



کراماتِ شیر خدا
کراماتِ شیریہ

MIRACULOUS WONDERS OF SAYYIDUNA

‘ALI کَرَّمَ اللهُ تَعَالَى
وَجْهَهُ الْكَرِيمِ

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

Attar Qadiri Razavi مَسْمُومٌ
الْقَدِيرِي

كراماتِ شيرِ خُدا كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ

Miraculous Wonders of SAYYIDUNA 'ALI

كَرَّمَ اللهُ تَعَالَى
وَجْهَهُ الْكَرِيمِ

*(Including Questions and Answers about
Seeking help from other than Allah)*

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal

Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ



Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

Miraculous Wonders of Sayyiduna ‘Ali
An English translation of ‘Karāmāt-e-Shayr-e-Khudā’



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net - maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93 – 34126999

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	S/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	D/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/ẓ	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Miraculous Wonders of SAYYIDUNA ‘ALĪ كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ

Regardless of how hard satan makes you feel lazy, read this booklet from beginning to end. In addition to gaining reward and knowledge, you will feel the passion of love and devotion for Maulā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ blossoming in your heart إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Maulā ‘Alī blew on an empty palm and...

Once a beggar approached the unbelievers and asked for something. The unbelievers sent the beggar to Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ just for fun, who was sitting nearby. The beggar approached Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ and begged him for something. Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ recited Ṣalāt-‘Alan-Nabī ten times and blew on the beggar’s palm. Then, advising the beggar to close his fist and open it in front of the unbelievers, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent him back to them. (The unbelievers were laughing expecting nothing to happen by just blowing on the palm.) When the beggar opened his fist before them, there was a dinar in his palm! Having seen this great miracle (Karāmāh), several unbelievers embraced Islam.

(Rāḥat-ul-Qulūb, pp. 142)

Wird jis nay kiyā Durūd Sharīf Aur dil say paḥḥā Durūd Sharīf
Hājatayn sab rawā ḥuyin us kī Ḥay ‘ajab kūmiyā Durūd Sharīf

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Severed hand was re-attached

Once a dark skinned Abyssinian slave, who had great esteem for Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ, committed the crime of theft. The people took him to the court of Amīr-ul-Mu`minīn, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. The slave also confessed that he had committed theft. Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ cut off his hand, implementing the law of Sharī’ah. When the slave was on his way home, he came across Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ and Ibn-ul-Kawwā رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ. Ibn-ul-Kawwā inquired, ‘Who has cut off your hand?’ The slave said, ‘Amīr-ul-Mu`minīn Maulā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has severed my hand.’ Ibn-ul-Kawwā said amazingly, ‘He has cut your hand and you are still taking his name with such an honour!’ The slave replied, ‘Why shouldn’t I admire him? He cut off my hand lawfully and saved me from the torment of hellfire.’

Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ listened to what they had said and related the same to Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ who summoned the slave and placed his severed hand back to the joint of the wrist covering it with a handkerchief. Then Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ started reciting something. Meanwhile, a voice was heard from the unseen, ‘Remove the cloth.’ When the people removed the cloth, the severed hand of the slave was found reattached with his wrist leaving no scars behind! (*Tafsīr Kabīr, vol. 7, pp. 434*)

Ay shab-e-ḥijrat bajā-ay Mustafa ber rakht-e-khuwāb

Ay dam-e-shiddat fidā-ay Mustafa imdād kun

(Ḥadāiq-e-Bakhshish)

Paraphrase of Kalām-e-Razā: O the one lying on the holy bed of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the night of migration! O one offering his life for sacrifice during such critical times, help me!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

What is a Karāmah (miracle)?

Dear Islamic brothers! Did you notice how Maulā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ reattached the severed hand of his slave by virtue of the special blessings bestowed by Allah عَزَّوَجَلَّ! Surely, Almighty Allah عَزَّوَجَلَّ delegates wonderful powers to His distinguished servants by virtue of which wonderful happenings take place that are inexplicable and beyond the comprehension of human beings. Sometimes having been the victim of satanic whispers, some naïve people start analysing miracles (Karāmāt) through their limited common sense and insight and this is how they go astray.

Remember! A Karāmah is such a supernatural manifestation which the human intellect cannot comprehend i.e. which cannot be executed by physical means.

On page 58 of *Bahār-e-Sharī‘at* [a 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: Irhāṣ is the manifestation of such a thing by a Prophet before [the declaration of] his Prophethood; and if it is manifested after the declaration of Prophethood, then it is called Mu’jizah (miracle). If a similar wonder is manifested by a Walī, then it is called Karāmah. It is called Ma’ūnat if exhibited by a Mu`min (true believer). If such a supernatural manifestation is exhibited by

some Kāfir (unbeliever) or a transgressor, then it is termed as Istidrāj.
(*Bahār-e-Sharī’at*, vol. 1, pp. 56-58)

‘Aql ko tanqīd say furṣat nahīn

‘Ishq per a’ māl kī bunyād rakḥ

A heavy flood subsided

Once there was such a heavy flood in the River Euphrates (Al-Furāt) that inundated all the agricultural fields. The people turned up to the court of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ stood up at once and got dressed in the Prophet’s Blessed Robe (Jubbaḥ), Sacred Turban and Holy Shawl. He رَضِيَ اللهُ تَعَالَى عَنْهُ then mounted his horse. Ḥasanayn Karīmayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا and others also accompanied him. On the bank of Al-Furāt, he رَضِيَ اللهُ تَعَالَى عَنْهُ offered two Rak’āt Nafī Ṣalāḥ and headed towards the bridge of Al-Furāt.

After reaching the bridge, Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ pointed his staff towards the river that lowered the water level by a yard. He رَضِيَ اللهُ تَعَالَى عَنْهُ again pointed the staff towards the river which further lowered by a yard. The third time he رَضِيَ اللهُ تَعَالَى عَنْهُ pointed and the water lowered more up to three yards and the flood subsided. The people requested, ‘O Amīr-ul-Mu`minīn! This is enough. Please stop.’
(*Shawāhid-un-Nubūwwah*, pp. 214)

Shāh-e-mardān shayr-e-yazdān quwwat-e-Parwardigār

لَا فَتَى إِلَّا عَلِيٌّ، لَا سَيْفَ إِلَّا ذُو الْفُقَارِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A water spring gushed out

Going on the way to Maqām-e-Şifīn, the battalion of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ came across a land where there was no sign of

water and the troops were exhausted due to intense thirst. A monk of a nearby church informed them that they could find water 14 kilometres away from there. Some of companions sought permission to go there for quenching their thirst. Listening to them Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ mounted his mule and pointing to a place and he ordered the ground to be dug. They started digging until a heavy rock appeared. All efforts to take the rock out were in vain. Seeing their efforts, Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ dismounted the mule and the blessed fingers gripped a crack in the rock and all of a sudden he pulled the heavy rock out. Pure and crystal-clear stream of water gushed forth from beneath the rock, thus, the whole battalion quenched the thirst from it. The troops also let their animals drink and filled their containers. Then Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ put that rock back into its place.

The monk of the church witnessed the miracle and said to Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ, 'Are you a prophet?' The response of Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ was in negation. The monk said, 'Are you an angel?' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Of course not!' He then asked, 'Who are you?' Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ replied, 'I am one of the companions of the Last Prophet Muhammad Bin 'Abdullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had also advised me of something important.' Having heard this much, the monk recited the Kalimah (article of faith) and embraced Islam. Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ asked him, 'Why have you taken such a long time in embracing Islam?' The monk said, 'It has been written in our religious books that there is a hidden stream near the church which will be revealed by a prophet or a companion of the prophet and hence I and many other monks before me stayed at this church waiting for this occurrence. Today my dream came true to witness the event when you uncovered the mystery of this hidden stream; I, therefore, wholeheartedly embraced Islam.'

Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ wept so much that his beard was drenched in tears. He then said, ‘الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I have been mentioned even in their books.’ The monk became one of the companions and warriors of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ and died as a martyr while fighting against the Syrians. Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ himself buried him and prayed for his forgiveness. (*Mulakhkhaṣ az: Karāmat-e-Ṣahābah, pp. 114; Shawāhid-un-Nubūwah, pp. 216*)

Murtaẓā shayr-e-Khudā, marḥab kushā, Khyber kushā

Sarwarā lashkar kushā mushkil kushā imdād kun

(Ḥadāiq-e-Bakhshish)

Paraphrase of Kalām-e-Razā: O Murtaḍā! O the Lion of Allah! O the one who knocked down Marḥab! (A Jew namely Marḥab Bin Ḥārīṣ – a renowned wrestler of the Arab and a warlord of the fort of Khyber) O the victorious of Khyber! O my master! O the one defeating the enemy’s battalion alone! O the Saviour! Help me!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A paralysed person was cured

Once Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ was present in the House of Allah (Ka’bah) with both of his sons Sayyidunā Imām Ḥasan and Ḥusayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Noticing a person supplicating in the court of Allah عَزَّوَجَلَّ, Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ ordered to bring the person to him. One side of his body was affected by paralysis; therefore, he moved crawling and came to him. He رَضِيَ اللهُ تَعَالَى عَنْهُ enquired what had happened to him. The person said, ‘Amīr-ul-Mu`minīn, I was bold in committing sins and my father, who was a righteous and pious Muslim, would repeatedly prevent me from sinning. Once my anger boiled over upon his advising me and I hit him hard. Having been hit, my father then sorrowfully went

to the Ka’bah and made supplications against me. All of a sudden I was under his curse and one side of my body was affected by paralysis and I had to move crawling on the ground. This divine punishment taught me an admonitory lesson and I asked my father’s pardon tearfully. Being helpless with fatherly love, he had pity on me and forgave me. He then said to me, ‘My son, come with me! I will pray for your health exactly at the same place where I had cursed you.’

Thus, we were on the way to Makkah رَادِمَا اللّٰهُ شَرَّكَآ وَتَعْظِيْمَا riding a she-camel. All of a sudden, it got scared and ran amok; during which it stumbled and my father fell down between two solid rocks and passed away, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رُجِعُوْنَ. Now I have come alone to the House of Allah عَزَّوَجَلَّ. I keep on praying tearfully to Almighty Allah كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْمُ for my health. Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْمُ listened to his sorrowful story and said sympathetically, ‘O person! If your father was really pleased with you, have patience, اِنْ شَاءَ اللّٰهُ كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْمُ everything will be okay.’ Then Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْمُ offered a few Rak’āt of Ṣalāh praying for his healing and then said, ‘اُقْمُ’ i.e. *stand up*. Upon listening to this, the person stood up comfortably and began to walk unaided. (*Mulakhkhaṣ az: Hujjatullāhi-‘alal-‘Ālamīn, pp. 614*)

Kyūn na mushkil-kushā kahūn tum ko

Tum nay bigrī mayrī banāī hay

صَلُّوْا عَلَی الْحَبِيْبِ صَلَّى اللّٰهُ تَعَالٰى عَلَی مُحَمَّدٍ

Reward of good manners towards Sayyidunā ‘Alī’s progeny

Once there was a person named Abū Ja’far from Kufa who was fair to everyone in his dealings. In particular, he would accept the lowest price paid by anyone from amongst the progeny of Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْمُ or he would record the amount as a debt to

Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. Unfortunately he turned to be insolvent with the passage of time.

Once he was sitting by the door of his house. A man who was going past taunted, 'Has your big debtor (i.e. Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ) settled the debt yet or not?' He was greatly shocked by the taunt hurled at him. When he slept at night, he was blessed with the vision of the Great Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hasanayn Karīmayn رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا were also with him. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked his grandsons about their father. Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ replied from behind, 'O Prophet! I am present here.' The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ inquired, 'Why do you not fulfill his right?' He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, 'Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have already brought the money with me.' 'Hand it over to him,' said the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ handed over a woollen pouch full of money to the person and said, 'It is your due.' The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the person, 'Receive it and do not refuse anyone from his progeny who comes and asks you for loan. From now onwards, you will never suffer poverty, destitution, and deprivation.'

When he woke up, he found the very woollen pouch in his hand. He called his wife and said, 'Tell me if I am asleep or awake?' She replied, 'You are fully awake.' He became jubilant and related the whole story to his wife. When he checked the list of debtors, he found that there was not a single penny of debt mentioned in the name of Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ (i.e. all debts recorded in the list were found paid off). (*Shawāhid-ul-Haq, pp. 246*)

*'Alī kay wāsiṭay sūraj ko pḥayrnay wālay
Ishārah ker do kay mayrā bhī kām ho jāye*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Name and appellations

Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ ‘the Lion of Allah’ was born in Makka-tul-Mukarramah رَادَهَا اللهُ شَرَفًا وَتَعْظِيمًا. His mother Sayyidatunā Fāṭimah Bint-e-Asad رَضِيَ اللهُ تَعَالَى عَنْهَا named him after his father’s name ‘Ḥaydar’ whereas his father named him ‘Alī’. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him the title of ‘Asadullāh’; apart from these titles, ‘Murtaḍā’ (i.e. chosen), ‘Karrār’ (i.e. the one striking back repeatedly), ‘Shayr-e-Khudā’ (i.e. the lion of Allah) and ‘Maulā Mushkil-Kushā’ are his famous appellations (titles). Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ is a paternal cousin of the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Mirāt-ul-Manājīh*, vol. 8, pp. 412, etc.)

A brief introduction to Sayyidunā ‘Ali

The Kunyaḥ of the fourth caliph of Islam, Sayyidunā ‘Alī Bin ‘Abī Ṭālib رَضِيَ اللهُ تَعَالَى عَنْهُ is Abul Ḥasan and Abū Turāb. He رَضِيَ اللهُ تَعَالَى عَنْهُ is a son of the Holy Prophet’s paternal uncle, Abū Ṭālib. After 30 years of ‘Ām-ul-Fil¹ (when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was 30 years old), Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ was born inside the Holy Ka’bah on a Friday, the 13th of Rajab. The name of his mother is Sayyidatunā Fāṭimah Bint-e-Asad رَضِيَ اللهُ تَعَالَى عَنْهَا.

He رَضِيَ اللهُ تَعَالَى عَنْهُ was only 10 years old when he came into the fold of Islam. He رَضِيَ اللهُ تَعَالَى عَنْهُ was raised in the household of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ تَعَالَى عَنْهُ remained active in supporting the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and promoting the religion of Islam throughout his life. He رَضِيَ اللهُ تَعَالَى عَنْهُ had a distinguished reputation because of being amongst the ‘Muḥājirīn Awwalīn’ and the ‘Asharah Mubashsharah’ and possessed many other remarkable attributes.

¹ i.e. the year in which the wretched King Abrahāh attacked the Holy Ka’bah using troops of elephants. To learn about details of this event, please read the book ‘Ajāib-ul-Quran ma’ Gharāib-ul-Quran’ published by Maktaba-tul-Madīnah.

He رَضِيَ اللهُ تَعَالَى عَنْهُ took part with exceptional bravery in the battles of Badr, Uḥud, and Khandaq and a great many renowned and brave warriors of unbelievers (Kuffār) were hurled into Hell through valiant strikes of his unique sword named Żulfiqār. After the martyrdom of Amīr-ul-Mu`minīn Sayyidunā ‘Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ, the Anṣār and Muḥājirīn pledged the Bay’ah (submission and pledge of allegiance) to Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ and elected him as the Amīr-ul-Mu`minīn (Commander and Leader of the believers), who held the office of Khilāfat for 4 years, 8 months and 9 days.

On the 17th or 19th of Ramadan-ul-Mubārak, he رَضِيَ اللهُ تَعَالَى عَنْهُ was seriously wounded by a Khārijī’s violent assassination attempt which proved fatal. And on 21st Ramadan-ul-Mubārak, he رَضِيَ اللهُ تَعَالَى عَنْهُ passed away as a martyr.

Aṣal-e-nasl-e-ṣafā wajh-e-waṣl-e-Khudā

Bāb-e-fazl-e-wilāyat pay lākhaun Salām

(Ḥadāiq-e-Bakhshish)

Paraphrasing of Kalām-e-Razā: Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ is the very origin and foundation of the pure and pious Sādāt, he رَضِيَ اللهُ تَعَالَى عَنْهُ is the mediator for becoming Wāṣil Billāh (i.e. being close to Allah عَزَّوَجَلَّ) and is the portal from where virtues of Wilāyat come from. May there be millions of salutations upon him!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The reason of mentioning and writing ‘كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمَ’

When the tribe of Quraysh suffered from famine, the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ brought Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ with him so as to reduce the burden (of the necessities) of children

on Abū Tālib. Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ was reared by the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Opening his eyes, he saw the resplendence of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, heard him only, and learned his habits as well. Therefore, as Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ came of age, he رَضِيَ اللهُ تَعَالَى عَنْهُ had a strong faith (Īmān) in Allah عَزَّوَجَلَّ and His Oneness. His faith was never polluted with the worshipping of idols; therefore, he رَضِيَ اللهُ تَعَالَى عَنْهُ was given the title of ‘كَرَّمَ اللهُ تَعَالَى وَجْهَهُ’. (*Fatāwā Razawiyyah, vol. 28, pp. 436*)

At the age of 10, he رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam. The most beloved daughter of the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyidatunā Fāṭima-tuz-Zahrā رَضِيَ اللهُ تَعَالَى عَنْهَا was married to Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. Since Sayyidunā Imām Ḥasan رَضِيَ اللهُ تَعَالَى عَنْهُ is his elder son, his Kunyaḥ is ‘Abul Ḥasan’ and the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him the Kunyaḥ of ‘Abū Turāb’. (*Tārīkh-ul-Khulafā, pp. 132*) This Kunyaḥ was dearer to him than even his real name. (*Ṣaḥīḥ Bukhārī, vol. 2, pp. 535, Ḥadīṣ 3703*)

How and when was the Kunyaḥ ‘Abū Turāb’ granted!

Sayyidunā Saḥl Bin Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: One day Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ went to Sayyidatunā Fāṭima-tuz-Zahrā رَضِيَ اللهُ تَعَالَى عَنْهَا then came to the Masjid and lay there. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came (to home) and asked Sayyidatunā Fāṭimah رَضِيَ اللهُ تَعَالَى عَنْهَا about the whereabouts of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. She replied that he was in the Masjid.

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the Masjid and found the back of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ covered with dust due to receding of the sheet. The Great Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ started removing the dust from his back and said twice, ‘فُمْ أَبَا تُرَابٍ’ i.e. ‘O Abū Turāb! Wake up.’ (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 169, Ḥadīṣ 441*)

Us nay laqab-e-khāk Shaḥanshāḥ say pāyā

Jo Ḥaydar-e-Karrār kay maulā ḥay ḥamārā

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

He would recite the whole Quran in a moment

At the time of riding the horse, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ would start reciting the Holy Quran putting the first foot into one stirrup of the horse and would complete the recitation of the entire Holy Quran before putting the second foot into the other stirrup!

(Shawāḥid-un-Nubūwwah, pp. 212)

Grandeur of Maulā ‘Ali as mentioned in the Quran

Allah عَزَّوَجَلَّ has said in the Holy Quran:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

Those who give their money in charity in night and day secretly and openly, they have their reward with their Rab. They neither have any fear nor sorrow.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Al-Baqarāh, Verse 274)

Four ways of giving four dirhams in charity

With regard to the above mentioned verse Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِدِي has explained in *Tafsīr Khazāin-ul-‘Irfān*: ‘According to one of

the verdicts, this verse was revealed in favour of Sayyidunā ‘Ali رَضِيَ اللهُ تَعَالَى عَنْهُ. Once, he رَضِيَ اللهُ تَعَالَى عَنْهُ possessed only four silver coins (dirhams) and nothing else for donating in charity; he رَضِيَ اللهُ تَعَالَى عَنْهُ donated all four coins in charity – one coin at night, one during the day, one secretly and the other openly.’

*Sukhan ā ker yahān ‘Aṭṭār kā itmām ko puḥānchā
Tayrī ‘aṣamat pay nāṭiq ab bhī ḥayn Āyāt-e-Qurānī*

(Wasāil-e-Bakhshish, pp. 498)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Our way of giving charity

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How dignified are the righteous servants of Allah! As you have already read that they prefer to donate their money with sincerity rather than accumulating it. Sayyidunā ‘Ali رَضِيَ اللهُ تَعَالَى عَنْهُ had four dirhams (4 silver coins) which he رَضِيَ اللهُ تَعَالَى عَنْهُ donated in the path of Allah in such a way that one was given during the day and another at night, one secretly and another openly as one does not know which dirham will be more acceptable in the court of Allah عَزَّوَجَلَّ and will bring the endless wealth of never-ending bliss and blessings.

On the other hand, even if we intend to give something in charity, the intention of gaining the Pleasure of Allah عَزَّوَجَلَّ lacks within us! There is no sincerity and no desire for seeking the Pleasure of Allah عَزَّوَجَلَّ. All we want is to just show off that how much money we have given in charity. We never get satisfied until our charity becomes known to others. If it’s given at a Masjid, we want the Imām Sahib to mention our name aloud in his prayer (Du’ā) so that people would get to know about our contributed amount in charity. If a Muslim is supported, the supporter has a desire that somehow or the other

his name should be mentioned, the songs of his generosity should be sung by people. If we oblige someone, we want him to be staying as our servant or slave, and praise us till the skies. The Holy Quran is instructing us not to talk with pride about favours we do to others, and that we should only ask Allah عَزَّوَجَلَّ for reward. As Allah عَزَّوَجَلَّ has said in Part 3, Sūrah Al-Baqarah, Verse 262:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا
مَنًّا وَلَا أَذَى ۚ لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ

Those who spend their money in the path of Allah, then after spending neither boast of favours conferred nor hurt, their reward is with their Lord. [Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūrah Al-Baqarah, Verse 262)

Ṣadr-ul-Afāḍil 'Allāmah Maulānā Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has explained: 'Remembering a favour means to mention it to others and to remind them what we have done for them and making them sad. And hurting them implies that we make them feel embarrassed saying that you were helpless, hopeless and a poor fellow of no use; we stood by you, or to give them pressure in some other way is prohibited.' (*Khazāin-ul-'Irfān*) If only, for the sake of Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم may Allah عَزَّوَجَلَّ enable us with the passion of sincerity when giving charity.

أُمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mayrā her 'amal bas Tayray wāsiṭay ho

Ker ikhlāṣ aysā 'atā Yā Ilāhī

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyidunā ‘Alī’s comprehension of the Holy Quran

Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ said: I swear by Allah عَزَّوَجَلَّ! I know every verse of the Holy Quran that when and where it was revealed. Verily, my Rab عَزَّوَجَلَّ has bestowed a heart upon me to comprehend and a tongue to question. (*Hilya-tul-Awliyā, vol. 1, pp. 108*)

Day taʿarṇay p̄haʿaknay kī tawfīq day

Day dil-e-Murtazā sawz-e-Şiddīq day

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Exegesis (commentary) of Sūrah Al-Fātiḥah

Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ said: I could load 70 camels with the exegesis of Sūrah Al-Fātiḥah if I would. (It means that its exegesis can take enough registers to be loaded on 70 camels!) (*Qūt-ul-Qulūb, vol. 1, pp. 92*)

Door of the city of knowledge and wisdom

Two sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. ‘أَنَا مَدِينَةُ الْعِلْمِ وَعَلَيَّ بَابُهَا’ i.e. *I am the city of knowledge and ‘Alī is its door.* (*Al-Mustadrak, vol. 4, pp. 96, Ḥadīṣ 4693*)
2. ‘أَنَا دَارُ الْحِكْمَةِ وَعَلَيَّ بَابُهَا’ i.e. *I am the house of wisdom and ‘Alī is its door.* (*Jāmi’ Tirmidī, vol. 5, pp. 402, Ḥadīṣ 3744*)

Grandeur of Sayyidunā ‘Alī as mentioned by the Nabī ﷺ

Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ reported that once the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (speaking to me) said: ‘You are the example of (Sayyidunā Nabī) ‘Īsā (عَلَيْهِ السَّلَام) against whom

the Jews had grudges; they even slandered his mother and when the Christians loved him, they elevated him to such a higher status which he didn’t deserve.’

Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ further said: ‘Two kinds of people will be devastated on account of me; the ones crossing the limits in intense devotion (love) to me will add those characteristics to me that I don’t possess and the ones bearing grudges against me will provoke them to slander me.’ (*Musnad Imān Aḥmad Bin Ḥanbal, vol. 1, pp. 336, Ḥadīṣ, 1376*)

*Tafzīl kā joyā na ḥo Maulā kī wilā mayn
Yūn choṛ kay gawḥar ko na tū baḥr-e-khazaf jā*

(*Ẓauq -e-Na’at*)

Meaning: Do not love Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ to such an extent which gives an impression that he رَضِيَ اللهُ تَعَالَى عَنْهُ was superior to Shaykhayn Karīmāyṅ رَضِيَ اللهُ تَعَالَى عَنْهُمَا! Making such a serious mistake and abandoning the transparent faith more precious than pearls, do not adopt a mistaken belief which is absolutely useless and of no account.’

Grudge against Sayyidunā ‘Ali

With reference to the above mentioned Ḥadīṣ, the renowned exegetist (commentator) of the Glorious Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْحَيَّان has stated: Love for ‘Alī (كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ) is the kernel of faith. However, it is terrible to cross the limit in love. But grudge against ‘Alī is really Ḥarām (absolutely forbidden) and sometimes it is even Kufr (unbelief). (*Mirāt-ul-Manājīh, vol. 8, pp. 424*)

*‘Alī-ul-Murtazā shayr-e-Khudā ḥayn
Kay in say khush Ḥabīb-e-Kibriyā ḥayn*

The scholar of the seen & unseen

Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ is such a scholarly person of great eminence who possesses both the knowledge of the seen and unseen.’ (*Ibn ‘Asākir, vol. 42, pp. 400*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Three distinctions of Sayyidunā ‘Ali

Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ holds three distinctions and even if one of them were awarded to me, it would be more beloved to me than red camels.’ The companions then asked about these three distinctions. He رَضِيَ اللهُ تَعَالَى عَنْهُ said:

1. The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ married his daughter Fāṭima-tuz-Zahrā رَضِيَ اللهُ تَعَالَى عَنْهَا to him.
2. His residency was adjacent to that of the Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ inside Masjid-un-Nabawī and whatever was permissible for him inside the Masjid was his exclusivity.
3. The flag of Islam was given to him in the battle of Khyber. (*Al-Mustadrak, vol. 4, pp. 94, Hadīṣ 4689*)

*Baḥr-e-taslīm-e-‘Alī maydān mayn
Sar jhukay rehtay ḥayn talwārawn kay*

Ranking of the Ṣaḥābah in superiority

سُبْحَانَ اللهِ عَزَّوَجَلَّ! How majestic is the eminence of Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ that he رَضِيَ اللهُ تَعَالَى عَنْهُ was

held in high esteem by Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ, but it does not at all mean that Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ surpassed Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ in ranking of eminence.

As mentioned by Şadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي, the order with respect to superiority and ranking according to the doctrine of the Aḥl-e-Sunnat Wa-Jamā’at (the true school of thought) is: All the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whether superior or inferior (and there is no one inferior among them) are destined for Paradise. After the Prophets and Messengers, Şiddīq-e-Akbar then ‘Umar Fārūq-e-A’zam then ‘Uşmān-e-Ghanī then Sayyidunā ‘Alī رَضِيَ اللهُ تَعَالَى عَنْهُمْ are superior in that order to all the creatures of Allah عَزَّوَجَلَّ whether genies (jinn), human beings or angels. Whosoever considers Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ as superior to Sayyidunā Şiddīq or Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُمَا is a deviant having corrupt beliefs.

The superiority of rank after the above mentioned four righteous caliphs of Islam is for the remaining members of the ‘Asharah Mubashsharah, followed by Ḥasanayn Karīmayn, Aşhāb-e-Badr and Aşhāb-e-Bayt-ur-Riḍwān and all these are absolutely Jannatī (guaranteed to enter Paradise). Superior here means, being more respectable and honourable in the court of Allah عَزَّوَجَلَّ. The same also stands for bearing abundant rewards.

(Derived from: Bahār-e-Sharī’at, vol. 1, pp. 241-254)

Mustafa kay sab Şahābah jannatī hayn la-jaram
Sab say razī Haq Ta’ālā sab pay ḥay Us kā karam

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The names of the ‘Asharah Mubashsharah

Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ is also from amongst the ‘Asharah Mubashsharah. The ‘Asharah Mubashsharah refers to the ten companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ who were especially awarded with the glad tidings of Paradise by the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā ‘Abdur Raḥmān Bin ‘Awf رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Abū Bakr, ‘Umar, ‘Uṣmān, ‘Alī, Ṭalḥah, Zubayr, ‘Abdur Raḥmān Bin ‘Awf, Sa’d Bin Abī Waqqāṣ, Sa’id Bin Zayd and Abū ‘Ubaydah Bin Jarrāḥ (رِضْوَانُ اللّٰهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ) are Jannatī.’ (*Jāmi’ Tirmizī, vol. 5, pp. 416, Ḥadīṣ 3768*)

*Woh dasawn jin ko jannat kā muxdah milā
Us mubāarak jamā’at pay lākhaun Salām*

(*Hadāiq-e-Bakhshish*)

The excellence of the Khulafā-e-Rāshidīn

The great scholar of Islamic Jurisprudence (Fiqh) Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَنَا مَدِينَةُ الْعِلْمِ وَأَبُو بَكْرٍ أَسَاسُهَا وَعُمَرُ حِيطَانُهَا وَعُثْمَانُ سَقْفُهَا وَعَلِيٌّ بَابُهَا

I am the city of knowledge, Abū Bakr is its foundation, ‘Umar is its wall, ‘Uṣmān is its roof and ‘Alī is its door.

(*Musnad-ul-Firdaus, vol. 1, pp. 43, Ḥadīṣ 105*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

What Sayyidunā ‘Alī’s love demands

Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has said: After the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Abū Bakr and ‘Umar

are better than all.’ He added, *لَا يَجْتَمِعُ حُبِّي وَبُغْضُ أَبِي بَكْرٍ وَ عُمَرَ فِي قَلْبِ مُؤْمِنٍ*
Love for me and hatred for Abū Bakr and ‘Umar cannot gather in the heart of any true believer.’

(*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 3 p. 79, Hadīṣ 3920*)

Strange secret of being never thirsty

The people who have an ideology ‘*Damā dam mast Qalandar, Alī dā pehlā number*’ [i.e. a Qalandar (an ascetic) is always frantically lost in ecstasy of divine love and ‘Alī is the first and foremost in eminence out of four Rightly Guided Caliphs] are very much mistaken. To correct them, a faith-refreshing parable is presented below. Read it and if Allah *عَزَّوَجَلَّ* favours, embrace the truth.

Sayyidunā Shaykh Abū Muhammad ‘Abdullāh Muḥtadī *عَلَيْهِ رَحْمَةُ اللَّهِ الْعَرَبِي* has narrated: *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, I was privileged to perform Hajj. In the Ḥaram-e-Ka’bah, I was informed about a person who would not drink water – I was very surprised. I went to see him and asked the reason. He said, ‘I am from Hillah (a city in central Iraq). I once dreamt of a horrific scene and found myself exhausted due to intense thirst. Somehow I managed to get to the Ḥawḍ-e-Kawṣar (Pond of Kawṣar) of the Most Beloved and Blessed Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. I found Sayyidunā Ṣiddīq-e-Akbar, Sayyidunā ‘Umar Fārūq-e-A’ẓam, Sayyidunā ‘Uṣmān-e-Ghanī and Sayyidunā ‘Alī *رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ* present there – all of these respected luminaries were distributing water to the people. I moved towards Sayyidunā ‘Alī *كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم* because I held him in high esteem and would consider him superior to the rest of the three caliphs of Islam. To my surprise, he *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* turned away from me! I was very thirsty so I went to the rest of the three caliphs one by one and each of them ignored me i.e. turned their blessed faces away from me.

In the mean time, I came across the Merciful Prophet ﷺ. I came near him and complained, ‘Maulā ‘Alī turned his face away from me and did not make me drink water.’ The Holy Prophet ﷺ said, ‘How can they give you water! You bear grudges against my companions.’ Having heard this I felt absolutely sure that I held an incorrect belief. Out of remorse, I repented sincerely before the Holy Prophet ﷺ. The Beloved and Blessed Prophet ﷺ gave me a bowl of water which I drank and then I woke up. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I don’t feel thirsty ever since I had that bowl of water from the blessed hands of the Most Merciful Prophet ﷺ. After this dream, I advised my family to make repentance. Those who repented and adopted the doctrine of the Aḥl-e-Sunnat Wa-Jamā’at, I have maintained my relations with them and broke with the rest. (*Mulakhkhaṣ az: Miṣbāh-uṣ-Zalām, pp. 74*)

*Jab dāman-e-Ḥazrat say ḥām ḥo gaye wābastaḥ
Dunyā kay sabḥī rishtay baykār naẓar āye*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is concluded from the foregoing parable that the criteria of being a true Muslim is that he bears heartfelt reverence for all the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Holy Prophet ﷺ. If a person has respect for some of the companions and has hatred for some others then he is seriously mistaken. May Allah عَزَّوَجَلَّ bestow us with the undying devotion and reverence for all the honourable companions and the Aḥl-e-Bayt رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ! In the same state of deep love and devotion, May Allah عَزَّوَجَلَّ bestow us with martyrdom under the Grand Green Dome (Gumbad-e-Khazrā) beholding the refulgent countenance of the Most Beloved Prophet ﷺ, burial in Jannat-ul-Baqī’ and

the neighbourhood of the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his four companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ in Jannat-ul-Firdaus!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Şahābahāḥ kā gadā hūn aur Aḥl-e-Bayt kā khādīm

Yeḥ sab ḥay āp hī kī to ‘ināyat Yā Rasūlallāh!

Mayn hūn Sunnī, rahūn Sunnī, marūn Sunnī Madīnay mayn

Baqī’-e-Pāk mayn ban jāye turbat Yā Rasūlallāh!

(Ḥadāiq-e-Bakhshish, pp. 184-185)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Beholding Sayyidunā ‘Alī is an ‘Ibādah

On page 74 of *Sawāniḥ Karbalā* [the 192-page publication of Maktaba-tul-Madīnāḥ, the publishing department of Dawat-e-Islami], ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī رَضِيَ اللهُ تَعَالَى عَنْهُ has quoted a Ḥadīṣ: Sayyidunā Ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Beholding ‘Alī-ul-Murtaḍā (كَرَّمَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ) is ‘Ibādah.’ (*Al-Mustadrak, vol. 4, pp. 118, Ḥadīṣ 4737*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Conversation with the deceased

Dear Islamic brothers! One of luminous spiritual aspects of Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā’s grandeur is that he was able to communicate with the dead with the bestowal of Allah عَزَّوَجَلَّ, which is proved. Therefore, Sayyidunā Imām ‘Abdur Raḥmān Jalāluddīn Suyūṭī Shāfi’ī رَضِيَ اللهُ تَعَالَى عَنْهُ has mentioned in *Sharḥ-uṣ-Ṣudūr*:

Sayyidunā Sa’īd Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Once we passed the graveyard with Amīr-ul-Mu`minīn, Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ. Sayyidunā Maulā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ invoked, ‘أَلْسَلَامٌ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ وَرَحْمَةُ اللهِ، i.e. *Salaam be to you, O people of the graves and may Allah’s mercy be upon you.*’ Then he said, ‘O people of the grave! Will you give your news or should we give ours?’ Sayyidunā Sa’īd Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘We heard the words of وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَرِكَائِهِ from the grave, and somebody was saying: O Amīr-ul-Mu`minīn! Give us the news about what happened after our death.’

Sayyidunā Maulā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ then said, ‘Listen! Your assets have been divided, your wives have remarried, your children became orphans, and your enemies have settled in the houses which you had made so strong. Now tell us what happened with you.’ Listening to that, a reply came from a grave, ‘O Amīr-ul-Mu`minīn! Our shrouds have been shredded, our hair withered away, our skin has torn into pieces, our eyes drained onto our cheeks. Pus is oozing from our nostrils and we received the same for whatever we had sent forward (i.e. the deeds we performed), and we have incurred loss in whatever we left behind.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 209; *Ibn ‘Asākir*, vol. 27, pp. 395)

Ākhirat kī fikr karnī ḥay zarūr Zindagī aik din guzarnī ḥay zarūr

Qabr mayn mayyat utarnī ḥay zarūr

Jaysī karnī waysī bhārnī ḥay zarūr

Aik din marnā ḥay ākhir maut ḥay Ker lay jo karnā ḥay ākhir maut ḥay

Madanī pearls of admonition

Dear Islamic brothers! By virtue of the above-mentioned parable, we have received a glimpse of Sayyidunā ‘Alī’s high rank and magnificence, and his great listening power, as how he رَضِيَ اللهُ تَعَالَى عَنْهُ

conversed with the dead and asked them regarding their condition in Barzakh, he also listened to their reply and informed them about the worldly affairs. Beyond doubt, it is one of his great miracles. In addition to this, there are Madanī pearls of admonition in this parable. The one who doesn't reform his deeds and beliefs in this worldly life, and instead he continues enjoying and fulfilling his sensual desires whilst remaining careless about the afterlife, his grave will turn into the house of adversity for him; the worldly ambitions and carnal desires will not help him at all.

Furthermore, the one who spent his lifetime in only hoarding the riches of the world and then died in the same condition and was eventually buried in the dark grave, he can never ever benefit himself from his enormous wealth; his households and heirs will take control of his wealth and they might even fight with each other over this wealth. Whereas this unwise person who was engrossed in the craze of accumulating wealth, living a sinful life and ignoring the rulings of Ḥalāl & Ḥarām will deserve the torment of the hellfire.

Dawlat-e-dunyā kay pīchay tū na jā

Ākhirat mayn māl kā ḥay kām kyā?

Māl-e-dunyā dau jahān mayn ḥay wabāl

Kām āye gā nā paysh-e-Ḍul-Jalāl

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Benevolence of Mustafa for Maulā 'Ali Mushkil-Kushā

Dear Islamic brothers! The eminence and marvels of Sayyidunā 'Ali كَوَمَةِ اللَّهِ تَعَالَى وَجْهَهُ الْكَرِيمِ mentioned thus far are in fact by virtue of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Due to deep affection and special attention of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّ وَجَلَّ bestowed him with such a distinguished rank that every succeeding individual

admires him. The Holy Prophet ﷺ showed his profound love which distinguished him from all and this great eminence cannot be achieved by even the greatest Walī, Quṭb, Ghauš or ‘Abdāl. It is mentioned in *Bahār-e-Sharī‘at*, Volume 1, Page 253: ‘Whatever be the rank of a Walī, he cannot be comparable to the rank of a Ṣaḥābī.’

The conqueror of Khyber

Reflecting the deep affection and special attention of the Beloved and Blessed Prophet ﷺ on Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ, read a faith-enlightening parable. Sayyidunā Saḥl Bin Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Holy Prophet ﷺ said on the day of Khyber, ‘Tomorrow I will give this flag to that person, by virtue of whom, Allah عَزَّوَجَلَّ will bestow victory. He loves Allah عَزَّوَجَلَّ and His Rasūl (ﷺ) and Allah عَزَّوَجَلَّ and His Rasūl (ﷺ) loves him as well.’

The next morning everybody was hoping that the flag would be given to him. The Holy Prophet ﷺ said, ‘Where is ‘Alī Bin Abī Ṭālib?’ The people said that he had been suffering from an eye infection. The Holy Prophet ﷺ summoned him. He was brought and the Holy Prophet ﷺ applied his blessed saliva to his eyes and supplicated for him. He رَضِيَ اللهُ تَعَالَى عَنْهُ recovered so much as if he had no ailment at all and then he رَضِيَ اللهُ تَعَالَى عَنْهُ was given the flag. Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ asked, ‘O Prophet ﷺ! Shall I fight the battle until they become Muslims like us?’ The Beloved Rasūl ﷺ said, ‘Be kind till you step onto the battlefield. Then invite them towards Islam and let them know the rights of Allah عَزَّوَجَلَّ which are binding on them. I swear to Allah عَزَّوَجَلَّ! If Allah عَزَّوَجَلَّ gives guidance (towards embracing Islam) to even one person by virtue of your endeavours then it is much better for you as compared to having red camels.’

(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 312, *Ḥadīṣ 3009*; *Ṣaḥīḥ Muslim*, pp.1311, *Ḥadīṣ 2406*)

A glimpse into Ḥaydarī’s strength

In the battle of Khyber, a Jew made a strike at Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. During this, the shield of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ fell down. Nonetheless, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ managed to reach the entrance of the fort. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ unhitched the fortress door off the wall with his bare hands and used it as a shield for defence. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ held the door firmly and continued to fight until he رَضِيَ اللَّهُ تَعَالَى عَنْهُ conquered the fort of Khyber. The door was said to be so heavy that even 40 people attempted to lift it after the battle but could not succeed. (*Dalā'il-un-Nubūwwah lil-Bayḥaqī, vol. 4, pp. 212*)

A'lā Ḥaḍrat رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said:

Shayr-e-shamshīr zan shāḥ-e-Khyber shikan

Par tawi dast-e-qudrat pay lākḥaun Salām

(*Ḥadā'iq-e-Bakhshish*)

Someone else has also said:

'Alī Ḥaydar! Tayrī shawkat tayrī ṣawlat kā kyā kehnā

Kay khuṭbah paṛḥ rahā ḥay āj tak Khyber kā ḥer ḡarraḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyidunā ‘Alī’s bravery is matchless

Bravery is the most distinctive characteristic of Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. The truth of this attribute has also been affirmed by the voice from the unseen. It is narrated: Once Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ was striking the unbelievers, cutting them into pieces in a battle, a voice called out from the unseen, *لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ* There is no match of ‘Alī in

bravery and there is no match of the sword Żulfiqār.’ (Juz Al-Hasan Bin ‘Arafa-tul-‘Abadī, pp. 62, Hadīš 38)

Ĥayn ‘Alī mushkil-kushā sāyaĥ kunā sar per mayray

لَا فَتَى إِلَّا عَلِيٌّ، لَا سَيْفَ إِلَّا ذُو الْفِقَارِ

(Wasāil-e-Bakhshish, pp. 400)

Blessings of saliva and supplication of Mustafa Karīm ﷺ

Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ said, ‘My eyes have never suffered from conjunctivitis (i.e. the inflammation of the eyes) since the blessed saliva of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was applied to it.’ *(Musnad Imām Aĥmad Bin Ĥanbal, vol. 1, pp. 169, Ĥadīš 579)*

Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ used to put on winter clothing in summer and summer clothing in winter. When asked about the reason, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied that when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ applied the blessed saliva into my eyes through his blessed mouth, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also prayed for me: *اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبُرْدَ*; i.e. *O Allah (عَدَّوَجَلَّ), Keep away heat and cold from ‘Alī.’* Since then neither do I feel cold nor hot. *(Ibn Mājah, vol. 1, pp. 83, Ĥadīš 117)*

Ijābat kā saĥrā ‘ināyat kā joĥā

Dulĥan ban kay niki Du’ā-e-Muhammad

(Ĥadāiq-e-Bakhshish)

Devotion of Maulā ‘Alī

Despite being very brave, Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ was free from the vices of arrogance, ostentation and self-esteem, instead, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the embodiment of devotion. As ‘Allāmah ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has said, ‘Maulā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ knocked down an unbeliever in a battle and mounted his chest in order to slay him. The unbeliever spat at him. Maulā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ

released him immediately and stood up. The unbeliever asked the reason. Maulā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ said, 'Your act of spitting on me made me angry. Consequently, your murder would have been personal and not for the sake of faith. I therefore let you go.' The unbeliever was deeply moved by his devotional conduct and became a believer. (*Mirqāt-ul-Mafātīh, vol. 7, pp. 16, Ḥadīṣ 3451*)

Dear Islamic brothers! You must have noticed that by virtue of the devotional conduct of Amīr-ul-Mu`minīn Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ a Jew embraced the magnificent religion of Islam. Similarly, other saints of Islam would continue reviewing their good deeds to avoid falling prey to ostentation (showing off). If they would find even a slight suspicion of interference by their Nafs (lower-self) or satan or ostentation, they would observe cautions instantly and at times they would repeat that virtuous deed.

Past 30 years of Ṣalāh were repeated

A saint رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had offered his Ṣalāh for 30 years in the first Ṣaf (row) of a Masjid. Once he did not find any room in the first row so he joined the second row and began to feel ashamed that the people would say, 'Look! He has missed the first row today.' As soon as this thought crossed his mind, he began the accountability of his Nafs (lower-self) by saying: 'O Nafs! The Ṣalāh that I have been offering in the first row for the last 30 years are just for showing off before the people that is why you are ashamed of yourself today?' Therefore, he repeated his 30 years of Ṣalāh and thus set an outstanding example of devotion and faithfulness. (*Iḥyā-ul-'Ulūm, vol. 2, pp. 302*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us for his sake without accountability!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Day ḥusn-e-akhlāq kī dawlat
Mujh ko khazānaḥ day taqwā kā

Ker day ‘aṭā ikhlāṣ kī na’mat
Yā Allah! Mayrī jḥaulī bhār day

(Wasāil-e-Bakhshish, pp. 109)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

You are from me!

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ revealed the nobility of Maulā ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ by saying: ‘أَنْتَ مِنِّي وَأَنَا مِنْكَ’ i.e. *You are from me and I am from you.* (Jāmi’ Tirmizī, vol. 5, pp. 399, Ḥadiṣ 3736)

Ay ṭal’at-e-sheḥ! Ā, tujḥay Maulā kī qasam, ā
Ay zulmat-e-dil! Jā, tujḥay us rukh kā ḥalaf, jā

(Zauq-e-Na’at)

Meaning: O the light of the blessed countenance of Maulā ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ, illuminate me entirely for the sake of Allah عَزَّوَجَلَّ! O the darkness of my heart, go away from me for the sake of Maulā ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

You are my brother

Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ established brotherhood among his blessed companions (in Madīnaḥ among the Muḥājirīn (migrant companions) and Anṣār رَضِيَ اللهُ تَعَالَى عَنْهُمْ). Maulā ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ came with tears rolling down his eyes and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You have established brotherhood among the companions but you did not make me a brother of anyone?’ The

Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ’ i.e. *you are my brother in the world and in the Hereafter.*

(*Jāmi’ Tirmizī, vol. 5, pp. 401, Hadīṣ 3741*)

Explanation of this Ḥadīṣ

With regards to the above-mentioned Ḥadīṣ, the renowned exegetist (commentator) of the glorious Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمَاتَان has explained: You are my paternal cousin in relations and I have made you my brother in ‘Aqd-e-Muwākhāt (i.e. the pact of brotherhood) and made you my brother in the world as well as in the Hereafter.

سُبْحَانَ اللهِ عَزَّوَجَلَّ! However, it must be noted that despite the above fact, Maulā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم had never ever called the Blessed Prophet رَضِيَ اللهُ تَعَالَى عَنْهُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as his brother; instead, whenever he رَضِيَ اللهُ تَعَالَى عَنْهُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called him, he always called out ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’. Then how dare lowly persons like us have the right to call the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as ‘brother’!

(*Mirāt-ul-Manājīḥ, vol. 8, pp. 418*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyidunā ‘Alī’s love for the Holy Prophet ﷺ

Someone asked Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم, ‘How much do you love the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘I swear by Allah عَزَّوَجَلَّ! The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is dearer to us than our estate, progeny, parents and even cold water at the time of intense thirst.’ (*Ash-Shifā, vol. 2, pp. 22*)

The distinctive traits of Sayyidunā ‘Ali

Sayyidunā ‘Abī Ṣāliḥ رَضِيَ اللهُ تَعَالَى عَلَيْهِ has reported, ‘Once Sayyidunā Amīr Mu’āwiyāh رَضِيَ اللهُ تَعَالَى عَنْهُ said to Sayyidunā Ḍirār عَلَيْهِ اللهُ تَعَالَى عَلَيْهِ, ‘Please mention the traits of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم before me.’ Sayyidunā Ḍirār رَضِيَ اللهُ تَعَالَى عَلَيْهِ said, ‘One cannot comprehend the level of knowledge and wisdom of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم; he رَضِيَ اللهُ تَعَالَى عَنْهُ had an iron will with regard to Allah’s matters and in supporting His religion; he رَضِيَ اللهُ تَعَالَى عَنْهُ would speak in a decisive manner and would resolve issues with great justice. The eminent personality of Maulā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم was the fountain of knowledge and wisdom. Whenever he رَضِيَ اللهُ تَعَالَى عَنْهُ would speak, his speech had been full of the pearls of wisdom; he رَضِيَ اللهُ تَعَالَى عَنْهُ was averse to worldliness. He رَضِيَ اللهُ تَعَالَى عَنْهُ would feel delighted (by the worship of Allah عَزَّوَجَلَّ) in the darkness of the night. By Allah عَزَّوَجَلَّ! He رَضِيَ اللهُ تَعَالَى عَنْهُ had been very tearful, agile and grieved. He رَضِيَ اللهُ تَعَالَى عَنْهُ used to hold his Nafs accountable. He رَضِيَ اللهُ تَعَالَى عَنْهُ would like to wear rough and thick clothes and would eat thick bread. By Allah عَزَّوَجَلَّ! He رَضِيَ اللهُ تَعَالَى عَنْهُ had such a majestic personality that all of us would feel reluctant to talk to him. However, whenever we visited him, he رَضِيَ اللهُ تَعَالَى عَنْهُ always came forward to meet with warm welcome; he رَضِيَ اللهُ تَعَالَى عَنْهُ answered to our queries and accepted our invitation. Whenever he رَضِيَ اللهُ تَعَالَى عَنْهُ would smile, his blessed teeth would look like a string of white pearls. He رَضِيَ اللهُ تَعَالَى عَنْهُ would respect the pious, love the Masākīn (destitute) and would never give hope to the influential or affluent to fulfil their invalid desires. No vulnerable person would be disappointed from his court; rather he رَضِيَ اللهُ تَعَالَى عَنْهُ would have been confident to have justice done from his blessed court.

By Allah عَزَّوَجَلَّ! I have witnessed that when the night would fall, he رَضِيَ اللهُ تَعَالَى عَنْهُ would weep bitterly holding his blessed beard and would twist like a wounded person. I heard him saying: ‘O world! Have you turned your face away from me or are you still desirous of me?’

O you deceptive world! Go and mislead someone else. I have divorced you thrice in which there remains no opportunity of reconciliation. Your age is too short, your luxuries and bounties are mean and your perils are huge. Ah! The journey to the afterlife is too long, the provisions are very short, and the path is complex and full of dangers.’

Having heard this much, Sayyidunā Amīr Mu’āwiyah رَضِيَ اللهُ تَعَالَى عَنْهُ wept so much that his blessed beard was drenched in tears and the people present were also crying. Then he رَضِيَ اللهُ تَعَالَى عَنْهُ said: ‘May peace be upon Abul Ḥasan (Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ)! By Allah عَزَّوَجَلَّ! He رَضِيَ اللهُ تَعَالَى عَنْهُ was surely as has been mentioned.’

(‘Uyūn-ul-Ḥikāyat, pp. 25)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Maulā ‘Alī is ‘Walī’ of the believers

Sayyidunā ‘Imrān Bin Ḥuṣayn رَضِيَ اللهُ تَعَالَى عَنْهُ has said: The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيٌّ كُلِّ مُؤْمِنٍ’ (Meaning: ‘Alī is from me and I am from ‘Alī, and he is the Walī of every believer.)

(Jāmi’ Tirmizī, vol. 5, pp. 498, Ḥadīṣ 3732)

Wāsiṭah Nabīyaun kay Sarwar kā

Wāsiṭah Ṣiddīq-o-‘Umar kā

Wāsiṭah ‘Uṣmān-o-Ḥaydar kā

Yā Allah! Mayrī j̄haulī bhār day

(Wasāil-e-Bakhshish, pp. 107)

What is meant by ‘Walī’ here?

The renowned exegetist of the Holy Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْكَافِي has explained that here

‘Walī’ does not mean caliph, rather it means ‘friend’ or ‘helper’. As Allah ﷻ has said:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

None is your friend but Allah and the Holy Prophet and the true believers.

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūrah Al-Māidah, Verse 55)

Here also ‘Walī’ means helper. The aforementioned Ḥadīṣ has revealed two facts. Firstly, invoking ‘Yā ‘Alī Madad’ during trouble is permissible because Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ is the helper of all the true believers till the Day of Judgement. Secondly, calling him ‘Maulā ‘Alī’ is also permissible as he رَضِيَ اللَّهُ تَعَالَى عَنْهُ is Walī and Maulā of all the Muslims. (*Mirāt-ul-Manājih*, vol. 8, pp. 417)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

To know the rationale behind saying ‘Yā ‘Alī Madad’...

Dear Islamic brothers! In order to know the rationale behind saying ‘Yā ‘Alī Madad’ and to dispel a number of satanic whispers, buy the VCD, titled ‘*Ghayrullāh say Madad māngnay kā Šubūt*’ from Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, and please do watch it. Further, the very same verdict elucidated in the light of the Quran and Ḥadīṣ has been presented in this booklet from page 56 to 95.

Reward of loving the Aḥl-e-Bayt

One day the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held the hands of Imām Ḥasan and Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا and said, “The one who keeps me as a friend and in addition, keeps them and their parents as beloved,

he will be with me on the Day of Judgement.’ (*Musnad Aḥmad Bin Ḥanbal*, vol. 1, pp. 168, Ḥadīṣ 576)

*Mustafa ‘izzat baḥḥānāy kay liye ta’zīm dayn
Ḥāy buland iqbāl tayrā dūdman¹-e-Aḥl-e-Bayt*

(*Zauq-e-Na’at*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! One who is bestowed with the love of the Aḥl-e-Bayt, he will earn respect in this world as well as in the Hereafter. He will be blessed with the nearness of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Judgement Day and he will be forgiven and absolved (from his sins) by virtue of the Aḥl-e-Bayt, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

*Un dau kā ṣadqaḥ jin ko kaḥā mayray phūl ḥāy
Kī-jiye Razā ko Ḥashr mayn khandān mišāl-e-gul*

(*Ḥadāiq-e-Bakhshish*)

Explanation of Kalām-e-Razā: يَا رَسُولَ اللَّهِ! صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You have said, ‘إِنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا’ i.e. Ḥasan and Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا both are my flowers². For the sake of these heavenly flowers, may Aḥmad Razā (رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ) be blooming like a flower on the Doomsday!

Excellence of Ḥaydar’s households

Once Imām Ḥasan and Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا fell ill. Amīr-ul-Mu`minīn, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ, Sayyidatunā Fāṭimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا and their maid Sayyidatunā Fiḍḍāḥ رَضِيَ اللَّهُ تَعَالَى عَنْهَا vowed

¹ Family

² Jāmi’ Tirmizī, Ḥadīṣ 3795

to observe fasts for three days for the recovery of both princes. Allah ﷺ granted cure to both the princes and the votive fasts were observed. Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ brought three Ṣā’ (i.e. 3.84 kg) of barley. One Ṣā’ was cooked every day for three days. When the time of Iftār neared and the bread was placed before them, one day a Miskīn, second day an orphan and on the third day a prisoner knocked on the door and begged for food. All the bread was given to the beggars on all three days. They broke their fast by just drinking water and fasted the next day. (*Khazāin-ul-‘Irfān*, pp. 1073)

May Allah ﷺ have mercy on them and forgive us for their sake without holding us accountable!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Bhūkay reḥ kay khud auraun ko khīlā daytay thāy
Kaysay ṣābir thāy Muhammad kay ghārānay wālay*

In the Holy Quran, Allah ﷺ has mentioned this faith-inspiring incident of self-sacrifice by the households of Amīr-ul-Mu`minīn, Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ in the following way:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعِمُكُمْ
بِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

And they feed, for love of Him, the poor, the orphan and the prisoner. They say to them, ‘We feed you solely for the pleasure of Allah. We desire no recompense or thanks from you.’

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 29, Sūrah Ad-Dahr, Verse 8-9)

He will turn your beard red with blood

Sayyidunā ‘Ammār Bin Yāsir رَضِيَ اللهُ تَعَالَى عَنْهُمَا has reported: Sayyidunā ‘Alī كَتَمَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ and I were present in غَزْوَةَ ذِي الْعُسَيْرَةِ (Ghazwah Žil-‘Ushayrah¹), when the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Shall I not inform you about those two persons who are the most unfortunate amongst all?’ We said, ‘Indeed, Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied revealing the Ghayb (unseen matter), ‘The one (i.e. Qadār Bin Sālif) from the people of Šamūd, who chopped the blessed legs of the sacred she-camel of Sayyidunā Šāliḥ (عَلَيْهِ السَّلَامُ), and O ‘Alī كَتَمَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ) second is the one who will strike your head with the sword turning your beard into red with the blood.’

(*Musnad Imām Aḥmad Bin Hanbal, vol. 6, pp. 365, Ḥadīṣ18349*)

Jin kā Kawšar ḥay Jannat ḥay Allah kī

Jin kay khādim pay rāfat ḥay Allah kī

Dost per jin kay raḥmat ḥay Allah kī

Jin kay dushman pay la’nat ḥay Allah kī

Un sab aḥl-e-maḥabbat pay lākḥaun salām

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Conspiracy of three Khawārij against three companions

On page 76 of *Sawāniḥ Karbalā* [the 192-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي has stated: One of the most notorious men from the Khawārij, named ‘Abdur Raḥmān Ibn Muljam Murādī gathered

¹ The troops were mobilized to fight this Ghazwah (battle) against the unbelievers on 2 Hījri, but eventually the Ghazwah did not take place. (*Al-Mawāhib-ul-Ladunniyyah, vol. 1, pp. 174*)

Burak Bin ‘Abdullāh Tamīmī Khārijī and ‘Amr Bin Bukayr Tamīmī Khārijī in Makkah and reached an agreement to murder Amīr-ul-Mu`minīn, Sayyidunā ‘Alī, Sayyidunā Amīr Mu’āwiyah Bin Abī Sufyān and Sayyidunā ‘Amr Bin ‘Āṣ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. Therefore, Ibn Muljam agreed to murder Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ and a certain date was fixed.

Love affair brought misfortune to Ibn Muljam

It is stated in *Al-Mustadrak*: Ibn Muljam fell in love with a Khārijī woman. For marriage, that cruel Khārijī woman demanded two things; three thousand dirham as Maḥr (monetary dower) and تَعُوذُ بِاللَّهِ the murder of Amīr-ul-Mu`minīn, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ.
(*Al-Mustadrak, vol. 4, pp. 121, Hadīṣ 4744*)

Ibn Muljam reached Kufa and met the local Khawārij. When he informed them about his secret evil plot they also agreed with him.

Night of martyrdom

In that month of Ramadan (40 Ḥijrī) Amīr-ul-Mu`minīn Sayyidunā Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ had a routine of breaking his fast (Iftār) one night at the residence of Sayyidunā Imām Ḥusayn, one night at by Sayyidunā Imām Ḥasan Mujtabā and one night by Sayyidunā ‘Abdullāh Bin Ja’far رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ would not eat more than three morsels and would say (describing the reason for eating less), ‘It feels good to meet Allah عَزَّوَجَلَّ with an empty stomach.’ At the night of martyrdom, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ came out of his home and said while looking at the sky, ‘By Allah عَزَّوَجَلَّ, I have never been given false news; this is the very same night I was promised.’ (It indicates that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was already aware of his time of martyrdom.)

(*Sawānih Karbalā, pp. 76-77*)

Assassination

It was the Friday night of 17th (or 19th) Ramadan-ul-Mubāarak 40th Ĥijrī, Amīr-ul-Mu`minīn, Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ woke up (at dawn). The Muazzīn approached and called الصَّلَاةُ الصَّلَاةُ! ‘Aṣ-Ṣalāh, Aṣ-Ṣalāh!’ He رَضِيَ اللهُ تَعَالَى عَنْهُ headed to the Masjid for offering the Ṣalāh. While he رَضِيَ اللهُ تَعَالَى عَنْهُ was on his way to the Masjid, calling the people for Ṣalāt-ul-Fajr, Ibn Muljam, the notorious and wicked, attacked him in the dark all of a sudden and a fatal stroke of the sword slashed his forehead till the temple and the sharp edge penetrated into his brain. The people from all sides rushed towards the cursed Khārijī and caught him. After two days of this awful tragedy, Amīr-ul-Mu`minīn, Sayyidunā Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ passed away as a martyr.

(*Tārīkh-ul-Khulafā*, pp. 139)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us for his sake without any accountability!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Pieces of Ibn Muljam’s corpse were burnt to ashes

Sayyidunā Imām Ḥasan, Sayyidunā Imām Ḥusayn and Sayyidunā ‘Abduḷlāh Bin Ja’far رَضِيَ اللهُ تَعَالَى عَنْهُمْ bathed him, Sayyidunā Imām Ḥasan Muḥtabā رَضِيَ اللهُ تَعَالَى عَنْهُ led the funeral Ṣalāh and he رَضِيَ اللهُ تَعَالَى عَنْهُ was buried in Dār-ul-Imārat Kufa at night. The people cut the body of the damned Ibn Muljam into pieces and put them in a basket that was set on fire. He was burnt to ashes. (*ibid*)

Blood-curdling parable of the punishment of Sayyidunā

‘Alī’s murderer after his death

It is mentioned on page 199 of *Ghībat kī Tabāh Kāriyān* which is a chapter of *Faizān-e-Sunnat*, volume 2 [the 505-page publication

of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami]: ‘Iṣmaḥ Abbādānī said: I was wandering in a jungle, when I came across a church. Nearby was a pastor’s monastery. When I saw the pastor inside the monastery, I asked him to tell me about the strangest thing he had ever seen in this (deserted) place. So he said: ‘Once I saw a giant white bird here, that resembled an ostrich. It sat on a stone and vomited. First it spewed out a human’s head, and then it spewed out other body parts. It continuously kept vomiting and every time different body organs were spewed out and then these organs assembled together to form a full man. As the man started to stand up, the monstrous bird pecked at the man, cut him again into pieces and ate him again. That horrifying process continued for several days. My belief strengthened in Allah’s powers after witnessing that incident, that surely Allah Almighty has the powers to give death and then bring back to life.

One day, I drew my attention towards the gigantic bird and asked it, ‘For the sake of the One Who gave you life! This time when this human is formed, let him stay a while so that I can ask him about his deeds. The bird replied in eloquent Arabic, ‘My Rab (عَزَّوَجَلَّ) is the only Sovereign and He is Eternal, everything else is mortal. I am an angel deputed for continuously tormenting him for his sin.’

Next time, when the human was formed, I asked him, ‘O person who has wronged his soul! Who are you and what is your story?’ He replied, ‘I am ‘Abdur Raḥmān Ibn Muljim, the murderer of Sayyidunā Alī (كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ). After I died, my soul was presented before Allah عَزَّوَجَلَّ, I was given my Book of Deeds. All my actions – good or bad – were recorded in it from my birth to the martyrdom of Sayyidunā ‘Alī (كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ). Then Allah عَزَّوَجَلَّ ordered this angel to torment me till the Day of Judgement.’ The man did not say anything after this, and the giant bird pecked at him, swallowed him and left.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 17)

Terrible fate of craving after lust

Dear Islamic brothers! You have just read that the murderer of Maulā ‘Alī who was an infidel and an irreligious Khārijī eventually met a terrible fate! Why was that unfortunate person convinced to commit such a grave sin – as mentioned earlier that he was in love with a Khārijī woman. His beloved was agreed to marry with him on condition of the murder of Maulā ‘Alī كَتَرَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ. Alas! The love affair made Ibn Muljam go astray and he martyred such an eminent personality Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Not to speak of marrying that ill-disposed woman, this wicked person was punished instantly in a way that people caught him and sliced him into pieces, put the pieces in a basket and set fire; and within a few seconds he burnt to ashes. Further, you have just read about the post-death severe torment which he will continue to suffer till the Doomsday. This doomed person neither got anything (beneficial) here nor in the Hereafter. Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ has rightly said, ‘Following the sexual desire for a few seconds brings long term sufferings.’ (Az-Zuḥd-ul-Kabīr lil-Bayḥaqī, pp. 157, Ḥadīṣ 344)

Eminence of the Prophet’s companions

The companion Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not speak ill of my companions because if anyone from you gives gold in charity equal to the mount of Uḥūd, it cannot be comparable with even a single Mud by them or even half of it.’ (Ṣaḥīḥ Bukhārī, vol. 2, pp. 522, Ḥadīṣ 3673)

Jitnay tāray ḥayn us charkh-e-ḏī-jāḥ kay

Jis qadar māḥ pāray ḥayn us māḥ kay

Jā-nashīn ḥayn jo mard-e-ḥaq āgāḥ kay

Aur jitnay ḥayn shaḥzāday us Shāḥ kay

Un sab aḥl-e-makānat pay lākḥaun salām

The renowned exegetist of the Holy Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ, with reference to the abovementioned Ḥadīš has described that 4 Muds are equal to 1 'Šā' and 1 Šā' is equal to 4¼ Sèr so 1 Mud is equal to 1¹/₈ Sèr. Hence it can be deduced: 'My companion gives away about 1 ¼ Sèr barley in charity whereas any other Muslim whether he is a Ghauš or a Quṭb or a common Muslim donates gold equivalent to a mountain, his gold cannot exceed the companion's 1¼ Sèr barley in recognition and Divine approval and similar is the case with Ṣalāḥ, fasting and all other worships. When 2 Rak'āt Ṣalāḥ offered in Masjīd-un-Nabawī is equal to 50,000 Ṣalāḥ offered at other places, how high will be the reverence of those who were bestowed with the holy company of the Most Beloved Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) of Allah عَزَّوَجَلَّ and how commendable will be their deeds! Consequently, this Ḥadīš teaches us of honourable mentioning of the glorious Ṣaḥābah Kirām رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. Never use substandard words whilst mentioning any companion of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. These special people were chosen by Allah عَزَّوَجَلَّ for the blessed company of His Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A caring father would never allow his son to keep bad company, then how would the most Caring and Merciful Rab عَزَّوَجَلَّ would like for His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to keep bad companions!

*Rasūlullāh ṭayyib un kay sab sāthī bhī tāhīr ḥayn
Chunīdah bāhr-e-pākān Ḥaḍrat-e-Fārūq-e-A'zam ḥayn*

(Mirāt-ul-Manājīḥ, vol. 8, pp. 335)

Keep associated with the Madani environment

Dear Islamic brothers! Only the Aḥl-e-Sunnat have been privileged with devotional love and reverence for all the blessed companions and the Aḥl-e-Bayt رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In order to acquire steadfastness in Islam, to be and to make others grow fonder of the blessed companions and the Aĥl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ and to gain the spiritual benefits from the Awliyā-Allah, continue strengthening your ties with the Madanī environment of Dawat-e-Islami, which is in fact an effective source to bring you success in both the worlds. By virtue of this Madanī environment, one gets rid of the vice of corrupt beliefs and bad deeds, and becomes steadfast on the Right Path. For your persuasion, a faith-refreshing Madanī parable is presented:

Repentance from corrupt beliefs

An Islamic brother from Laṭifabād, Hyderabad (Bāb-ul-Islam, Sindh) has stated: Due to bad company, my frame of mind was spoilt and I began to raise objections to Milād and Niyāz for three years. Before, I was very fond of reciting Ṣalāt-‘Alan-Nabī but due to being associated in the gathering of wrong people, my passion for Ṣalāt-‘Alan-Nabī just died out. Once I happened to read about the excellence of Ṣalāt-‘Alan-Nabī which restored my passion for Ṣalāt-‘Alan-Nabī and then I bounded myself to recite it in abundance. Once in the night, reciting Ṣalāt-‘Alan-Nabī, I fell asleep and in my dream I saw the green dome and suddenly I called out; **اَلصَّلٰوَةُ وَالسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللهِ**.

The next morning, I felt restless in my heart only thinking which is the right path! Coincidentally, for dissemination of the Sunnah, a Madanī Qāfilah of the Prophet’s devotees belonging to Dawat-e-Islami was staying at a nearby Masjid and someone invited me to join the Madanī Qāfilah. Since I was confused, I accepted the invitation and became a traveller of the Madanī Qāfilah with the intention of finding out the truth. I was wearing white ‘Imāmah (turban) whereas others were wearing green ‘Imāmahs, but no one criticised me nor were they sarcastic during my travelling and I didn’t even feel myself

a stranger among them. The Amīr (head) of the Qāfilaḥ introduced the Madanī In'āmāt program (booklet) and suggested me to make it a routine. I studied the Madanī In'āmāt and was surprised to have such wonderful Madanī pearls of training I had ever had.

As a result of keeping the company of the Prophet's devotees and the good grace of the Madanī In'āmāt, I received the blessings of Allah ﷺ. I gathered all the travellers of the Madanī Qāfilaḥ to bear witness and proclaimed that I was a heretic (Bad-'Aqīdah) till the previous day but then I did repent and made intention to be affiliated with the Madanī environment of Dawat-e-Islami. All Islamic brothers were glad and the following day I offered Īṣāl-e-Šawāb on sweets of Rs. 30 in the name of Sayyidunā Ghauš-e-A'zam Shaykh 'Abdul Qādir Jīlānī قَدِيرُ سَيِّدَةِ الرَّبَّانِي and distributed among them. I had been a patient of asthma for 35 years that troubled me each night and I also had a pain in my right jaw that prevented me to chew my meal properly. اَلْحَمْدُ لِلّٰهِ ﷺ! With the blessings of the Madanī Qāfilaḥ, I did not have any asthma attack anymore and I was then able to chew my meal using the same painful jaw without any problem. My heart bears witness that the religious belief of Aḥl-e-Sunnat is true and I am clearly convinced that the purified Madanī environment of Dawat-e-Islami is favoured by Allah ﷺ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Chāye gar Shayṭanat, to karayn dayr mat
Qāfilay mayn chalayn, Qāfilay mayn chalo
Šuḥbat-e-bad mayn pař, ker 'aqīdah bigař
Gar gayā ḥo chalayn, Qāfilay mayn chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Questions & Answers about 'Seeking help from other than Allah'

Dear Islamic brothers! Some people get confused and fall prey to suspicions in respect of seeking help from other than Allah. In this regard, some questions and answers are presented with good intentions so as to reap the reward of making such people understand. So read it thrice if you feel less satisfied the first time to have 'Inshirāḥ-e-Şadr' i.e. being perfectly understood; **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will be fully understood to give immense satisfaction to the heart and dispel any doubts.

How is it to call Sayyidunā Alī as Mushkil-Kushā?

Question 1: How is it to consider Maulā Alī **كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ** as Mushkil-Kushā? Is not only Allah **عَزَّوَجَلَّ** Mushkil-Kushā?

Answer: Mushkil-Kushā means the one who solves problems and helps in difficulties. There is no doubt that verily Allah **عَزَّوَجَلَّ** is Mushkil-Kushā, but by His Grace, Prophets, Şaḥābah and Awliyā even a layman can be a Mushkil-Kushā, a typical example of such helpers are the small billboards with the 'Madadgār Police Phone No. 15' found throughout Pakistan. Everyone knows that the police are resourceful and an able body to save the public from culprits, heists, dangers of the enemies and in other law & order situations. The companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** who had migrated from Makka-tul-Mukarramah to Madīna-tul-Munawwarah **زَادَهُمُ اللَّهُ شَرَفًا وَتَعْظِيمًا** were cordially welcomed and enormously helped by the companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** called the Anşār which means the helpers. There are numerous examples that can be given in this regard. Consequently, when the police, being a helper, a social worker being a supporter, a watchman being a guard and a judge can be a provider of justice

then why Maulā Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ, by the grace of Allah عَزَّوَجَلَّ, cannot be (a) Mushkil-Kushā!

*Keḥ day koī ghāyṛā ḥay balāon nay Ḥasan ko
Ay Shayr-e-Khudā baḥr-e-madad tīgh-e-bakaf jā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to say ‘Maulā Alī’?

Question 2: Maulānā, excuse me please! You have just said ‘Maulā Alī’. However Allah عَزَّوَجَلَّ is the only ‘Maulā’.

Answer: Undoubtedly, Allah عَزَّوَجَلَّ is literally the ‘Maulā’. However, figuratively there is no harm in calling someone ‘Maulā’. Nowadays the Islamic scholars and every bearded face is called ‘Maulānā’. Have you ever looked up the meaning of Maulānā? If not, then please be advised that it means ‘our Maulā’. Look! The word ‘Maulānā’ has also been used in your question. When we do not have any evil whisper in calling a layman ‘Maulānā’, which means ‘our Maulā’ then why would anyone possess an evil whisper (Waswasāḥ) about saying ‘Maulā ‘Alī’! Just recite اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ and make satan run away; please be assured that there is absolutely no harm in saying ‘Maulā ‘Alī’. The explanation of ‘Maulā’ for Sayyidunā Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has been explained in a Ḥadīṣ, so listen to it and gain immense pleasure of love for Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ.

He of whom I am Maulā, of him ‘Alī is also Maulā!

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ ‘He of whom I am Maulā, of him ‘Alī is also Maulā.’

(Jāmi’ Tirmizī, vol. 5, pp. 398, Ḥadīṣ 3733)

The meanings of ‘Maulā’

The renowned exegetist, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمَّان has stated according to the above-mentioned Ḥadīṣ: There are several meanings of Maulā – for example, friend, helper, a freed slave, the one who frees a slave. In this Ḥadīṣ, the word Maulā does not imply caliph or king but it implies friend and ally or in other words a ‘helper’. In fact, Sayyidunā Alī-ul-Murtaḍā كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم رَضِيَ اللَّهُ تَعَالَى عَنْهُ is not only a friend of Muslims but also a helper which is why he رَضِيَ اللَّهُ تَعَالَى عَنْهُ is called ‘Maulā Alī’.

(*Mirāt-ul-Manājīḥ, vol. 8, pp. 425*)

In the Holy Quran, the angel Jibrīl-e-Amīn and pious Muslims are called as ‘Maulā’. Allah عَزَّوَجَلَّ has stated in the Holy Quran:

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ

Then indeed Allah is their Supporter, and Jibrīl and the virtuous believers are also helpers.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 28, Sūrah At-Taḥrīm, Verse 4)

Kahā jis ne Yā Ghauš aghišnī to dam mayn

Ĥer āyī muṣībat ialī Ghauš-e-A’zam

(*Sāmān-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The meanings of ‘Maulā’ interpreted by renowned exegetists

Question 3: You have written the meaning of Maulā as a helper, do other exegetists agree to this?

Answer: Absolutely! References from several books of exegesis (commentaries) can be quoted as an example. In the following six books of exegesis, the meanings of Maulā as mentioned in the above verse are Walī (friend) and Nāṣir (helper):

- i. Tafsīr Ṭabarī, Volume 12, Page 154
- ii. Tafsīr Qurṭubī, Volume 18, Page 143
- iii. Tafsīr Kabīr, Volume 10, Page 570
- iv. Tafsīr Baghwī, Volume 4, Page 337
- v. Tafsīr Khāzin, Volume 4, Page 286
- vi. Tafsīr Nasfī, Page 1257

In addition to this, the following are the names of 4 books in which the meaning of the word 'Maulā' has been given as 'Nāṣir' i.e. a helper:

(i) Tafsīr Jalālayn, Page 465 (ii) Tafsīr Rūḥ-ul-Ma'ānī, Volume 28, Page 481 (iii) Tafsīr Bayḍawī, Volume 5, Page 365 (iv) Tafsīr Abi Su'ūd, Volume 5, Page 738.

Yā Khudā baḥr-e-janāb-e-Mustafa imdād kun

Yā Rasūlallāh az baḥr-e-Khudā imdād kun

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Best explanation of 'إِيَّاكَ نَسْتَعِينُ'

Question 4: It is included in the Sūrah Al-Fātiḥah; 'إِيَّاكَ نَسْتَعِينُ' i.e. *From You alone we seek help.* So, seeking help from others is Shirk which means to associate partners with Allah عَزَّوَجَلَّ, isn't it?

Answer: In the above-mentioned verse, help is meant to be the real help i.e. it is being earnestly supplicated in the court of Almighty

Allah عَزَّوَجَلَّ having considered Him as the Real and True Helper: 'O Rab! From You alone we seek help.' As for asking help from human beings, this is just to gain Allah's favour knowing that human beings are only a medium. As it is said in Sūrah Yūsuf, Part 12, Verse 40:

Here is no Holy Order but of Allah.

إِنِ الْحُكْمُ إِلَّا لِلَّهِ ط

Or as said in Part 3, Sūrah Al-Baqarah, Verse 255:

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط

To Him belongs whatever is in the heavens and whatever is on the earth.

Nevertheless, we accept the authorities as 'Ḥakam' i.e. the decision maker, and at the same time we claim the ownership on our personal belongings. So, the verse meant to be the actual Authority (i.e. Allah عَزَّوَجَلَّ the Supreme Decision Maker) and the actual Owner. But the ownership of Allah's servants is bestowed on them by Allah عَزَّوَجَلَّ. (Jā Al-Ḥaq, pp. 215)

At many places, the Holy Quran declares the people as helpers other than Allah. In this context, 4 verses are presented:

1. وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ ط

And seek help in patience and Ṣalāh.

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūrah Al-Baqarah, Verse 45)

Is patience itself god with which it is ordered to seek help? Is Ṣalāh itself god with which it is ordered to get help from? In the second verse, it is stated:

2. **وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ**

And help one another in righteousness and piety.

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūrah Al-Māidah, Verse 2)

If seeking help from other than Allah is strictly prohibited then what is this verse meant for?

3. **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ**

آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكُوعًا

You do not have any friends except Allah and His Noble Messenger and the believers who establish Ṣalāh and pay the charity, and are bowed down before Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūrah Al-Māidah, Verse 55)

4. **وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ**

And the Muslim men and Muslim women are the friends of one another.

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūrah At-Taubah, Verse 71)

This blessed verse has been interpreted as follows: And they have religious affection reciprocally and are helpers and friends of one another. (*Khazāin-ul-'Irfān, Part 10, Sūrah At-Taubah, Verse 71*)

According to true Islamic beliefs, if someone seeks help from the Anbiyā Kirām and Awliyā Kirām in the mistaken belief that they are responsible for all harms and favours without the will of Allah عَزَّوَجَلَّ; then this is indeed **Shirk** (associating partners with Allah عَزَّوَجَلَّ). On

the other hand, if someone having a strong belief that Allah **عَزَّوَجَلَّ** is the real and true Helper and the Owner of all harms and favours, if that person seeks help from someone (being merely a potential helper due to blessings and divine favour) then it is not at all **Shirk**, and this is our very religious belief.

Anyways, the verse of Sūrah Al-Fātiḥah (**إِيَّاكَ نَسْتَعِينُ**) i.e. *from You alone we seek help*) is true, and to hell with satan because he instils evil whispers into the heart and creates confusions and misunderstandings. Just ponder over the verse in which it is definitely forbidden to seek help from other than Allah without specific mention of the dead or alive. The obvious and literal meaning interpreted and understood by those afflicted with evil whispers, regardless of others, even they themselves cannot help committing Shirk. For instance, there is a heavy bundle lying on the ground and one is helpless to lift it alone; he called someone for help and said, 'Please help me in lifting this burden so that I could put it on my head.' As per the same evil whispers, is it not **Shirk**? Of course it is! Thousands of such examples can be quoted. Thus, there are numerous instances of help being offered from others than Allah! For instance '**إِنْقَاقٌ فِي سَبِيلِ اللَّهِ**' i.e. spending in the path of Allah is meant to be a 'mutual support'! It includes Ṣadaqaḥ and charity, Fiṭraḥ and Zakāḥ, donations to the Masjid and Madāris, demands of the skins of sacrificed animals, social welfare organizations, etc. etc., all such avenues stand for only help, giving assistance; being of service or improving the condition of others through aid.

Furthermore, there are courts of law to help the oppressed, hospitals are there to help patients, police are responsible for the public safety, whereas the army ensures safety from external enemies, parents are required to foster children while schools are needed for their education. In short, in every step of life, help and support by

Ghayrullāh (others than Allah) are sine-quo-non, but even after death, the funeral and burial is not possible without the help of someone other than Allah. After this, help will still be needed through Īṣāl-e-Šawāb (donating rewards to the deceased) in the long run until the Judgement Day. On the day of Resurrection, an unavoidable help will be most wanted; the intercession of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. All these 'helps' are in fact from Ghayrullāh (others than Allah).

Āj lay un kī panāh āj madad māng un say

Phīr na mānayn gey qiyāmat mayn agar mān gayā!

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Persuasion of seeking help from other than Allah in Aḥādīṣ

Question 5: Please narrate some Aḥādīṣ for persuasion to seek help from other than Allah!

Answer: As for the incentive of seeking help from other than Allah, there are two sayings of Mustafa Karīm صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Ask the kind-hearted people of my Ummah for your needs and you will get Rizq (sustenance).

(Al-Jāmi'-uṣ-Ṣaghīr lis-Suyūṭī, pp. 72, Ḥadīṣ 1106)

2. Ask the people having angelic faces for your wants and goodness.

(Al-Mu'jam-ul-Kabīr liṭ-Ṭabarānī, vol. 11, pp. 67, Ḥadīṣ 11110)

Allah عَزَّوَجَلَّ has said, 'Ask My kind-hearted servants for blessedness so you will be living peacefully under their auspices for I have kept my blessings hidden in them. *(Musnad-ush-Shaḥāb, vol. 1, pp. 406, Ḥadīṣ 700)*

Vision restored to a blind person

Sayyidunā ‘Uṣmān Bin Ḥunayf رضي الله تعالى عنه has narrated that a blind companion presented himself before the Prophet of Raḥmah, the Intercessor of Ummah صلى الله تعالى عليه وآله وسلم and said, ‘Please pray to Allah عز وجل for my relief!’ The Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘If you want I can pray for you and if you just bear with it (blindness) patiently, it would be better for you.’ The companion requested for Du’ā. He was then instructed to make Wuḍū properly and perform two Rak’at Ṣalāh then recite the following Du’ā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَتَوَسَّلُ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ ط
يَا مُحَمَّدُ * إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي ط
اللَّهُمَّ فَشَقِّعْهُ فِي ط

O Allah (عز وجل)! I implore You and put forward a Wasīlah (intermediary) and am heedful of You by means of your Prophet who is the Blessed Prophet. Yā Muhammad (صلى الله تعالى عليه وآله وسلم)! I am attentive toward my Rab for my needs to be satisfied by the Wasīlah of my Blessed Prophet. O Allah (عز وجل)! Grant his intercession in my favour.

Sayyidunā ‘Uṣmān Bin Ḥunayf رضي الله تعالى عنه said, ‘Before Allah (عز وجل) I swear! We were still having a conversation and did not leave then he (رضي الله تعالى عنه) came to us and he looked as if he were never blind!’
(Bahār-e-Sharī‘at, vol. 1, pp. 685; Ibn Mājāh, vol. 2, pp. 156, Ḥadīṣ 1385)

* During the invocation of this Du’ā, you will say يا رَسُولَ اللَّهِ (صلى الله تعالى عليه وآله وسلم) instead of saying يَا مُحَمَّد (صلى الله تعالى عليه وآله وسلم). For reasons, please read *Fatāwā Razawīyyah*, volume 30 and the booklet, *Tajallī-ul-Yaqīn*, page 156.

Du‘ā made by invoking ‘Yā Rasūlallāh’ was granted!

Dear Islamic brothers! This sacred Ḥadīṣ clearly proves the permissibility in calling out ‘Yā Rasūlallāh’ from a far distance, since that companion called ‘Yā Rasūlallāh’ in a whispering voice. As a matter of fact, this permission was not specific to that ‘blind companion’ but after the apparent passing away of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ till the Day of Reckoning, its blessings (Barakaḥ) still exist. This Du‘ā was then told by the same companion Sayyidunā ‘Uṣmān Bin Ḥunayf رَضِيَ اللهُ تَعَالَى عَنْهُ to one of the needy individuals during the Caliphate of Sayyidunā ‘Uṣmān Bin ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ.

It is stated in *Ṭabarānī*: A person was needy and approached Sayyidunā ‘Uṣmān Bin Ḥunayf رَضِيَ اللهُ تَعَالَى عَنْهُ. The latter asked the needy person to make Wuḍū and offer 2 Rak‘āt of Ṣalāḥ and then make this Du‘ā (the same as mentioned earlier) and advised him to mention his need replacing the last word حَاجَتِي (Ḥājatī). The person left and did the same as he was instructed and his need was fulfilled.

(*Al-Mu’jam-ul-Kabīr*, vol. 9, pp. 30, Ḥadīṣ 8311)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Holy Prophet ﷺ helped after his ‘apparent demise’

Sayyidunā Imām Ibn Abī Shaybaḥ رَضِيَ اللهُ تَعَالَى عَلَيْهِ, the respected teacher of Sayyidunā Imām Bukhārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has said: Once there was a drought during the time of Sayyidunā Fārūq-e-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ. A person visited the holy shrine of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Pray for rain as people are starving to death.’ The Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared in his dream and said, ‘Convey my Salām to ‘Umar and inform him that the rain will fall.’ (*Muṣannaḥ Ibn Abī Shaybaḥ*, vol. 7, pp. 482, Ḥadīṣ 35)

That person was the companion Sayyidunā Bilāl Bin Ḥārīṣ رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyidunā Imām Ibn Ḥajar ‘Asqalānī حَدَّثَنَا أَبُو إِسْحَاقَ السُّؤْرَانِيُّ said, “This is narrated by Imām Ibn Abī Shaybah رَضِيَ اللهُ تَعَالَى عَنْهُ with correct authorities.

(*Fath-ul-Bārī*, vol. 3, pp. 430, *Taht Al-Hadīṣ* 1010)

*Gham-o-ālām kā mārā hūn Āqā bay-sahārā hūn
Mayrī āsān ho her aik mushkil Yā Rasūlallāh!*

(*Wasāil-e-Bakhshish*, pp. 134)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

O Allah’s servants! Help me!

Question 6: If someone is lost in the wilderness, how should he find his way out?

Answer: He should present himself in the court of Allah ﷺ and pray to Him most humbly, in fact, He ﷺ is the One Who satisfies our needs, and He ﷺ is a Mushkil-Kushā (the one who solves problems and helps in times of difficulties). Further, act upon the true teachings of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ properly. The following are the teachings for such an occasion: ‘The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘When someone among you loses something or he is lost somewhere and wants help at the place where he finds none to help, he should then call out loudly:

‘يَا عِبَادَ اللهِ اَعِيْثُوْنِيْ، يَا عِبَادَ اللهِ اَعِيْثُوْنِيْ’ (O Allah’s servants! Help me!)

(*Al-Mu’jam-ul-Kabīr*, vol. 17, pp. 117, *Hadīṣ* 290) As there are some servants of Allah ﷺ who he cannot see. Sayyidunā Mullā ‘Alī Qārī رَضِيَ اللهُ تَعَالَى عَنْهُ has written as per the above-mentioned Ḥadīṣ: Some reliable Islamic scholars have said that this Ḥadīṣ is Ḥasan and the travellers often require it while the Mashāikh Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ narrate that this act is proven. (*Mirqāt-ul-Mafāṭih*, vol. 5, pp. 295)

If a pet animal flees away in the jungle, then...

The Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'If someone's pet animal flees away in the wilderness, then proclaim these words: يَا عِبَادَ اللهِ! اِحْبِسُوا يَا عِبَادَ اللهِ! اِحْبِسُوا i.e. O Allah's servants, stop it! O Allah's servants, stop it!) There are some of Allah's servants who can stop it, and who will surely stop it. (*Musnad Abī Ya'la', vol. 4, pp. 438, Ḥadīṣ 5247*)

When the riding animal of a respected teacher fled away!

The commentator of *Muslim*, Sayyidunā Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ has said, 'Once a riding animal of my respected teachers who was a renowned scholar ran away in the desert, he knew about the same Ḥadīṣ, so he proclaimed these sentences aloud: يَا عِبَادَ اللهِ اِحْبِسُوا i.e. O Allah's servants, stop it! And Allah عَزَّوَجَلَّ stopped his animal the same time. (*Al-Aḏkār, pp. 181*)

Āp jaysā Pīr ḥotay kyā gharaz dar dar phīrūn
Āp say sab kuch milā Yā Ghauṣ-e-A'zam dast-gīr

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Who is meant by 'Allah's servants'?

Question 7: Since it has been encouraged to ask help from Allah's servants in the wilderness, in this context, who are exactly meant by 'Allah's servants'?

Answer: Sayyidunā 'Allāmah Mullā 'Alī Qārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has written on page 254 of *Al-Hīrz-uṣ-Ṣāmīn*, a commentary of *Ḥiṣn-e-Ḥaṣīn*: 'The appropriate meaning of Allah's servants are the angels or

Muslim jinns or Rijāl-ul-Ghayb i.e. ‘Abdāl (a certain spiritually high category of Awliyā-Allah).

*Bay yār-o-madadgār jinhāyn koī na pūchāy
Aysaun kā tujhāy yār-o-madadgār banāyā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Why should one ask help from the dead?

Question 8: It is acceptable and understood that the living can help each other and calling out to people for help in the jungle makes sense as nowadays a police mobile unit can sometimes reach to rescue people in the jungles, however the Ḥadīṣ doesn’t mean police, but help can be received from the police or even calling someone for help through a cellular phone etc., but how can we call out to someone for help who is already dead?

Answer: Do not call out for help from the one who is really ‘dead’. But the Prophets عَلَيْهِمُ السَّلَام and the Awliyā-Allah (رَحْمَةُ اللَّهِ تَعَالَى) are still alive even after their worldly transfer. We, therefore, call out to those people, for help, who are more living than dead. These special people stay physically alive even after their worldly death; read some strong arguments and proofs as follows:

The Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام are alive

The Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام taste death just for a moment, but then immediately they are bestowed with life as before death in the world. The life of Prophets عَلَيْهِمُ السَّلَام (in the grave) is spiritual, physical and worldly. They (in their graves) are as alive as they were in the world.

(Fatāwā Razawīyah, vol. 29, pp. 545)

The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ

Meaning: The soil has been prohibited by Allah from consuming the bodies of the Prophets (عَلَيْهِمُ السَّلَامُ). The Prophets (عَلَيْهِمُ السَّلَامُ) of Allah (عَزَّوَجَلَّ) stay alive (after their death) and they are provided Rizq (sustenance). (*Ibn Mājah, vol. 2, pp. 291, Ḥadīṣ 1637*)

It is also proven by Ṣaḥīḥ (authentic) Aḥādīṣ that they perform Hajj and offer Ṣalāḥ in their graves. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Most Blessed and the Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ' i.e. *the Prophets are alive in their graves and they offer Ṣalāḥ.*' (*Musnad Abī Ya'la, vol. 3, pp. 216, Ḥadīṣ 3412*) Sayyidunā Imām Munāwī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated that this is a Ṣaḥīḥ (authentic) Ḥadīṣ. (*Fayḍ-ul-Qadīr, vol. 3, pp. 239*)

The Islamic scholars have said that sometimes a human is not Mukallaf (bound), however he performs deeds in order to attain tranquillity as the offering of Ṣalāḥ by the Prophets عَلَيْهِمُ السَّلَامُ in their blessed graves despite the fact that (the world is the only house of actions) the Hereafter is not at all a house of doing virtuous acts.

Sayyidunā Mūsā عَلَيْهِ السَّلَامُ was offering Ṣalāḥ in his grave

It is narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'On the night of ascension, when we went past Sayyidunā Mūsā (عَلَيْهِ السَّلَامُ) he was offering Ṣalāḥ near a red mound in his grave. (*Ṣaḥīḥ Muslim, pp. 1293, Ḥadīṣ 2374*)

Anbiyā ko bhī ajal ānī hay Magar aysī kay faqat "Ānī" hay
Pḥir usī ān kay ba'd un kī hayāt Mišl-e-sābiq woḥī jismānī hay
Rūh to sab kī hay zindah un kā Jism-e-pur-nūr bhī rūḥānī hay

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Awliyā (friends) of Allah are also alive

It is proven from the Holy Quran that the Awliyā-Allah are also alive, neither should we call nor consider them dead. Allah عَزَّوَجَلَّ has said in the Holy Quran:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ

اللَّهِ أَمْوَاتٌ ۗ بَلْ أَحْيَاءٌ ۗ وَلَكِنَّ لَّا تَشْعُرُونَ ﴿١٥٤﴾

And do not utter regarding those who are slain in Allah's cause as dead; in fact they are alive, but it is you who are unaware.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Al-Baqarah, Verse 154)

The renowned commentator, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِحَاتَان has written: 'When they are alive, receiving help from them is (also) permitted. The list also includes the names of those individuals who were slain with the sword of Allah's love, which is why, according to a Ḥadīṣ, the one whose death was caused by drowning, burning, plague, childbirth, a student (of religion), a traveller, etc. are all considered as martyrs. (Jā Al-Ḥaq, pp.218)

On page 545 of *Fatāwā Razawiyyāh*, volume 29, A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِحَاتَان has stated: Awliyā-Allah are alive after their deaths but

they are unlike Prophets because the life of Prophets is spiritual, physical and worldly and they are alive after their death as they were alive in the world. Whereas the life of Awliyā-Kirām after death is lesser than the Prophets عَلَيْهِمُ السَّلَام but greater than martyrs as the Holy Quran says: *Do not utter regarding martyrs as dead; they are alive.* (*Fatāwā Razawiyah*, vol. 29, pp. 545)

‘Allāmah Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said that the saints of Allah are transferred from this mortal world to the endless world and they are alive with their Rab عَزَّوَجَلَّ. They are provided with food and are carefree but people are unaware of it. (*Ashī’ a-tul-Lam’āt*, vol. 3, pp. 423)

Sayyidunā ‘Allāmah Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has said:

لَا فَرْقَ لَهُمْ فِي الْحَالَيْنِ وَلِنَا قَيْلٌ
أَوْلِيَاءُ اللَّهِ لَا يَمُوتُونَ وَلَكِنْ يَنْتَقِلُونَ مِنْ دَارٍ إِلَى دَارٍ

Meaning: Actually there is no difference in both the conditions (i.e. their life and death) of the Awliyā-Allah. It is therefore said that they do not die but are transferred from one place to another. (*Mirqāt-ul-Mafātih lil-Qārī*, vol. 3, pp. 459)

Awliyā ḥayn kaun kehātā mar gaye
“Fānī g̃har” say niklay “Bāqī g̃har” gaye

Difference between the life of Prophets and the life of Muslim saints

Answering a question, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ said, The ‘Anbiyā Kirām’s (Prophets’) life in ‘Ālam-e-Barzakh is a real, physical and worldly

life. The Prophets عَلَيْهِمُ السَّلَامُ taste death just for a moment to fulfil the promise of Allah عَزَّوَجَلَّ, then, immediately they are bestowed with life as they had before their death. This life has also the same worldly instructions; their personal property is not distributed, remarriages of their spouses is Ḥarām (forbidden), neither are their blessed wives restricted to observe 'Iddat. They eat and drink and offer Ṣalāh in their grave. The life in the grave of Islamic scholars and martyrs is comparatively better than their worldly life but the rules of ordinary life cannot be applied on this spiritual life. And their tangible possessions will be distributed. Their spouses will observe 'Iddat. *(Mulakhkhaṣ az: Malfūzāt A'lā Ḥaḍrat, pp. 361)*

The support from the departed is stronger

The above-mentioned arguments have proved that the Prophets عَلَيْهِمُ السَّلَامُ and the Awliyā Kirām (saints of Islam رَحْمَةُ اللَّهِ السَّلَامُ) are alive in their tombs. So the rationale behind seeking help from them in their worldly life, with the same rationale, it is correct and accepted to seek help from them during their spiritual life, which is why, the great religious researcher, 'Allāmah Shaykh 'Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has written that Sayyidunā Aḥmad Bin Marzūq عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has said: Once, Shaykh Abul 'Abbās Ḥaḍramī قُدْسٌ سِرُّهُ السَّابِي asked me, 'Whose help is more significant, from living or from the dead?' I said, 'There are many people, according to them, help from living is stronger, but what I believe is that help from the dead is relatively stronger. The Shaykh said, 'Yes. This is true because the demised saints are present in Heaven before Allah عَزَّوَجَلَّ.

(Ashi'a-tul-Lam'āt, vol. 1, pp. 762)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fatwā of Shāfi’ī Muftī about seeking help from other than Allah

Shaykh-ul-Islam Sayyidunā Shaḥāb Ramlī Anṣārī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (who passed away in 1004) was sought a Fatwā (Islamic verdict): What do you say about those who seek help at the times of sufferings, like ‘O so-and-so Shaykh!’ and they call the Prophets and saints entreatingly. What does the Sharī’ah (Islamic sacred law) say about this? He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ declared the Fatwā: ‘Allah’s Prophets, Mursalīn (Messengers), saints, scholars and the pious people can be called on for help even after their death and it is permissible.’

(*Fatāwā Ramlī, vol. 4, pp. 733*)

The young deceased person said with a smile...

Imām ‘Arif-Billāh Ustāz Abul Qāsim Qushayrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said that the famous saint, Abū Sa’īd Kharrāz عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, ‘I found the dead body of a youngster in Makkah Mu’azzamah رَاحَهَا اللَّهُ شَرْقًا وَتَعْظِيمًا at Bāb Banī Shaybah. Suddenly he smiled at me and said:

يَا أَبَا سَعِيدٍ! أَمَا عَلِمْتَ أَنَّ الْأَحْيَاءَ
أَحْيَاءٌ وَإِنْ مَاتُوا وَإِنَّمَا يُنْقَلُونَ مِنْ دَارٍ إِلَى دَارٍ

i.e. O Abū Sa’īd! Don’t you know that the beloved slaves of Allah are alive, however, they were dead? Actually they are transferred from one place to another place as a matter of course.

(*Risālah Qushayriyyah, pp. 341*)

Every beloved of Allah is alive

سُبْحَانَ اللَّهِ! شَيْخِنَ اللَّهُ عَزَّوَجَلَّ The life of the saints after their death is marvellous! The young dead saint not only recognized the onlooker but he also described to him the majesty of the beloved ones of Allah عَزَّوَجَلَّ.

Another similar parable is presented: Sayyidunā Abū ‘Alī عليه رَحْمَةُ اللَّهِ الْعَظِيمِ has said: Once I placed a Faqīr (Ṣūfī) in a grave. When I opened the shroud to lay his head on the dust so that Allah عَزَّوَجَلَّ takes pity on his poverty and forgive him. He opened his eyes (in the grave) and said, ‘O Abū ‘Alī! You are humiliating me before Him Who comforts me.’ I cautiously said, ‘Yā Sayyidī (i.e. O my Leader)! Is there any life after death?’ He replied, ‘بَلَىٰ أَنَا حَيٌّ وَكُلُّ مُحِبِّ اللَّهِ حَيٌّ’ i.e. Yes, indeed! I am alive and every beloved of Allah is alive.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 208)

*Awliyā kis nay kaḥā kay mar gaye
Qayd say chūṭay woḥ apnay ghār gaye*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Question 9: I am a Ḥanafī, please let me know if my Imām, Imām A’zam Abū Ḥanīfah عليه رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has ever sought help from other than Allah?

Answer: Indeed! Sayyidunā Imām A’zam Abū Ḥanīfah عليه رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, requesting in the court of Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said in his Qaṣīdah Nu’mān:

يَا أَكْرَمَ الثَّقَلَيْنِ يَا كَنْزَ الْوَرَى جُدِّي بِجُودِكَ وَأَرْضِنِي بِرِضَاكَ
أَنَا ظَامِعٌ بِالْجُودِ مِنْكَ لَمْ يَكُنْ لِأَبِي حَنِيفَةَ فِي الْأَنَامِ سِوَاكَ

‘O the one better than jinn & men and the unprecedented blessing of divine treasure! Whatever Allah عَزَّوَجَلَّ has granted you, grant me something out of that! And Allah عَزَّوَجَلَّ has made you blissfully happy; so make me happy for I am the prime candidate for your generosity, Abū Ḥanīfah does not have anyone except you in the world.

(*Qaṣīdah Nu’māniyah ma’ Al-Khayrāt-ul-Hisān*, pp. 200)

Paṛay mujh per na kuch uftād Yā Ghauṣ
Madad per ho tayrī imdād Yā Ghauṣ

(Zauq-e-Na’at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The proof of saying ‘Yā ‘Alī Madad’

Question 10: Could I be elaborately given a rationale to justify the saying of ‘Yā ‘Alī Madad’.

Answer: In the previous pages, we had a course of logical reasoning aimed at demonstrating the truth about asking help from someone in his life and after his death; in addition to this, the following is a strong argument about saying ‘Yā ‘Alī Madad’: On page 821 of *Fatāwā Razawiyyāh*, volume 9, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has written: The book, titled *Jawāhīr Khamsah* authored by Shāh Muhammad Ghauṣ Gawālyārī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى is the very book of which ‘Wazāif’ were allowed by eminent Awliyā-Kirām including Shāh Waliyullāh Muḥaddīš Dīhlvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. According to this book, this Nād-e-‘Alī should be read seven times or three times or one time:

نَادِ عَلِيًّا مَّظْهَرَ الْعَجَائِبِ مَجْدُهُ عَوْنًا لَكَ فِي التَّوَابِ كُلِّ هَمٍّ
 وَغَمٍّ سَيَنْجِلِي بِوَلَايَتِكَ يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ

Translation: Call on Sayyidunā ‘Alī who is the phenomenon of marvels and you will find him at your service in your woes. All pains & sufferings will be alleviated for the sake of His Wilāyat – Yā ‘Alī, Yā ‘Alī, Yā ‘Alī. (*Jawāhīr-e-Khamsah Mutarjam*, pp. 282-453)

If saying 'Yā 'Alī' is Shirk,...

A'lā Ḥaḍrat Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, has further said: If acknowledging Maulā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ as an alleviator of sufferings, a helper at the time of trouble, and calling on him in pains & sufferings or to keep saying Yā 'Alī, Yā 'Alī in his love, were all Shirk (i.e. associate partners with Allah عَزَّوَجَلَّ), then (مَعَادَةَ اللهِ) all of those Awliyā-Kirām would be considered as Kuffār (infidels) and Mushrikīn (polytheists). And above all, an extreme idolater and confirmed polytheist would be then Shāḥ Waliyullāḥ who acknowledged Mushrikīn as Awliyā-Kirām... (and indeed this is absolutely not the case).

الْعِيَادُ بِاللّٰهِ رَبِّ الْعٰلَمِيْنَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْحَقِّ الْمُبِيْنِ

Muslims must see that this is the punishment of holding people Mushrik (unbeliever) on saying Yā 'Alī, Yā 'Alī. Had they not unjustly held the Muslims as Mushrikīn, they would not have been inflicted the torment upon themselves being Mushrikīn with their past and future generation. Now it is about time they came to the true path of virtue. They should stop holding the true Muslims as Mushrikīn or else their own faith would come into question. (*Fatāwā Razawiyyah referenced, vol. 9, pp. 821-822*)

Sakht dushman ḥay Ḥasan kī tāk mayn

Al-Madad Maḥbūb-e-Yazdān al-ghiyāš

(*Ẓauq-e-Na'at*)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

The evidence of saying 'Yā Ghauš'

Question 11: Similarly, could I be provided with the evidence of saying 'Yā Ghauš'?

Answer: Yes of course. After many arguments, an explanation is also served. Sayyidunā Mullā Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has reported that Sayyidunā Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has said, ‘Anyone who calls on me at the time of sufferings, his suffering will be alleviated and the one who calls out my name for help when in serious trouble, the intensity of his unrest would be subsided, and if someone in need, takes my name as a Wasīlah (medium) to the court of Allah عَزَّوَجَلَّ, his needs will be fulfilled.’

Sayyidunā Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has further stated: Sayyidunā Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيم stating the procedure of performing Ṣalāt Al-Ghaušiyah as follows: Offer two Rak’at of Nafl Ṣalāh. In each Rak’at, recite Sūrah Al-Ikhlāṣ 11 times after Sūrah Al-Fātiḥah and after Salām, recite Ṣalāt-‘Alan-Nabī 11 times:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Moving towards Baghdad (in Indo-Pak towards the North), take 11 steps ahead and upon each step, taking my name mention his need or desire and recite the following stanza:

أَيَّدِرْكِنِي ضَيْمٌ وَأَنْتَ ذَخِيرَتِي وَأَظْلَمُ فِي الدُّنْيَا وَأَنْتَ نَصِيرَتِي
وَعَارٌ عَلَى حَامِي الْحِمَى وَهُوَ مُنْجِدِي إِذَا ضَاعَ فِي الْبَيْدَاءِ عِقَالُ بَعِيرِي

Will I be oppressed, however you are my priceless asset? And will I still be persecuted in the world, however you are my supporter! In the presence of Ghauš-e-A’zam being my invaluable supporter this is dissatisfying for my guard if a leash of my camel is lost in a jungle.

Having said this, Sayyidunā Mullā Alī Qārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي said: ‘وَقَدْ جُرِبَ ذَلِكَ مِرَارًا فَصَحَّ’ i.e. Ṣalāt Al-Ghauṣiyyah is practically proven many a times. (*Nuzḥat-ul-Khayr*, pp. 61)

*Husn-e-niyyat ḥo khaṭā to kabḥī kartā ḥī naḥīn
Āzmāyā ḥay yagānaḥ ḥay “dau-gānaḥ” tayrā*

(*Ḥadāiq-e-Bakhshish*)

Dear Islamic brothers! You must have learnt that Sayyidunā Ghauṣ-e-A’zam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْثَرَم has taught Muslims that we should seek his assistance at the time of tribulations. A reliable and authentic scholar of the Ḥanafī School of thought Sayyidunā Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي without denying this has said, ‘This has been experimentally tested and the results show that it works.’ Therefore, this is confirmed that seeking help from Awliyā (saints) after their death is not only permissible but beneficial as well. (*Jā Al-Ḥaq*, pp. 207)

Three faith refreshing sayings of Ghauṣ-e-A’zam

‘Allāmaḥ Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has reported the blessed quotations of Ghauṣ-e-A’zam عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى in his book *Akhbār-ul-Akhyār*, three of them are as under:

1. If my disciple is being disgraced in the east, whereas I am in the west, I will cover him.
2. I will continue supporting my disciples till the Day of Judgement even when they fall from their ride.
3. The one who calls out my name (i.e. says Al-Madad Yā Ghauṣ!) for help in difficult situations, he will be eased.

(*Akhbār-ul-Akhyār*, pp. 19)

*Qasam h̄ay kay mushkil ko mushkil na p̄ayā
Kaḥā h̄am nay jis waqt ‘Yā Ghauš-e-A’z̄am’*

(Z̄auq-e-Na’at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Question 12: Shaykh ‘Abdul Qādir Jīlānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would speak Arabic & Persian languages. How would he help those calling upon him in different languages – for example, Urdu, English, Pashto, Panjabi, etc.

Answer: If a woman angers her husband in any language, the Pure Maiden of Paradise, his would-be spouse, understands it.

Understanding other languages by the Pure Maidens of Paradise

There is a saying of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: When a woman angers her husband in the world, the Pure Maiden speaks to his wife and says:

لَا تُؤْذِيهِ قَاتِلِكَ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ يُؤْشِكُ أَنْ يُفَارِقَكَ الْيَنَّا

Meaning: May you be ruined! Do not hurt him, his days are numbered. Leaving you alone, he will soon come to us.

(Jāmi’ Tirmizī, vol. 2, pp. 392, Ḥadīṣ 1177)

Therefore a Pure Maiden can definitely understand other languages, then how can it be possible that the Chief of the Awliyā (saints), Sayyidunā Ghauš-e-A’z̄am رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ cannot understand other languages after death!

A faith-refreshing commentary on this Ḥadīṣ

In the light of the above-mentioned Ḥadīṣ, the renowned commentator of the Glorious Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَمَّان has stated on page 98 of the book *Mirāt*, Volume 5: ‘This Ḥadīṣ highlights such important points as Pure Maidens in Paradise behold the events taking place on earth – just as if an argument is going on in a closed room of a house and a Pure Maiden is watching this! Here, Sayyidunā Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَآرِي said that those in the angelic world above in the Heavens is well aware of the people and their every deed. Secondly the Pure Maidens even possess knowledge of the end of each individual whether a Muslim would die with piety (which is why they say, ‘Leaving you alone, he will soon come to us’). Thirdly, they are aware of the people’s rank and the level of Paradise that they will enter and live therein.

Fourthly, the Pure Maidens know and can identify their husband among the humans. Fifthly, the Pure Maidens get hurt if someone hurts us and they get offended with our opponent; this is the news about heavenly Maidens and the knowledge that they possess, so what can be said about the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who is the most eminent and prominent scholar among all beings. The respected Muftī عَلَيْهِ رَحْمَةُ اللّٰهُ تَعَالَى عَلَيْهِ has further stated: The sixth point is that the Beloved Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is well-informed about the circumstances of Paradise and the conversations of the Pure Maidens; such conversations is only done by the Pure Maiden whose spouse is there.

In the book of *Tirmizī*, this Ḥadīṣ is Gharīb (i.e. a Ḥadīṣ conveyed by only one narrator) and does not exist in the narration of *Ibn Mājah*, but even so, it is not Gharābat-e-Muḍir (being harmful due

to its single narrator) because this Ḥadīṣ is being supported in the Holy Quran, as Allah ﷻ has said about His angels:

Knowing all what you may do.

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Infīṭār, Verse 12)

And He ﷻ has said about satan and his tribe:

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ط

Indeed he and his tribe see you from where you do not see them;

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-A’rāf, Verse 27)

When supported by the Glorious Quran, a Ḍa’īf (weak) Ḥadīṣ becomes Qawī (strong). (*Mirāt, vol. 5, pp. 98*)

Anyhow, the affairs of the Hereafter are Waḥbī (i.e. granted by Allah ﷻ) and against nature and therefore cannot supposedly be compared with worldly matters i.e. the affairs in the world require physical or tangible efforts but they become Waḥbī in the Hereafter. Sayyidunā Mullā ‘Alī Qārī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘لِأَنَّ أُمُورَ الْآخِرَةِ مَبْنِيَّةٌ عَلَى خَرْقِ الْعَادَةِ’ i.e. *since the affairs of the Hereafter are against nature.* (*Mirqāt, vol. 1, pp. 354, Taht Al-Ḥadīṣ 131*)

*Rāstah pur-khār, manzil dūr, ban sunsān ḥay
Al-Madad ay rahnumā! Yā Ghauṣ-e-A’zam dast-gīr*

Why should one seek help from others when Allah ﷻ can help us

Question 13: What do you say about the one who makes up his mind – when Allah ﷻ is the Almighty and Powerful, He should then only be sought for help as a precautionary measure?

Answer: Of course, Allah عَزَّوَجَلَّ is the Omnipotent and He is the Creator; if anyone begs Allah عَزَّوَجَلَّ for His help alone, he is not at all blameworthy. However, seeking no help from others as a precaution, is a great evil attack of satan to upset one's mind which is why he is acting upon this evil whisper in the name of 'precaution' thinking that maybe it is a wrongdoing to seek help from others, other than Allah. If this evil whisper had not preyed on his mind, why would he have named it as a 'precaution'? Now it is mandatory for him to get this 'evil whisper' treated because following this evil whisper will be disputing with many Quranic verses and opposing the Aḥādīṣ. Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have allowed asking for help from others, however, he is bent upon obeying his 'evil whisper' as a 'precaution'! Such an individual must ponder over 6 Quranic verses in which seeking help from other than Allah is mentioned unambiguously. Read as below:

1. Help each other in righteousness

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ

And help each other in righteousness and piety, and do not help one another in sin and transgression.

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūrah Al-Māidah, Verse 2)

2. Seek help in patience and Ṣalāḥ

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ

And seek help in patience and Ṣalāḥ...

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūrah Al-Baqarah, Verse 45)

3. Sikandar Żul-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ sought help

When Sayyidunā Sikandar Żul-Qarnayn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ headed towards the East, upon the complaint of a certain nation, he built a wall between the nation and Yājūj Mājūj then said to the nation:

فَاعِينُونِي بِقُوَّةٍ

Help me with strength.

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūrah Al-Kahf, Verse 95)

4. Help the religion of Allah عَزَّوَجَلَّ

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

If you help the religion of Allah, Allah will help you.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Muhammad, Verse 7)

5. A Prophet sought help for the religion from other than Allah

Sayyidunā ‘Īsā Rūḥullāh عَلَيْهِ السَّلَامُ has said:

مَنْ أَنْصَارِي إِلَى اللَّهِ ط قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ع

*‘Who will become my helpers towards Allah?’ The disciples said,
‘We are the helpers of the religion of Allah.’*

[Kanz-ul-Īmān (Translation of Quran)] (Part3, Sūrah Āl-e-‘Imrān, Verse 52)

6. The helpers nominated by Allah ﷻ

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ
وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

Allah is his helper, and Jibril, and the righteous believers and thereafter the angels are his helpers.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah At-Taḥrīm, Verse 4)

Kun kā ḥākim ker diyā Allah nay Sarkār ko

Kām shākhaun say liyā ḥay āp nay talwār kā

(Sāmān-e-Bakhshish)

No individual can live without help from others!

Question 14: Do you mean that no one can live without help from someone other than Allah?

Answer: Yes, I do. For example, you are driving a car and suddenly it gets stuck on the way. Now you need some help to push start the vehicle. What would you do? You will have to request the passersby for a push-start your car. Maybe some kind-hearted person will help and your vehicle might get started! Now, you see, you were helpless and sought help from someone other than Allah; they did help and that solved your problem. If you say that this is the help sought from the people who are living then let me give you an argument about help after death because every Muslim is under the influence of this 'help':

How Ṣalāh of 50 times reduced to 5 times?

Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ said: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah ﷻ ordained my Ummah to offer 50 times Farḍ Ṣalāh. When I came back to Sayyidunā Mūsā

(عَلَيْهِ السَّلَام), he said, ‘What has your Rab ordained as Farḍ to your Ummaḥ?’ When I informed him, he said, ‘Return to your Rab, for your Ummaḥ will not be able to do that.’ So I went back to my Allah عَزَّوَجَلَّ, and He reduced it to some extent. I went back to Sayyidunā Mūsā (عَلَيْهِ السَّلَام) and told him, and he said, ‘Go back to your Rab, for your Ummaḥ will not be able to do that.’ So I went back to my Rab, and He said, ‘They are five but they are equal to fifty; My Word does not change.’ So I went back to Sayyidunā Mūsā (عَلَيْهِ السَّلَام) and he said, ‘Return to your Rab.’ I said, ‘I feel shy (to return) before my Rab.’ (*Sunan Ibn Mājah, vol. 2, pp. 166, Ḥadīṣ 1399*)

Now do you see! Sayyidunā Mūsā Kalīmullāh عَلِيٌّ نَبِيُّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام helped the Muslim Ummaḥ, the people of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, after 2500 years of his apparent death in a way that 50 Ṣalāḥs were reduced to 5 daily Ṣalāḥs. Allah عَزَّوَجَلَّ knew that it would be five Ṣalāḥs but ordained 50 then by virtue of His two Beloveds, He finally allocated five. Now the interesting point here is that those people who deny the help and cooperation of and from the dead due to their evil thoughts penetrated by satan the cursed, they also perform only five Ṣalāḥs, not fifty. As a matter of fact, in the allocation of five times Ṣalāḥs, the help of others than Allah is certainly included!

Help of others is desperately needed in Paradise

In Heaven the help from others than Allah will be required. Yes, of course, because the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The people of Paradise will be dependent on the ‘Ulamā (Islamic clerics) رَحْمَةُ اللهِ تَعَالَى due to the fact that they will be blessed with the vision of Allah عَزَّوَجَلَّ; He will say: تَمَنُّوْا عَلَيَّ مَا شِئْتُمْ i.e. *ask Me for whatsoever you want!*’ The people of Paradise will then look towards the ‘Ulamā رَحْمَةُ اللهِ تَعَالَى for advice as for what to ask for. Then the ‘Ulamā will inform them to ask for this and that:

فَهُمْ يَحْتَاجُونَ إِلَيْهِمْ فِي الْجَنَّةِ كَمَا يَحْتَاجُونَ إِلَيْهِمْ فِي الدُّنْيَا

Meaning: As people depended on the 'Ulamā Kirām رَحْمَةُ اللَّهِ الْعَلَامِ in the world, they will be depending on them in Paradise as well.

(Al-Jāmi'-uṣ-Ṣaghīr lis-Suyūṭī, pp.135, Hadīṣ 2235)

A human being is generally dependent on others in his life including his parents, close relatives, friends and sometimes he depends on cops or even on the passersby. In such a case, how can an individual be successful in remaining 'careful'? But the one who is not a prey to evil thoughts and by the grace of Allah عَزَّوَجَلَّ he admits others as helpers from the core of his heart and despite this fact he still seeks help from Allah عَزَّوَجَلَّ, then there is no harm in this.

Tū ḥay Nāib Rab-e-Akbar piyāray ḥer dam tayray dar per

صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمْ أَهْلَ الْعَجَاذِ كَمَا هَيَّاهُمْ

(Sāmān-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Is seeking help from other than Allah ever Wājib?

Question 15: Is it at any time Wājib (necessary) to seek help from other than Allah?

Answer: Yes. There are some situations when seeking help from other than Allah becomes Wājib and in some conditions it is also Wājib on others to help the seeker. In this context, the following are those points of Islamic jurisprudence (Fiqh) according to which seeking help (cooperation) and helping the seeker of help becomes Wājib:

The situations when seeking help is Wājib

1. If one is without clothes and is likely to offer Ṣalāh being nude whereas others have clothes and it is almost certain that the other will provide clothes if asked, then (help in the shape of clothes) begging is Wājib. (*Bahār-e-Sharī'at*, vol.1, pp. 485)
2. If your companion has water and it is most probable that he will give you the water upon asking, then Tayammum is not permissible before requesting for water. If one did not request for water and offered Ṣalāh after doing Tayammum and now he requests for water after Ṣalāh and he gives the same or he gives it without begging, in this case, it is mandatory to perform Wuḍū and repeat your Ṣalāh. If one begged (asked) for water but was refused, the Ṣalāh was then carried out. And if after Ṣalāh, he does not ask for water to know of the person's giving or not giving the water or he gives water on his own then the Ṣalāh was carried out. If the probability of getting water upon asking was weaker and the Ṣalāh was performed after performing Tayammum, the same will be applicable i.e. water is given after Ṣalāh then repeat your Ṣalāh doing Wuḍū otherwise the Ṣalāh was performed. (*Bahār-e-Sharī'at*, vol. 1, pp. 248)

The situations when helping is Wājib

1. Someone crying for help being in the lurch and the praying person is being called or he is calling out someone specifically or someone who is drowning or someone has a fear of burning to death or if a blind passer is about to fall in a well or (ditch) – in all such cases it is Wājib to seize/break one's prayer (Ṣalāh) being able to save the victim. (*Bahār-e-Sharī'at*, vol. 1, pp. 637)
2. It is not permissible to break your Ṣalāh if your parents or grandparents are just calling out to you. But if their calling you

is due to a big trouble; same as mentioned above then break your Ṣalāh and rush to help them as this is the instruction while performing Farḍ Ṣalāh. If performing Nafl Ṣalāh and the said people know that you are offering your Ṣalāh then do not break your Ṣalāh on their normal calling. But if they are not aware of your performing Nafl Ṣalāh and are calling out, then break it and respond to them no matter even if it is a common call.

(Bahār-e-Sharī'at, vol. 1, pp. 638)

3. If someone is sleeping and has forgot to perform his Ṣalāh and others are aware of this, then it is Wājib on them (helping him out) to wake him up and remind him of being oblivious of his Ṣalāh. *(Bahār-e-Sharī'at, vol. 1, pp. 701)*
4. Someone ate or drank or had sexual intercourse mistakenly, his fasting is still valid whether it is supererogatory (Nafl) fasting or the obligatory (Farḍ) fasting. But the fasting will be invalid if these things were found before the intention of fast and on the reminder of his fasting, the fast was not recalled. If such acts were done after reminding then in this case expiation (Kaffārah) is not mandatory.
5. If a person observing fast is found in the middle of doing these acts then it is Wājib to remind him (if he is not helped like this) i.e. not reminding of one's fasting is committing a sin unlike the person observing fast is physically much weaker and if reminded he will leave eating, consequently his weakness will increase so much that fasting will be difficult, if he eats, he will be able to complete fasting as well as perform other 'Ibādāt – in this case, not reminding him of his fast is better. *(Bahār-e-Sharī'at, vol. 1, pp. 981)*
6. If someone recites the Holy Quran incorrectly, it is Wājib on the listener to let him know of his mistake provided that there

is no jealousy or envy that could be created. Similarly, if you have borrowed one's Quran for some time and you found any typographical error, it is Wājib to let him know (as this is also a way of helping) of such errors. (*Bahār-e-Sharī'at*, vol. 1, pp. 553)

Ĥay intizām-e-dunyā imdād-e-bāhamī say

Ā jāye gī kharābī imdād kī kamī say

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Question 16: Allah عَزَّوَجَلَّ has said in the Glorious Quran:

And worship not besides Allah.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 11, *Sūrah Yūnus*, Verse 106)

Through this verse, it is known that calling another god other than Allah is Shirk.

Answer: In this verse مِنْ دُونِ اللَّهِ i.e. calling another god other than Allah is forbidden. Here it means idols and 'calling' means worship. (*Tafsīr Tabarī*, vol. 2, pp. 618) A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن has translated the abovementioned verse as follows: 'And worship not besides Allah' and another verse supports this meaning, for instance, Allah عَزَّوَجَلَّ has said:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ

And worship not another god with Allah. There is no god besides Him.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 20, *Sūrah Al-Qaṣaṣ*, Verse 88)

According to the above, it is confirmed that calling others (other than God) considering them as god is indeed Shirk because it is an act of worship of other than Allah. (For further details, please read ‘*Ilm-ul-Quran*’ a book by Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ وَالْحَمْدَانِ.)

Allah kī ‘aṭā say ḥāyn Mustafā madadgār
Ḥāyn Anbiyā madad per, ḥāyn Awliyā madadgār

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Question 17: Unbelievers seek help from idols and you seek help from the Anbiyā and Awliyā (saints of Islam). Are you both not the same in committing Shirk (polytheism)?

Answer: عَمَّا لِلَّهِ، the matter of both is not at all the same. Unbelievers have the faith that Allah عَزَّوَجَلَّ has given Ulū-Ḥīyyat (i.e. declared as gods) to the idols. Further, they regard idols etc. as their intercessors and mediators, when in fact idols are not so. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! We Muslims never ever consider anyone as worthy of worship even the Most Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can never be taken as worthy of worship. We believe that all the Prophets عَلَيْهِمُ السَّلَام and Awliyā are the servants of Almighty Allah عَزَّوَجَلَّ and do consider them as our intercessors, mediators and honorary ‘Mushkil-Kushā’ by the grace and blessings of the One and the Only Allah عَزَّوَجَلَّ, the Creator.

Seeking help from idols is Shirk

Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ وَالْحَمْدَانِ has said, ‘Seeking help from idols by the unbelievers is Shirk, owing to the fact that they seek help from idols having believed them as a small god and possess godlike powers. That is why they look upon idols as gods and declare them as worthy of worship. In other words, they

faithfully believe that idols are Allah’s bondsmen/servant as well as His partner in worship. (*Jā Al-Ḥaq*, pp. 171)

The definition of Shirk

Shirk is to testify someone as Wājib-ul-Wujūd or worthy of worship other than Allah i.e. associating a partner with the Ulū-Ĥiyyat (divinity) of Allah **عَزَّوَجَلَّ** and this is the worst kind of Kufr (unbelief). Besides this, any act of Kufr, however severe it is, cannot be genuinely Shirk. (*Bahār-e-Sharī‘at*, vol. 1, pp. 183)

A’lā Ḥaḍrat Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ** has said, ‘A person, in fact cannot be turned as a Mushrik (polytheist) unless he eventually considers someone or something worthy of worship as god or ‘Mustaqil Biẓ-Ẓāt’ (i.e. to exist by his own self – for instance, to have faith that the knowledge he possess’ is his own) and Wājib-ul-Wujūd (self-existent). (*Fatāwā Razawiyyah*, vol. 21, pp. 131)

It is stated in *Sharḥ-e-‘Aqāid*: Shirk is to associate a partner with the Ulū-Ĥiyyat (Divinity) of Allah **عَزَّوَجَلَّ**, such as the Majūsī (fire worshippers) believe that there is a Wājib-ul-Wujūd other than Allah or to believe that there is a (thing or person) worthy of worship other than Allah such as the idol worshippers do.

(*Sharḥ-e-‘Aqāid Nasaḥiyah*, pp. 201)

Mayn qurbān is adāye dast-gīrī per mayray Āqā

Madad ko ā gaye jab bhī pukārā Yā Rasūlallāh

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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After you have read this booklet, you would certainly like to know who has authored it. It was authored by the Great Spiritual and Scholarly Luminary of the 21st century, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *داعية بركاته العالیه*. He has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net

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