-Tabrizī, al-Anwār al-Ilāhiyyah fi al-Masā'il al-'Aqā'idīyyah, vol. 1, p. 180
- Shaykh al-Kulaynī, al-Kāfi (Islāmiyyah edition), vol. 2, p. 603
(in some manuscripts: "Ana al-Qur'ān" — "I am the Qur'ān")
- Shaykh Muḥammad Muḥammadi al-Rayy Shahrī, Mawṣū'at al-Imām 'Alī ibn Abī Ṭālib (p) fi al-Kitāb wa al-Sunnah wa al-Tārikh, vol. 4, p. 534.

Seven days had passed since the martyrdom of the Noble Prophet (p), that exalted and noble being who, from the beginning of His luminous creation until his life in this earthly world, spoke of nothing except guiding creation toward the guardianship (Wilāyah) of Imām ‘Ali (p).

Everywhere, it was only ‘Ali and ‘Ali (p).

Indeed, Allah created the one addressed by “Lawlāka lamā khalaqtu al-aflāk” (“Were it not for You, I would not have created the heavens”) (p) together with love for ‘Ali (p) and the proclamation of His guardianship, both created from one light.

Who other than the Seal of the Prophets (p) could have introduced Mawlā ‘Ali (p) to humanity in such a manner and fulfilled, in the most complete way, the establishment of the matter of Wilāyah — the responsibility that had been placed upon his shoulders from the Divine Throne?

Although Iblis, together with the people of corruption and impurity, displayed their schemes even on the Day of Ghadir, believers such as Salmān, Miqdād, and Abū Dharr — who remained steadfast upon the true guardianship — responded with all their hearts and souls. Yet this response was itself but a renewal of the covenant with their Master, a covenant stretching back to the Day of Alast (“Am I not your Lord?”).

Despite the malice and conspiracies of the people of Saqifah and the turmoil they caused after the martyrdom of the Noble Prophet (p), Imām ‘Ali (p), delivered a sermon in his majestic and noble voice so that a light might shine upon hearts that had become affected, upon minds that had grown lost and bewildered, awakening them from heedlessness.



For the Noble Prophet (p) said:

«أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ»¹

Ali and I are the two fathers of this community, and we have rights over them as fathers.

Amir al-‘Ālam (p), in describing and introducing himself to creation, speaks of himself — in his highest station — through the pronoun «أنا».

Through the delivery of these sermons, his blessed and noble existence is also introduced by himself to all people.

Everything that humanity and all creation will need until the end of existence and creation itself is hidden within these blessed “Ana” declarations.

Delivering the sermon with this pronoun (“Anā” — “I am”) affects hearts differently: hearts that have become saturated with bitter and salty water (milḥ uḵāj) come to perceive before them the torment of death, while hearts blended with sweet and pure water (‘adhb furāt) grow firmer in faith, stronger in certainty and knowledge, and increase in humility and submission before the Wilāyah of Amir al-Mu’minin Imām ‘Ali (p).

In the Sermon of al-Wasilah, after mentioning the virtues and significance of the blessed existence of Abū al-Zahrā’, the Noble Prophet (p), in bringing the religion of Allah to completion and establishing the matter of Wilāyah, Imām ‘Ali (p) speaks about the usurpation of His caliphate by the accursed first and second [individuals];

“...And if those two unfortunate ones clothed themselves in this position instead of me,
and disputed with me regarding that over which they had no right,
and through misguidance committed this deed,
and through ignorance claimed it for themselves—
how evil is the destination to which they shall return,
and how evil is that which they prepared and stored up for themselves.

In their graves, in Barzakh, and in the Hereafter, they shall curse one another,
and each shall disown the other.

And when one faces his companion, he shall say:

«يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ»

Would that between me and you were the distance of the two Easts; what an evil companion you were!”

And the wretched one shall answer in weakness and misery:

Would that I had never taken you as my friend and companion!

Truly, you led me astray;

«لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خُلُولًا»

He led me away from the Remembrance (Truth) after it had come to me, and Satan has always abandoned and betrayed mankind!”

The Imām who divides Paradise and Hell (Qāsim al-Jannah wa al-Nār), in this sermon speaks of the foundation of all good, which is Tawḥīd². Yet he does so alongside identifying the root of evil — namely, the accursed first and the second and the actions they carried out against the Prophetic mission, whose purpose was the establishment of the Alawi Wilāyah.

And I am that Remembrance (Dhikr) from which he (that unfortunate one) turned astray!

Dhikr means remembrance.

The Noble Prophet (p), in every time and place, reminded people and called attention to this noble Dhikr, just as Allah, the Exalted, granted this station to His Beloved:

وَلِكُلِّ قَوْمٍ هَادٍ³ إِنَّمَا أَنْتَ مُنذِرٌ³ You are a warner, and for every people there is a guide.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرُ⁴

“You can only warn the one who follows this [Divine] Reminder.

O My Messenger and My Beloved!

You are the warner of this community toward Ali and the Wilayah of Ali (p)! Yet even if you warn all people, not all will believe!

Rather, your warning reaches only those who follow and submit to “**Dhikr**”.

It is here that the meaning of: فَأَنَا الذِّكْرُ becomes manifest; Dhikr means Amir al-Mu'minin (p) and his Wilayah⁵.

One must first enter the fortified sanctuary of the Wilayah of our Master, Amir al-Mu'minin Ali (p).

Love for the Master must take root in our hearts and souls so that the warning and guidance of the Noble Prophet (p) may become beneficial for us. Then Amir al-Mu'minin (p), for those who love him and follow him, becomes the guide (Hādī);

إِلَّا ذِكْرِي لِمَنِ اذْكُرْ⁶

وَلِكُلِّ قَوْمٍ هَادٍ
أَفْعَالُكَ مَا كَانَتْ فِيهَا

None of your actions and deeds are without being a reminder and admonition for those who reflect and seek the truth.

From which (that ill-fated one) went astray!

That ill-fated one refers to the accursed first, Abū Bakr ibn Abi Quhāfah (may Allah's curse be upon him), who went astray and led others astray, and chose the accursed second, 'Umar ibn al-Khaṭṭāb (may Allah's curse be upon him), as his companion and ally. How then shall his state be?

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا⁷

Woe to me! Would that I had not taken so-and-so [the astray person] as an intimate friend!

They are the ones who, by usurping the caliphate and violating the sanctity of the one entrusted with Wilayah, deprived the orphans of the family of Muḥammad (p) from the remembrance of “Dhikr”, that remembrance which is Dhikr Allah (“the remembrance of Allah”) and through which: ⁸ تَطْمِئِنُّ الْقُلُوبُ بِذِكْرِ اللَّهِ and replaced it with disbelief, transgression, and disobedience.

The accursed first had many times been presented with proof and evidence, yet each time turned away in one manner or another.

After the martyrdom of the Messenger of Allah (p), Abū Bakr claimed to have accepted leadership according to the will of the people. Amir al-Mu'minin (p) reminded him of the Prophet's statements and pledges regarding his Wilayah.

Abū Bakr (may Allah's curse be upon him) said that if the Prophet himself declares that he had wronged Ali, he would restore the caliphate. The Noble Prophet (p) appears and declares:

ارْزُقْ رَأْسَكَ أَيُّهَا الضَّلِيلُ الْمَفْتُونُ

The Prophet is commanding him to restore the right to its rightful owner.



Abū Bakr asks whether, if he repented and relinquished leadership, he would be forgiven, and the Prophet gives glad tidings of forgiveness.

Then he resolved to go to the mosque, announce the truth publicly, and return the caliphate to Amir al-Mu'minin (p).

Amir al-Mu'minin (p) is then said: **“I will remain with you, if your devil leaves you.”** He replied: “If he does not leave me, then I shall leave him.”

On the way ‘Umar (may Allah’s curse be upon him) encountered him and asked about his condition. When he heard the account, he attempted to dissuade him from his decision.

Abū Bakr (may Allah’s curse be upon him) then says: “Ali said to me: ‘You will not allow me to emerge from this darkness, **وَإِنَّكَ شَيْطَانِي** and indeed, you are my devil (shaytan).”

Umar (may Allah’s curse be upon him) replies: »What has happened that today you have come to believe in Muhammad and what he brought, while to us he is a lying sorcerer?⁹

«فَكَانَ الشَّيْطَانُ هُوَ الثَّانِي لِلْإِنْسَانِ خَذُولًا»¹⁰

The Satan is the accursed second, meaning ‘Umar ibn al-Khaṭṭāb (may Allah’s curse be upon him), the very one who led the accursed first astray from the Dhikr, namely, the Wilayah and who, together with him, usurped the caliphate.

Those impure, filthy, and wicked people who, when the command of Wilayah was revealed and the Messenger of Allah (p) took from them the covenant of the guardianship of Ali Amir al-Mu'minin (p), **professed faith outwardly but did not affirm it in their hearts.**¹¹

The unworthy have a long history of breaking pledges and covenants;

The loneliness of Ali (p) is repeated throughout history,
A courageous man steps forward to take allegiance for
his oppressed Imām of the Age in the city of the
unworthy and dishonorable...

The air grew darker and darker, and that Hāshimite man
more alone...

In the cold and silent alleys of Kufah,
among cowardly criminals...

No one remained anymore;

O dear Husayn!

Do not come to Kufah, Kufah has no loyalty.

I saw after Maghrib that no one remained by my side,
This place they speak of is no place for a woman at all...

They broke the pledge and refused obedience and submission to the Noble Messenger of Allah (p), which is obedience to the command of Allah the Exalted, and after the martyrdom of the Messenger of Allah (p) they became disbelievers;

«إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا»¹²

Indeed, those who disbelieved and turned [people] away
from the path of Allah have fallen into far-reaching error.

«إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا»¹²

Indeed, those who disbelieved and wronged [themselves
and others], Allah will never forgive them, nor will He
guide them to any path.

The manifestation of these verses and narrations are
those who made the Saqifah and the accursed document
(Ṣaḥīfah Mal'ūnah) into a path and means for achieving
their satanic and accursed objectives — namely, the
usurpation of the caliphate — in opposition to the Path
of Allah, which is the path of Wilāyah and guidance
toward our Master Amir al-Mu'minin (p);

وَأَنَا السَّبِيلُ الَّذِي عَنْهُ مَالَ

And I am the Path from which he turned away,
I am that very path and way toward which the Noble Prophet (p) continually reminded and warned you, yet you opposed it, turned away from it, and imagined for yourselves other paths;

«إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا»

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَلَا يَهْدِي بَنِي أَبِي طَالِبٍ (عليه السلام).¹³

In the incident of the Ḥadith al-Qirtās the Noble Prophet (p) requested a pen and paper, saying: «Bring me ink and paper so that I may write for you something after which you will never go astray after me.»¹⁴

For the Seal of the Prophets (p) intended, just as he had done throughout his life, to emphasize the succession and caliphate of Imām Ali (p).

For he alone is the Path (Sabil), and he alone is the way through which we shall never go astray and that is the fortified sanctuary of Wilayah.

«نَحْنُ السَّبِيلُ لِمَنْ اقْتَدَى بِنَا»

We are the Path for whoever follows us...¹⁵

But ‘Umar (may Allah’s curse be upon him), once again, stood in opposition to the matter of Wilayah and becomes the one who صَدُّوا عَنْ سَبِيلِ With harshness and disrespect, he said regarding the Noble Prophet Muhammad al-Amin (p): «إِنَّهُ لَيَهْجُرُ، أَيُّ: لَيَهْدِي» He is speaking in delirium. »¹⁶

O accursed one!

What were you so afraid of that you uttered such a grave and outrageous accusation against the Seal of the Messengers, Abū al-Qāsim Muḥammad (p)?

You knew that if the Prophet's will, which was the matter of Wilayah, were put into writing, your affair and the affair of those like you would be finished.

On the Day of Ghadir, after the crowning of Amir al-Mu'minin (p) with the declaration: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ» Iblis became grief-stricken, because the devils said that with the introduction of the Imām after the Prophet, this community would be protected and there would no longer remain any way to lead them astray. But Iblis replied that they should not worry, because some of the companions had promised him that they would neither acknowledge nor affirm the words of the Prophet regarding this matter.¹⁷

Thus it came to pass that the very first one who pledged allegiance to the accursed first caliph at Saqifah Bani Sa'idah was **Iblis** himself.

From those very days when the Messenger of Allah (p) proclaimed the remembrance (Dhikr) of Ali (p) and defined and clarified the true path and the Path of Allah through him, the accursed 'Umar ibn al-Khaṭṭāb saw, heard, and understood all of it. Yet he was the chief Satan, and in order to please Iblis, even before the Greatest Eid of Allah — the event of Ghadir — he had promised him division and the usurpation of this station. Yes, they are the very ones who, through their vile and despicable actions and words, turned people away from the one and only divine path, which is the Wilayah of Mawla Amir al-Mu'minin (p).

It is that very path regarding which the Messenger of Allah (p) said to ‘Ammār:

«O ‘Ammār! If you see Ali going on one path while all the people go on another path, then go with Ali and leave all the people aside. »

The path of The Commander of the World (p) ultimately led to the desert of Karbalā’ — that land of lovers; Only seventy-two souls walked upon the path of Ali (p), while the rest remained astray...

Qāsim ibn al-Ḥasan (p), the son of the lion of the Battle of Jamal, described the path of his grandfather and uncle with nothing other than:احلى من العسل Sweeter than honey...

Wilayah carries many meanings, and in order to understand those meanings, we must reflect deeply and use our intellect to gain true knowledge of its possessor — namely, the blessed existence of Imām Ali (p). Indeed, these very sermons and the blessed “Ana” declarations of the Mawla are among the most important discussions for recognizing Wilayah. The more I come to know you, the more I free myself from everything other than you, and seek refuge beneath the cloak of the Holy Mother (p)...

According to the verses of the Noble Qur’an, those who disbelieved, turned people away from the path of Allah, and opposed the Prophet after guidance had become clear to them, their deeds become nullified and destroyed:

«إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ... وَسَيُحِبُّ أَعْمَالَهُمْ»¹⁹

Just as whoever rejects faith will have all his deeds nullified:

«وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ»²⁰

It is in such a position that Amir al-Mu’minin (p), in order to separate truth from falsehood and guide the ignorant, openly declares “Ana” with clarity:

وَأَنَا الْإِيمَانُ الَّذِي بِهِ كَفَرَ

And I am that Faith in which he disbelieved,
Wherever the sacred name of Ali (p) is present, it means faith, for he is the Amir al-Mu'minin. A believer is one who, in the 'Alam al-Dharr, answered "Yes" to the Wilayah of Amir al-Mu'minin (p). The disbeliever is precisely the opposite: one who preferred hatred of Ali (p) over love for Ali (p);

«يَا عَلِيُّ حُبِّكَ تَقْوَى وَإِيمَانٌ وَبُغْضُكَ كُفْرٌ وَنِفَاقٌ»²¹

The believer places love for Ali (p) in the highest chamber of the heart — the very dwelling place of faith — because that heart belongs to its true Master:

«...وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ...»²²

Imām al-Şādiq (p) was asked: "Is the title **Amir al-Mu'minin** used for al-Qā'im (p)?" He replied: No. This title is exclusive to Ali (p). No one before him nor after him deserves to be called by this name, and whoever claims it for himself is a **disbeliever**.²³

And the disbelievers were those who, instead of Amir al-Mu'minin Ali (p), called the first and second caliphs by this title, and enthroned these accursed ones within their hearts.

Just as, according to the practice of their leaders, the caliphate was also usurped within their hearts.

They granted them a station in their hearts other than the one they truly deserved.

The very Lord who created the hearts of His servants and adorned them with faith — namely, love and the Wilayah of Imām Ali (p) — also declares;

«وَكُرْهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ»²²

And He has made disbelief, corruption, and disobedience hateful to you.

It is said that “disbelief” refers to Abū Bakr, “corruption” (fusūq) to ‘Umar, and “disobedience” (‘iṣyān) to ‘Uthmān (may Allah’s curse be upon them all).²⁴

وَالْإِيمَانُ الَّذِي بِهِ كَفَرَ

And he became one who disbelieved in the Faith.

The end of the one who disbelieves in the faith and Wilayah of Amir al-Mu’minin Ali (p), and who prefers hatred of him over love for him, is the nullification of deeds. The Qur’an compares the deeds of such people to ashes:

«أَعْمَالُهُمْ كَرَمَادٍ» such that when a storm comes and the wind blows, it vanishes and nothing remains of it.²⁵ These very Qur’anic verses and the warnings of the Prophet (p) showed the path clearly to all people, yet some chose another way, and as a result their deeds were destroyed.

And the Prophet (p) complained about his community abandoning and neglecting the Qur’an:

«يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا»²⁶

How familiar is the story of the estrangement of the Family of Allah (p)...

It is as though the story of the restless sister is being repeated once more;

Your head is carried upon the spears while I weep tears of blood beneath the spears

It is the living Qur’an who shines above the spears like the crescent moon, while luminous verses are whispered upon his dry lips...

What a strange inheritance this is — the grief of a brother and the wounded heart of a sister within your family!

And this inheritance comes from the sorrow of the loneliness of Ali (p), a sorrow written upon every page of history...

The Noble Qur'an, together with the Ahl al-Bayt (p), were the legacies left behind by the Prophet (p); «فَانَّهُمَا لَنْ يَفْتَرَقَا» And those two were never meant to be separated from one another.²⁷

وَأَنَا الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ

And I am that Qur'an which he abandoned,

After the martyrdom of the Prophet (p), Imām 'Ali (p), according to the Prophet's instructions, compiled the Noble Qur'ān in the most complete and proper form and brought it to the Muhājirūn and Anṣār so that they might accept it as the official reference. But Abū Bakr and 'Umar (may Allah's curse be upon them both), **when they saw that this manuscript contained matters exposing and disgracing certain actions and individuals, refused to accept it.**

Later, during the caliphate of 'Umar (may Allah's curse be upon him), he sought to destroy the codex of Imām 'Ali (p), but the Imām refused and declared:

"This Qur'ān shall only be recognized and touched by the purified ones from My family, and it shall remain hidden until the appearance of Imām al-Mahdi (aj). Then He shall reveal it and guide the people according to its true realities and rulings."²⁸

Those accursed ones did not understand that no matter how much they attempted to burn or erase the written copies of the Qur'ān, it would never change the reality that the Living and Speaking Qur'ān is our Master 'Ali ibn Abi Ṭālib (p).



Ibn Muljam (may Allah's curse be upon him), who was himself among the reciters of the Qur'an, struck the blessed head of the Living Qur'an during the springtime of the Qur'an — month of Ramaḍān — with his sword. For he was among those vile Khawārij who, **because of the outward and superficial parchments of the Qur'an, abandoned its spirit and true reality and thereby disbelieved in it.**

From the very first days after the appointment and declaration of succession for the Master of the Monotheists, Haydar al-Karrar (may our souls be sacrificed for him), the enemies of Wilayah did everything they could to alter the successor appointed by the Prophet (p):

«قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتُبِيعُونَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ»

They say: Bring a Qur'an other than this, or change it.²⁹

In the explanation of this verse, Ḥaḍrat Bāqir al-'Ulūm (p) stated:

“They said: ‘Appoint Abū Bakr or ‘Umar (may Allah’s curse be upon him) in place of ‘Ali (p), so that we may follow you.’”³⁰

All of their efforts were directed toward ensuring that no trace or name of the Mawla would remain. But could their false imaginings, ambitions, and seditions ever truly prevail?

The first power-seeking caliph, acting upon the command of his satanic companion — namely ‘Umar (may Allah’s curse be upon him) — abandoned the truth of the Qur'an and gathered the disloyal people around himself.

This occurred when Amir al-Mu'minin (p), only a few days after the martyrdom of the Messenger of Allah (p), was forced into seclusion within His home, while He, by the command of Ḥaḍrat Ṭā Hā (p), occupied Himself with the gathering and compilation of the Noble Qur'an.

Again and again, together with the People of the Cloak, He would go to the doors of the companions seeking their allegiance; yet by the dawn of the following day, no good remained among them except four men. Had they become forty, history would have been written differently.

O people!

أَنَا الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ

I am that Qur'an which this accursed one abandoned; I am that Qur'an which was cast aside. I am Amir al-Mu'minin, and Wilayah finds its meaning through me!

In the end, they attacked the House of Allah, insulted the Lady Hurā' al-Insīyah (p), bound the hands of the Commander of the World (p), and by forcing allegiance upon him usurped his Wilayah.

It was the pages of the Noble Qur'an that burned behind the door of the house, running after Ali (p), falling to the ground...

Those accursed ones not only abandoned the truth of the Qur'an, but through distorting its verses, they usurped it.

Through these crimes and vile actions, they cast doubt upon the command of Allah the Exalted, preferring their own desires and whims over the divine command and will.

And they ignored the words of the Messenger of Allah (p):

عَلَيَّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَهُ، لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ³¹

And along the path of establishing Wilayah and completing the religion, they subjected the Noble Prophet (p) to hardship: «كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ» Just as he exhausted himself for the command of his Lord.³²

And even now, the Qur'an remains abandoned and neglected;

Until that time when a man with the face of Muhammad and the character of Ali leans against the Ka'bah, and through his uprising interprets, verse by verse, the Noble Qur'an concerning Amir al-Mu'minin (p) and his Wilayah, and the earth becomes filled with justice and equity...

When they made the idols of Quraysh — namely 'Umar and Abū Bakr (may Allah's curse be upon them both) — the caliphs and rulers of their hearts and souls, and asked the Prophet (p) to alter the Qur'an, then naturally they followed and obeyed those same leaders. Thus, they went astray from Ali (p), turned away from Ali (p), disbelieved in Ali (p), and abandoned Ali (p). As a result, they denied the religion of Allah, which is Islam;

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدِّينِ³³
فَمَا يُكَذِّبُكَ بَعْدُ بِالْدِّينِ³⁴

The greatest and most complete religion before the Lord is Islam, and Islam means submission to the Wilayah of Ali ibn Abi Tālib (p).³⁵

وَأَنَا الدِّينُ الَّذِي بِهِ كَذَّبَ

And I am that Religion which he denied

I am that very religion and that Islam which you rejected and denied! You neither bowed before it nor submitted yourselves to it!

And **by denying the religion**, you failed to recognize your Imām and your Master. Instead, you placed others in his position, showed enmity toward him, and thereby fell into **shirk**!

Wilayah of Imām Ali ibn Abi Tālib (p), the accursed first and second caliphs came before the Mawla and publicly pledged their false allegiance, saying:

«بَخَّ بَخٌّ يَا عَلِيُّ أَصْبَحْتَ مَوْلَايَ وَمَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ»³⁶

Yet inwardly they had no faith in either Islam or the Mawla, for **from the very beginning they were idolaters and polytheists;**

These two idols of Quraysh (Sanamayy Quraysh) claimed that after the advent of Islam they no longer worshipped idols, but in reality they had secretly preserved their idols from the days of ignorance. During the Battle of the Trench (Khandaq), they swore to the Prophet (p) that they did not worship idols;

The Prophet then instructed Imām Ali (p) to locate their hidden idols and destroy them. Imām Ali found the idols, shattered them, and returned to the Prophet (p), saying: By Allah, I continued to see resentment and hatred toward myself in the faces of those two after the breaking of their idols until the very day they died.³⁷

مَنْ هَدَّ حُصُونَهُ الشِّرْكَ وَمَنْ

شَادَ الْإِسْلَامَ وَمَنْ عَمَّرَ

Who was it that demolished the fortresses of shirk?

Who was it that raised Islam high? And who was it that gave life to Islam?

أَهْلَ الْإِيمَانِ لَهُ أَمْرٌ³⁸

مَنْ قَدَّمَهُ طَهَ وَعَلَى

Who was it whom TāHā gave precedence over all people? And whom he appointed as commander over all the people of faith?

These accursed idols of Quraysh harbored deep hatred and resentment toward the Commander of the World (p), because from pre-eternity he had been the destroyer of idols.

Thus, in order to save themselves — **they who were the manifestations of shirk and idol worship** — they resorted to lies and slander and unjustly usurped the true religion;

The accursed second even admitted in a letter that if the usurpation of the caliphate had depended solely upon Abu Bakr, he would never have been capable of carrying it out, and that it was only through his own schemes and planning that it became possible. ³⁹

I was the one who compelled forty men to falsely testify against the Prophet and claim that he had left the matter of caliphate and Imāmate to the choice of the people, ³⁹ And I was the one who planted the desire for caliphate into the hearts of the Muhājirun and the Ansār, until they raised the slogan: «مِمَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ» Let there be one leader from us and one leader from you. ⁴⁰

And I was the one who declared and introduced Abū Bakr as caliph, and falsely attributed narrations to the Prophet claiming that he had spoken virtues concerning my companion Abū Bakr. ⁴¹

And I myself was the first person to pledge allegiance to him, and because of the fear he had of Ali (p), I constantly encouraged and urged him toward this matter.

And after the people reluctantly pledged allegiance to Abu Bakr, he said out of fear:

«وَلَيْتُكُمْ وَلَسْتُ بِخَيْرِكُمْ وَعَلَيَّ فِيكُمْ، وَاعْلَمُوا أَنَّ لِي شَيْطَانًا يَغْتَرِبُنِي وَمَا أَرَادَ بِهِ سِوَايَ»

I have taken authority over you, though with Ali (p) among you, I am not the best of you. Know that I have a devil who overcomes me and whispers to me, and he desires no good for me. ⁴¹

These power-hungry caliphs, through their vile actions, turned the servants away from obedience to Allah and from the reality of Tawhid — which is the Wilayah of Amir al-Mu'minin Ali (p) — and instead called people toward obedience to themselves. They denied the first Imām and successor of the Seal of the Prophets (p) and thereby committed shirk regarding him.

They denied the true religion — namely, the Wilayah — and distorted its rulings. They abandoned not only the Noble Qur'an, but the religion of Allah itself;

«وَوَيْلٌ لِلْمُشْرِكِينَ»

«وَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ أَشْرَكُوا بِالْإِمَامِ الْأَوَّلِ وَهُمْ بِالْأَيِّمَةِ الْآخِرِينَ كَافِرُونَ»⁴²

Woe to the polytheists who committed shirk concerning the First Imām and, in opposition to the religion with which the Noble Messenger (p) was sent — namely, the Wilayah of Imām Ali (p) — became manifestations of shirk.

And that community, instead of submitting to their Mawla, Amir al-Mu'minin (p), submitted themselves to their desires and to the caliph of their hearts. Thus they lost their way and gained no true share from the religion.

Ḥaḍrat Shams al-Shumūs, Sultān 'Ali ibn Mūsā al-Riḍā al-Murtaḍā (p), said:

“We, the Ahl al-Bayt (p), are the light and illumination (path) for whoever follows us, and we are the guides for whoever seeks guidance through us. Whoever is not with us has no share in Islam. Allah the Exalted began the religion with us, and with us He shall complete it.”⁴³



The dust of the sanctuary of the noble intercessor, Ḥaḍrat Fāṭimah al-Ma'sūmah (p) — the sister of the Sulṭān of the Religion and the scholar of the family of Muḥammad, Imām al-Riḍā (p) — has become the kohl of the eyes of the scholars of religion.

Indeed, your threshold is the center of the great house of sacred learning;
the students of religion are like stars from the galaxy of Qom.

Every truth in this world finds its meaning within the blessed existence of the Pure Imāms (p).
All the pillars of religion and Tawhid have taken form and become manifest through their sacred beings. They are the path of guidance, and only they can bring us to the truth.

On the Day of Ghadir — the sweetest day for the Shi'ah — Mawlā Amir al-Mu'minin Ali (p), in the presence of all the people, asked:

«وَاعْلَمُوا أَنِّيهَا الْمُؤْمِنُونَ أَنَّ اللَّهَ عَزَّوَجَلَّ قَالَ: إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا.

أَتَذَرُونَ مَا سَبِيلُ اللَّهِ وَمَنْ سَبِيلُهُ أَنَا سَبِيلُ اللَّهِ الَّذِي نَصَبَنِي لِاتِّبَاعِ بَعْدَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ»

Do you know what the Path of Allah is, and who His Path is?

«أَنَا صِرَاطُ اللَّهِ! أَنَا سَبِيلُهُ»⁴⁴

I am the Sirat and Path of Allah — the one who departs from it is destroyed!

I am the Way of Allah; the very one whom Allah appointed after His Prophet (p) for the people to follow.

وَأَنَا الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ

And I am the Straight Path from which he turned away.

This path and way had been introduced many times by the Messenger of Allah (p) before people turned away from it;

In one gathering, the Messenger of Allah (p) pointed toward his successor, Imām Ali (p), and recited this verse:

«وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ»⁴⁵

And this Ali (p) is my Straight Path. Allah the Exalted placed me upon this Straight Path. I am that Prophet for whose sake the universe was created, and He commanded me to warn the people regarding it and guide them toward it! Therefore, O my community, follow Ali (p) and do not follow another path, lest you be led away from the Truth!

The path of Wilayah and Truth was clearly introduced, and at Ghadir the Mawla and Master of the lovers and Shi'ah was appointed.

Thus, it is the human being himself who has the choice to enter either the Wilayah of Truth or the Wilayah of Satan!

«فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ»⁴⁶

Since he himself lacked love for Ali (p), he became astray, and thus he sought to lead others astray as well.

The Holy Mother (p) was insulted. Because of the hatred and rancor they carried toward Mawlā Ali (p), they burned the door, raised their impure hands, and caused the Muhammadan jasmine flower to be crushed and scattered...

They turned away from the Straight Path, which is the Wilayah of Amir al-Mu'minin (p).

And they turned away from everything associated with him and carrying his blessed fragrance — even the martyred Muhsin (p)...

And it is we, the servants of Allah, who choose whom we place upon the throne of our hearts.

The one whose love illuminates and gives light to our bodies and souls, or those whose foul odor of shirk and disobedience makes our bodies and souls weary and aged with sin?

All of my religion and faith, my remembrance and my path, my Qur'an and my Straight Way, my prayer and my fasting — and everything to which I was reminded and advised through the blessed tongue of the Seal of the Prophets (p) — is summarized within your blessed existence, O my Master,
Ya Amir al-Mu'minin (p)!

And we recite the remembrances of our daily prayers out of love for you, O our Master;

«اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ» 47

Guide us to the path of your Wilayah — that very path which Ṭāhā (p) instructed us to follow; the path of those upon whom You bestowed the special blessing of Wilayah and love, not the path of those who went astray from your Imāmate and caliphate, those upon whose shoulders rests every sin and act of disobedience committed until the Day of Judgment.

They are the very ones who, by laying the foundations and bricks of shirk and evil at Saqifah Bani Sā'idah, set the tragedy of 'Āshūrā' into motion...

They martyred the bruised jasmine flower, Lady Insiyyat al-Ḥawrā' Fāṭimah al-Zahrā' (p), out of enmity and hatred toward Imām Ali (p). And as for Abā 'Abdillāh al-Ḥusayn (p): **بِأَيِّ ذَنْبٍ قُتِلْتُ؟**

Allah the Exalted prepared a field of love called **Karbala** for those believers who, in the 'Ālam al-Dharr, had answered "Yes" to the love of Ali (p), and who, beneath the cloak of Umm Abihā, al-Ṣiddiqah al-Kubrā (p), learned lesson by lesson the meanings of Wilāyah and love.

In this land, the echoes of the 'Alawī "**Anā**" declarations of the family of Ḥusayn (p) resound, and Wilāyah multiplies within the blessed family of Ḥusayn (p), deafening the ears of the enemies and inflaming the fire of their hatred and rancor...

From the mu'adhdhin of Karbala, Ali al-Akbar (p), who in his adhan proclaims the remembrance of Ali (p) and calls toward Wilayah: **«أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ»** to the youngest Ali of Karbala, Ali al-Aṣghar (p), who, upon witnessing the loneliness and abandonment of his father, answered the call even from his cradle...

And the adornment of the father is Lady 'Aqilah al-Ḥawrā', Zaynab (p), who with her Alawi voice shakes the very foundations of the legacy of Saqifah with the words: **«مَا رَأَيْتُ إِلَّا جَمِيلًا»**

On the path of Wilayah, nothing is seen except beauty by the one who is truly in love!



Love for Ali penetrates the heart and soul, and that heart becomes Ḥusayni, and love reaches infinity.

Ḥaḍrat Baqiyyatallāh, Wali Allāh al-A‘zam (may our souls be sacrificed for him), following the example of his mother Lady Fāṭimah al-Zahrā’ (p) and taking inspiration from the grief-stricken heart of his aunt Lady Zaynab (p), shall establish the Ḥusayni Wilāyah through his reappearance.

And we, the Shi‘ah who by the permission of the Holy Mother (p) have entered the fortified sanctuary of the Wilayah of Amir al-Mu‘minin (p) and the field of Ḥusayni love, must make all our actions and words founded upon love for the sake of Allah and hatred for the sake of Allah (الحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ).

Just as we recite in Munājāt al-Muḥibbin from the blessed words of Ali ibn al-Ḥusayn, Sayyid al-Sājidin (p):

«إِلَهِي فَاجْعَلْنَا مِمَّنْ اصْطَفَيْتَهُ لِقُرْبِكَ وَوَلَايَتِكَ... وَأَخْلَيْتَ وَجْهَهُ لَكَ، وَفَرَّغْتَ قُوَادَهُ لِحُبِّكَ، وَرَغَّبْتَهُ فِيمَا عِنْدَكَ، وَأَلْهَمْتَهُ ذِكْرَكَ، وَأَوْزَعْتَهُ شُكْرَكَ»

“O God, make us among those whom You have chosen for nearness to Your Wilayah... whose faces You have purified from all else for Your sake, whose hearts You have emptied for Your love, whom You have made desirous of what is with You, whom You inspired with Your remembrance, and whom You enabled to give thanks to You.

اللَّهُمَّ عَجِّلْ لَوْلِيَّكَ الْفَرَجَ
اللَّهُمَّ عَجِّلْ لِمَوْلَانَا الْمَظْلُومِ الْفَرَجَ
اللَّهُمَّ عَجِّلْ لِمَوْلَانَا الْغَرِيبِ الْفَرَجَ

Sources and References for the Commentary on the Sermons

Sources for the Commentary on the Blessed Sermon of al-Taṭanjiyyah:

1. For the complete narration, refer to: Baṣā'ir al-Darajāt fi Faḍā'il Āl Muḥammad (p), vol. 1, p. 514.
2. For the complete narration, refer to: Manāqib Āl Abi Ṭālib, vol. 2, pp. 385–386.
3. Verse 12 of Surah al-Mā'idah.
4. al-Manāqib, vol. 1, p. 283.
5. Verse 172 of Surah al-A'rāf.
6. al-Kāfi, vol. 1, p. 132.
7. Nahj al-Balāghah, sermon 131.
8. Tafsir Ahl al-Bayt (p), vol. 5, p. 406 / Biḥār al-Anwār, vol. 38, p. 208.
9. Tafsir Kanz al-Daqa'iq wa Baḥr al-Gharā'ib, vol. 9, p. 590.
10. Surah al-Naml, verse 82.
11. Tafsir al-Qummi, vol. 2, p. 130.
12. Baṣā'ir al-Darajāt, vol. 1, p. 416.
13. Surah al-Naml, verse 83.
14. al-Qummi, vol. 2, p. 131.
15. al-Qummi, vol. 2, p. 130.
16. Verse 47 of Surah al-Kahf.
17. Irshād al-Qulūb, vol. 2, p. 258.
18. al-Ihtijāj, vol. 1, p. 258.
19. Surah al-Ra'd, verse 43.
20. Biḥār al-Anwār, vol. 35, p. 429.
21. Baṣā'ir al-Darajāt, vol. 1, p. 202.
22. Biḥār al-Anwār al-Jāmi'ah li Durar Akhbār al-A'imma al-Aṭḥār (p), vol. 40, p. 154.
23. Nahj al-Balāghah, sermon 5.

Sources for the Commentary on the Blessed Sermon of al-Iftikhār:

1. الإفتخارُ إن كان راجعاً إلى تعظيم النفس والتوجه إليه أو إلى تحقير الناس وإهانتهم؛ فهو من خباثت الصفات. وقد يكون للإشارة إلى تحليل شخص و تعريفه بمقام ممتاز بحيث يليق أن يُفتخر به، أو للإشارة إلى عظمة صفة أو عمل يُفتخر به، أو يكون قصده التواضع والخضوع؛ ففي هذه الصور يكون ممدوحاً. وبهذا المعنى يفترق الإفتخار عن المباهاة؛ فإنها من البهاء بمعنى الحسن والظرافة، و مرجع المباهاة إلى التفوق من هذه الجهة في نفسه.
- al-Taḥqiq fi Kalimāt al-Qur'ān al-Karim, vol. 9, p. 38.
2. al-Ghadir fi al-Kitāb wa al-Sunnah wa al-Adab, vol. 7, p. 50.
3. 'Ilal al-Sharā'i', vol. 2, p. 407.
4. As examples, refer to the Hadith of
«اسمُ عليٍّ أشهرُ في السَّماءِ مِن اسمي» Mi'at Manqibah min Manāqib Amir al-Mu'minin wa al-A'imma, p. 33.
The narration: «رَأَى لَيْلَةَ الْمِعْرَاجِ فِي كُلِّ سَمَاءٍ مَلَكًا عَلَى صُورَةٍ»
al-Kharā'ij wa al-Jarā'ih, vol. 2, p. 811.
5. Tafsir al-Qummi, vol. 1, p. 37.
6. al-Tafsir al-Mansūb ilā al-Imām al-Ḥasan al-'Askari (p), p. 76.
7. al-Ikhtiṣāṣ, p. 224.
8. Sharḥ Nahj al-Balāghah by Ibn Abi al-Ḥadid, vol. 1, p. 124.
9. Kifāyat al-Athar fi al-Naṣṣ 'alā al-A'imma al-Ithnay 'Ashar, p. 199.
10. Biḥār al-Anwār, vol. 5, p. 330.
11. al-Fuṣūl al-Mukhtārah, p. 97.
12. al-Amāli (by al-Ṣadūq), p. 89.
13. Tafsir al-Qummi, vol. 2, p. 324.
14. 'Ilal al-Sharā'i', vol. 2, pp. 406–407.
15. Shawāhid al-Tanzil li Qawā'id al-Tafḍil, vol. 1, p. 170.
16. al-Taḥqiq fi Kalimāt al-Qur'ān al-Karim, vol. 5, p. 153.
17. Mir'at al-'Uqūl fi Sharḥ Akhbār Āl al-Rasūl, vol. 5, pp. 269–271.
18. Surah al-Anbiyā', verse 32.
19. 'Uyūn Akhbār al-Riḍā (p), vol. 2, p. 136.
20. Man Lā Yaḥḍuru al-Faqih, vol. 2, p. 613.
21. Surah al-Ra'd, verse 2.
22. Surah al-Raḥmān, verse 7.
23. Muḥāsabat al-Nafs, p. 28.
24. Surah Yā Sin, verse 12.

25. Mir'at al-'Uqūl fi Sharḥ Akhbār Āl al-Rasūl, vol. 5, pp. 269–271.
 26. al-Taḥqīq fi Kalimāt al-Qur'ān al-Karīm, vol. 5, pp. 56–57.

27. Bihār al-Anwār, vol. 55, p. 107.

28. Surah Yā Sin, verse 12.

29. «... إِنَّ اللَّهَ قَدَّرَ فِيهِ مَجَارِيَ الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَالْكَوَاكِبِ، ثُمَّ قَدَّرَ ذَلِكَ كُلَّهُ عَلَى الْفَلَكَ ثُمَّ وَكَّلَ بِالْفَلَكَ مَلَكًا مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَهُمْ يُدِيرُونَ الْفَلَكَ فَإِذَا أَدَارُوهُ دَارَتِ الشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْكَوَاكِبُ مَعَهُ فَتَزَلَّتْ فِي مَنَازِلِهَا الَّتِي

قَدَّرَهَا اللَّهُ فِيهَا لِإِيْرِمِهَا...» al-Bihār al-Anwār, vol. 55, p. 146.

30. «... وَأَمَّا فِي الْآخِرَةِ فَإِنَّ اللَّهَ تَعَالَى يُنْزِلُ نَبِيْنٍ نَفْخَتِي الصُّورِ بَعْدَ مَا يُنْفِخُ النُّفْخَةَ الْأُولَى مِنْ دَوْنِ السَّمَاءِ الدُّنْيَا مِنَ الْبَحْرِ الْمَسْجُورِ الَّذِي قَالَ اللَّهُ تَعَالَى [فِيهِ] وَالْبَحْرُ الْمَسْجُورُ... فَيُمْطَرُ ذَلِكَ عَلَى الْأَرْضِ ... فَيَنْبُتُونَ مِنَ الْأَرْضِ وَيَحْيَوْنَ»

al-Tafsir al-Mansūb ilā al-Imām al-Ḥasan al-'Askari (p), p. 282.

31. «الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظُّمَاءِ وَالذَّلَالُ عَلَى الْهُدَى»

al-Kāfi (Islamiyyah edition), vol. 1, p. 200.

32. «... وَرَأَيْتُ فِي السَّمَاءِ السَّابِعَةِ بَحَارًا مِنْ نُورٍ يَتَلَأَلُّ تَلَأُلًا تَلَأُلُوهَا يَخْطَفُ بِالْأَبْصَارِ فِيهَا بَحَارٌ مُظْلِمَةٌ وَبَحَارٌ مِنْ تَلَحٍّ تَزَعْدُ...»

“... And I saw in the seventh heaven seas of light whose brilliance nearly snatched away eyesight, and within it were dark seas and seas of snow and ice that thundered...”

Bihār al-Anwār, vol. 14, p. 399.

33. Nahj al-Balāghah (Ṣubḥi Ṣāliḥ edition), p. 315.

34. As examples:

«صَاحِبُ الْعِلْمِ الْمَخْزُونِ وَعَارِفُ الْغَيْبِ الْمَكْنُونِ وَحَافِظُ السَّرِّ الْمَصُونِ وَالْعَالِمُ بِمَا كَانَ وَيَكُونُ»
 «الْمُحِيطُ بِجَوَامِعِ عِلْمِ الْكِتَابِ»

al-Mazār al-Kabir (Ibn al-Mashhadi), p. 305.

Sources for the Commentary on the Blessed Sermon of Mufākharah:

1. Surah al-Raḥmān, verse 19.
2. al-Burhān fi Tafsir al-Qur'ān, vol. 5, p. 235 / Tafsir Furāt al-Kūfi, p. 459.
3. Tafsir al-Ṣāfi, vol. 4, p. 320.
4. Tafsir Kanz al-Daqa'iq wa Baḥr al-Gharā'ib, vol. 11, p. 298 / Bihār al-Anwār, vol. 17, p. 200 / adapted from Tafsir Namūnah, vol. 19, p. 433 and Tarjumah Majma' al-Bayān fi Tafsir al-Qur'ān, vol. 21, p. 167.

5. al-Mizān fī Tafsīr al-Qurʾān, vol. 17, p. 256.
6. Tafsīr Namūnah, vol. 19, p. 433.
7. Tafsīr Minhāj al-Ṣādiqin fī Ilzām al-Mukhālifin, vol. 8, p. 90.
8. ʿAwālī al-Laʿālī al-ʿAziziyyah fī al-Aḥādīth al-Diniyyah, vol. 4, p. 107 / al-Burhān fī Tafsīr al-Qurʾān, vol. 1, p. 44 / Maʿānī al-Akhhbār, p. 259 / Baṣāʾir al-Darajāt fī Faḍāʾil Āl Muḥammad (p), vol. 1, p. 536 / Biḥār al-Anwār, vol. 24, p. 302.
9. Biḥār al-Anwār, vol. 42, p. 189.
10. Surah al-Zumar, verse 23.
11. al-Kāfi, vol. 1, p. 143 / al-Burhān fī Tafsīr al-Qurʾān, vol. 4, p. 294.
12. Mirʾāt al-ʿUqūl, vol. 2, p. 115 / Sharḥ Uṣūl al-Kāfi, vol. 4, p. 155.
13. Surah al-Ḥijr, verse 87.
14. Tafsīr al-Qummi, vol. 1, p. 376 / Biḥār al-Anwār, vol. 89, p. 235.
15. Mustadrak Safīnat al-Biḥār, vol. 1, p. 269 / Majmaʿ al-Bayān, vol. 1, p. 34.
16. Biḥār al-Anwār, vol. 24, p. 115 / Tafsīr Furāt al-Kūfi, p. 231.
17. al-Tawḥīd (by al-Ṣadūq), p. 150.
18. Mustadrak Safīnat al-Biḥār, vol. 1, p. 269 / Tafsīr al-Ṣirāṭ al-Mustaḳīm, vol. 3, p. 19.
19. al-Burhān fī Tafsīr al-Qurʾān, vol. 3, p. 386.
20. Mashāriq Anwār al-Yaqīn fī Asrār Amir al-Muʾminin (p), p. 261.
21. Surah Āl ʿImrān, verse 7.
22. Tafsīr al-ʿAyyāshi, vol. 1, p. 162 / al-Burhān fī Tafsīr al-Qurʾān, vol. 1, p. 599.
23. Majmaʿ al-Bayān, vol. 1, p. 34 (under the names of Surah al-Ḥamd).
24. Surah al-Raḥmān, verse 22.
25. Jamāl al-Usbūʿ bi Kamāl al-ʿAmal al-Mashrūʿ by Sayyid Ibn Ṭāwūs, vol. 1, p. 528.

Sources for the Commentary on the Blessed Sermon of Nūrāniyyah:

1. Tafsir Kanz al-Daqa'iq wa Baḥr al-Gharā'ib, vol. 12, p. 435 / 'Ilal al-Sharā'i', vol. 1, p. 9 / Tafsir al-Ṣāfi, vol. 5, p. 75.
2. Mawsū'at Muṣṭalahāt 'Ilm al-Kalām, p. 442.
3. Farhang Abjadi, vol. 0, p. 413.
4. al-'Ayn, vol. 3, p. 7.
5. al-Munjid fī al-Lughah, vol. 0, p. 441.
6. al-Ṭabāṭabā'i, al-Mizān, 1393 AH, vol. 19, p. 392.
7. Surah al-Nisā', verse 170.
8. Surah Muḥammad, verse 3.
9. Surah al-Isrā', verse 81.
10. Surah al-'Aṣr.
11. Tafsir Kanz al-Daqa'iq wa Baḥr al-Gharā'ib, vol. 12, p. 215 / Tafsir Ahl al-Bayt (p), vol. 3, p. 532 / Biḥār al-Anwār, vol. 9, p. 225 / al-Qummi, vol. 2, p. 92 / Tafsir Nūr al-Thaqalayn, vol. 3, p. 258 / Tafsir Kanz al-Daqa'iq wa Baḥr al-Gharā'ib, vol. 8, p. 70 / al-Tafsir (al-'Ayyāshi), vol. 1, p. 285 / Biḥār al-Anwār al-Jāmi'ah li Durar Akhbār al-A'imma al-Aṭḥār (p), vol. 36, p. 99 / Tafsir Ahl al-Bayt (p), vol. 6, p. 462 / Biḥār al-Anwār, vol. 36, p. 99 / al-'Ayyāshi, vol. 2, p. 122.
12. al-Ghadr, 2nd edition, vol. 3, pp. 176–180 / al-Tāj al-Jāmi' li al-Uṣūl, Book of Virtues concerning the merit of 'Alī ibn Abi Ṭālib / Iḥqāq al-Ḥaqq, vol. 1, p. 58 and vol. 7, p. 470.
13. al-Amāli (al-Ṭūsi), vol. 1, p. 4.
14. Surah al-Fajr, verse 22.
15. 'Awālim al-'Ulūm wa al-Ma'ārif, vol. 11, p. 567 / Nawādir al-Durūr, vol. 3, p. 194 / al-Hidāyah al-Kubrā, p. 417.
16. Surah al-Zumar, verse 31.
17. Tafsir al-Qummi, vol. 2, p. 248 / Tafsir Kanz al-Daqa'iq, vol. 11, p. 302.
18. Ta'wil al-Āyāt al-Ẓāhirah, vol. 1, p. 330 / al-Burhān fī Tafsir al-Qur'ān, vol. 3, p. 862.

19. Kāmil al-Ziyārāt, vol. 1, p. 332 / Biḥār al-Anwār, vol. 31, p. 638.
20. Old edition (ṭ. Kumbāni), vol. 13, pp. 4 & 6 / new edition, vol. 51, pp. 19 & 26.
21. Surah al-Ḥāqqah, verse 4.
22. Tafsir Ahl al-Bayt (p), vol. 18, p. 344 / al-Qummi, vol. 2, p. 440 / Nūr al-Thaqalayn / al-Burhān.
23. Tafsir Ahl al-Bayt (p), vol. 18, p. 346 / al-Manāqib, vol. 2, p. 151 / al-Burhān.
24. Tafsir Ahl al-Bayt (p), vol. 16, p. 536 / Ta'wil al-Āyāt al-Zāhirah, p. 692 / al-Manāqib, vol. 2, p. 151 / al-Burhān.
25. Tafsir Ahl al-Bayt (p), vol. 16, p. 540 / Biḥār al-Anwār, vol. 33, p. 155 / Kitāb Sulaym ibn Qays, p. 772.
26. Tafsir Ahl al-Bayt (p), vol. 16, p. 514 / Biḥār al-Anwār, vol. 11, p. 377 / al-Qummi, vol. 2, p. 383 / Nūr al-Thaqalayn / al-Burhān.
27. Surah al-A' rāf, verse 78.
28. Surah al-Qamar, verse 31.
29. Surah Fuṣṣilat, verse 13.
30. Ta'wil al-Āyāt al-Zāhirah fī Faḍā'il al-'Itrah al-Tāhirah, Mu'assasat al-Nashr al-Islāmi edition, Sharaf al-Dīn al-Astarābādi, al-Sayyid 'Ali, vol. 1, p. 777.
31. Tafsir Ahl al-Bayt (p), vol. 18, p. 140 / Biḥār al-Anwār, vol. 11, p. 394 / al-Qummi, vol. 2, p. 424.
32. Surah al-Ghāshiyah, verse 1.
33. Farhang Abjadi, p. 634.
34. al-Munjid fī al-Lughah, p. 552.
35. Aqrab al-Mawārid, vol. 4, p. 43.
36. Sharḥ wa Tafsir Lughat al-Qur'ān bar Asās Tafsir Namūnah, Shari'atmadāri, Ja'far, vol. 3, p. 319.
37. Surah Yūsuf, verse 107.
38. Surah al-Baqarah, verse 7.
39. Surah al-Jāthiyah, verse 23.
40. Surah al-A' rāf, verse 41.
41. Tafsir Ahl al-Bayt (p), vol. 18, p. 64 / al-Kāfi, vol. 8, p. 178 / Biḥār al-Anwār, vol. 24, p. 364 / Nūr al-Thaqalayn / al-Burhān.
42. Tafsir Ahl al-Bayt (p), vol. 18, p. 66 / Biḥār al-Anwār, vol. 7, p. 209 / al-Qummi, vol. 2, p. 418.

43. Tafsir Ahl al-Bayt (p), vol. 18, p. 66 / al-Kāfi, vol. 8, p. 50 / Bihār al-Anwār, vol. 24, p. 310 / Bihār al-Anwār, vol. 51, p. 50 / Ta'wil al-Āyāt al-Zāhirah, p. 762 — in it the word “khāḍi‘ah” is omitted / Thawāb al-A‘māl, p. 208 / al-Širāṭ al-Mustaqīm, vol. 2, p. 253.
44. Tafsir Ahl al-Bayt (p), vol. 18, p. 66 / al-Kāfi, vol. 8, p. 50 / Bihār al-Anwār, vol. 24, p. 310 / Bihār al-Anwār, vol. 51, p. 50 / Ta'wil al-Āyāt al-Zāhirah, p. 762 / Thawāb al-A‘māl, p. 208 / al-Širāṭ al-Mustaqīm, vol. 2, p. 253.
45. Tafsir Ahl al-Bayt (p), vol. 18, p. 66 / Bihār al-Anwār, vol. 69, p. 180 / Bihār al-Anwār, vol. 48, p. 267 / Rijāl al-Kashshi, pp. 329 & 460 / al-Burhān.
46. Tafsir Ahl al-Bayt (p), vol. 18, p. 64 / al-Kāfi, vol. 8, p. 50 / Bihār al-Anwār, vol. 24, p. 310 / Thawāb al-A‘māl, p. 208 / Nūr al-Thaqalayn / al-Burhān.
47. Tafsir Ahl al-Bayt (p), vol. 18, p. 68 / Ta'wil al-Āyāt al-Zāhirah, p. 762 / al-Burhān.
48. Tafsir Ahl al-Bayt (p), vol. 18, p. 72 / al-Kāfi, vol. 8, p. 50 / Bihār al-Anwār, vol. 24, p. 310 / Bihār al-Anwār, vol. 51, p. 50 / Ta'wil al-Āyāt al-Zāhirah, p. 762 / Thawāb al-A‘māl, p. 208 / al-Širāṭ al-Mustaqīm, vol. 2, p. 253.
49. Tafsir Ahl al-Bayt (p), vol. 18, p. 80 / Bihār al-Anwār, vol. 9, p. 251 / al-Qummi, vol. 2, p. 419 / Nūr al-Thaqalayn — in both appears “al-ghaliz” instead of “al-‘adhāb.”
50. Tafsir Ahl al-Bayt (p), vol. 18, p. 80 / Bihār al-Anwār, vol. 8, p. 356 / Bihār al-Anwār, vol. 9, p. 251 — where “al-‘adhāb” appears instead of “al-ghaliz.”

Sources for the Commentary on the Blessed Sermon of al-Wasīlah::

1. Bihār al-Anwār, vol. 16, p. 95, chapter 6 / Tafsir Nūr al-Thaqalayn, vol. 4, p. 238.
2. Bihār al-Anwār al-Jāmi‘ah li-Durar Akhbār al-A‘immah al-Aṭhār (p), vol. 24, p. 303 / al-Kāfi, vol. 8, p. 242.
3. Surah al-Ra‘d, verse 7.
4. Surah Yā Sin, verse 11.

5. «إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ (عليه السلام)»

Tafsir Ahl al-Bayt (p), vol. 12, p. 500 / al-Kāfi, vol. 1, p. 431 / Biḥār al-Anwār, vol. 24, p. 332.

6. Qaṣidah Kawthariyyah, Sayyid Riḍā al-Hindi, Maṭla‘ al-Anwār, 1433 AH, vol. 9, pp. 116–124.

7. Surah al-Furqān, verse 28.

8. Surah al-Ra‘d, verse 27.

9. Biḥār al-Anwār al-Jāmi‘ah li-Durar Akhbār al-A‘immah al-Aṭḥār (p), vol. 29, p. 35 / Madinat Ma‘ājiz al-A‘immah al-Ithnay ‘Ashar wa Dalā’il al-Ḥujaj ‘alā al-Bashar, vol. 3, p. 14 / al-Burhān fi Tafsir al-Qur’ān, vol. 2, p. 356.

10. al-Burhān, vol. 3, p. 165 / Tafsir al-Qummi, vol. 2, p. 113.

11. Tafsir Ahl al-Bayt (p), vol. 3, p. 532 / Biḥār al-Anwār, vol. 31, p. 576 / al-Burhān.

12. Surah al-Nisā’, verses 167–168.

13. Tafsir Ahl al-Bayt (p), vol. 3, p. 530 / Biḥār al-Anwār, vol. 31, p. 578 / al-Qummi, vol. 1, p. 388 / Nūr al-Thaqalayn.

14. al-Mustarshid fi Imāmat Amir al-Mu‘minin ‘Ali ibn Abi Ṭālib (p), vol. 1, p. 680.

15. Narrated from Abi Ja‘far (p): Tafsir Ahl al-Bayt (p), vol. 4, p. 640 / Biḥār al-Anwār, vol. 24, p. 20 / al-Manāqib, vol. 4, p. 283.

16. Kashf al-Maḥajjah li-Thamarat al-Muhjah, vol. 1, p. 117.

17. Kitāb Sulaym ibn Qays al-Hilālī, Asrār Āl Muḥammad (p), ḥadith 4, pp. 233–234 / Tafsir Ahl al-Bayt (p), vol. 12, p. 346 / Biḥār al-Anwār, vol. 37, p. 168 / Ta’wīl al-Āyāt al-Zāhirah, p. 463 / al-Burhān.

18. يَا عَمَّارُ! إِنْ رَأَيْتَ عَلِيًّا قَدْ سَلَكَ وَادِيًا وَسَلَكَ النَّاسُ وَادِيًا غَيْرَهُ فَاسْلُكْ مَعَ عَلِيٍّ وَدَعِ النَّاسَ

Biḥār al-Anwār, vol. 38, p. 38 / Kashf al-Ghummah fi Ma‘rifat al-A‘immah, vol. 1, p. 153.

19. Surah Muḥammad, verse 32.

20. Surah al-Mā‘idah, verse 5.

21. al-Amālī (al-Ṣadūq), vol. 1, p. 25 / Rawḍat al-Wā‘izīn, vol. 1, p. 111 / Biḥār al-Anwār, vol. 39, p. 341.

22. Surah al-Ḥujurāt, verse 7.

23. al-Burhān, vol. 1, p. 416 / Biḥār al-Anwār, vol. 37, p. 331.

24. حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ؛ الْأَوَّلُ وَالثَّانِي وَالثَّالِثُ.

al-Kāfi, vol. 1, p. 426

25. Surah Ibrāhim, verse 18.

26. Surah al-Furqān, verse 30.

27. Şaffār, Başa'ir al-Darajāt, 1404 AH, p. 413, ḥadith 3.

28. وَلَمَّا امْتِخِلَفَ عُمَرُ سَأَلَ عَلِيًّا عَلَيْهِ السَّلَامُ (أَنْ يَذْفَعَ إِلَيْهِ الْقُرْآنَ الَّذِي جَمَعَهُ لِيُحَرِّفَهُ وَيُبْطِلَهُ

Bihār al-Anwār, vol. 31, p. 205.

29. Surah Yūnus, verse 15.

30. al-Burhān, vol. 2, p. 180 / al-Bihār, vol. 9, p. 111 / Tafsir al- 'Ayyāshi, vol. 2, p. 120.

31. Kashf al-Ghummah fi Ma'rifat al-A'immah, vol. 1, p. 148 / Bihār al-Anwār, vol. 38, pp. 35 & 38; vol. 89, p. 80.

32. Şahifah al-Sajjādiyyah, second supplication, fourth passage.

33. Surah al-Mā'ūn, verse 1.

34. Surah al-Tin, verse 7.

35. إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ قَالَ: التَّسْلِيمُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِالْوِلَايَةِ

Tafsir Ahl al-Bayt (p), vol. 2, p. 502 / Bihār al-Anwār, vol. 35, p. 341 / al-Manāqib, vol. 3, p. 95.

36. Bihār al-Anwār, vol. 21, p. 383.

37. Kitāb Sulaym ibn Qays al-Hilālī, pp. 249–250.

38. Qasidah Kawthariyyah, Sayyid Riḍā al-Hindī, Maṭla' al-Anwār, 1433 AH, vol. 9, pp. 116 & 124.

39. Bihār al-Anwār, vol. 30, p. 290.

40. Bihār al-Anwār, vol. 30, p. 291.

41. ihār al-Anwār, vol. 30, p. 292.

42. Surah Fuṣṣilat, verse 6 / Tafsir Ahl al-Bayt (p), vol. 13, p. 484 / Bihār al-Anwār, vol. 23, p. 83 / al-Qummi, vol. 2, p. 262.

43. نَحْنُ نُورٌ لِمَنْ تَبِعَنَا وَهُدًى لِمَنْ اهْتَدَى بِنَا وَمَنْ لَمْ يَكُنْ مِنَّا فَلَيْسَ مِنَ الْإِسْلَامِ فِي شَيْءٍ، بِنَا فَتَحَ اللَّهُ الدِّينَ وَبِنَا يَخْتِمُهُ ...

Musnad al-Imām al-Riḍā (p), vol. 1, p. 359.

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44. Tafsir Nūr al-Thaḳalayn, vol. 5, p. 311 / Biḥār al-Anwār, vol. 94, p. 112.
45. Surah al-An‘ām, verse 153.
46. Surah al-A‘rāf, verse 16.
47. Surah al-Fātiḥah, verses 6–7.

اللَّهُمَّ عجل لوليكَ الفرج

اللَّهُمَّ عجل لوليكَ الظلوم الفرج

اللَّهُمَّ عجل لمولانا الغريب الفرج

اللَّهُمَّ عجل لمولانا الفريد الفرج

اللَّهُمَّ عجل لمولانا البتريد الفرج

الزمان

عجل الله تعالى
فرجه الشريف