URJUZAH
About Imam Ali (p.b.u.h.)

Compiled by Ayatullah Khoei
Translated by Fakhr Rohani

Faculty member, Qum University

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Abstract: Urjuzah is a kind of ode-like poem in the form of Rajaz. Also, most of the scientific poems made in the form of Masnavi are usually called Urjuzah, such as Urjuzah Fi Al-Tib by Ibn Sina. The late Ayatollah Khoei' Arjuzahi is of the kind of Rajaz Salim Musaddas, in 166 verses expressing the virtues of the Commander of the Faithful, Imam Ali peace be upon him. The superiority of the Prophet over other prophets, the superiority of the Qur'an over the heavenly books, the hadith of Yamul Andhar (the Day of Judgment), the reference to the verses and narrations about the virtues of the Commanders of the Faithful, Imam Ali, some virtues of Hazrat Fatima and Imam Hassan and Imam Hussein are among the topics discussed in the Urjuzah.

Keywords: *Ali, Urjuzah*

This is a copy of the English translation of the late Grand Ayatollah Khoie's Urjuzah by Dr. Muhammad-Reza Fakhr-Rohani, University of Qom, Qom, Iran.

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1. Praise be to the Highest Unique Allah Who is the Creator of the universe and the Mightiest Evidence.

2. I do invoke *Salawaat* (special and everlasting blessings) in favor of the trustworthy Prophet (Muḥammad) and his purified infallible progeny who are free from any impurity.

3. My *urjuzah* (Arabic poem) is a gift to mankind as it leads to maturity and the noblest news [the Divine revelation].

4. In it I mention what accomplished hadith relators have recounted of the hadith of the Seal of the Prophets (Muḥammad) said in respect of the Imam of the Virtuous (Imam ʿAlī).

5. A brave man whom Allah has particularly granted with virtue and honor.

6. I do hope in my Allah, my Maker, Creator, Owner, Refuge, and Sustainer.

7. For forgiveness of my sin, whether those committed on purpose or inadvertently, for He is the Forgiver of sins.

8. Our Prophet (Muḥammad) is the noblest dispatched messenger, and his Book (the Quran) is the noblest revealed scripture.

9. His *ummah* (i.e., Muslim religious community) is the best community ever appeared such that it does what it has been missioned to accomplish and prevent people from wrongdoing.

10. It is a community that commends to practicing praiseworthy deeds and obeying the Creator of the universe and the Determiner of the Resurrection.

11. Our Prophet (Muḥammad) has been the purpose of the creation of the universe from the time immemorial to the end of time.

12. Our Prophet has been superior to all people, and all creature, whether seen or unseen.

13. The Prophet's miracles were innumerable and proved high in

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esteem; the Divine prophethood came to the end with him.

14. Indeed the Prophet called on his clan to accept Islam and his advice.

15. However, they denied his prophethood; nobody answered his invitation save [Imam] ʿAlī.

16. Afterwards, the Prophet stood up and continued to lead (the people) to the Right Path again.

17. Notwithstanding, he found others hostile and opponent save [Imam] ʿAlī who has been the honor of the noblemen.

18. For the third time, he invited them to adhere to his conduct.

19. Nonetheless, they regarded him as a liar, declined his invitation, and discarded his call.

20. They accused him of being involved in doing magic, hence a magician, and said of him to be either a lunatic or a poetaster.

21. Among them, [Imam] ʿAlī answered him with alacrity, while there was not any second proponent.

22. The Prophet (Muḥammad) remarked: "This ʿAlī has already made my inheritor, shall payback my debts, and shall remove my agonies.

23. "After my death, he shall be my successor among people, hence obeying him is mandatory for them."

24. Sarcastically and resentfully, one of the audience shouted, "O father of the young [ʿAlī]! O you who already have merits and credits [Abū Ṭālib]!

25. This son of yours must mandatorily be obeyed! Hence, do obey him so that his intercession might benefit you!"

26. The Prophet (Muḥammad) made a statement which has since become famous:" Loving Ali is a test for people.

27. "Any God-fearing, pious believer loves him, while any devious, rougue hypocrite feels enmity toward him.

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28." None has recognized Allah save you and I; only you and the One Who created us (Allah) recognize me.

29. "Except for the Creator and the one who has been dispatched for guiding people (the Prophet Muḥammad), nobody else may appreciate you!

30." You are my administrator, and the *amir* of (and over) my people! (You are) my proof and arguer over the dissident rebels.

31. "Certainly ʿAlī and I are offshoots of the same origin, while other people are of many varied origins.

32. "Certainly ʿAlī and I had been sources of light 14,000 years.

33." Before Adam and his wife get united, and this merit is sufficient.

34. "The Sublime Deity has selected me and him [ʿAlī] out of all the truthful prophets and vicegerents.

35. "You are the divider of the Hellfire and the Paradise, for you hold the authority and shall be the [Divinely-appointed] judge [on the Resurrection Day].

36. "And all people shall be halted by the Path (*Sirāt*) Bridge [on the Resurrection Day] so that they shall be inquired of their deeds and be identified.

37. "The question shall be asked of accepting the authority (*wilāyah*) [of the successor to the Prophet] so that the one who accepts it shall be separated from its denier.

38. This felicitous one's place shall be in the [Divine] Paradise, while the failed one's share is the Hellfire.

39. "[O ʿAlī!] You are the Imam, as your followers are the felicitous, for their allegiance with you has released them from the punishment.

40. "They [Imam ʿAlī's followers] are the elected, good-doing people, while others are dispersed delinquents.

41." Whoever annoys you has already annoyed me, and whoever disobeys

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you, woe unto them, they have already disobeyed me!

42. "ʿAlī, the distinguisher [of the right from the wrong], is the noblest arbiter among my people; he is my inheritor and the accomplisher of my recommendations.

43. "He (ʿAlī) is the king of my religion, is the imam of the *ummah*, a leader of the pious, and the topmost dignitary of all the pious.

44." Hatred toward you is the worst of sins such that good deeds never benefit together with it.

45. "Whoever curses ʿAlī has already cursed me, and whoever expresses enmity against him has already expressed animosity against Allah.

46."[O ʿAlī!] You remain with the Quran and shall never get apart such that you shall not get separated until arriving at the [Divine] Pond on the Resurrection Day.

47. "Thereupon, you shall be giving a drink from the source of the *Kawthar* [Divine Pond] to whomsoever you like, and shall reject whomsoever expressed animosity against you.

48. "On the Resurrection Day, you shall be holding the banner beneath which the people of loving you shall be gathered.

49. "You shall lead them (your devotees) to the splendid Paradise, while others shall join the loser bands.

50. On that day, ʿAlī shall be people's standard for judging whatever they have done.

51. Whether the deed is mandatory or supplementary, high or low.

52. Surely, ʿAlī was born inside the House of Allah [the Kaabah], an honor not for anybody else neither in the past nor in the future.

53. He was specially selected for dissemination [of the Divine] message and reciting the Sura Repentance unto the polytheists.

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54. While battling, he smashed the idols (from over the walls of the Kaabah) while he was standing on the shoulders of the noblest of people (the Prophet).

55. He received the designation 'The Greatest Veracious'; together with the Prophet (Muḥammad) he has been a spiritual father (of the Muslim ummah).

56. And he (Imam ʿAlī) has the knowledge of (interpreting/ making exegesis) of the revealed Book (i.e., the Holy Quran) regarding both the explicit and implicit verses (of the Holy Quran).

Imam ʿAlī, the Noblest Judge amongst you

57. He judges fairly and expresses the final say, hence the difficult (case) becomes easy before (and for) him.

58. This is Imam ʿAlī and the [event of] Ghadīr (Khumm) testifies that he is indeed the unique imam to be adhered to.

59. Certainly the Prophet (Muḥammad) was ordered to promulgate the express His (Allah's) commandment.

60. Thereupon the Prophet obeyed his Lord's (Allah's) order; the mission was well accomplished.

61. A minbar was made of the (camel and horse) saddles by which the guaranteer of the people ascended.

62. Upon there, he (the Prophet) addressed them in the form of an eloquent speech in which he gave them all kinds of advice.

63. He stretched his hands and pulled up (Imam) ʿAlī and conveyed to the people the message they heard.

64. The [Divine] grace reached its pinnacle which he (the Prophet) spared no effort, hence the earth (i.e., the world) was enlightened by the light of its Lord (Allah).

65. The rectitude (i.e., the true path) has since been made distinct from the error such that the one who is

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insincere offers excuses not to accept it.

66. He (the Prophet Muḥammad) declared that whomsoever I have been their leader, (Imam) ʿAlī has become their leader in that my Lord (Allah) has made us so nigh.

67. The people started approaching him (Imam ʿAlī), expressed their submission, and greeted him as the Amir of the Believers.

68. The hearts of those who accepted [Imam] ʿAlī out of fidelity are filled with reminiscences of agony.

69. The Prophet [Muḥammad], the High Lord [Allah], the associates of the Divine Throne, and anybody who has a sincere heart love him [Imam ʿAlī].

70. Nobody denies the (event of) Ghadīr save an opponent, an arrogant, a foe, or a hypocrite.

71. The news (of the event of) Ghadīr has become widely known, for the hadith authorities and the conducts of the Prophet [Muḥammad] have related it.

72. For this purpose, you are advised to consult the book [al-Ghadīr] of al-Amini to realize that the very hadith has far exceeded the criteria of being a too-frequently-related hadith.

73. This is [Imam] ʿAlī, the bearer of the flag [of Islam] whom the Prophet [Muḥammad] specially selected him for his own (mutual) fraternization.

74. This (event) alone is sufficient for him [Imam ʿAlī] for honor and grace; would there remain any doubt after it? How do you think in this regard?

75. Isn't the Hadith of the (vicegerency) Status sufficient for us that the leadership remains certainly for [Imam] ʿAlī?

76. His relationship to the reliable Prophet [Muḥammad] remains the same as that of Aaron to Moses.

77. Certainly [Imam] ʿAlī has not been a prophet; its reason has not remained covert.

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78. The religion of the Prophet [Muḥammad] has reached its pinnacle by then; therefore, dispatching of any prophet after him shall be in vain.

79. The merits of (Imam) ʿAlī are far above those of the Divine prophets save that of his cousin [the Prophet Muḥammad] who is the Leader of the Purified.

80. The Two Precious Entities Hadith is very renowned through which the merit of (Imam) ʿAlī has been widespread.

81. Thus he [Imam ʿAlī] is the counterpart of the Revealed Book [the Holy Quran] such that whosoever follows him shall never go astray.

82. Does the (very) hadith seem brief such that any sapient individual would not accept?

83. Crystal clear is the significance of the hadith on the appointment of the Infallible members of the house of the Prophet [Muḥammad] and Prophethood.

85. They are the Divine proofs and the pillars of guidance and the role-models as if they are the direction of the Qiblah for all believers.

86. The Prophet [Muḥammad] analogized you with the Ark, the ancient Noah's Ark.

87. By doing so, he (the Prophet Muḥammad) intended to observe the grasp of the shallow minds that seldom appreciate whatever invisible.

88. The light of the Sublime Creator (Allah) is analogized to the lamplight in the Holy Quran.

89. What is the value of the universe vis-à-vis al-Murtaḍā [Imam ʿAlī] who is more meritorious by far than whosoever has come and the best of all who have passed away.

90. This is that rescues you from death and saves you from the hellfire.

91. You [Imam ʿAlī] run a course, or the right runs a course such that the course of the right never parts with you.

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92. You have been specified for superintendence (*wilāyah*) in the Holy Quran; the Prophet's conduct (Sunnah) has interpreted the very verse.

93. The [Quranic] Verse of Purification was revealed in your honor and the conduct that leads to you got vociferated.

94. The significance of reminding people of you became evident such that the others' sharing it with you has since vanished.

95. The Prophet [Muḥammad] remarked, "ʿAlī and I are light, and he shall arrive in the Divine Paradise beside me."

96. The earliest of you in peace and embracing Islam [Imam ʿAlī] has come, and the hadith "There is no brave man save [Imam] ʿAlī" was issued in his favor.

97. Isn't the (Quranic) Verse of Mutual Anathematization sufficient that [Imam] ʿAlī is the very esteemed soul of the Prophet [Muḥammad]?

98. The Guide of Peoples [the Prophet Muḥammad] remarked, "The whole belief has got out in combat against the whole heathenism."

99. Since there was a revelation from the Sublime Lord (Allah) to shut the gates of all other people's houses save that of Imam ʿAlī.

100. All the gates were shut save his; therefore, other companions (of the Prophet Muḥammad) got astray.

101. Then the Prophet [Muḥammad] gave a talk and announced that it was never his own decision, rather it was a commandment from the heavens.

102. How many times did the Prophet [Muḥammad] announce "I am of ʿAlī and beware that I am of him!

103. "This is [Imam] ʿAlī who is of me and I am of him; therefore, there is no separation between us."

104. "I am a city, the city of knowledge, its gate is [Imam] ʿAlī, and its light is evident."

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105. And your sublime virtue has been well-known such that if anybody enrages you, they have indeed enraged al-Muṣṭafā [the Prophet Muḥammad].

106. The light [Imam ʿAlī] got married to the light of the Prophet [Fāṭimah al-Zahrā]; they had got married in advance by a Divine decree.

107. Fāṭimah, the noblest of all ladies, got married to Ḥaydar [Imam ʿAlī], a fifth member of the People of the Cloak.

The Fabricated Story of Imam ʿAlī's Marriage with a Daughter of Abū Jahl. (This interlude canto was composed by Ayatollah Sayyid Muhammad Mahdi al-Musawi al-Khirsan of Najaf.)

107a. The virtue that became well-known caused rancor as reported in the books of conduct (*sīrah*).

107b. The person who told such a false statement meant for making and spreading a rumour for sure.

107c. The rumour that [Imam] ʿAlī got married to someone else other than Fāṭimah al-Zahrā, hence it made both her and the Prophet [Muḥammad] angry.

107d. It is impossible for my (the Prophet Muḥammad's) daughter and the one [Imam] ʿAlī might have intended to marry to live together in the same home, for one is the daughter of the enemy of Allah and another one is the daughter of the Prophet.

107e. They (the enemies) spread it as a false talk, while the truth in this regard is crystal clear.

107f. In doing so, the enemies meant to play a trick on the Prince of the Arabs [Imam ʿAlī], while there was then no lady to get married to, and he never married anybody else (in the life-time of Fāṭimah al-Zahrā).

107g. What other virtue would al-Murtaḍā [Imam ʿAlī] would deserve after having got married with the dignitary that Allah has got pleased with?

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107h. Had there not been him [Imam] ʿAlī there would not have been any suitable match for Fāṭimah; other than this, senses of rancor caused devastating fire.

108. And Fāṭimah has been the noblest of all humanity after her father [the Prophet Muḥammad] and her husband [Imam ʿAlī].

109. The Princess of the Ladies (of the world), Fāṭimah, has arrived in; she is the veracious, purified lady who has been immune from making anything wrong.

110. And in the Paradise, there are two princes, the Infallible Imams al-Ḥasan and al-Ḥusayn, who are in charge of it.

111. And in the account of the Roasted Chicken, there has appeared his [Imam ʿAlī's] sublime merit over all humanity.

112. And in the account of the water and handkerchief, he [Imam ʿAlī] is praised.

113. The account concerning the return of the sun (for the sake of Imam ʿAlī to perform his afternoon salat) is an undeniable argument, and your [Imam ʿAlī's] astonishing virtue over others always remains there.

114. Your virtue (and function) in the Battles of al-Aḥzāb, Badr, Uḥud, and Khaybar cannot be denied.

115. By your sword Islam stood up, got established, and heathenness escaped and got vanished.

116. His [Imam ʿAlī's] strike in the Battle of the Trench (al-Khandaq) was more significant by far than what all humanity and the jinn would accomplish (in the cause of Allah).

117. And other famous functions and contexts have been related by the eminent scholars.

118. To the Prophet (Muḥammad), You have proved a powerful arm, a helper, an eye, and a hand.

119. Had you [Imam ʿAlī] had not been there, there would not have

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remained anything of the (Islamic) religion, nor any mention of the Creator (Allah).

120. You [Imam ʿAlī] have opened the gate of the religion and Islam by your sharp sword against the enemies.

121. Indeed the Prophet [Muḥammad] nourished you [Imam ʿAlī] with knowledge thoroughly from among the others, for you have been the most deserving of them all.

122. You [Imam ʿAlī] sacrificed your life for the guiding prophet [the Prophet Muḥammad through sleeping on his bed], so [O audience!] Do respect the sacrificer [Imam ʿAlī] and the one for whom the sacrifice was done [the Prophet Muḥammad].

123. You slept in the home of al-Muṣṭafā [the Prophet Muḥammad] to protect the light with its oil (i.e., to protect both the [Islamic] religion and its prophet).

124. The angels of the heavens have since taken pride in you, for that formidable task Allah has shown them.

125. And the reliable Proximate Angel was dispatched down to the earth for protecting him [Imam ʿAlī].

126. He [Allah] protected him [Imam ʿAlī] from the malice of all tyrants; He [Allah] gave him [Imam ʿAlī] thorough protection.

127. Gabriel sat by his [Imam ʿAlī's] head to deter from him any probable hazard.

128. The Proximate Angel got very close to him [Imam ʿAlī]; the angel Michael was by his [Imam ʿAlī's] feet.

129. It was by the commandment of the Mighty Sovereign [Allah], the Refugee of the servants [of Allah] on the Day of Resurrection.

130. It was the right discourse in praising you [Imam ʿAlī] that was issued by the Generous Creator [Allah].

131. The Prophet [Muḥammad] remarked that the leaders of my

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religious community [ummah] are from my own family and it is my (the composer's) practice to respect them.

132. He [the Prophet Muḥammad] mentioned them who were twelve in number; their names are well-known in the Divine High Court.

133. There is not much space to detail on the virtues of whom [Imam ʿAlī] his Lord (Allah) loved and commenced mentioning his virtues.

134. Save a small portion of a limited number of his [Imam ʿAlī's] countless virtues have become apparent due to which they are revealed or are kept in secret.

135. Not everything may be understood in this regard, for any attempt to do so would be like a diver's wish to have access to a flame of fire in water.

136. Both his [Imam ʿAlī's] friends and foes agreed to keep silent on his virtues and not to reveal them.

137. This group (his [Imam ʿAlī's] followers) have been silent on revealing his virtues owing to prevailing terror, and that group (his [Imam ʿAlī's] foes) have abandoned talking about his virtues angrily/ out of hatred.

138. Such is the present situation and everywhere is filled with his manifest virtues that arte evident.

139. Can you not perceive that had there had not been any hindrance, there would not have been any obstacle for the reach of the light [of Imam ʿAlī]?

140. Some people claimed that the guide of the people [the Prophet Muḥammad] passed away without having nominated anybody as his vicegerent as if it would not have mattered.

141. That is a valueless talk that nobody would admit, while there are abundant statements in support of it.

142. Isn't it evident that the religion of the Prophet [Muḥammad, i.e., Islam]

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has reached its pinnacle, while the Knowledgeable Law-giver [Allah] might have been ignorant of it?

143. There is in it (vicegerency) indeed the good of the Muslim community, rather it protects them from all misfortune and going astray.

144. Has such a prophet [the Prophet Muḥammad] abandoned it (nominating his vicegerent) so that Satan would rule over them?

145. Since the time the people overlooked the Prophet's [Muḥammad's] statements, the affair was led to the most abominable and tyrant ones.

146. Tyrants like Yazīd and other cruels after him opened the gate that the Prophet [Muḥammad] had shut.

147. That is the gate opened for the profligates wherein there is a scope for the tyrants to commit sins.

148. They corrupted over the globe as much as they could, vow unto them, for they have annihilated places and people.

149. They committed grave crimes, and disrespected the honorable.

150. Are they the true rulers and people are their followers, with their verdicts applicable and followed up?

151. Is the religion of al-Muṣṭafā [the Prophet Muḥammad] like this? If so, the world is no longer worth living therein.

152. Would it be possible that Allah did not know this, hence His proof never rose up?

153. Therefore, remind it to whosoever rejects it (the principle of imamate) to repent, because it is such a grave sin that will never be forgiven.154. I am Abū al-Qāsim; I am not a poet, hence not proficient or skillful/skilled in composing poems.

155. However, my ardent love for the sacred family (of the Prophet Muḥammad) has drawn me to

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composing this poem and my Lord (Allah) has made it feasible.

156. It is acceptable from me; however, it would be reckoned a sin from anybody it is his [literary] art.

157. The good deeds of the good-doers are recknoned as sins, for those who have a purified heart and are well nigh to God.

158. I would finish my urjuzah with a praise for the One [Allah] Who has taught me my religious duties with the correct religious traditions.

159. He is the Lord, the Compassionate Creator, Whose House is a secure refuge for people.

160. I have been asked to mark up the date of (composing and finishing) my urjuzah; I have complied with their request, and among there are those persons who copied it out.

161. The verse has become rather shaky in its structure, hence I recorded its date thus: "The right of [Imam] ʿAlī has been usurped."

162. I repeated it for the second time; I recorded the date thus: "The right of the Vicegerent has been usurped."

163. When its date was requested from me for the third time, I recorded it thus: "The right of [Imam] ʿAlī was confiscated from him."

164. For the fourth time, I succeeded to record it thus: "Ḥaydar [Imam ʿAlī] has been the noblest way-treader."

165. For the fifth time, a similar result has come, thus indicating the date: "Al-Ghadīr is sufficient for them [Muslims]."

166. For the sixth time, I intended to repeat its date of completion, it has appeared thus: Rescued! My reward is being forgiven" [by Allah].

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