

MY FAITH MY RELIGION

PEARLS OF GUIDANCE

In view of Quran

Nadeem Jafri

30 July 2010

This is an attempt to understand the faith and religion in the light of Holy Quran and Hadiths. With the real life examples, I have tried to understand various issues related to faith.



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Dedication

I wish to dedicate this work to:

- *My Uncle, for without his guidance, mentoring and continuous nurturing it would not have been possible. He is my constant source of learning and inspiration.*
- *My Parents for all that they have done for me. Their sacrifice has made me whatever I am today.*
- *My Family for that is my identity and reason for my motivation.*
- *My Elders, brothers and entire Jafri family for accepting, loving and encouraging me.*

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Introduction

In the name of Allah, Most Gracious, Most Merciful.

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things.” – (Ayatul Kursi, Surah-e-Baqra, ayah, 256)

Islam is a religion that has profound vastness and hence whatever perspective we hold should be supported by logic and reasoning. Allah (SWT) has said in Quran that while reciting the holy book, we should contemplate and ponder over its Ayahs and this will help us to enhance our faith through logical reasoning and give us a clear perspective of this great religion.

In every article I have taken up one aspect of faith and have tried reaching a logical conclusion in the light of Holy Quran.

Also, I would like to acknowledge here the great work done by Yousuf N Lalljee with his book “Stairway to Heaven”. I had referred several works but this particular book has helped me enhance my faith and develop my understanding and hence it is worth mentioning here.





Wasila and Shirk

In my quest for finding the true path which Allah (SWT) has propagated in The Holy Quran, this is my humble attempt to discuss and understand the concept of "Wasila" which most of us mistake it as 'shirk'. We tend to do it as we don't want to get deviated from the true path, as we love Allah and want to follow Him and obey Him as far as possible.

When we see our lives, we see that we come to this world vide our parents. Allah says that He gives us birth, but we never see Him, instead we see the mother giving birth. Allah says that it is He who raises us but we find that our parents take pains to raise us. Now if we start ignoring our parents and don't look after them by saying that "you did not do anything, it is Allah who has given me birth and raised me". Allah (SWT) will never like this and He will surely punish us. He does not like us **to be disrespectful and ignore the 'wasila'** which he has chosen for the specific purpose. We see a child demanding many things from his parents. Can this be 'shirk'? No it cannot be it is a right wasila from which Allah will grant a child whatever he needs. So 'wasila' is chosen by Allah and asking and seeking things vide a wasila is asking from Allah Himself.

Let us understand with one more example. I teach and I am a visiting faculty. Many students look up to me for fulfillment of their knowledge. I become a wasila for their 'ILM'. Allah



imparts them knowledge and He appoints me to deliver that. Now, if my intentions are good and I am honest with my teaching I will be an expert on the subject. People will praise me and love me. Now can this be 'shirk' no it cannot. It is Allah's will that I get reward for my good "intention" and hardwork.

Again, I cannot be the wasila for subjects other than 'advertising' on which I am not good at. I cannot teach engineering nor medical science. So it means that Allah has created me as a wasila for one aspect of knowledge.

Now let us try to understand the importance of *Mohammad (SAW) wa aale Mohammad (SAW)* in this light. We will first see the following aayat from Surah-e-Baqra (Aayat 124).

"Ae Rasool (S.A.W) Bani Israel ko woh waqt bhi yaad dilao jab Ibrahim (A.S) ko unke Parvardigar ne chand baton main aazmaya aur unhone pura kar diya to Khuda ne farmaya Main tumko logon ka peshwa banane wala hoon. Hazrat Ibrahim (A.S) ne arz ki aur meri aulad main se. Farmaya haan magar mere ahad per zaalimon main se koi shakhs faaez nahin ho sakta."

("And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.")





From the above aayat it is clear that Allah (SWT) tried Ibrahim (A.S) and when he was successful, Allah made him *Peshwa* and *Imam*. He then prayed that his progeny should also be *Imam* and *Peshwa* and we know that *Mohammed wa aale Mohammed* i.e. all 12 Imams and Janaba Fatema (SA) and *Huzoor (SAW)* are descendants of Ibrahim (AS). So Allah granted his wish.

Again Allah says that he tried Ibrahim (A.S) and that was the *qurbani (sacrifice)* which Allah wanted from him of Ismaeel (A.S). We all know the entire incident. It means that Allah tests His chosen servants and then He grants them with his limitless grace.

Now let us see the life of *Mohammad (SAW) wa Aale Mohammed (SAW)* and their *tests* on various occasions. There are many but I will restrict to the followings:

- 1) When *Huzoor (SAW)* was a child and when he became orphan. *Hazrat Abu Talib (A S)* raised him, supported him and did everything to protect him from his enemies. He was always ready to sacrifice his children to save the holy prophet. During the nights he would exchange the bed on which *Huzoor (SAW)* would sleep with his child's so that if somebody with ill-intention wants to harm the prophet, he would harm *Hazrat Abu Talib's (A.S)* children instead. Allah appointed *Abu Talib (A.S)* as guardian to the prophet.



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- 2) During "Shab-e-Hijrat" when there was a threat on the life of Huzoor (SAW). Maula Ali came to his help and he slept on Huzoor (SAW) bed for the entire night. If somebody would have attacked on that night, Maula Ali would have got harmed and not Huzoor (SAW). He was ready to sacrifice his life for the sake of Allah.
- 3) We all know that Imam Husain (A.S) sacrificed his entire family for the sake of Allah. Ibrahim (A.S) was asked to sacrifice his one child, which he tried by keeping his eyes closed, while Imam Husain (A.S) sacrificed his entire family in front of his open eyes. Why would not Allah (SWT) then grant them with his "Will" then?

When we look this logically we can understand why Allah said in Surah-e-Ambiya (Aayat 107) that:



"Aur Ae Rasool (SAW) Hum ne tum ko tamam alamon ke liye rehmat hi karke bheja hai".

("And We have not sent you but as a mercy to the worlds.")

And Rasool (SAW) has said that ***"I and Ali are from one light"*** (Ref: Masnad Ahmed bin Hambal, Muwwadatul Kurba – Mir Ali Hamdani Shafae)

He has also said that ***"I am from Husain and Husain is from me"*** (Ref: Sahih Tirmizi, vol 6, P 307, Kanzul Ammal, vol 4, P 221, Masnad Ahmed, vol 4 P 972)





From the above it is clear that in both the worlds (in this world and hereafter), Mohammed wa Aale Mohammed (SAW) are the wasila (intercession) for Allah's mercy (*Rehmat*). So when we seek "*rehmat*" and "*madad*" from them we are not doing '*shirk*', we are infact going to a right intercession (wasila) through whom things will be granted. So it also means that whoever Mohammed (SAW) wa aale Mohammed (SAW) wishes Allah will bless him. Their wish is Allah's wish.

Since Mohammed (SAW) wa aale Mohammed (SAW) had clear intentions and honest with their quest to follow Allah's path, Allah rewarded them with his "Will". And when we praise them we are praising Allah. If I deliver a good lecture and students praise me and that cannot be shirk as Allah has rewarded me for my hardwork, similarly praising Mohammed (SAW) and his progeny cannot be a '*shirk*' as Allah has rewarded them for their faithfulness and honesty.







Man Kunto Mawla

I find myself too small to write something on as grand as this subject “Man Kunto Mawla ho fa hazaa Ali-un Mawla”. But I do wish to clear certain misconceptions regarding the above Hadees of Rasool (SAW) vide this article. May Allah (SWT) give me enough strength and knowledge to do the justice.

In the Muslim world there are many differences regarding the true meaning of “Man Kunto Mawla...”. There are a few amongst us who claim that “Mawla” stands for a “**friend**”, while there are many who say “Mawla” means a “**Master**”. Now, I don’t think any Muslim would want to deliberately create confusion, as we all wish to understand and follow whatever Rasool (SAW) has asked us to do. The entire confusion has occurred since Arabic is a tricky language and the word ‘Mawla’ in Arabic has various meaning one of them is “Friend” and the other is “Master”.

But before I begin my explanation, let me quote you an interesting example. Being a businessman I am always inspired by stories on leadership and I read an interesting book “Straight from the gut” which is a biography of Jack Welch, who is the most admired CEO of the business world and who built the GE Company. In his book he writes that while deciding on his successor he observed many of his juniors, started short-listing them in his mind and eventually decided



to give the mantle of leadership to Jeffery Immelt in the year 2000. Though he decided **well in advance** he was looking for **an opportune time** to announce his **successor** and future **leader** of GE Company. All the major stakeholders, business associates and senior employees were present in the **'succession ceremony'**. Now after the ceremony if I would have asked him that whether the announcement about Jeffery Immelt in front of this large gathering was to tell all of them that he was a well-wisher and a friend of the company or was it to announce him as a future leader? What would be his reply? I think probably he would say:



*“What a foolish question to ask. Jeffery Immelt has been a true friend of the company for so many years. He has proved that by serving the company with great commitment. I have full-faith in his capability and that is the reason he is the **new leader**, who would take the company to **new heights**. All this pain was to announce him as a **leader**.”*

True Jack, in life there can be hundreds of friend and if on every new friendship we call people and do the announcement, our entire lives will be spent in organizing get-togethers.

Now keeping this in mind, let me come to my topic and let us contemplate on the following ayat.

“Ae Rasool jo hukm tumhare Parvardigar ki taraf se tum per naazil kiya gaya hai pahoncha do. Aur agar tum ne aisa nahin





kiya to samjhlo tum ne Us ka koi paigham hi nahin pahonchaya aur tum daro nahin Khuda tum ko logon ke shar se mahfooz rakhe gaa aur Khuda hargiz kafiron ki qaum ko manzil e maqsood tak nahin pahonchata.” – (Soora-e-Maida, Aayat 67)



(“O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.”)

This ayah was revealed in Ghadeer-e-Khum, when Rasool (SAW) was returning to Medina after offering his last Hajj (Ref: Tafseer al Kabir by Fakhr al Din Mohammed ibn Umar al razi (1357/1938), Umdatul Qari fi Sharh Sahih al Bukhari - by Al Ayni, Tafsir al Nisaboori, v6 P194)

So we understand from the above ayah that there was one specific **“order”** which Allah (SWT) had given to Rasool (SAW) **much before** the revelation of this aayat. And this order was of such a great importance that failing of this may not lead to completion of religion.

At this point Rasool (SAW) announced **“Man Kunto Maula fa hazaa Ali-un Mawla”** in front of the huge gathering of 120000 Muslims. (Ref: Sahih Tirmizi, V2, P298, Bukhari, V5, Book 59).

Now if I ask Allah (SWT) after this aayat and hadees are revealed, that whether Mawla stands for a “Friend” or a “Master”, Allah (SWT) probably would tell me that:



*“Don’t ask such foolish questions again. Ali is always been a true friend of Islam. Have you forgotten, Badr, Ohad, Khandaq, Khyber....He was always there to serve the religion time and again. This revelation is ofcourse to establish his supremacy above others. We have rewarded him with **“leadership”** as under him the religion will reach **newer heights.**”*



The logical conclusion which we can derive from above is that by accepting Mawla Ali as our leader after Rasool (SAW) our **Islam** gets completed. We thus become **“True Muslim”**

Again Rasool (SAW) has said about Mawla Ali:

- “Ali thoddi tak Iman se labraiz hai” (Ref: Yana ba ul mawwadat, vol. 2, Page 27)
- “Kul ka Kul **Iman** aaj Kul ke Kul Kufra ka saamna karne nikla hai” (This he spoke when Mawla Ali went to fight with Amr-bin-abadewad in Jung-e-Khandaq Ref: Imam Ahmed bin Hambal & Nisae, page 8. Ibne Abi Shiba Vol 4, P 326. Kanzul Ammal Vol 6, Page 352, 407)

In the following ayat, Allah (SWT) endorses whatever Rasool (SAW) has said: *“Qasam hai sitare ki jis waqt ke woh utra. Tumhara rafeeq na bhatak gaya hai aur na bahka hai. Aur wo khwahishe nafasani se kuch nahin kehta. Jo kuch who kehta hai woh nahin hai magar Wahi hai jo uski taraf bheji jaati hai. Usko badi quwwaton waale aur badi aqal waale ne taalim kiya.”* - (Soora-e-Najam, ayat, 1-5)





“I swear by the star when it goes down. Your companion does not err, nor does he go astray; nor does he speak out of desire. It is naught but revelation that is revealed, The Lord of Mighty Power has taught him”

It means that without Allah’s consent Rasool (SAW) would not speak. In this light Mawla Ali is **“Kulle Iman”** by Allah (SWT) and Rasool (SAW) both; so if we wish that our **“Iman”** gets complete we should look towards Mawla Ali and try to follow him. Loving and following him will make us **“Mukammal Momin.”**

Allah (SWT) has further said in the following aayat:

“Ae Imandaro agar tum Khuda ke deen ki madad karoge to Woh bhi tumhari madad karega aur tumhain saabit kadam rakhega.” - (Soora-e-Mohammed, aayat 7)

“O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.”

By keeping our **Islam** and **Iman** intact, we can help Allah’s deen. And that would happen if we follow Mawla Ali and accept him as **our leader**. In the above aayat Allah has promised that He will help us if we help His *deen*, so logically when we call for our leader and master by calling **“Ya Ali Madad”**, Allah (SWT) bestows His limitless grace and help on us as we are protecting our *Islam* and *Iman* i.e. our *deen*.

Ya Ali Madad.



The Straight Path: Quran and Ahl-ul-Bait



“When I walk ahead in the journey of life, I want to enjoy the true meaning of life and understand it well. I want to lead a life which is successful. Which is meaningful. But do I have enough understanding? Can I claim that I know how should I conduct well?”

*Allah (SWT) has given me the answer, He has given me **the Holy Quran**, which if follow I will live life the way He wants. But again the question may arise whether I have enough of **intelligence** and **knowledge** to understand whatever is being instructed? How do I know whatever **interpretation** I do is right or not? Who is going to **certify** my understanding?”*

With these thoughts in my mind, I went everywhere. I met many a learned people. They had their own explanation but they failed to convince me.

This summer vacation in order to have some fun-time, we all had decided to go to a wildlife sanctuary. Little did I know that this trip would be a real eye opener for me. The idea was to spend some quality time amidst nature and it would be a recreation trip for the children as well. During the visit, we hired a guide who could take us around the sanctuary and







help us with our trip. This guide had been with the sanctuary for many years and he knew the place **inside-out**.

His experience and knowledge helped us in seeing the **rarest of rare** species and wild animals. And the best part was that **he could sense their presence** even when the animals were almost half a mile away in a bush. I was amazed, as it was difficult for me to see them even through the **binoculars** and he was guiding me through his **naked eyes**. I was impressed by his knowledge and understanding. This he could do because of his thorough **understanding** of the area. He was the **ultimate authority** of the sanctuary. I realized the importance of a **true guide**.

I would also like to share my college day's experience. I was a physics student and understanding '**quantum physics**' was really tough for me. The reference books were in **English language** and my command over the language is fairly good, yet I could not understand the subject well. Understanding of the **English language** was not enough to understand the book and **the book alone** was not enough for me to understand the subject. The need was then to have '**an expert**', who can be my guide. I found a professor who was willing to help me with the subject and following his guidance I could clear my graduation. I thanked the **college authorities** for appointing him to help me.

➔ The important lesson I learnt from the above examples is that not necessarily a person who has fairly good command



over **Arabic language** can understand **Quran** well. He can be well versed with Arabic language but he **may not** have the understanding of “**philosophy of Islamic teachings**”.

Now I wanted to have a **right guide** who is **an expert** on the ‘Islamic teachings’, duly appointed by Almighty Allah (SWT); the **Supreme Authority**. I desperately started seeking a true guide and Allah (SWT) answered my prayers in the following *ayat*.

- “*Yeh wo Kitab hai jis ka Kitab-e-Khuda hone main kuch bhi shak nahin. Yeh **Muttaqi** ke liye hidayat hai.*”
– (Surah-e-Baqra, Ayah 2)



(“This Book, there is no doubt in it, is a guide to those who guard (against evil”).

Allah says that Quran will guide you only if you are a “**Muttaqi**” momin. We may think then there has to be some parameter, some measure to be one. I always wanted to be guided and hence I will claim I am a *Muttaqi Momin* but then there has to be **some proof** of my claim.

Mawla Ali (AS) has given an answer to this:

*“Hum **Ahl-ul-bait** ke saath “**Muttaqi**” momin ke alaava koi **dosti nahin rakhta** aur badbakht munafiq ke alaawa hamse koi dushmani nahin rakhta.* – (Ref, Zakhair ul-ukba).





➔ So if we have **love for Ahl-ul-bait**, we are **Muttaqi Momin** and when we become Muttaqi Momin, the Quran is our **guide** and **“Rehnuma”**. Their love is the measure and a proof of being a **Muttaqi Momin**.

Allah (SWT) has further said to Rasool (SAW):

- *“Aur Ae Rasool (SAW) kafir log kehte hai ke tum paighambar nahin ho to tum un se kehdo ke mere aur tumhare darmiyan meri risalat ki gawahi ke waste Khuda aur **wo shakhs jis ko aasmani kitab ka ilm hai kafi hai.**” – (Surah-e-Raad, Ayah 43)*



“Yet those who are disbelievers say: “You are not the apostle sent (by God).” Tell them: “God is sufficient as witness between me and you, and he who has knowledge of the Book.””

The person who has been given “Knowledge” of holy book is definitely Mawla Ali (Ref: Tafseer-e-Suyuti, Vol 4, P 69, Ahteyaj-e-Tabresi, Tafseer-e-Ayashi).

Also we know that Rasool (SAW) has said **“I am the city of knowledge and Ali is its gate”**

(Ref: Tarikh-ul-Khulafa by Jalaluddin Suyuti, Mustadrak by Al-Hakim, Durr-e-Mansur, Ibn-e-Hajar’s Sawaiq-e-Mohriqa, P 122, P 73 older edition)





➔ Allah (SWT) has made them ‘**The experts**’ on **His religion** and given them ‘**entire knowledge**’ that is why when we love them we get access to **their knowledge** and we understand Quran and we are **rightly guided**.

Now let us see what place “Ahl-ul-bait” hold with reference to Almighty Allah (SWT). The following aayat will help us understand this better:

- *“Ae **Paighambar ki Ahl-ul-bait** Khuda to buss yeh chahta hai ke tum ko har tarah ki **burai se door rakkhe** aur itna **paak rakkhe jitna paak rakhne ka haq hai**” - (Surah-e-Ahzab, Ayah 33)*

(“Verily, Verily Allah intendeth but to keep off from you (every kind of) uncleanness, O ye people of the House, and purify you with a thorough purification.”)

Most of the commentators have unanimously agreed that this aayat is revealed to showcase the ‘**piety**’ and **purity** of Ahl-ul-bait (Ref: Tafseer Dhur Mansoor, Mulla Jalaluddin Suyuti, Vol 5, P 198-199).

It is also referred as “Aayat-e-Tatheer”. And Hadees-e-Kisa is the *tafseer* of this aayat given by Jabir Ibn Abdullah Ansari which mentions that it is revealed in honour of Panjetan (A.S).

Allah (SWT) has showcased their piety in many occasions.



- It was ordered by Allah (SWT) to Rasool (SAW) that all the doors of houses which were opening in the courtyard of Masjid-e-Nabwi should be closed except the house of Ali (A.S) & Fatema (A.S). They were allowed to enter the masjid at any time in any given situation. They were always pious to get the entry. (Ref: Major Jarret's Suyuti's His., P 175)



We have understood the importance of their love in understanding Quran now let us see their standing vis-à-vis Namaz. Namaz for a Muslim is *meraj*. It is the highest form of prayer which every Muslim should offer 5 times a day. It is mandatory to recite Surah-e-Fateha (Surah-e-Hamd) in the beginning of the namaz. If we don't, we cannot offer namaz.

In this light let us see the following *ayat* from the above mentioned Surah:

- ***“Humain siddha raasta dikha, un logo ka raasta jin per Tu ne inaaam farmaya...”*** – (Surah-e-Fateha Ayah 6-7)

(“Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace...”)

It has been quoted by famous commentators that the above *ayat* mentions the path chosen by Ahl-ul-bait. (Ref: Sa'labi writes in his tafseer e tradition from Abu Hureira that “straight path” means **the path of Mohammed (SAW) and the children of Mohammed (SAW)** and also confirmed by Waki Ibn-e-Jarrah in his commentary).



Again the namaz is incomplete without offering “**durood**” on Mohammed wa Aale Mohammed. Let me quote here the famous words of Imam Shafe’i:

“O Ahl-ul-Bait of Allah’s Messenger, **your love is a duty imposed upon us in the Holy Quran**. It is enough among your great privileges that **whoever does not bless you, his prayer is void.**” - (Ref: Ibn-e-Hajar’s Sawaiq-e-Mohriqa, P 88, Nabahani’s Sharaf-ul-Mo’abbad; Imam Abu Bakr Shahabuddeen’s Rishfat-us-Saadi)

Namaz the highest form of prayer is **incomplete** without Surah-e-Fateha and “durood” on Mohammed wa aale Mohammed. Such is their nearness to Allah (SWT) that **Zikr-e-Khuda (Namaz) is incomplete without Zikr-e-Ahl-ul-bait (Durood)**.



➔ Love for Ahl-ul-bait makes us **Muttaqi**; we understand **Quran** and our **prayers are accepted by Almighty Allah**.

Allah (SWT) has made their love mandatory for every muslim in the following aayat:

- “Ae Rasool (SAW) tum kehdo ke main apni tableegh-e-risalat ka **apne karabatdaron ki mohabbat** ke siwa tumse koi sila nahin maangta” – (Surah-e-Shura, aayat – 23)

(‘Say: I do not ask of you any reward for it but love for my near relatives’)







By consensus of opinions of various writers, commentators, compilers the above-mentioned *ayat* refers to the Prophet's own kith and kin and **not of the mass** of the **Prophet's followers**. Here "al qurba" refers to **Ali (A.S) & Fatema (A.S) and their children**. (Ref: Sa'labi, Suyuti, Baidhavi, Bukhari, Muslim, Ahmed ibn Hambal, Allama Zamkhashri Vol 3, P 68).

In the Muslim world there is some difference of opinion, as many of the scholars believe that here *karabatdaron* (al qurba) means relatives of muslims, but above references and few of the christain scholars who translated Quran say that it is love of relatives of Prophet (pbuh) which Allah (SWT) has indicated in the above *ayat*. I am mentioning few of the translations:

- George Sale: "Say, 'I ask not of you, for this my preaching, any reward, except the **love of my relations.**"
- J.M.Rodwell: "Say, 'For this I ask no wage of you save the **love of my kin**".
- E.H.Palmer: "Say, 'I do not ask for it a hire-only the **love of my kinsfolk.**"

➔ With the above reasoning we understand that without the love for Ahl-ul-bait, **neither can we understand Quran nor will our namaz be complete**. That is why Allah (SWT) has made their love compulsory on us.





Allah (SWT) has definitely bestowed His limitless grace on Ahl-ul-bait. And such is the greatness of Ahl-ul-bait that Allah (SWT) has made them **His authority** over the **Muslim world**.

We will understand this in the light of the following *ayaat*:
(*Surah-e-Nisa, aayat 59*)

“O ye who believe! Obey God and obey the Apostle and those vested with authority from among you”.



The above *ayaat* was revealed to establish the **authority of Mohammed wa aale Mohammed** as per the tradition of Jabir Ibn Abdullah Ansari (Ref: Rowzatul Ahabab page 134-135, Vol II).

Further Rasool (SAW) has said that: “I have left behind **two weighty things** amongst you, **one of which is greater than the other**. The **Book of Allah**, the Exalted, and **my `itrah (kindred)**. So **watch out how you treat these two after me**, for verily they will not separate from each other until they come back to me by the side of the Pond.’

(Ref: Sahih Muslim, part 7, Kitab fada'il al Sahabah [Maktabat wa Matba`at Muhammad `Ali Subayh wa Awladuhu: Cairo] pp. 122-123, Mustadrak, 3:109, al-Muslim, 15:180, Masnad, 4:367)

This is also called ‘Hadees-e-Saqlain’, where saqlain means weighty or heavy things. This tradition was spoken by Rasool (SAW) on four major occasions, such as at Arafat (Tirmizi,







5:328), at Ghadir Khum (Nisai, 96:79), at Prophet's Mosque in Medina (Ibn Atiyyah, 1:34) and in Prophet's chamber during his last illness (Ibn Hajar, p. 89). This showcases the importance of this message in the eyes of Rasool (SAW).

This also establishes **“Mohammed wa aale Mohammed”** as an **authority** on the religion. So if Quran is Noor (light), Mohammed wa aale Mohammed are also **Noor (light)**. If Quran is **‘flawless’** Mohammed wa aale Mohammed are **‘infallible’**. If Quran is **‘ILM** (Knowledge) Mohammed wa aale Mohammed are **‘Aalim’** (Scholars) If Quran is **holy** Mohammed wa aale Mohammed are **‘pious’** and **‘purest of all’**. **No other creation of Allah (SWT) is as pious and as great as them.**

Quran **‘mentions’**, Ahl-ul-bait **‘delivers’**. Quran mentions *Jihad* and *namaz*, Imam Husain (A.S) in Karbala **displayed** how should we conduct in *Jihad* and what is the importance of *namaz*. Quran mentions **“tawakkal”** and Mawla Ali displayed that on **‘Shab-e-Hijrat’** by sleeping amidst the enemies on Rasool (SAW) bed. Quran **‘instructs’** and **orders** while Ahl-ul-bait are **‘example’** we need to follow to understand Quran.

➔ So if we read Quran in **isolation**, we are **not “Muttaqi”** and hence we **fail to understand Quran**. Also without love of Ahl-ul-bait our **prayers are not accepted**. The result is we don't reach the true-path and we may risk getting astray. But if we follow them we understand Quran, our prayers are accepted





and we are always on **the straight path** which leads to salvation.

Is this the only reward we expect from them? No, not at all. Allah (SWT) has made them our leader and He has placed limitless bounties on us if we love them and do whatever Rasool (SAW) has told us. As per the words of Rasool (SAW):

“Whoever dies for the love of Aal-e-Mohammed shall be a **martyr**; and behold, whoever dies for the love of Aal-e-Mohammed shall die as one whose sins **have been forgiven**.” He has further added that “And behold that whoever die for the love of Aal-e-Mohammed, Allah shall **make his grave the visiting place of the Angels of mercy**”. (Ref: Zamakhshari in his Tafseer, Imam Sa’labi in Tafseer-e-Kabeer)

➔ Finally I got all the answers to my initial thoughts. I have found the **true-path** now. I know now how to understand Quran and whom to follow. I pray to my Lord that keep me steadfast on the straight path so that I **understand Quran**, my prayers are **accepted by Thee** and I get **the certificate** of salvation and under the able guidance of Aal-e-Mohammed I am successful. And my life is meaningful. Aamin.







Ali Mushkil Kusha

*When we observe life we understand that if there is one thing, there is always another thing to **overpower** that. For example if there is a hard cardboard which I want to cut with great precision, I would require a sharp-edged cutter to do that. If I try without the cutter, I may hurt my fingers and may not be able to cut the board **with precision**. So the cutter has the **ability** to cut the board perfectly. It can **overpower** hard cardboard.*

*There are many such examples in our day to day life which compel us to think in this direction. I was listening to a radio station recently, and in the programme the discussion was on **'safety tips'** in case of fire while working in a kitchen. The announcer advised the listeners to keep a bucket full of **sand** in the kitchen as a **safety measure** in case of accidental fire. During the emergency **it can be emptied on the fire** and fire will get **extinguished immediately**. The **sand** has the **ability to overpower the menace of fire**. Allah (SWT) has thus created a **solution** to every **problem**.*

Now, when I generally ask someone about his life, most of the time I would get the answer that life is difficult and full of problems. So let us first find out why life is so difficult? What is the **reason** behind all **problems** and **hardships** which we face? And what is the solution available to all our problems?



In Quran, we are fortunate to have a best guide that can lead us to a better life. So I believe Quran can throw better light on the above issue. Hence, let us search Quran for the reason and May Allah (SWT) make our search successful.



Let us see the following Ayahs from (*Surah-e-Hijr, Ayah 39-43*):

*“Satan ne kaha Ae mere Parvardigar chunke Tu ne mujhe raaste se alag kiya main bhi unke liye duniya main (saazo saaman) ko umda kar dikhaoonga aur **un sabko zaroor behkaoonga** magar un main se tere nire khare **khaas bande ki wo mere behka ne main na aayenge.**“*

“(Satan said: My Lord! because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate Except Thy servants from among them, the devoted ones.)”

*“Khuda ne farmaya ke **yehi raah sidhi hai** ke mujh tak pahonchti hai. Jo mere **mukhlis bande** hai un per tujhe kissi tarah ki hukumat na hogi magar haan **gumraahon** main se jo teri pairvi kare usper tera zor chal jaaega aur haan ye bhi yaad rahe ke un sab ke waste aakhri wada buss Jahannum hai.”*





(“Lord said: This is a right way with Me: Surely, as regards My servants, you have no authority, over them except those who follow you of the deviators. And surely Hell is the promised place of them all”)

Further in the Ayah from Surah-e-Airaf, Allah elaborates on Satan:

- *“...Wo aur uska kunba zaroor tumhain iss tarah **dekhta rehta hai** tum unhain nahin dekhne paate. Hum ne shaitaan no ko unhi logo ka rafeeq qaraar diya hai jo **imaan nahin rakhe....**”– (Surah-e-Airaf, Ayah, 27)*

“(....He surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe...)”

➔ It is clear that the moment we **get astray** and **start following satan** our **problems** start. And if satan has got such a power, how can we fight him? We might feel that how can Allah (SWT) expect us to fight someone who is **unseen**? How can we be saved from satanic menace?

Since Allah (SWT) has created a solution to every problem, He must have created the solution to fight satan as well. Again Quran will guide us to the right solution. So let us search the Quran further.



Let us focus on the following Quranic Ayahs for this:

- (In Surah-e-Taha Musa (A.S) prays to Allah (SWT))
*“Aur mere kunbe walon main se **mere bhai Haroon** (A.S) ko **mera wazir bana de uske zariye se meri pusht mazboot kar de** aur mere kaam main usko **mera sharik** bana na hum dono milkar kasrat se Teri tasbih karein aur kasrat se teri yaad karein Tu to hamari halat dekh hi raha hai. Farmaya Ae Musa (a.s) tumhari sab darkhwastain manzoor ki gayee.” – (Surah-e-Taha, Ayah 29-36)*

“(And give to me an aider from my family: Haroun, my brother, Strengthen my back by him, And associate him (with me) in my affair, So that we should glorify Thee much, And remember Thee oft. Surely, Thou art seeing us. He said: You are indeed granted your petition, O Musa)”

So Musa (A.S) prayed to Allah (SWT) to make Haroon (A.S) his **successor** and **help**. It was Allah’s help which Musa (A.S) was seeking **vide his brother Haroon (A.S)**. And Allah (SWT) granted all that which Musa (A.S) prayed for.

- (In Surah-e-Airaf, Ayah 142, Musa (A.S) instructs Haroon (A.S))
*“Aur Musa (A.S) ne apne bhai Haroon (A.S) se kaha ke tum meri quam main **mere jaanashin** raho aur **unki***

islaah karna aur fasaad karne walon ke tariqe per na chalna.”

“(Musa said to his brother Haroun: Take my place among my people, and act well and do not follow the way of the mischief-makers.)”



- (In Surah-e-Maryam, Ayah 53, Allah (SWT) says this for Musa (A.S))

“*Aur Hum ne unhain **apni khaas meharbaani** se unke bhai Haroon (A.S) ko **unka wazir** bana kar inaayat farmaya.*”

“(And We gave to him out of Our mercy his brother Haroun a prophet.)”

It seems logical from above that It was not only Musa (A.S)’s wish but even Allah (SWT) wished that Haroon (A.S) be the successor of Musa (A.S). Haroon (A.S) was a **great help** to Musa (A.S) and he was **an appointed guide** for Musa (A.S)’s *quam* (community).

If we relate this with Islamic history we will find that in every holy war fought during the time of Rasool (SAW), Mawla Ali **remained steadfast and firm in the battle field**. Almost all the commentators who have mentioned wars like Badr, Ohad, Khandaq, Khyber and many more vouch for his commitment and faithfulness towards Rasool (SAW) and Islam.



And that is the reason Rasool (SAW) has said about Mawla Ali that:

- “Ali, you are to me as **Haroon (A.S) was to Musa (A.S)** (Ref: Jalalu'd-Din Suyuti in Ta'rikhu'l-Khulafa, page 65; Abu Abdullah Bukhari in his Sahih, Volume III, the Book of Ghazawa, Qazwa Tabuk, p. 54, and in his book Bida'u'l-Khalq, p. 180; Muslim bin Hajjaj in his Sahih, vol II, p 236-7, Sawa'iq Muhriqa, P-30,34 and more)
- “Ali is **your guide** and all of you are to come to me at the Hauz-e-Kausar... (Ref: Kanz-ul-Ummal Vol2, p. 350)

➔ So as Haroon (A.S) was a great help to Musa (A.S) so was Mawla Ali to Rasool (SAW). If Haroon (A.S) was the successor of Musa (A.S) appointed by him and Allah (SWT), Mawla Ali **was the successor of Rasool (SAW) appointed by him and Allah**. If Haroon (A.S) was a guide for Musa (A.S)'s quam Mawla Ali is **a guide for *Umah-e-Rasool (SAW)***. Hence call for **“Ya Ali Madad”** is **seeking refuge under a duly appointed guide** to safeguard ourselves from ‘**satanic misguidance**’.

Let us move further in Quran and see whether we can find more proof to above claim. For this purpose let us contemplate on the following Ayahs from Surah-e-Maida:



- “Ae Imaandaro tumhare **malik sarparast** to buss yehi hai **Khuda** aur uss ka **Rasool (SAW)** aur **wo momineen** jo pabandi se namaz adaa karte hai **aur haalat-e-ruku main zakat dete hai...**” – (Surah-e-Maida, Ayah 55)



“(Verily your leader is only Allah and His messenger and those who believe; those who establish worship and pay the poor-rate while they bow down in prayer.)”

All the commentators and researchers are unanimous in their opinion that this refers to Mawla Ali when he gave his **ring to a beggar while bowing down in the ‘ruku’**. (Ref: Imam Nasai in Saheeh-e-Nasai, Aljam’a Bain-ul-Sihah-ul-Sittah, Sa’labi)

So Allah (SWT) with this ayah **appoints Mawla Ali**, alongwith Himself and Rasool (SAW) as leader & guide to the Muslim world. Allah further says in the subsequent ayah...

- “Aur jisne Khuda aur Rasool (SAW) aur **unhi Imaadaro ko apna sarparast banaya to Khuda ke lashkar main aagaya** aur issme shak nahin ke **Khuda hi ka lashkar ghalib rehta hai.**” – (Surah-e-Maida, Ayah 56)

“(And whoever takes Allah and His apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.)”



→ Life is getting simpler now, accepting Mawla Ali as our **'malik (guardian)'** and **'sarparast (leader)'** along with Allah (SWT) and Rasool (SAW) we are amongst the army of Allah which is never defeated. And once in His army our every step is a **"Jihad"** in Allah's path. Even when we follow our day to day routine it is a **Jihad**. Hence call for **"Ya Ali Madad"** is to be a **soldier in Allah's army** which is the **greatest honour** ever. And no satan can ever create problems for us then.

Now our life is secured as we are in Allah's army but what happens when we leave this world? We will focus on the following ayahs and contemplate on them:

- *"Aur jo log **Khuda ki Raah** main **mare gaye** unhain kabhi murda na kehna, balki **wo log zinda hai** magar tum unki zindagi ki haqeeqat ka kuch bhi shaor nahin rakhte." – (Surah-e-Baqra, ayah 154)*

"(And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.)"

- *"Aur jo log **Khuda ki Raah** main **shaheed kiye gaye** hai unhain hargiz murda na samjhna balki **wo log jete jaagte maujood** hai, apne Parvardigar ki taraf se **tarah tarah ki rozi paate** hai." – (Surah-e-Aale Imran, ayah 169)*



“(And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord)”

From the ayahs of Surah-e-Maida, which we discussed in above section, we understood that accepting Mawla Ali as our leader along with Allah (SWT) and Rasool (SAW), we are part of Allah's army till the time we are alive and our every step then is in **His path**. While the above two ayahs say that if a person dies in Allah's path he is **shaheed**, he is **alive**. I believe that is why Mawla Ali has said this in Nah-jul-balagha that:

- *“Aur jo log Khuda aur us ke Rasool (SAW) aur **unki Ahl-ul-bait ke haq** ko pehchante hue **bister per bhi dum tode** wo **shaheed** marta hai...” - (Nah-jul-Balagha, Khutba, 188)*

“(Any one of you who dies in his bed while he had knowledge of the rights of Allah and the rights of His Prophet and members of the Prophet's house, will die as martyr. His reward is incumbent on Allah.)”

➔ Call for **“Ya Ali Madad”** gives us entry in Allah's army till we live. Our life is a **jihad** in **Allah's path** and when we leave this world we are **shaheed**.

In the beginning of this article we had seen the ayahs from Surah-e-Taha, where Musa (A.S) has prayed for Haroon (A.S), now let us see what Rasool (SAW)'s prayers are for Mawla Ali and his **'mohib'**:

*“O our Lord! **Love those** who **love Ali**, despise those who will despise Ali; **support those** who will **support Ali**, reject those who will reject Ali.” -- (These words were spoken by Rasool (SAW) after the declaration at Ghadir-e-Khum)*

He also prayed: *“O Allah! **Befriend that one** who **befriends Ali** and be inimical to that who bears ill-will to Ali”-* (Ref: Kanzul Ummal Vol 2. P 350)



And Allah (SWT) has said this in Quran:

- *“Us din yeh (gunehgaar) log sifaarish per bhi qadir naa hongee magar haan jis shakhs ne Khuda se sifaarish ka iqraar le liya ho.” – (Surah-e-Maryam, ayah 87)*

“(They shall not control intercession, save he who has made a covenant with the Beneficent Allah.)”

The above ayah mentions that during the day of judgment, along with *gunehgaar* there will be **certain people** who have **made a covenant** from Allah (SWT) and their **‘sifaarish’** will be accepted. Now most of the commentators have written that the word **‘Iqraar le liya’** or **‘made a covenant’** is the **promise of loving and following Imams**. (Ref: Tafseer Dhur Mansoor, Vol 4, Sawaiq-e-Mohriqa and many more)

We just saw in the above hadees, that Rasool (SAW) prayed to Allah to befriend those who befriend Ali and Allah (SWT) has mentioned in the above ayah that those who have taken promise will be able to seek favours (sifaarish) from Him.



Seeking favours is to **love** and be a **friend of Imam**. And Imamate started with Mawla Ali. He is **Imam-e-Muttaqin**. He is **Ameer-ul-momineen**. Thus loving him gives us privilege to seek favours from Allah (SWT). What an honour!

→ Our research has been successful. Quran has given the final verdict. A **bucket full of love** for '**Abu Turab**' (Mawla Ali) will save us from the '**fire**' of Satan. He is the solution to all satanic problems. If we love and accept him as our Mawla and leader from the bottom of the heart, we are **guided**. We are in the Allah (SWT)'s **invincible army**, our life is a '**jihad**' and we die **as martyr even if we die on a bed**. We become **Allah's friend** who can seek favours and whose 'sifaarish' will be accepted by Him. That is why he is "**Mushkil Kusha**". So why not we all together say "**YA ALI MADAD**"!







The Path to Salvation

*As the saying goes “**All is well that ends well**”. I have observed that most of the time whenever somebody suggests a book or a film to me, I invariably ask him about the **ending**. I would read only that book or see only that film which has a **happy ending**.*

Films and books are work of fiction, they may not have any bearing on the real life; even then we are concerned with the happy ending. So if we are so concerned about a fictional thing, we need to think whether we are concerned about real life as well? Are we doing enough to ensure that our ending is happier?

*We work hard to become a doctor, or an engineer or a professional so that we earn status and dignity and bring happiness to our lives. In this world we are fully empowered to decide and act. But what happens after that? What happens after we leave this world? **How** do we ensure that our life hereafter is happy where we have **to live forever**? **When** do we work to improve our life after death?*

So, it means that in this very life, since we have the **power to act and decide**; Allah (SWT) must have suggested **us ways to make our life happier and blissful after death**. Let us then strive to find **the path to salvation**. Allah (SWT) has promised that if we take one step in His direction, He will take ten steps.



So let me start my steps and Insha'Allah at the end, we will find Him.

Allah (SWT) has spoken to us through Quran. So let us reflect on few of His holy ayahs and this will surely guide us to the path of salvation.



In the following ayah from Surah-e-Baqra, Allah (SWT) has spoken about resurrection:

- *“Aur Khuda bahot **jald hisab lene** wala hai..... aur Khuda se darte raho aur yaqeen jano ke ek din tum sab ke sab **uski taraf qabr se uthaye jaoge...**” – (Surah-e-Baqra, ayah 202-203)*

“(And Allah is quick in account..... Then fear Allah, and know that ye will surely be gathered unto Him..)”

The ayah says that Allah (SWT) is surely going to check the **accounts**. Again the ayah further says that **we all will have to gather in front of Him** after resurrection. But the following ayah from Surah-e-Anam says:

- *“Us ko **aankhein dekh nahin sakti na duniya main na aakherat main** aur Woh logo ki nazon ko khoob dekhta hai aur Woh bada bareekbeen wakifkaar hai...”– (Surah-e-Anam, ayah 103)*



“(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.)”

This may confuse us, as we feel that if He **is not to be seen** then why has He said that we all will have to be **gathered in front of Him**? Both the above ayahs are true and that is our faith. This leads us to think that Allah (SWT) must have appointed **His representatives** who will conduct **the justice on His behalf**. These representatives must be **as divine, as just, as pious** and **as capable** as Allah (SWT) wants them to be. Who are they then?

In the Surah-e-Qaaf, Quran says:



- *“Aur har nafas iss shaan se aayega ke **ek haankne wala** aur **ek gawah** us ke saath saath hoga” - (Surah-e-Qaaf, ayah 19-20-21)*

“(And every soul shall come, with it a driver and a witness.)”

- *“Aur **haankne wale** aur **gawah** ko hukm hoga ke **tum donon har munkir sar kash ko jahannum main daal do...**” (Surah-e-Qaaf, ayah 24)*

“(Do cast into hell every ungrateful, rebellious one.)”





The above ayah refers to **Rasool (SAW)** and **Mawla Ali (A.S)** as **the two** who would throw the evil doers into the **hell fire**. (Ref: Masnad Ahmed bin Hambal)

That must be the reason, Rasool (SAW) has said about Mawla Ali (A.S) that:



- “Ali **Jannat** aur **Dozakh ka taqseem** karne wala hai”. (Ref: Sawaiq-e-Mohriqa, P 126, Yana Be-ul Mawwadat, vol 1, P 163)

→ Allah (SWT) is not **to be seen in this world**; **neither will we ever see him** in the next world. Allah (SWT) has chosen **Rasool (SAW) and Mawla Ali (A.S)** as **the judges** on the Day of Judgment who would punish the sinners and reward the momins. They are **as divine, as just, and as pious** and **as capable** as Allah (SWT) wants them to be, after all they will be deciding on behalf of Allah (SWT). So when Allah says that we all will have to be gathered in front of Him, logically it seems **we will be gathered in front of Rasool (SAW) and Mawla Ali (A.S)** and thus if we **remain faithful** to them we can have a **happy ending** to our lives.

Let us take few more steps in this direction. Quran says regarding Adam (A.S)’s birth in the following ayahs:

- “*Aur Ae Rasool (SAW) woh waqt yaad karo jab tumhare Parvardigar ne farishton se kaha ke **main ek aadmi ko khamir di hui mitti se jo sukhkar khan khan bol ne lage paida karne wala hoon.**”*





“(And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.)”

- *“To jis waqt **main usko har tarah se doorast kar chukoon** aur usmain **apni taraf se rooh phoank doon** to sab ke sab **uske saamne sajde main gir padna...**” - (Surah-e-Hijr, ayah, 28, 29)*

“(So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.)”

Allah (SWT) created Adam (A.S), **perfected him** and then made him His **khalifa** and ordered the angels to bow down in **‘sajda’** to him. Thus he was above angels in **stature**. We also know that eventually Satan did manage **to lure Adam (A.S) to disobey Allah (SWT)**. How is this possible? I often think that since Allah (SWT) had perfected Adam (A.S), then Adam (A.S) had all the power and strength to overpower satanic temptations. How could he be lured by Satan? And if he was lured then it must be Allah’s Will. **So why did Allah (SWT) allow this to happen?** Since the entire mankind was to come into existence through Adam (A.S)’s lineage, Allah (SWT), it seems wanted to **set a precedent** for mankind through this incident. So what is it that Allah wants us to find? Let us now reflect on the following ayah:



- “Phir Aadam ne apne Parvardigar se **(Mazerat ke chand alfaaz sikhe)**, pus Khuda ne **un alfaaz ki barkat se** Aadam ki **tauba qubool kar li** beshak Wo bada maaf karne wala Maherbaan hai”. (Surah-e-Baqra, ayah 37)

“(Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.)”

Allah (SWT) taught Adam (A.S) **some words seeking forgiveness**, and through these words **he was forgiven**. It is now clear why Allah had allowed Adam (A.S) to get lured by Satan, after perfecting him. This is the **precedence Allah wanted to set**, that whenever **we go astray** or we do get lured by satanic temptations, it is through **these holy words that Allah would forgive us**.

The commentators and Islamic scholars have agreed that **these holy words (mentioned in the above ayah)** through which Adam (A.S) was forgiven are the names of Panjetan Paak i.e. **Mohammed (SAW), Ali (A.S), Fatema (S.A), Hassan (A.S) and Husain (A.S)**. (Ref: Durr-e-Mansur, Suyuti, vol 1 P 16).

Again Allah (SWT) has said in the following ayah of Quran:

- “Ae Imaandaro Khuda se daro jitna Us se darne ka haq hai aur tum (deen) Islam ke siwa kisi aur deen per hargiz



*na marna aur tum sab milkar **Khuda ki rassi mazbooti se thame raho...***” – (Surah-e-Aale Imran, ayah 102)

- (“O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves...”)

Allah (SWT) wants us to hold **His rope** tightly so that we remain steadfast on his faith and Imam Ja’far-as-Sadiq (A.S) has said that the **rope of Allah** are we **Ahl-ul-bait of Mohammed (SAW)**. (Ref: Imam Sa’labi, Tafseer-e-Kabeer, Sawaiq-e-Mohriqa, Chapter 11, Part 1, Imam Abu Bakr – Rishfat-us-Saadi).

➔ We are on the right direction as Allah has shown us His **rope** - it is **Ahl-ul-bait**, so if we love them and **hold them tightly** we can reach Allah. In case if we falter and may get deviated from the straight path, the **holy words**; names of **Panjetan Paak (Mohammed (SAW), Ali (A.S), Fatema (S.A), Hassan (A.S) and Husain (A.S))** would **bring us forgiveness for our misdeeds** just as Adam (A.S) was given forgiveness.

We know that Allah (SWT) wanted to punish the people who had disobeyed Nooh (A.S) and hence He had ordered Nooh (A.S) to prepare **an Ark** which would save him **and his near and dear ones** from the worst natural calamity of flood, which Allah had sent. Nooh (A.S) ordered everybody to embark the ark, but his son disobeyed saying that the mountains would



save him. Nooh (A.S) then prayed to Allah (SWT) to save his son, to which Allah replied in the following manner:

- *“Khuda ne farmaya ae Nooh (A.S) tum ye kya keh rahe ho hargiz **woh tumhare ahel main shaamil nahin, beshak woh badchalan hai.**” - (Surah-e-Hud, ayah 46)*

“(“O Noah”, He answered, “truly he is not of your family. He is surely the outcome of an unrighteous act.)”

Nooh (A.S) was the Nabi of his time and it was mandatory that his command be respected and followed. His **own son disobeyed him** and hence he was **drowned and he died**.

Now, let us see who were saved then:

- *“Aur Hum ne Nooh (A.S) ko aur **kashti walon ko najaat di** aur us **kashti ko** tamam aalam ke liye **ek nishani qarar di.**” – (Surah-e-Anqaboot, ayah 15)*

“(But We saved him and the companions of the Ark, and We made the (Ark) a Sign for all peoples!)”

The people who **responded to the call of their Nabi (Nooh (A.S))** and **embarked the Ark** were saved by the wrath of Allah (SWT).



Rasool (SAW) is **Khatemun Nabiyeen** and he is **Sardar-e-Ambiya** and it is **mandatory for us to follow** his instructions and **be obedient to him**. He has said that:



- “Behold **my Ahl-ul-Bait** are like the **Ark of Noah**; whoever **embarked** it was **saved** and whoever **turned away** from it was **destroyed.**” (Ref: Mustadrak by Imam Hakim, vol 3, P. 151)
- He has also said that “Whoever wishes to live and die like me, and to abide in the Garden of Eden after death should **acknowledge Ali** as **his patron** and **follow the Ahl-ul-bait** after me, for they are **my Ahl-ul-bait** and they have been **created out of the same substance as myself, and endowed with the same knowledge and understanding.**” (Ref: Tabrani in Mu’jum-ul-Kabeer, Shafe’l in his Musnad reproduce the tradition from Ibn-e-Abbas, Kanz-ul-Ummal, Vol 6, P 217, Masnad Ahmed Ibn-e-Hambal)

The way people were saved from the fury of flood when they had followed Nooh (A.S) and embarked his Ark, we will be saved from all kind of fury and calamities if we respond to Rasool (SAW)’s call and **embark the ark of Ahl-ul-bait** and consider **Mawla Ali** as **our patron and guide**. That is the **path to salvation**.

➔ We have reached where Allah (SWT) wanted us to reach. **Rasool (SAW)** and **Mawla Ali (A.S)** are the **appointed judges** on the day of judgment and hence being **faithful to them** is being **faithful to Allah (SWT)**. **Obeying them** is **obeying Allah (SWT)** and that will give us salvation. **Mohammed (SAW) wa Aale Mohammed (SAW)** are that **rope of Allah** that keeps us



steadfast on the path of salvation. It is **their holy names** through which **Allah (SWT) forgives our sins and misdeeds.** Mohammed (SAW) wa Aale Mohammed (SAW) are **that everlasting Ark**, if we **embark it** we will be saved. We will get salvation. We will have a **fairytale ending of “Living happily ever after”**. Let Allah (SWT) then gives us enough strength to hold **His rope** and **embark the Ark of Ahl-ul-bait** till we live. Amin.







Imam as Witness

*When I had just finished my management studies and was applying for a job in various companies, I was required to draft **Curriculum Vitae (CV)** which would contain my detailed information. This CV was divided mainly in two parts: **Credentials and Reference.***

*My **credentials** would contain information regarding **my work, my achievements and my professional degree** while the **reference** would be the **names of the prominent people** I know in the **industry** who can vouch for me if required.*

*While facing one such interview, the prospective employer after looking at my credentials for some time started asking me about my reference. I had mentioned a **very prominent name** from within the industry **as my reference** and my interviewer was interested to know **how do I know this gentleman?***

*The course of interview suddenly changed; from credentials **it moved to my reference.** The employer told me that if you are so close to the reference you gave, **I don't want to know anything else.** If he is your reference **you are as good as selected.** He holds **lots of goodwill** in the **industry** and we are sure that he **would never refer somebody less worthy.***



→ This made me thinking, the reference should be such that **it holds value in the eyes of the interviewer**; only then it will work. The other important point I learnt was that however **good my credentials are** if there is **not a single authentic reference** who can stand by me my credentials may not give me results. And I **may fail** to seek a **good decent job**.

We use references time and again in our day to day life without even realizing this. So, if this is so important in our worldly matters can this hold true in Allah's court?

In Surah-e-Baqra Allah says that:

- “*Aur uss waqt ko yaad karo jab Hum ne farishton se kaha ke **Aadam (A.S) ko sajda karo** to sab ke sab jhuk gaye magar **Shaitan ne inkaar kiya** aur ghuroor main aagaya aur **kafir ho gaya.**” – (Surah-e-Baqra, ayah 34)*

“(Remember, when We asked the angels to bow in homage to Adam, they all bowed but Iblis, who disdained and turned insolent, and so became a disbeliever.)”

Since he refused to bow down to Aadam (A.S), he was kicked out of Heavens:

- ‘*Khuda ne farmaya tu **baheesht se nikal jaa** dur ho ja beshak tu mardood hai.’ – (Surah-e-Hijr ayah, 34)*



“((Allah) said: "Then get thee out from here; for thou art rejected, accursed.)”



It is said that Satan was the most knowledgeable amongst the angels. His **credentials** made him **‘ustad’** of all the angels. There was not a single corner on the **‘arsh’** where he did not bow down in sajda to Allah. It means that he believed in Allah, hence was not a **kafir by that sense.**

We may feel that then why Allah (SWT) referred to him as kafir in the above ayah? **He became kafir** as he refused to accept **the leadership of Aadam (A.S), the duly appointed khalifa** of Allah (SWT). His **great credentials were of no use** to him and within few moments he lost everything. By refusing to bow down to Aadam (A.S), he **rejected that very witness** who could have vouched for him in Allah’s court.

➔ The result which can be derived from the above is that the credentials of **namaz, roza, zakaat, and hajj** may not hold **any kind of importance** if someone fails to **recognize the duly appointed Imam by Allah (SWT)**. The way Satan was kicked out of Heavens, **he too may not enter Paradise ever** and all his credentials would be wasted. And as per Allah (SWT) such a person is **kafir**.

In the following ayah Quran says:

- *‘Uss din ko yaad karo jab **Hum tamam logon ko unke Imamon ke saath bulayenge**, to jiska naama-e-aamaal un ke dahine haath main diya jayega to woh log khush*



khush apna naama-e-aamaal padhne lagege aur un per resha barabar zulm nahin kiya jayega.” – (Surah-e-Bani Israel, ayah 71)

“(One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.)”

Mawla Ali (A.S) has said that he has heard from Rasool (SAW) that **every community will be called along with its Imam** at the day of judgement. (Ref: Durr-e-Mansoor, vol 4, P 194). It means that our **entire credentials aside**, we will be **asked to follow our Imams** on that day. Thus it is important for us that whom we choose as our Imam?

In case of Aadam (A.S) it was easier as Allah (SWT) Himself ordered the angels to bow down to Aadam (A.S) and accept his authority. But in our case how would we know whether the Imam we are following is **the duly appointed Imam by Allah (SWT)?** I believe Quran should be referred again for this purpose. So let me quote few more ayahs in this connection.

- *“Aur jis tarah tumhare qible ke bare main hidayat ki ussi tarah **tum ko aadil banaya** taake aur logon ke muqable main **tum gawah bano** aur **Rasool (SAW) tumhare muqable main gawah bane....”** – (Surah-e-Baqra, ayah 143)*



“(And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you)”

The above ayah has been **addressed to a few chosen people by Allah (SWT)** who are **duly appointed bearer of witness** and on them Rasool (SAW) is witness. It will be **their reference** that will take us through in Allah’s court.

It has been recorded by Salim-bin-Qais that Mawla Ali (A.S) has mentioned that we are **‘Ummat-e-aadil’** (Just people) and **bearer of witness to the people**. And Rasool (SAW) are our witness. (Ref: Shawahid Tanzil, Hakim Abul Qasim).

- *‘Aur jo haq jihad karne ka hai **Khuda ki raah main jihad karo**, Usi ne **tumko barguzida kiya** aur amur e deen main tum per kisi tarah ki sakhti nahin ki **tumhare baap Ibrahim (A.S) ke mazhab ko tumhara mazhab bana diya hai**. Usi Khuda ne **tumhara pehle hi se musalman farmabardar bande naam rakkha** aur iss Quran main **bhi**. To **jihad karo taake Rasool (SAW) tumhare muqable main gawah bane** aur tum pabandi se namaz padha karo, zakaat dete raho aur Khuda hi ke ahkaam ko mazboot pakdo wahi tumhara sarparast hai to kya achha sarparast hai aur kya achha madadgaar hai.’* - (Surah-e-Al Hajj, ayah 78)

“(And strive in His cause as ye ought to strive, (with sincerity and under discipline). **He has chosen you**, and has imposed no difficulties on you in religion; **it is the**



cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!)”



If we focus on above ayah we will find that it is one ayah which is **being addressed to someone other than Rasool (SAW)**. As ayah says that **“tumko barguzida kiya”** that means **he is a chosen one**. He is also from the **lineage of Ibrahim (A.S)**. He is ordered to take **part in jihad the way it should be, so that Rasool (SAW) is his witness**. So who is this chosen and faithful servant of Allah (SWT) who is to fight for Allah’s cause as per His order?

Abdur-Rahman bin Auf has quoted Hazrat Umar, according to him the above mentioned jihad will be at the time **when Bani Umayya will be the rulers** (Ref: Durr-e-Mansur, vol 4, P 371).

Now, from the lineage of Ibrahim (A.S) whoever has fought against Bani Umayya he is that chosen and faithful servant of Allah (SWT) whom the ayah is addressed to. The above ayah definitely refers to **Jihad-e-Karbala** and it is addressed to **Imam Husain (A.S)**.

Jihad-e-Karbala was Allah (SWT)’s order and Imam Husain was chosen for that purpose. And Allah (SWT) appointed **Rasool (SAW) as a witness to Imam Husain (A.S)’s jihad**. So when we **mourn and remember the atrocities afflicted upon Imam Husain (A.S)** it is our way of saying that **though centuries**





apart, we are with him and would have fought the evil had we been born in that era. This way we make **our Imam as our witness** and in turn **Rasool (SAW) is our witness.**



He conducted the jihad **the way it should be** and **taught us the importance of sacrifice, faith, love and unity.** He had also displayed **the importance of namaz.** So **lessons from Karbala** are also important to **improve our credentials.**

We have seen what Quran has to say about Imams now let us see few of the hadees of Rasool (SAW) on the subject:

- ‘In every generation of my followers there are going to be **just and righteous members of my Ahl-ul-bait** to counteract the alterations and corruptions which the misguided people will try to make in my religion, to remove false allegations of the untruthful and to contradict the misinterpretations of the ignorant. Beware! **Your Imams (pontiffs) shall be your representatives before Allah.** So, be careful whom you adopt as your representatives.” (Ref: Recorded by Mulla (Jami) in his Seerat and also by Ibn-e-Hajar in Sawaiq-e-Mohriqa, P. 90)
- ‘Mine will be **twelve Amirs.** And all of them would come down from **the Quraish.**” (Ref: Recorded by Jabir Bin Samarah, Saheeh Bukhari, P 628, Saheeh Muslim vol. 2, 119)

So now we have found our Imams. They are from the house of **Ahl-ul-bait.** They are twelve in numbers and sons of **Ali (A.S) and Husain (A.S).** If we stick to them and follow them, we will





be under their representation during the day of judgment. They will be **our witness** and **our reference** in Allah's court. **We improve our credentials** by going to **pilgrimage to Hajj** and **we strengthen our references** when we go to pilgrimage to **pay our homage and respect to Imams**.

➔ Yes, finally we can conclude that references do work in Allah's court, provided the references are of the **duly appointed Imams**. Here, we draft our own CV, while there Allah (SWT)'s authority will give us our Naama-e-aamal, so even if we try **we will not be able to change that**. Let us then pray to Allah (SWT) that when we receive our naama-e-aamal **along with our credentials** do mention **the names of Your duly appointed Imams** in **our reference section**, so that we are selected to enter the comfort of Paradise. Aamin.



Momin and Imaan

*During my induction in one of the prominent companies, the HR manager was explaining me **the policies of the organization** and what would be **my job responsibilities**? And what were **the expectations** of the company from me?*

*He further elaborated about the **employee benefit schemes** of the company – **the perks** and **leave entitlement** and **the performance appraisal system**. I was very impressed and I asked him about how soon would I be eligible for all this?*

*He said that it would depend on **successful completion of my probation period of six months**. During this period the company would observe **my commitment, integrity, my way of carrying out all the responsibilities** and above all **my dedication** to the organization.*

*If I am successful I would be a **confirmed employee** having access to **all the benefits and perks** but If I fail my probation period **may get extended** and in worst situation I may be **asked to leave** the organization.*

*➔ Any company operating in any kind of industry follows the above norms, so if this is so prevalent in **business organization** can we draw any parallel of this with **Islamic organization**?*





In Quran Allah (SWT) says in the following ayah:

- *“Arab ke dehati kehte hai ke hum imaan laye ae Rasool (SAW) tum kehdo ke tum **imaan nahi laaye** balke yun **kehdo ke islam laaye** haanlake **imaan ka abhi tak tumhare dil se guzar hua hi nahin....**” – (Surah-e-Al-Hujuraat, ayah 14)*

“(THE BEDOUIN say, “We have attained to faith.” Say [unto them, O Muhammad]: “You have not [yet] attained to faith; you should [rather] say, ‘We have [outwardly] surrendered’ - for [true] faith has not yet entered your hearts. But if you [truly] pay heed unto God and His Apostle, He will not let the least of your deeds go to waste: for, behold, God is much-forgiving, a dispenser of grace.”)”

In the light of above ayah, it can be said that **“Being in Islam”** and **“Being with Imaan”** are two different things. Again, it seems that a person is first a Muslim and then he can become a Momin. For a Muslim it is mandatory to **offer namaz, fast in Ramzan** and **go for a Hajj** and if he does this he is called a devout Muslim. So how can he become a Momin? It means Allah (SWT) wants Muslims **to do something beyond the mandatory** to be a Momin. What is that?



Following ayah will help us in our quest:

- *“Aur Ae Imandaro namaz pabandi se padha karo aur zakaat diya karo **aur (dil se) Rasool (SAW) ki ita’at karo taake tum per rahem kiya jaaye.**” – (Surah-e-Noor, ayah 56)*



“(Hence, [O believers,] be constant in prayer, and render the purifying dues, and pay heed unto the Apostle, so that you might be graced with God’s mercy.)”

The above ayah has been addressed to **“Imaandar Momins** “ and it says that apart from our prayers (namaz); Allah (SWT) expects us to be **dedicated to Rasool (SAW)**. It means that **being dedicated to Rasool (SAW) is that key parameter**, which will transform a Muslim into a **true Momin**.

Again in the following ayah Quran says:

- *“Aur **jo shakhs ne Khuda aur Rasool (SAW) ki ita’at ki to aise log un maqbool bandon ke saath honge jinhain Khuda ne apni na’ematein di hai yaane ambiya aur siddiqueen aur shohda aur saalehin aur yeh log kya hi ache rafeeq hai.**” – (Surah-e-Nisa, ayat 69)*

“(And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!)”



If we remain **dedicated to Rasool (SAW)**, we get **the appraisal of being the chosen one** by Allah (SWT). And then we become eligible to **get limitless bounties** from the Almighty Allah.

➔ So if we carry out our responsibilities of namaz, roza, zakat, Hajj and whatever is being entrusted on us well and **above all remain dedicated to Rasool (SAW)**; Allah (SWT) would **confirm us as Momins**. And once we get **the confirmation of being a Momin**, we would get the **benefits of Allah's grace, His limitless bounties and kindness**. And we are **amongst the chosen people** of Allah.

We have been taught the ways of offering namaz, undergoing roza and Hajj. But do **we know the way to remain dedicated to Rasool (SAW)**? Has Allah (SWT) **created such example** which we should follow? And if such an example is there, can Quran throw some light on it?



In Surah-e-Anfal, Allah (SWT) says:

- *“Ae Rasool (SAW) wohi to woh Khuda hai jis ne **apni khaas madad aur momineen se tumhari taeed ki**” – (Surah-e-Anfal, ayah 62)*

“(He it is Who strengthened you with His help and with the believers)”

In the above ayah, Allah (SWT) has informed Rasool (SAW) that He has appointed a Momin, who is a great help to him.





As per the tradition of Abu Hureira, quoted by Ibn-e-Asakir, Rasool (SAW) has said that it is written on ‘arsh’ that there is no God but Allah, Mohammed (SAW) is My slave and My Rasool and **I helped him through Ali**. (Ref: Durr-e-Mansoor, Vol 3, P 199, Mulla Jalaluddin Suyuti, Tarkih Ibn-e-Asakir, Zainul falli).

Allah further says in the following ayah of the same surah:



- “*Ae Rasool (SAW) tum ko buss Khuda aur **jo momineen tumhare taabe’ farman hai kafi hai.**” – (Surah-e-Anfal, ayah 64)*

“(God is sufficient for you, O Prophet, and the faithful who follow you.)”

Here, He endorses the **commitment and dedication of Mawla Ali (A.S)** and He further says that Allah and Mawla Ali are enough for Rasool (SAW)’s help.

This dedication and commitment has made him “Commander of Faithfull” and the prominent hadees of Rasool (SAW) says:

- “**Momin ka Amir aur Musalmanon ka Sardar Ali hai.**” (Ref: Manaqib al Khwarzami, P 85, Karib Minal Lafaz, Faraeed al Samtain, Vol 1, P 149)



→ Mawla Ali (A.S) is **that shining example** which **needs to be followed**. and if we follow him **we will know the way** to remain dedicated to Rasool (SAW). He is **Amir-ul-Momineen** and **leader of umah-e-Rasool (SAW)**.

Love for Mawla Ali (A.S) is that **key differentiator** between a Momin and otherwise. That is why Rasool (SAW) has said:

- “Momin ke **naam-e-aa’mal ka uonwaan Ali** ki **mohabbat** hai” (Ref; Sawaiqa Mohraika, P 120, Tarikh ibn-e-Asakir, vol 42, P 7, Tarikh al Baghdad, P 177)

In the following ayah Quran says:

- “*Yeh woh log hai jinki roohain farishte iss haalat main qabz karte hain ke woh (najaasat-e- kufr se) paak-o-pakizah hote hai to farishte unse (nihayat tapaak se) kehte hai salaam-un-alay kum jo naikiya duniya main tum karte the uss ke sile main Jannat main (be-takalluf) chale jao.*” – (Surah-e-Nahl, ayah 32)

“(When the angels receive the souls of those who are blameless they will say: "Peace on you. Enter Paradise as recompense for what you did.")”

In the above ayah the angels send their salams to **few chosen people** for their **good deeds**. So what are these good deeds which even angels acknowledge and who are these people?



Rasool (SAW) has said this:



- ‘Behold, **whoever dies for the love of Aal-e-Mohammed two doors leading towards Heaven shall be opened for him in his grave**’. (Ref: Zamakhshari in his Tafseer, Imam Sa’labi in Tafseer-e-Kabeer)

In the light of above hadees it is clear now that ayah of Surah-e-Nahl refers to **Momins** who die for the love of **Aale Mohammed**. It means the reference of “*Nekiyan*” or “**good deeds**” is the love for Prophet (pbuh) and his holy progeny which even **angels acknowledge**.

In a professional career if you do well for the organization you are **duly rewarded**. You get **appreciation** for your consistency in **commitment** and **dedication**. Now let us see which are the rewards a Momin can expect at the Day of Judgment for his **commitment in loving Mawla Ali and his dedication to Rasool (SAW)**. For this we will see the following two ayahs:

- “*Jis din tum momin mard aur momin aurton ko dekhoge ke **unke imaan ka noor** unke aage aage aur dahine taraf chal raha hoga to **unse kaha jaege** ki tum ko bashaarat ho ki **aaj tumhare liye woh baagh hai jinke niche nahrein jaari hai jinmain hamesha rahoge yehi to badi kamiyabi hai** – (Surah-e-Al Hadid, ayah 12)*

“(The day you see the believers, men and women, with their light advancing ahead and to the right of them,



(they will be told:) "There is good news for you this day, of gardens with rivers flowing by where you will live for ever." This will be the great attainment.)"

- "**Khuda ne Imaandar mardon aur imaandar aurton se bahisht ke un baaghon ka wa'ada kar liya hai** jinke niche nahrein jaari hai aur **wo un main hamesha rahenge** bahisht ke baaghon main **umda umda makanaat ka bhi wa'ada farmaya** hai aur Khuda ki khushnudi un sab se baalatar hai, yehi to badi a'ala darje ki kaamiyabi hai." – (Surah-e-Tauba, ayah 72)

"(Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.)"

➔ I would like to conclude with this prayer that O my Lord! **Increase my love for Mawla Ali**, so that **I remain dedicated to Rasool (SAW)** and **so that I become a chosen Momin slave of Yours**. I get **appraisal and great rewards** in this **world and hereafter**. Keep my feet planted on the path Your holy Prophet (PBUH) has shown. Aamin





Trueway to Faith

*While working with a mobile company I was required to meet a **top official** of a textile company and present him with the details of the product.*



*Being **an outsider**, it was **a difficult task** as I was **not aware of the way** to meet such a high profile person. After mustering lots of courage I went to meet him.*

*At the front office, the manager **came to my rescue** and **directed me** to the **Executive Assistant** of the official. He said that this is **the right way** of reaching him. I was glad and thanked him.*

*Later on **following the advice** of the **front office manager**, I was **successful** in talking to the Executive Assistant and **eventually met the top official** and **closed the deal**.*

*➔ Since the top officials are **not accessible directly** it is **the front office** from where we **get the relevant information** about **the organization** and **its close association** helps us in getting **the right direction** to **reach the top management**.*

This, I think has a great resemblance with the way Islam spread in the subcontinent, let us see how?



As per the ayah of Surah-e-Baqra **'There is no compulsion in Religion'** (Ayatul Kursi, Surah-e-Baqra, ayah, 256). It means that Islam can **never spread** through **force, tact, guile** or **violence**.

Again let us see Allah (SWT)'s instructions to Rasool (SAW) in this regard:



- *“Ae Rasool (SAW) tum logon ko apne **Parvardigar ki raah** per **hikmat** aur **achhi achhi nasihat** ke **zariye se bulao** aur **bahas-o-mubahasa** karo bhi tu **aise tariqe se jo logon ke nazdik sab se achha ho**. Iss main shak nahin ke jo log Khuda ki raah per se bhatak gaye unko tumhara Parvardigar khoob jaanta hai aur hidayat yafta logon se bhi khoob waqif hai.”* – (Surah-e-Nahl, ayah 125)

“(Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.)”

In the light of the above ayah, it can be said that Islam can spread only **through logical reasoning and affectionate arguments**.

Now, if we want to put forward our arguments in day to day life, we know that beyond a certain point we tend to **lose**





patience and we end up in a **heated discussion** with the person who **opposes us** or we do not want to carry forward the argument any more.

It means the above task was not an easy one, and after **Rasool (SAW)** there must have been some chosen **ones** who helped in his mission.

In the following ayah, Allah (SWT) says:

- *“Aur tum main se **ek giroh** aise logon ka bhi to hona chahiye **jo logon ko neki ki taraf bulaye aur achhe kaam ka hukm de aur boore kamon se roke aur aise hi log aakherat main **apni dili muradein payenge.**”*** – (Surah-e-Aale Imran, ayah 104)



“(And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.)”

Here Allah wishes to have a specific group of people who can help in spreading **the message of righteousness**.

Again, in the following ayah of Surah-e-Aale Imran, Allah (SWT) says:

- *“Tum **kya achhe giroh ho** ke logon ki **hidayat ke waaste paida kiye gaye ho.** Tum logon ko **achhe kaam ka to hukm karte ho aur boore kaamon se rokhte ho aur Khuda per **Imaan rakhte ho**** aur agar ahl-e-kitab bhi isi*





tarah imaan laate to unke haq main bahot achha hota un main se kuch to imaandar hai aur aksar badkaar”. – (Surah-e-Aale Imran, ayah 110)

“(You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.)”

While in the previous ayah, Allah wished to have a group of people who can spread the right message, here; in the above ayah He has actually addressed them. They are **born to preach** and **spread the message of Islam**. They are thus **the authority** of spreading Islam and bring people towards Imaan.



Ibn-e-Abi Hakim has quoted Hazrat Abu Ja’far that these group of people are **Ahl-ul-bait of Rasool (SAW)**. (Ref: Tafseer-e-Suyuti, Vol 2, P 64)

And Rasool (SAW) has said that:

- “In the **love for my Ahl-ul-bait** lies **the foundation of Islam**” (Ref: Selections from Kanz-ul-Ummal, P 94).

➔ Ahl-ul-bait of Rasool (SAW) i.e. Mohammed wa Aale Mohammed are **the authority for preaching** the religion. They put forward arguments with logic and reasoning the way Allah wanted them to do.





Now when we see the Islamic history, we find that Mohammed wa Aale Mohammed **carried out the holy task of preaching Islam only in Arab countries**, we may wonder then that how did Islam spread in the subcontinent with **1/3rd of the world's Muslim population here**.

It leads us to think that the people who were responsible for preaching Islam in Indian sub-continent must have been **associated with the authority i.e. Ahl-ul-bait of Rasool (SAW)**.

In the following ayah Quran says about the **true preachers of Islam**:



- *“Aur Hamari makhlukat se kuch log aise bhi hai **jo din-e-haq ki hidayat karte hai aur haq hi haq insaf bhi karte hai.**” – (Surah-e-Airaf, ayah 181)*

“(And of those whom We have created are a people who guide with the truth and thereby they do justice.)”

While in Nah-jul-balagha Mawla Ali has thrown some light on these **trustees of religion** and the true preachers. Let us see the excerpt of Imam Ali's speech to Kumayl ibn Ziyad al-Nakha'i:

- “If sensible **trustees of knowledge** and **wisdom totally disappear from human society** then both **knowledge and wisdom** will suffer severely, may bring harm to humanity and **may even die out**. But **this earth will never be without those persons** who **will prove the universality of**







truth as disclosed by Allah, they may be well-known persons, **openly and fearlessly declaring the things revealed to them** or they may, under fear of harm, injury or deaths hide themselves from the public gaze and **may carry on their mission privately** so that the reasons proving the reality of truth as **preached by religion and as demonstrated by His Prophet may not totally disappear.”**

Then he furthers says to Kumayl that:

- “By God, **these (true Knowers)** are the fewest in number, but the **greatest of all in their rank with God!** Through them **God preserves His Evidences and His Illuminating-manifestations**, so that **these (Knowers) may entrust them to their (true) peers and sow them in the Hearts of those like them.** Through (those Knowers) Knowing penetrates to the inner reality of true Insight (*haqīqat al-basīra*). They are **in touch with the Spirit of Certainty (*rūh al-yaqīn*)**. They make clear what the lovers of comfort had obscured. They are **at home with what distresses the ignorant**. And their bodies keep company with this world, while their **spirits are connected to the Loftiest Station**. Those are the ones **who are (truly) God’s Stewards** on the earth, who are **calling (the people) to His Religion**. Oh, how I **long to see them!**” – (Ref: Nah-jul-balagha, saying 146)

As per Mawla Ali (A.S) this earth will never be without these chosen trustees. When **we love Mawla Ali we are in Allah’s army** (Ref: Surah-e-Maida, ayah 55-56, I have already mentioned this in my article “Ali Mushkil Kusha” with relevant references), and **if Mawla Ali longs for**



someone's company, what would be his stature? I believe he should be at a **highly placed rank among Allah's army.**

→ Love for Ahl-ul-bait is **the foundation of Islam**. Islam is **Allah's wisdom and knowledge** that means when these **True Knowers** and **Trustees** laid the foundation of Islam they actually laid **the foundation of love for Ahl-ul-bait** amongst their followers. They **directed the people** who approached them **to Ahl-ul-bait** and gave them **the true way of reaching faith.**

Most of the Pir Auliya who came to Indian subcontinent to preach Islam, **have written eulogies and munajaat's in praise of Ahl-ul-bait.** Work of great Sufi saints like Hazrat Shams Tabrez (RA), Hazrat Hasan Kabir-ud-din (RA), Hazrat Khwaja Moinnedin Chisti (RA), Hazrat Khwaja Qutub Bakhtiar Kaki (RA) **speak volumes about their dedication and love for Mohammed wa Aale Mohammed.** Though centuries apart, it was this love which became a **guiding force for them** to preach religion.

Khwaja Moin-ud-din Chisti (RA) has written "***Shah ast Husain, Badshah ast Husain...***" in praise of Imam Husain's martyrdom. And I would like to mention few stanzas of his other munajaat. With this Munajaat he has shown his followers how to **pray for salvation:**

- "*Ya Rab Ba Haqq-e-Sayyede Konene Mustafa Ke ou Shafe-e-Ma-asio Ke ou ma'ambe Ata.*"





(O my Lord **for the sake of Mustafa** the chief of the two worlds, who is the intercessor of sinners and source of bounties).

- *“Ya Rab Ba Haqq-e-**Shah-e-Najaf** anke amadah Dar shane ou Tabarako, Yaseen wa Hal Ataa.”*

(O Almighty God, **for the sake of Shah-e-Najaf (Ali)** about him God revealed Tabarak, Yaseen and Halata).

In the last stanza he seeks his salavation:

- *Daarad Moin ummeed dar aandam ze lutfe Khud Bakhsi wuraa ba **shah e shahidan e Karbala.**”*

(Moin hopes that the Almighty God will forgive him on that day; the day of **Resurrection for the sake of the Monarch of the martyrs of Karbala**).

We find similar munajaat written by Khwaja Qutub Bakhtiar Kaki (RA) as well. **This association of theirs with Ahl-ul-bait directed their followers to the right path** and made them successful.

Allah (SWT) says in the following ayah:

- *“Aur wo **jo sacch ko lekar aaya aur jis ne uski tasdiq ki** Khuda se **darne waale wohi to hai**. Un ke liye un ke Parvardigar ke paas **jo jo kuch woh chahenge maujood hai**, neko karon ka badla yahi to hai” – (Surah-e-Zumar, ayah 33-34)*



“(But he who brings the truth, and he who wholeheartedly accepts it as true - it is they, they, who are [truly] conscious of Him! All that they have ever yearned for awaits them with their Sustainer: such will be the reward of the doers of good.)”

Their efforts **got appreciated** by Allah and people got their **desires fulfilled** at their shrines. That is how Khwaja Moinnudin Chisti (RA) came to be known as ‘**Gharib Nawaz**’; Hazrat Hasan Kabir-ud-din (RA) came to be known as ‘**Kufr Shikan**’ and Nizammuddin Auliya as ‘**Mehboob-e-Ilahi**’.

Again in following ayah of Surah-e-Baqra Allah promises:

- *“**Pus tum Hamari yaad rakho to Main bhi tumhara zikr (khair) kiya karunga aur Mera shukriya ada karte aur nashukri na karo.**” – (Surah-e-Baqra, ayah 152)*

“(Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.)”

It was they who **laid the foundation of Islam in Indian subcontinent and spread Allah’s message**. And Allah has **rewarded them** immensely; **as promised** in the above ayah, as we see **millions of people from across the world**, irrespective of their religion and faith **throng to their tombs** and shrines during **Urs** and otherwise to pay respect and homage to these Sufi saints and seek their blessings.



→ Sufi Saints and Pir Auliya are the **trustees of knowledge and Islamic wisdom**. It is through them that Islam got propagated in Indian subcontinent. They have **sown the seeds of love for Ahl-ul-bait** amongst their followers and **laid the foundation** of Islam. I pray to my Lord to keep me in the companionship of these trustees of knowledge and wisdom so that my devotion and love for Ahl-ul-bait increases manifold and may I remain steadfast on Your path. Amin





Light of Guidance



*It is raining heavily right now and I am sitting in my room working on a laptop. It is dark outside and I have **switched on the lights** as it is difficult for me to work in the given condition. I realized **how dependent my eyes were on the lights**.*

*Yesterday evening I saw a gentleman walking on the road **with a torch** in his hand; the **light was guiding him** through the roads and helping him avoid potholes which the rains would have created.*

*Our dependence on the light goes back to many years. We have used one form of light or the other to **illuminate our lives and remove the darkness**.*

*Today we have a long-lasting source of light at our disposal, thanks to the great work done by Thomas Edison in 1879. With the invention of electricity our lives have changed forever. We have a continuous source of light with us now. This **light strengthens our vision. Removes darkness** from our lives.*

→ Our eyes have the ability to recognize and see things **but not in darkness**. We are dependent on some external source of light to **support and strengthen** our vision. This external source of light can be a bulb, a torch or a tube light. Again we wish to have a **most powerful source of light** so that **we can see things clearly**. In certain cases if a torch is not giving us



*enough light we would replace it as fast as we can to have **better vision**.*



In order **to see** the physical objects we are dependent on **our eyes**. And when we want **to feel** spirituality we are dependent on **our faith**. Allah is never to be seen physically but we can see Him through our faith. Whatever Allah has created are His signs and we see His creatures and feel His presence. Our faith is thus **our spiritual eye**; we see and **feel Divine presence** through our faith. The way **eyesight weakens in darkness**, at times our **faith may weaken** in the **atrocities and hardships**.

Let us then try to find **that most powerful source of spiritual light** that strengthens our faith and gives us the best vision.

In the following ayah from Surah-e-Ash Shura Allah (SWT) says:

- *“Aur isi tarah Humne Apne Hukm ki rooh (Quran) tumhari taraf **‘wahi’ ke zariye** se bheji to tum na kitab hi ko jaante the ke kya hai aur na imaan ko magar iss Quran ko **ek Noor banaya hai** ke isse Hum Apne bandon main se **jiski chahte hai hidayat karte hai** aur iss main shak nahin ke tum **ae Rasool (SAW) sidha hi raasta dikhaate ho**”. – (Surah-e-Ash Shura, ayah 52)*

“(And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a



Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way)”

Two important lessons we learn from the above ayah is that **Quran is definitely Allah’s light (Noor) and Rasool (SAW) would always lead us to the straight path.** Quran will guide us when we take the path shown by Rasool (SAW).



Further, the below mentioned ayah says:

- *“Phir Allah per aur us ke Rasool (SAW) per aur us Noor per jis ko Hum ne naazil kiya hai Imaan lao. Aur Allah jo kuch tum karte ho us se agaah hai. – (Surah-e-Tughaban, ayah 8)*

“(Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.)”

In the above ayah, Allah (SWT) refers to a specific light (Noor) that He **has sent down along with Rasool (SAW)** and orders us to believe this light (Noor). When we see and contemplate on both the above mentioned ayahs we would understand that the ‘Noor’ mentioned in the ayah of Tughaban is different from the ‘Noor’ mentioned in the ayah of Ash Shura, as in the ayah of Ash Shura Allah (SWT) has said that **Quran has been revealed to Rasool (SAW) in the form of a ‘Wahi’.**





We will get further clarification on the '**Noor (Light)**' if we focus on what Rasool (SAW) has said:

- "I myself, and Ali were **one light** in the **Hands of Allah fourteen thousand years (14,000) before He created Adam (as)**. When Allah created Adam (as) He divided that Light into two parts, **one part is me and one part Ali.**"

In another narration he has said:

- "He created **me and Ali** from the **same light**". (Ref: *Imam Ahmad ibn Hanbal in his Fadail, volume 2, p 663, Tradition #1130, from Abdur-Razzak, from Mu'amar, from al-Zuhri, from Khalid ibn Mu'dan, from Zadan, from Salman al-Farsi, Mizan Al-Ei'tidal, by al-Dhahabi, v1, p235, al-Riyadh al-Nadhirah, by al-Muhib al-Tabari, v2, p164, v3, p154, History of Ibn Asakir*)

Thus along with Quran, Rasool (SAW) and Mawla Ali are the 'light' and that is why Rasool (SAW) has further told us:

- "Ali is with the Quran and **the Quran is with Ali**, and these two will **never be separated** from each other until they reach me at the Hauz-e-Kausar!" (Ref: *Jam'aa Sagheer, p 56, Kanz-al-Ummal p 30, Izalut-ul-Khifa Maqsad 2, p 279*)

→ So now it is established that **Allah is Noor, Quran is Noor, Rasool (SAW) is Noor and Mawla Ali is Noor**. Mawla Ali is that 'Light' of guidance which was sent down along with Rasool (SAW) and we have to follow him, to remain on **the straight path and be guided**.

In order to further authentic our above result, let me quote few more ayahs and contemplate on it:

In the Surah-e-Noor, Allah (SWT) has defined **His own 'Light'**:

- *“Khuda to saare aasman wa zameen ka Noor hai, uske **Noor ki misaal aisi hai jaise ek taak (sina) hai jismain ek roshan charaagh ho aur charaagh ek shishe ki qandeel main ho aur qandeel apni goya ek jagmagata hua roshan sitara wo charaagh zaitun ke aise **Mubarak darakht** (ke tael) se roshan kiya jae jo na purab ki taraf ho aur na paschim ki taraf balke bicho-bich maidan main uska tael aisa shafaaf ho ke agar che aag uuse chuae bhi nahin taahum aisa ma'lum ho ke aap hi aap roshan ho jaeega gharaz ek Noor naihain balke **Noor Ala Noor (Noor ki Noor per joat pad rahi hai) Khuda apne Noor ki taraf jise chahta hai hidayat karta hai aur Khuda logo ke samajhane ke waste mislain bayaan karta hai aur Khuda to har cheez se khoob waqif hai. – (Surah-e-Noor, ayah 35)*****



“(Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and

within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.)”

Hasan al-Basri, Abdul Hasan Maghazil and Shafe’I have mentioned that here **“Niche” (taak)** means **Janab-e-Fatima (A.S)**, **“the lamp (Roshan Charagh)”** means **Hasan (A.S) and Husain (A.S)**, **“Blessed Tree (Mubarak Darakht)”** means Prophet Ibrahim (A.S). **“Light upon Light (Noor Ala Noor)”** alludes to **one Imam succeeding another** and **“Khuda apne Noor ki taraf jise chahta hai hidayat karta hai”** means the **love for descendants of Mawla Ali and Fatema (A.S)**.

➔ So **Janab-e-Fatima (A.S)** is **Noor**, **Hasan (A.S)** and **Husain (A.S)** are **Noor** and rest of the **Imams from Husain (A.S)’s lineage** are **Noor**. That means **Mohammed wa Aale Mohammed** are **Allah’s Noor** which descended on this earth through **the holy lineage of Ibrahim (A.S)**. If we wish to see Allah’s Noor then, we need to see them. They are **everlasting source of Allah’s Divine Light**.

Allah has made **them carriers of His Noor** and thus **revealed Himself through them** and that is the reason in **Surah-e-Ahzab, ayah 33** (Ayah-e-Tatheer, which I had



mentioned in my earlier article **The Straight Path: Quran and Ahl-ul-bait** along with all references) Allah has promised **Ahl-ul-bait of Mohammed (SAW)** to keep them **pious and pure always.**

Further in the subsequent ayah Allah says about their house:



- *“Wo Qandeel un gharon main roshan hai jinki nisbat Khuda ne hukm diya hai ke unki taa’zim kijaae aur unmain Uska naam liya jaae jin main subah wa sham wo log Uski tasbih kiya karte hai.” – (Surah-e-Noor, ayah 36)*

“(In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings)”

In fact being **the most pious and purest of Allah’s all creations** their house is **better than other houses** which **Allah has allowed to be exalted** and **His name shall be recited thereon.**

Sala’bi has quoted Anas Ibn-e-Malik and Buraida, that when Rasool (SAW) recited this verse, Hazrat Abu Bakr stood up and asked pointing towards the house of Ali (A.S) and Fatema (A.S), whether that house was included in the house referred to? Rasool (SAW) replied saying **“Yes, and it is better than other houses to which this refers.”** (Ref: Durr-e-Mansur, Vol 5, P 50)





Rasool (SAW) has thus said about Aale Mohammed (SAW)



- “Do **not go ahead of them** lest ye perish; nor lag behind them, lest ye perish also. And do not teach them for **they know more than you.**” (Ref: Tabrani as part of Hadees-e-Saqlain, Ibn-e-Hajar Sawaiq-e-Mohraika, vol 24, Chapter 37)

Now when Allah (SWT) has chosen them and given them authority and made them His Noor, would there be a section of people not liking this? Allah has said:

- **“Yeh log chahte hai ke apne mooh se phoonk maar kar Khuda ke Noor ko bhuja dain aur Khuda iske siva kuch maanta hi nahin ke Apne Noor ko pura hi kar ke rahe”**
– (Surah-e-Tawba, ayah 32)
“(Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it).)”

Every Imam in his life endured lots of **atrocities and hardships** and **all of them were martyred** except the 12th Imam who is alive in occultation. We know how in Karbala Imam Husain (A.S) sacrificed his family, friends and children and **saved the religion and thus saved Allah's Noor**. He was martyred but his mission is still alive in our hearts and as promised by Allah in the above ayah, it will remain so.





Now again let us see the following ayahs from Surah-e-Noor where Allah has shown **His appreciation for their prayers:**

- ***“Aise log jin ko Khuda ke zikr aur namaz padhne aur zakaat ada karne se na to tijaarat hi ghaafil kar sakti hai na kharid-o-farokht ka ma’amlā kyonke wo log us din se darte hai jis main khauf ke mare dil aur aankhein ulat jaeengi Uski ibadat isliye karte hai taake Khuda unhain unke aa’maal ka behtar se behtar badlaa ataa farmaye aur apne fazal-o-karam se kuch aur zyada bhi de aur Khuda to jise chahta hai be-hisaab rozi deta hai.”***
- (Surah-e-Noor, ayah 37-38)

“(By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),- (37) That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.)”

Prayers of Imam Husain (A.S) on the battle field of Karbala are good enough proof of above ayah. And thus Allah has shown His great appreciation for them and their conduct and prayers.

Such was their perfection and greatness that prominent Islamic scholars have said:





- “Whatever did the **Progeny of Mohammad (SAW)**, they **did it in the best way**” – (Ref: Saheeh Muslim Vol 1 P 266)

Being a Muslim we all believe in the Day of Judgment. The day would be as long as 1000 years as per Quran. And Quran does mentions about its severity. On that day will this **source of Allah’s light** be our guide? What does Quran have to say? Let us see:

- *“Us din kisi ki sifarish kaam na aayegi **magar jis ko Khuda ne ijazat di ho aur us ka bolna pasand kare.**” – (Surah-e- Taha, ayah 109)*
“(On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with.)”

The above ayah says that no kind of intercession will work **except** for those **who have the permission** and **whose words are liked and appreciated by Allah (SWT)**

In the light of above ayah and our reasoning on the topic we can say that **Mohammed wa Aale Mohammed** are definitely **the right intercession** as they are **Allah’s Noor**, their **prayers are appreciated** and **liked by Allah** and **their house is the most exalted** amongst the houses where Allah’s name is recited.



That is the reason Rasool (SAW) has **promised us**, the lovers of Ahl-ul-bait that:

- **“Acknowledgment of Aal-e-Mohammed** (the children of Mohammed (SAW)) means **salvation from the Fire**, and **love of them** is a **passport for crossing the Bridge of Sirat** and **obedience to them** is a **protection from Divine Wrath.**” (Ref: “Shifa” by Qazi Ayaz, Part 2, Pg 40)

➔ Now that we have found this **everlasting source of Allah’s Noor**, let us all pray to our Lord that may He keep us **enlightened** through **this Divine light** in this world and hereafter. Aamin





Proof of Divinity

A professor from a prominent business school had invited me to take a guest lecture in his school and to share my experiences of setting up business with the students.



While I was discussing the pedagogy of my proposed lecture with him, the chief faculty of the B-school came in for some work. As a protocol, this gentleman introduced us.

*The chief faculty was interested in my business and asked for my business card. When he saw my card he could recognize it as he had visited my retail store many a times and had high regards for it. It made me **happy that he held my business in high esteem.***

*He said that his institute was really lucky to have a **capable person** like me to take up a session and he added that he was sure it would be quite enriching for his students.*

*I was surprised at this gentleman's appreciation for me and wondered how he could judge my capabilities although he had hardly known me. I realized that he gauged **my capabilities on the basis of enterprise which I created.***

➔ The important result here is that either in your presence or absence you are recognized by the work you have done. And that is why Holy Quran has mentioned this on various



occasions that all creations of Almighty Allah are **Signs of His existence**. He is Omnipresent, and can be seen through His creations.

Let us try to understand this through the following ayahs of Surah-e-Sha'ura:

(In the following ayah the community of Saleh (A.S) insists on seeing a miracle to believe him)

- *“Tum bhi to aakhir hamare hi aise aadmi ho puss agar tum sachhe ho **to koi mo’ajiza hamare paas la dikhao**” – (Surah-e-Sha’ura, ayah 154)*



“(You are naught but a mortal like ourselves; so bring a sign if you are one of the truthful.)”

- *“Saleh (A.S) ne kaha **yehi oontani mo’ajiza hai** ek baari uske paani peene ki hai aur ek muqarar din tumhare paani peene ka hai.” – (Surah-e-Sha’ura, ayah 155)*

“(He said: This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed time.)”

- *“Us per bhi un logon ne us ke **paaon kaat daale aur us ko maardala** phir khud pashemaan hue **phir unhain azaab ne le daala** – Beshak us main yaqeenan **ek badi***





ibrat hai aur un main ke bahotere imaan laane waale bhi na the.” – (Surah-e-Sha’ura, ayah 157-158)

“(But they ham-strung her: then did they become full of regrets. But the Penalty seized them. **Verily in this is a Sign**: but most of them do not believe.)”

Here Saleh (A.S) on the insistence of his community displayed a miracle of a she-camel but his **people rejected and killed it** and hence were **doomed and destroyed**.



Before coming to any result let us see couple of more ayahs which will give us more proper and logical understanding.

Let me mention here two ayahs of Surah-e-Ankaboot:

- “Gharaz Ibrahim (A.S) ki qaum ke paas un baton ka uske siwa aur koi jawab na tha ke baaham kahne lage usko maar daalo ya jala kar khaak kar daalo aakhir wo kar guzre, to **Khuda ne unko aag se bachaliya** usmain shak nahin ke duniya daar logon ke waste iss waaqae main **Qudrat-e-Khuda ki bahot si nishaniyan hai.**” – (Surah-e-Ankaboot, ayah 24)

“(So naught was the answer of his people except that they said: Slay him or burn him; then **Allah delivered him from the fire**; most surely **there are signs in this for a people who believe.**)”





The above ayah refers to the incidence of fire during the time of Ibrahim (A.S).



- **“Aur Hum hi ne Qaroon wa Firon wa Haaman ko bhi halaak kar dala haanlaake un logon ke paas Musa (A.S) waaze wa roshan mo’ajize le kar aaye phir bhi yeh log rooe zameen main sarkashi karte the aur Hum se nikalkar kahin aage na badh sake to Hum ne sab ko unke gunaaah ki sazaa main le daala.”** – (Surah-e-Ankaboot, ayah 39)

*“((Remember also) Qarun, Pharaoh, and Haman: there came to them **Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach Us. So each We punished for his sins**)”*

The above ayah refers to **two prominent signs** given to Musa (A.S) by Allah, one was **‘Yade Beza’** and the other was **‘Asa’**, and as per the order given by Allah, he had displayed these signs in front of Pharaoh and his people to convey Allah’s message. And when they rejected these signs they were doomed.

➔ Now, when we see all the above ayahs, we find that every prophet came with clear **Signs of Allah’s divinity**. And when his **community misbehaved with these signs** it was **doomed and destroyed**. The other thing worth understanding here is that whichever creations we behold in our surroundings are





Signs of Allah's Existence and whatever the prophets had were **Signs of Allah's Divinity**.

So while all the prophets had the clear signs of Allah's divinity with them, Rasool (SAW), the last prophet, must also be having these signs, so let us try to find out.

In the following ayah from Surah-e-Nisa, Allah (SWT) has said:



- *“Ae logo usmain to shak hi nahin ke tumhare paas **Parvardigaar ki taraf se deen-e-Haq ki dalil aa chuki aur Hum tumhare paas ek chamakta hua Noor naazil kar chuke hai..**” – (Surah-e-Nisa, ayah 174)*

*“(O mankind! Indeed hath come to you **(an undeniable) Proof from your Lord**, and We have sent down unto you **a Manifest Light.**)”*

Here, as per the interpretation of the above ayahs, it is mentioned by many commentators that **‘Burrhaan’** (Proof from your Lord) refers to **Rasool (SAW)**, on whom **Holy Quran was revealed**. While **‘Noorum Moobeena’** (Manifest Light) refers to **guidance through Mawla Ali and rest of Imams** from his lineage.

So, the fact is that Rasool (SAW) and Mawla Ali (A.S) and rest of Imams are the **Proof of Allah's Divinity**. Now let us further understand this with more logical reasoning. Let me first cover





two important incidences pertaining to **Kaaba** and then we will try to connect the events and reach a conclusion.

Let us see the following ayah from Surah-e-Baqra:

- *“Baaz ahmaq log ye keh baithenge ki Muslamaan jis Qible Baitul Mukkadas ki taraf pehle se sajda karte the usse dusre qible ki taraf mudjaane ka kya baais hua. Ae Rasool (SAW) tum un ke jawab main kaho **purab pachcheem sab Khuda ka hai** jise chahta hai sidhe raaste ki taraf hidayat karta hai.” – (Surah-e-Baqra, ayah 142)*

*“(The fools among the people will say: What has turned them from their Qiblah which they had? Say: **The East and the West belong only to Allah; He guides whom He likes to the right path.**)”*

Allah says in the above ayah that East and the West belong to Him, then why did He change the Qibla from Baitul Mukkadas to Kaaba? This point is worth contemplating.

In the following ayah from the same Surah, Allah says:

- *“Ae Rasool (SAW) **qibla badalne ke waaste beshak tumhara baar baar aasman ki taraf mooh karna Hum dekh rahe hai to Hum zaroor tum ko aise qible ki taraf pher denge ke tum nihaal ho jao achha to namaz hi main tum **Masjid-e-Mohtram Kaabe ki taraf mooh karlo aur ae Musalmaanon tum jahan kahin bhi ho usi*****





ki taraf apna mooh kar liya karo..” – (Surah-e-Baqra, ayah 144)



“(Indeed We see the turning of your face to heaven, so We shall surely turn you to a Qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it.)”

It means that it was Rasool (SAW)’s wish that Kaaba should be a Qibla and Allah (SWT) fulfilled his wish as per the above ayah. Also, in the above ayah **it has made mandatory for all Muslims to face the direction of Kaaba while offering their namaz**. Historians say that this incidence took place in Medina, seventeen months after the event of **Hijrat**.

So why did Rasool (SAW) wish for the change in Qibla from Baitul Mukkadas to Kaaba?

Let me quote here one more incidence related to Kaaba, this happened few years before Rasool (SAW) announced his prophet hood and hence much before Kaaba became the Qibla.

It was **Friday 13th of Rajab 30 Amulfeel, Hazrat Fatima binte Asad (A. S)**, the wife of Hazrat Abu Talib (A.S) entered the precincts of the Kaaba and **prayed to Allah saying "O'my protector ease my pain.'** All of a sudden the wall of the Kaaba opened up and she, as if by some unseen force went inside the Kaaba and the wall closed. Ali (A.S) the youngest son of



Abu Talib was born inside the Holy Kaaba. She stayed inside for three days. This incidence is well documented by many Islamic scholars and historians.

(Ref: Muhammad ibn Talha el-Shafei in Matalib-us-saool, page 11, Hakim in Mustadrak, page 483, Vol. III, El-Umari in Sharh Ainia, page 15, Halabi in Sira, page 165, Vol. I, Sibte ibn al-Jauzi in Tadhkera Khawasil Ummah, page 7, Ibn Sabbagh Maleki in Fusoolul Mohimma, page 14, Muhammad bin Yousuf Shafei in Kifayet al-Talib, page 261, Shablanji in Nurul Absar, page 76, Ibn Zahra in Ghiyathul Ikhtisar, page 97, Edvi in Nafhatul Qudsia, page 41, Mohaddith-e-Dehlvi in 'Izalatul Kholafa')

Apart from the above reference we find many other historians, sufi saints mentioning this event of birth of Mawla Ali in Kaaba. I am mentioning few such references:

- "No one before Ali was born in the Ka'ba. **This was a distinction given to Ali in order to enhance his honor, rank, and dignity.**" (Ref: Nuru'd-din Bin Sabbagh Maliki in his Fusulu'l- Muhimma, Fasl I, p.14)
- **Khawja Moinuddin Chishti Ajmeri** mentions this fact in his famous Quartet saying that "When Ali was born inside the Kaaba the Sky and the earth was filled with a light and Angel Gabriel announced that a child was born in the house of God."
- **Maulan Rume in his Mathnawi** writes, "O' one who travels to Najaf to visit the tomb of Ali must know the fact that **the pearl of the Kaaba lies there to give us security** because of our intense **love for him.**"





- **Masoodi** the famous historian writes in his book of history *Muruj el Zahab*, that Ali was born inside the Kaaba **on the orders of Muhammad the Messenger of God**.

Now if we connect both the incidences logically it seems that since Kaaba being the birth place of Mawla Ali, from whom Imamat was to start, Rasool (SAW) wished that it should become a Qibla for all Muslims. Again it was to establish Mawla Ali's rank, status and dignity in Islam. The other message which both the incidences convey is that **the way all Muslims have to face the direction of Kaaba for their namaz, every Muslim will have to follow Mawla Ali and Imams through his lineage for divine guidance.**

Let us move back to Quran and we may further find some incidences that would substantiate our result.

As per the ayah from Surah-e-Aal-e-Imran:

- *"Phir jab tumhare paas ilm (Quran) aa chuuka us ke baad bhi agar tum se koi (Nasrani) Isa (a.s) ke baare main hujjat kare to kaho ki achha maindaan main aao Hum apne beton ko bulaae tum apne beton ko, Hum apni aurton ko bulaae tum apni aurton ko, Hum apni jaanon ko bulaae tum apni jaanon ko, uske baad Hum sab milkar Khuda ki baargaah main gid gidaae aur jhooton per Khuda ki la'anat kare.."* – (Surah-e-Aale-Imran, ayah 61)



*“(...If any one disputes in this matter with thee, now after (full) knowledge hath come to thee say: “Come! Let us gather together, - **our sons and your sons, our women and your women, ourselves and yourselves.** Then let us earnestly pray and invoke the curse of God on those who lie.)”*



The above ayah is also referred to Ayah-e-Mubahila. As per the traditions mentioned by prominent historians the ayah was revealed when the Christians of Najran had contested Prophet Muhammad's claims to Prophethood and upon the instructions in the above Ayah, a confrontation of sorts was arranged where there would be a settlement of affairs.

As outlined in the verse, each party to the event was to bring their women, their sons, and *Anfusana*, their nearest of kin and of kind.

The Christians brought a great delegation of clergy and learned scholars whereas Prophet Muhammad (pbuh) summoned **Hazrat Ali, Bibi Fatima**, and his grand-children **Hassan, and Hussain**. He took Hussain (A.S) in his arms, and grasped Imam Hasan's (A.S) hand in his own, ask Janab-e-Fatima (S.A) to follow him and Hazrat Ali (A.S) to follow her.

As the Christian delegation saw these **Five Purified souls** approach, they quickly conferred among themselves and **pleaded to call off the Mubahila at their vision of these Holy Spirits**. They agreed to **not question the nobility of the Prophet** and his message again. A treaty was drawn up by Hazrat Ali to seal this agreement and the Muslims were never





troubled by these Christians again. (Ref: Imam Fakhruddin Razi in Tafseer-e-Kabeer, Vol II, P 73, Allama Zamakhshari in his 'Tafseer-e-Kashshaf')

Saad bin Abi Waqas also relates that when the Ayat-e-Mubahila was sent down, Prophet Muhammad (pbuh) called Imam Ali (a.s), Bibi Fatimah (s.a), Imam Hassan (a.s) and Imam Hussein (a.s) and said 'O my Allah, these are my Ahl-ul-Bayt'. (Sahih Muslim, Vol.2, Page 287, Sahih Tirmizi).



From the above we conclude that while every prophet was given '**Signs of His Divinity**', and they had shown these signs in front of disbelievers to convey their message, the way Musa (A.S) did in front of Pharaoh, **Mohammed wa Aale Mohammed** themselves were '**Proof of His Divinity**' as we just saw that their mere presence in front of Christians of Najran at Mubahila was enough. Their divine faces and holy spirits forced the Christians to agree for the treaty.

Allah (SWT) has not spared people who rejected the 'Signs of His Divinity' as we saw in this article, then would He spare who rejects the 'Proof of His Divinity'?

Rasool (SAW) has that is why said:

- "And behold whoever dies with **the enmity towards Aal-e-Mohammed** it shall be written on the Day of Judgment between his eyes that, '**He should despair of Allah's Mercy...**'





(Ref: This is from the Sermon Asma which has been reported by all the Islamic authorities, Zamakhshari in his Tafseer, Imam Sa'labi in Tafseer-e-Kabeer)

And let me end my article with ayah from Surah-e-Furqaan:

- ***“Aur un logon ne duniya main jo kuch nek kaam kiye hai Hum un ki taraf tawwajjo kareinge to Hum us ko goya udti hui khaak bana kar barbaad kar denge.”*** – *(Surah-e-Furqaan, ayah 23)*

“(And We shall turn to whatever good deeds they did (in this life), and We shall make such deeds as floating dust scattered about.)”

When we think on the above ayah, it seems that the people who would reject the “Proof of Allah’s Divinity” i.e. people **who would not have love for Mohammed wa Aale Mohammed**, their good deeds would not be considered and their future would be doomed and destroyed.

➔ We can thus conclude that **whatever we see that are ‘Signs of Allah’s Existence’, whatever prophets brought were ‘Signs of Allah’s Divinity’, while Mohammed wa Aale Mohammed themselves are ‘Proof of Allah’s Divinity’** and that is the reason so much importance is given to follow and love them as **Allah’s mercy is concealed in love for them**. So My Lord! Do have mercy on me on that Day of Judgment and keep me in the company of people who acknowledge **Your Divine Proofs**. Aamin.





Amr e Ilahi



In my recent business trip I was accompanied by one of my partners with whom I like to discuss spirituality along with business. During the discussion we were talking about various creations of Almighty and their importance in our lives.

*He was all praise for solar system and the way it operates. The same Sunlight which brightens our days, when reflected through Moon, illuminates our nights. Sun is **the original source of light** while Moon becomes **the interim source**.*

*The other interesting observation which came out of discussion was that our eyes are not strong enough to bear the Sunlight directly. If we try to look at the Sun for long, it may damage our eyes. While the same Sunlight, when reflected through **Moon at night, soothes our eyes**.*

We tend to gaze at the Moon for a while and admire its beauty. It is the Moon alone which has the quality of soothing the Sunlight, other reflecting sources like mirror or even water don't have this ability and seeing the reflection of Sun through them can be damaging.

→ *So Moon has the **ability and the character** to reflect the **Sunlight** in the manner that **suits us** and again it is the **interim source of Sunlight** which illuminates the dark nights when **Sun is invisible**.*



It is Allah, who has created everything but He has kept Himself invisible from us. He is the **ultimate source**. As He says in Quran on various occasions that all His creations are His signs, it means that there must be **an interim source** for bestowing His bounties on us.



So let us try to reach this interim source and thank our Lord for creating it. For the purpose we will focus on few of the ayahs of Quran and try to reach the conclusion.

In the following ayah from Surah-e-Fatir, Allah says:

- *“Phir Hum ne apne bandon main se **khaas un ko Quran ka waaris banaya jinhain (ahl samjh kar) muntakhab kiya** kyunke bandon main se kuch to naafarmaani kar ke apni jaan per sitam dhaate hai aur kuch unmain se neki-badi ke darmiyaan hai aur un main se **kuch log Khuda ke ikhtayaar se nekiyon main auron se goya sabqat le gaye hai**, yehi intekhaab wa sabqat to Khuda ka bada fazal hai.” – (Surah-e-Fatir, ayah 32)*

*“(Then We have given **the Book for inheritance to such of Our Servants as We have chosen**: but there are among them some who wrong their own souls; some who follow a middle course; and some **who are by Allah’s leave, foremost in good deeds; that is the highest Grace**)”*





Here Allah (SWT) testifies **the character** of the inheritor of Allah's wisdom. He is the chosen servant of Allah and foremost in good deeds. Allah (SWT) found him suitable to make him the source of divine knowledge. So who is he?

Rasool (SAW) in the following hadith has revealed this great inheritor by saying:

- “The Holy Quran has **outward and inward** meanings and **Ali Ibne Abi Talib has the knowledge of both**. (Ref: Hilyatul Awaliya, Abu Nu’aym, vol 1 P 65)

And Mawla Ali confirms about his own divine knowledge:

- “Ask me about **the Book of Allah**, because there is no ayah but that I know whether it was revealed at night or in daytime, on the plain or in the mountain.” (Ref: History of Khailfa who took the right way, Jalaluddin Suyuti, P 194)

Even prominent historians of Muslim world have quoted Mawla Ali as saying **“Salooni’: ask me whatever you wish before I am no more among you”**. (Ref: Sawaiq-e-Mohriqa, Ibn-e-Hajar).

In this connection let us see one more ayah:

- **“To agar tum log khud nahin jaante ho to ahl-e-zikr se pooch kar dekho.”** – (Surah-e-Anbiya, ayah 7)



“(Ask the rememberancers (ahl-e-zikr), if you do not know)”

Imam Sa’labi reports from Jabir Ibn-e-Abdullah Ansari in his Tafseer that when this ayah was revealed, **Mawla Ali (A.S)** said, **“We are the rememberancers (ahl-e-zikr)”**.



➔ From the above it makes sense if we say that Mawla Ali was chosen above others to inherit the divine knowledge. He had the ability and the character to distribute the knowledge the way Allah wanted. Thus **he is the interim source of Allah’s knowledge and wisdom.**

Now, let us see the following ayah from Surah-e-Yaasin:

- *“Hum hi yaqeenan murdon ko zinda karte hai aur jo kuch wo log pehle kar chuke hai unko aur unki achhi ya boori baaqi maanda nishaaniyon ko likhte jaate hai aur Hum ne har cheez ko ek sareeh wa **roshan peshwa main gher diya hai.**” – (Surah-e-Yaasin, ayah 12)*

“(Surely We give life to the dead, and **We write down what they have sent before and their footprints**, and We have **recorded everything in Imam-e-Mubeen)**”

In the above ayah Allah (SWT) says that all the good and bad deeds of mankind is recorded in “Imam-e-Mubeen”. It means that at the day of Judgement, Allah (SWT) would





refer this Imam-e-Mubeen when finally He would take the accounts.

As per one tradition, when this ayah was revealed, Hazrat Abu Bakr and Hazrat Umar were standing beside Rasool (SAW). Both of them asked whether Imam-e-Mubeen was 'Tauret'? Rasool (SAW) said 'No' they then asked whether it was 'Injeel' to which he again said 'No', they further asked whether it was 'Quran' he again replied in negative. At this time Mawla Ali (A.S) appeared from the front, **he said pointing towards Imam Ali that he is "Imam-e-Mubeen."** (Ref: Durr-e-Mansoor, Vol 5 P 261, Jalaluddin Suyuti, Ubaid bin Hamid bin Jureira, Ibn-e-Abi Hakim)

Thus Mawla Ali would be having the records of all good and bad deeds of mankind. That is why Rasool (SAW) has said that:

- "Ali is the **divine proof from his Almighty** and I am witness on it." (Ref: Tarikh Ibn-e-Asakir, vol 43 P 220, Kareeb Minal lafaz fi Yanabe-ul-mowaddat, vol 1 P 293)
- "O Ali, you are **the divider of heaven and hell**" (Ref: Sawaiq-e-Mohraika, P 126, Yanabe-ul-mowaddat, vol 1 P 163)



➔ This means that Mawla Ali would be the chosen representative from Allah's side on the day of Judgement. This makes him **an interim source of Allah's justice.**

Let us find further proof on the above topic through focusing on few more ayahs:

- *“Khuda ko chhod kar jin ki parastish karte hain unko sabko ikattha karo phir unhain Jahannum ki raah dekhao **aur haan zara unhain thehrao to un se kuch poochna hai.**” – (Surah-e-Sa’affat, ayah 23-24)*

*“(Gather together those who were unjust and their associates, and what they used to worship besides Allah, and lead them to the Way to the (Fierce) Fire! **“But stop them, for they must be asked.”**)”*

In the above ayah, while the wrongdoers would be headed towards Hell, Allah would ask them to stop for further questioning. That means this question is equally important as per Allah. So what is that Allah would ask?

As per the tradition given by Ibn-e-Abbas of Abu Saeed Khudri, Rasool (SAW) has said that on the day of Judgement **people would be questioned about wilaya of Ali Ibne Abi Talib and love for him.** (Ref: Sawaiqe Mohraiqa, Allama Ibn-e-Hajar)



And Rasool (SAW) has also said that:

- **“Followers of Ali would surely succeed”** – (Ref: Yanabe-ul-mowaddat, vol 2 P 312, Kareeb Minal lafaz fi tazkirtul khawaas, P 56)

➔ There is no salvation without acknowledging Mawla Ali’s wilaya. **His love is the interim source of Allah’s salvation.**

Before we proceed further with our discussion, let us first see the relationship of Ibrahim (A.S) and Rasool (SAW) vis-à-vis Allah.

Ibrahim (A.S) is called as **“Khalil-ullah”** meaning **“Friend of the Almighty Allah”**. A friend is somebody who is faithful to you and he is your well-wisher. I will consider somebody as my friend who listens to me and be my help. Ibrahim (A.S) was so **faithful to Allah’s Will** that Allah considered him as His friend.

Now let us see the following ayah:

- *“Aur raat ke khaas hisse main namaz-e-tahajjud padha karo ye sunnat tumhari khaas fazilat hai. Qareeb hai ke Qayamat ke din **Khuda tumko maqam-e-Mehmood tak pahonchae**”.* – (Surah-e-Bani Israel, ayah 79)

*“(And during a part of the night, pray Tahajjud beyond what is incumbent on you; may be that your **Lord will***

raise you to Maqam-e-Mahmuda (a station of praise and glory i.e. the highest degree in Paradise!).”



In the above ayah, Allah (SWT) promises Rasool (SAW) to raise him to Maqam-e-Mahmud. That is why he is called “**Habib-e-Khuda**” or “**Habib-ullah**”. Habib means somebody who is loved and adored. **Rasool (SAW) was adored by Allah**. Now, when you adore somebody you want to do something for him and make him happy. Allah (SWT) changed the Qibla from Baitul Mukkaddas to Kaaba just because it was Rasool (SAW)’s wish. Ref: [(Surah-e-Baqra, ayah 144, We have established this in my previous article ‘Proof of Divinity”)]

So while Ibrahim (A.S) was faithful to Allah’s Will. Rasool (SAW)’s will was Allah’s Will.

With this in mind let us see the following ayah:

- *“Aur logon main se Khuda ke bande kuch aise hai **jo Khuda ki (khushnudi) haasil karne ki gharaz se apni jaan tak bech daalte hai** aur Khuda aise bandon per bada hi shafkat wala hai.” – (Surah-e- Baqra, ayah 207)*

*“(And among men is **he who sells himself to seek the pleasure of Allah**; and Allah is Affectionate to the servants.)”*





If we look at the above ayah, it mentions a chosen servant of Allah, who sells himself. Now, in any business transaction there should be **two entities for a sale to happen**: one is a buyer and other is a seller. From the above we know that there is **one seller who is ready to sell his soul to seek Allah's pleasure, that means in this case the buyer is Allah** who has purchased the soul and has given **His pleasure in return**. The important result from this point onwards is that **the above-mentioned soul is now Allah's soul**.

This ayah was revealed in **the praise of Mawla Ali (A.S)** when he slept on the bed of Rasool (SAW) during the night of Hijrat. Rasool (SAW) informed Mawla Ali (A.S) about the dangerous situation and his plans to move to Yasreb. He asked Mawla Ali (A.S) if he would sleep on his bed covering himself with his cloak. Mawla Ali asked **"If I sleep in your place, in your bed, will your life be saved?"** "Yes" was the reply of Rasool (SAW). Ali (A.S.) thanked Allah and slept in the bed of the Rasool (SAW) covering himself with the cloak.

Let us see some references in this connection:

- Imam Ghizali in his Tareekhe Khamees writes that the above ayah of Surah-e-Baqra was revealed mentioning **this sacrifice of Mawla Ali (A.S)**.
- In Mustadrak by Imam Hakim, Volume 3 Page 4, it is related from Ibn-e-Abbas, "Lo!" **Ali was the man who sold his soul**; the incident of his wrapping himself in the





Holy Prophet's cloak on the fateful night of the flight to Medina is not unknown."

- On the same page of the same book, Imam Hakim related from Imam Zain-ul-Abedeem (A.S), "**The first man in Islam who sold his soul to attain the pleasure of Allah was Ali**, when he slept on Holy Prophet's bed on the night of his escape from Mecca."

It was Mawla Ali's commitment for the cause of Rasool (SAW) and his love for Holy Prophet which encouraged him to risk his life. His faithfulness towards "Habib-ullah" was so liked by Allah that He became the purchaser of Mawla Ali's soul. Thus Mawla Ali became '**Nafs-ullah**' meaning **Allah's soul**. So now **Mawla Ali's will is actually Allah's will**.



That is why Rasool (SAW) has said that:

- "**Amongst men it is Ali who knows Allah the best.**" –
(Ref: *Selections from Kanz-ul-Ummal, Bahamash Al Masnad, Vol 5 P 32*)

➔ Allah has purchased Ali's soul and He has not only shared His name 'Ali' with Mawla Ali (A.S), but also rented His house (Kaaba) for him to take birth. Thus **Mawla Ali is the interim source of Allah's Will.**

In his Khutba: Mareifet-e-Nooraniyat, which he addressed to Hazrat Salman Farsi and Hazrat Abu Dhur Ghafari, Mawla Ali has said:



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- “O Salmán! O Jandáb! Verily, **Allah has made me His Trustee over His creation and His Vicegerent on His earth, in His territories, and over His servants.** Allah has given me what no artist can depict and no man of understanding can truly comprehend. One who knows me in this manner, **becomes a momin.**”

Here I would like to end my article with famous urdu couplet written by Hazrat Amir Khusro (r.a.):

- ***“Jo Kaabe main ho payda aur Shahadat paae masjid main, Khuda ke ghar ka maalik wo bashar yun bhi hai aur yun bhi.”***

➔ Mawla Ali (A.S) is thus the **interim source of Allah’s limitless bounties.** So My Lord! Please increase my love and affection for your everlasting source of bounties and bestow your grace and blessings on me in this world and hereafter.
Aamin



Raza e Ilahi



When I had moved to my new house I was happy to find a beautiful garden at the backyard. But soon I realized that its maintenance was a tough task; it needed proper attention and care. Because of heavy seasonal rains there were weeds everywhere and there was a need for a good mowing so that it gains its original form.

Since I had to go out of town for a vacation, I hired an expert gardener who can look after my garden and take appropriate care of it. After few days when I returned from my vacation I could not believe my eyes. He had changed the look of my garden completely.

*It was lush green with lawns which were cut proportionately and plants were full of beautiful flowers. **His expert nurturing enhanced the beauty of an otherwise messy garden.***

*I **appreciated his efforts and congratulated** him on his work. I decided to **permanently appoint him as my gardener as his work was trustworthy.** From that day onwards **even if I decided to do something in my garden I would invariably take his advice.***

➔ Allah (SWT) has created this world and decorated it with the philosophy of Islam. Through Quran and the last Prophet



(SAW) this philosophy was well accomplished. **Let us then try to find out the people who nurtured and beautified it for us?**

Let us start with the following ayah:



- *“Wo waqt yaad karo jab Khuda farmaaega ke ae Mariam (A.S) ke bête Isa (A.S) Hum ne jo ehsaanat tum per aur tumhari maa per kiye unhain yaad karo.” – (Surah-e-Maida, ayah 110)*

“(Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother.)”

In the above ayah Allah (SWT) is asking Isa (A.S) to remember His limitless grace which He bestowed over him and his mother Mariam (A.S) and be thankful to Him. On various occasions in the Quran He insist His messengers and the mankind in general to remain thankful for His limitless favours which He bestowed on us.

Now in the following ayah from Surah-e-Dahr Allah says:

- *“Yeh log hai jo nazarein puri karte hain aur us din se jis ki sakhti har taraf pheli hogi darte hai **aur uski mohabbat main mohtaaj aur yateem aur aseer ko khana khilaate hai aur kehte hai ke hum to tum ko khaalish Khuda ke liye khilaate hai** hum na to tum se badle ke khwaastgaar hai aur na shukar guzaari ke.” – (Surah-e-Dahr (Insaan), ayah 7-8-9)*





*“(They fulfill vows and fear a day the evil of which shall be spreading far and wide. **And they give food out of love for Him to the poor and the orphan and the captive: We only feed you for Allah's sake; we desire from you neither reward nor thanks.**)”*

This is the shining example of conduct of charity which Allah wishes the mankind to follow. **Their gesture has personified** whatever was instructed by Allah in this case.

Zamakhshari has quoted Ibn-e-Abbas in his book Al-Kashaf that this verses were revealed highlighting the charity given by Mawla Ali (A.S), Fatema (A.S), Hassan (A.S) and Husain (A.S). Once Hassan (A.S) and Husain (A.S) were ill, the Prophet (SAW) along-with his companions visited them and suggested to Mawla Ali to make a vow to Allah. Therefore, Imam Ali together with Fatima (A.S) and their servant Fedhdhah **vowed to Allah that they would fast for three days** if He would relieve Hassan (A.S) and Husain (A.S.).

So when Hassan (A.S) and Husain (A.S) got cured they all fasted. On the first day **a needy man approached** during the time of breaking the fast. **The holy family gave away whatever they had to him** and spent the night with nothing to eat except water. **They fasted the second day**, and again at sunset, when they were waiting for their food, **an orphan asked them for help and they again preferred him over**







themselves. The third evening a captive (prisoner of war) asked them for help and they repeated their preference for the needy above themselves.

This selfless act was noticed by Allah, so let us see what did they get in return from the most Beneficent, The most generous? Let us see the following ayah from the same Surah:

- *“Un ke upar sabz kareeb aur itlas ki poshaak hogi aur unhain chaandi ke kangan pehnaye jaaenge aur un ka Parvardigaar unhain nihayat paakizah sharaab pilaega ye yaqeeni tumhare liye hoga tumhari (kaarguzaariyon ke) sile main aur tumhari koshish qaabile shukar guzaari hai.” – (Surah-e-Dahr (Insaan), ayah 21-22)*

*“(Upon them shall be **garments of fine green silk and thick silk interwoven with gold**, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink. It will be said to them, **‘This is your reward – indeed your efforts have been appreciated.’**)”*

At this time, Gabriel descended and said: ‘Take this chapter Muhammad (SAW); Allah surely congratulates you for having this family.’ It is worthy to state that the Good ones mentioned here are **Ali, Fatima, Hassan and Hussain; who deserve Paradise because of their act of feeding the needy,**



the orphan, and the captive. (Ref: Tafseer-e-Kishaf, Vol 3, P 239)

➔ Thus while in case of Isa (A.S) Allah instructed him to remember His bounties and be thankful to Him. In the case of family of Mawla Ali (A.S) Allah acknowledges their selfless effort of charity, appreciates and thank them and rewards them with paradise. **This shows the rank of this holy family with respect to Allah.**

This is not the only occasion where Allah remembers them. Let us see two more ayahs in this connection:

- *“Iss main shak nahin ke Khuda **aur uske farishte paighambar (aur unki aal) per durood bhejte hai to ae imaandaro tum bhi durood bhejte raho aur baraabar salaam karte raho**”. – (Surah-e-Ahzaab, ayah 56)*

*“(Surely **Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.**)”*

When this verse was revealed, someone asked Rasool (SAW) in what words should the believers recite ‘Salawat’ or ‘Durood’ i.e. the salutation to him. He said. **“O Lord! Bestow Thy mercy and grace upon Mohammed (SAW) and the Progeny of Mohammed (SAW) as Thou didst bestow Thy mercy and blessings upon Ibrahim and the progeny of Ibrahim,**



verily Thou art the Most Praised and the Most Gracious one.”
– (Ref: Saheeh Bukhari Chp. 19, P 305 & Chp 26 P 5, Jam’a Tirmizee P 66 & P 395, Sunan Ibn-e-Majah P 65, Sunan Nisae Vol 1, P 189)

- *“Aur Hum ne un ka zikr khair baad ke aane walon main baaqi rakkha ke har taraf se **Aal-e-Yaseen per salaam hi salaam hai**” – (Surah-e-Sa’afat, ayah 129-130)*



*“(And We perpetuated to him (praise) among the later generations. **Peace be unto the Aal-e-Yaseen.**)”*

Ibn-e-Abi Haatim and Ibn-e-Marduiya have quoted Ibn-e-Abbas that Aal-e-Yaasin in the above ayah refers to Aal-e-Mohammed (SAW) (Ref: Durr-e-Mansoor, vol 5, P 286)

Fakhruddin Razi writes that the **Ahl-ul-bait are at par with the Holy Prophet (SAW)** in salutation for Allah said, **“Peace be unto thee, O Prophet”** and He also said, **“Peace be unto the Aal-e-Yaseen.”**

So Allah does remember them and His angels join Him in sending their salutations to Mohammed wa Aale Mohammed (SAW).

Even Rasool (SAW) whenever used **to come to Mawla Ali (A.S)’s house**, he would hold the door and say ‘Assalam-



alaykum Yaa Ahl-ul-bait". (Ref: Durr-e-Mansoor, Mulla Jalaluddin Suyuti, Vol 5, Page 198-199)



➔ It means that Allah, His messenger and His angels together send their greetings and salutation to the family of **Mawla Ali (A.S) for their selfless love and sacrifice for the cause of Islam and Allah.**

There is no greater sacrifice than the sacrifice of Imam Husain (A.S) in Karbala. Karbala is important to all of us as here Imam Husain (A.S) by sacrificing his children, brothers, relatives and friends displayed his commitment for the divine cause. Before Jihad-e-Karbala we never knew the level of commitment required to acquire Allah's pleasure. **Imam Husain (A.S) has set the benchmark and given us the parameter in this regard.**

Ramzan is the holiest month in Muslim calendar. We all fast in this month and show our commitment towards Allah and expect his bounties and grace in return. Allah has promised to purify us if we do as He has instructed. While fasting there are no restrictions in *saheri* and *iftaari*, **we can have grand breakfast for *saheri* and lavish *iftaari* when we break the fast.** The duration is **normally around 14-15 hours at a stretch.** In these hours we fight all the temptations and expect that Allah would reward us.

Now let us see what happened in Karbala, **Imam Husain (A.S) and his holy household was without food and water for more**







than 72 hours at a stretch. There was no saheri and no iftaari for them. We fast in the comfort of our houses, still Allah is happy with us. While Imam Husain (A.S) was without food and water along with his little children way away from his house. He was surrounded by enemies who were after his blood, again there was no security of his children. **But still he remained committed and fought with all temptations to seek Allah's pleasure.**

We just saw in Surah-e-Dahr how Allah appreciated the sacrifice of house-hold of Mawla Ali when they gave charity. It seems logical that Allah would have appreciated the grand sacrifice of Imam Husain (A.S) and his household in Karbala.

In order to substantiate this let us see the following ayah and I am sure it will give us logical perspective on the above discussion:

- **“Us main shak nahin ke ye yaqeeni bada sakht aur sarihi imtihaan tha aur Hum ne Ismaeel ka fidya ek zibhe azeem (badi qurbani) qaraar diya. Aur Hum ne unka achha churcha baad ke aanewalon main baaki rakkha hai ”** – (Surah-e-Sa’afat, ayah 106-107-108)

*“(Most surely this is a manifest trial. **And We ransomed him with a Feat sacrifice. And We perpetuated (praise) to him among the later generations)**”*



This ayah refers to the incident where Ibrahim (A.S), following the instructions of Allah, was ready to sacrifice his son Ismaeel (A.S). Allah liked his willingness and He then exchanged it with a **greater sacrifice (Zibhe Azeem)**. Most of the **Islamic commentators have unanimously said that this great sacrifice which Allah is referring in the above ayah is sacrifice of Imam Husain (A.S) and his household** at the battle field of Karbala. (Ref: Merajjunnabuwat, P 35)

There was only one sacrifice which Ibrahim (A.S) had to perform while in Karbala Imam Husain (A.S) saw martyrdoms of 6 months old Ali Asghar (A.S), 18 years old Ali Akbar (A.S), his nephews, brothers and friends. **Thus for this reason Allah (SWT) considers the sacrifice of Imam Husain (A.S) as Zibhe Azeem (Great Sacrifice).**

Referring to this famous Urdu poet Allah Iqbal has said:

- ***“Gharib-o-sâda-o-rangi'n hay dâstân-e-Haram.
Nihâyat iski Husayn ibtida hay Ismâil”***

(He says that event of construction of Kaaba is very simple and interesting, it started with the sacrifice of Ismail (A.S) but it was not completed and it was postponed for later generation when Imam Husain (A.S) sacrificed his life and preserved the dignity of Holy Kaaba)

Some of the prominent Islamic scholars have recorded the importance of Karbala and the message it gave to Muslim world.





- Salami records: “I paid a visit to the Prophet’s wife Umme Salma and saw her crying with grief. When I asked her what made her weep, she said, **‘I just dreamt that the Prophet had come with his beard and head covered with dust. When I asked him what made him so full of grief, he told me that he had just returned after seeing his Husain butchered.’**” (Ref: Jam’a Tirmizee P 466, Mishkat Vol 8, P 139, Mustadrak Vol 4. P 19)

Even some Non-muslim scholars have given their opinion on the grand sacrifice:

- “Of that gallant band, male and female knew that the enemy forces around were implacable, and were not only ready to fight, but to kill. Denied even water for the children, they remained parched under the burning sun and scorching sands, yet not one faltered for a moment. **Husain marched with his little company, not to glory, not to power of wealth, but to a supreme sacrifice, and every member bravely faced the greatest odds without flinching.**” – Dr. K. Sheldrake
- **“The best lesson which we get from the tragedy of Cerebella is that Husain and his companions were rigid believers in God.** They illustrated that the numerical superiority does not count when it comes to the truth and the falsehood. The victory of Husain, despite his minority, marvels me!” – **Thomas Carlyle**



- “In a distant age and climate, the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.” – **Edward Gibbon**
- “A reminder of that blood-stained field of Karbala, where the grandson of the Apostle of God fell, at length, tortured by thirst, and surround by the bodies of his murdered kinsmen, has been at anytime since then, **sufficient to evoke, even in the most lukewarm and the heedless, the deepest emotion, the most frantic grief, and an exaltation of spirit before which pain, danger, and death shrink to unconsidered trifles.**” - **Browne’s History of Persia**

So while Mawla Ali sought pleasure of Allah by sleeping on the bed of Rasool (SAW), **Imam Husain (A.S) on the battlefield of Karbala won the trust of Allah and got His permission in return.** As Allah says in the following ayah:

- “*Aur Jis shakhs ke liye wo ijaazat ata farmaye uske siva kissi ki sifarish us ki bargaah main kaam na aayegi.*”- (Surah-e-Saba, ayah 23)

*“(No intercession can avail in His Presence, except for those for whom **He has granted permission**)”*

Our above claim is substantiated, as we find that in the month of Moharram and otherwise it is because of **Imam Husain’s**



intercession the people irrespective of their religion get their desires fulfilled.

Let me then conclude by mentioning Khwaja Gharib Nawaz's immortal verses on the status of Imam Husain (A.S):

- *Shah ast Husain, Badshah ast Husain-*
(King is Husain, Emperor is Husain)
Deen ast Husain, Deen Panah ast Husain -
(Faith is Husain, **Guardian of faith is Husain**)
Sardad na daad dast dar dast-e-Yazeed -
(**Offered is Head**, against his hand to Yazid)
Haqqa key binaey La ilaah ast Husain. -
(Indeed Husain is **the foundation of La ilaha**)

➔ By displaying impeccable example it is Imam Husain (A.S) and household of Mawla Ali (A.S), who gave meaning to Islamic philosophy. They are the **duly appointed guardian of the religion. Their conduct and sacrifice has beautified it further.** So let us pray to Our Lord to keep us loyal to them and His divine mission, so that we can be considered amongst His trusted servants. Aamin.”



Sirat-e-Mustakim

*I took up a job with a media company to start my professional career after I had finished my management studies. During my first interaction with my seniors I was **assigned a specific target to achieve in the span of one year.***

My manager informed me that if I successfully achieve my targets in that year, I would get the confirmation in the organization and may get good appraisal.

*This made me really work hard and I almost achieved my targets. **I was happy and satisfied by my achievements and was pretty sure of getting a good appraisal.***

*At the end of the year I was called to the head-office for review and appraisal. In my review meeting with the directors I presented my working and the results I had achieved. After my presentation the directors told me that **though I had almost achieved the targets I did not work the way they had wanted me to work.** Somehow they were not convinced with my working style as they felt that I did not follow their **work-philosophy in executing my job.***

*My performance did not get the due appraisal and all my efforts were wasted. Had I known exactly what the management wanted from me **I would have definitely worked***







in that direction and this way my efforts would not have gone to drains.

➔ ***This world is a place where we have been sent to perform our duties. On the Day of Judgment, Allah (SWT) would appraise our worldly performance and we would be duly rewarded then. So it is important for us to know what Allah (SWT) expects from us? Whether the duties which we are currently performing are enough and as per His wish? Because if we fail to understand whatever Allah (SWT) is expecting from us then all the good deeds and duties which we have performed may not be useful to us on that day.***

Let us then begin our research with the following ayah from Surah-e-Baqra:

- ***“Neki kuch yehi thodi hai ke namaz main apne mooh purab ya paschhim ki taraf kar lo balke neki to uski hai jo Khuda aur roze aakherat aur farishton aur Khuda ki kitabon aur paighambaron per imaan laye aur uski ulfat main apna maal karabatdaron aur yatimon aur mohtajon aur pardesiyon aur maangnewalon aur laundi ghulam (ke gulu khalasi) main sarf kare aur pabandi se namaz padhe aur zakaat deta rahe aur jab koi aehed kiya to apne qawl ke poore hain aur fiqr-o-faaqa wa ranj-o-sakhti aur ghutan ke waqt saabit qadam rahe, yehi log parhezgar hai .” – (Surah-e-Baqra, ayah 177)***





*“(Virtue is not in this that ye turn your faces toward the east and west, but **virtue is of him who believeth in Allah and the Last Day and the angels and the Book and the prophets: and giveth of his substance, for love of Him unto kindred and orphans and the needy and the wayfarer and the beggars and for redeeming necks, and establisheth prayer and giveth the poor-rate and is of the performers of their covenant when they have covenanted; and is of the patient in adversity and affliction and in time or violence these are they who are proven true, and these they are God-fearing.)”***

In the above ayah Allah (SWT) has given us the clear definition of good virtues. If we follow them we would be considered virtuous by Him. But to be a virtuous person is the only thing which He expects from us?

Now we will see the ayah from Surah-e-Furqaan:

- *“Aur un logon ne **duniya main jo kuch nek kaam kiye hai** Hum un ki taraf tawwajjo kareinge to Hum us ko **goya udti hui khaak bana kar barbaad kar denge.**” – (Surah-e-Furqaan, ayah 23)*





*“(We shall call their deeds into Our presence and **scatter them into the air as dust (turn them devoid of all virtue).**”*



Here, Allah (SWT) promises that He is surely going to destroy **the good deeds of certain people and turn them devoid of all virtues**. It means Allah (SWT) is looking for **something much beyond the good virtues** as indicated in the ayah of Surah-e-Baqra.

➔ So if we want to be considered **amongst the successful** at the Day of Judgment and wish that all our good deeds like our prayers and charity get accepted and are meaningful in the court of Allah (SWT); we need to find that **“Precise thing”** which He is looking for in us.

Let us again turn to the Quran for this. In the following ayah from Surah-e-Fussilat, Allah (SWT) says:

- *“Ae Rasool (SAW) tum kehdo ke **imaandaro ke liye to yeh Quran az sartapaa hidayat aur har marz ki shifa hai aur jo log imaan nahin rakhte unke kaanon ke haq main giraani aur behrapan hai aur wo Quran un ke haq main nabinaee ka sabab hai.**” – (Surah-e-Fussilat, ayah 44)*

*“(Say: “It is a **Guide and a Healing** to those **who believe**; and for those who believe not, there is **deafness in their ears, and it is blindness in their (eyes)**”).”*





Allah (SWT) says that the same **Quran which is a guide and a healing** for a believer; is a **deafness and blindness for a non-believer**. Now, we know that whoever believes in Allah (SWT) is a believer and whoever does not believe in Him, he is a non-believer. But if a person is a non-believer of Allah then why would he recite Quran? And if he is not reciting Quran then why did Allah (SWT) say in the above ayah that Quran is deafness and blindness for a non-believer. This means that **Allah (SWT) is referring to those people who though believe in Him and recite Quran but still are considered as non-believers**. So who are those unfortunate ones?

Rasool (SAW) in the following hadith says:

- “Ali is with the Quran and **the Quran is with Ali**, and these two will **never be separated** from each other until they reach me at the Hauz-e-Kausar!” (Ref: *Jam’ a Sagheer*, p 56, *Kanz-al-Ummal* p 30, *Izalut-ul-Khifa Maqsad 2*, p 279)

Mawla Ali and Quran are inseparable and thus in the light of this and our pondering upon the above-mentioned ayah, it can be inferred that if **somebody separates Mawla Ali (A.S) from Quran**, he is a **non-believer as per Allah (SWT)** and thus **Quran would no-longer guide him** and instead **he could be misguided as he would fail to understand Quran in the right perspective**. Thus **love for Mawla Ali (A.S) is a parameter** which would **separate a believer from a non-believer** and it is a **doctrine to understand Quran**.





In this regard let us focus on one more ayah:



- “*Aur us waqt Rasool (SAW) bargaahe Khuda wandi main arz karenge ke ‘Ae mere Parvardigar **meri qaum ne to Quran ko bekaar bana diya’.**” – (Surah-e-Furqaan, ayah 30)*

*“(The Prophet will say: “O my Lord, **my people had fettered the Qur'an.**”)”*

There are many great Islamic scholars who have translated the holy book in various languages, it seems that they have really contributed to propagate Quranic knowledge and philosophy, so why would Rasool (SAW) say that **his people have fettered the Quran**, when we find many great scholars who have learnt Quran by heart and can discuss the ayahs at length with their listeners?

We have got Quran through the holy presence of Rasool (SAW), it was revealed in the form of **‘wahi’** to him on different occasions. **He is then the best judge** to decide whether we are doing justice with the book or not. And I am sure he must have given us clear instructions which if we follow, we would do justice to our Quranic recitation and be well-guided.

The following hadith of Rasool (SAW) instructs us in this direction. This is also known as Hadith-e-Saqlain, where **Saqlain** stands for **two weighty things**:

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- “I will soon be called away and will have to depart from you, but **I leave amongst you two weighty things; the book of the High and Mighty Allah and my progeny.** The Book of Allah is like **a rope which extends from the heavens to the earth, and my progeny are the people of my house (Ahl-ul-bait).** The Subtle and Aware (**Allah**) **tells me that the two shall never part from each other until they come to me at the Pool.** So, take care **how you treat them after me.”**



This is a very prominent hadith whose reference can be found in different books of Islamic scholars. It is well-recorded by Imam Ahmed (Ibn-e-Hambal) from the tradition related by Abu Sa’eed-al-Khudri in (Musnad, Ahmed Ibn-e-Hambal, Part 3, P 26.) and also recorded by Ibn-e-Abi Shaiba, Abu Ya’li and Ibn-e-S’ad from Abu Saeed (Kanz-ul-Ummal, Part 1, P 47).

The same tradition is also mentioned in the books of prominent Islamic historians and commentators. (Ref: Tirmizi, 5:328, Nisai 96:79, Ibn Atiyyah 1:34, Ibn-e-Hajar P 89)

When we focus on above hadith, we understand that it is Allah’s wish that the Quran and Rasool (SAW)’s progeny would never part. And if **somebody tries to separate them**, then he is **working against the Will of Allah (SWT)** and **might incur Allah’s wrath.**

The progeny of Rasool (SAW), which is in fact the **household of Mawla Ali (A.S) is as important as Quran in our lives** and if







we wish that Quran be a guide and a healing we need to recite it in the light of their love.

→The important result which can be derived here is that however impressive a Quranic interpreter and a scholar we come across, **unless he has the understanding of the status of progeny of Rasool (SAW)** he can **never guide anybody** as he has not **followed Rasool (SAW)'s instructions**. His **learning Quran by heart** would **not yield him any benefit** as he has **disobeyed Allah's Wish**. And if we get impressed by such an orator of Quran and follow him **we are taking a big risk as we might get misguided by him.**

It was the sacrifice and hard-work of our holy Prophet (SAW) which brought us from the darkness of illiteracy to the light of Islamic philosophy. He guided us and thus he has maximum right on our lives after Allah (SWT). That is the reason Allah (SWT) in the following ayah asks Rasool (SAW) to seek the compensation of his efforts in the following manner:

- *“Ae Rasool (SAW) un logon se tum kehdo ke main iss tabligh-e-risaalat per tum se kuch mazdoori to maangta nahin hoon magar tamanna ye hai ke **jo chaahе apne Parvardigar tak pahonch ne ki raah pakad le.**” – (Surah-e-Furqaan, ayah 57)*

*“(Say: “No reward do I ask of you for it but this: that each one who will **may take a (straight) Path to his Lord.**”)”*



If we really wish to show our gratitude to Rasool (SAW) we should take a straight Path that reaches Allah. That is what Allah wants and that is the wish of Rasool (SAW) as well. At the starting of the article we saw the ayah where Allah (SWT) has **defined the good virtues and He expects us to have them**, but again we saw in one of the ayahs He said that **He would discard the good deeds of certain people**. The inference we can take from this is **that along with good virtues we should be on the straight path that reaches Him**. And once we travel this path we are sure that our good deeds would be accepted by Him and it would make Him happy. So how should we locate this path? Is there any indication in Quran for this?



Let us see one more ayah which is much similar to the above one and it would help us find the way:

- *“Ae Rasool (SAW) tum kehdo ke main apni tableegh-e-risalat ka **apne karabatdaron ki mohabbat** ke siwa tumse koi sila nahin maangta”* – (Surah-e-Shura, aayat – 23)

*“(‘Say: I do not ask of you any reward for it but **love for my near relatives**’)”*

While the ayah of Surah-e-Furqaan has explained us what Allah (SWT) and Rasool (SAW) want from us, the above ayah of Surah-e-Shura clearly indicates how we can be on the





Straight Path that reaches Him; it is in the love for Rasool (SAW)'s relative. If we love them, we would remain on the straight path. So let us see who are they?



When the above ayah was revealed somebody asked Rasool (SAW) that **who are they, whose love has been made mandatory on us?** To which he replied it is **Ali (A.S), Fatema (A.S), their children Hasan (A.S) and Husain (A.S)**. (Ref: Tafseer-e-Kishaf, Allama Zamkhashri, Vol 3, P 67)

Sa'labi, Zamakhshari, Suyuti and Baidhavi have recorded that the above ayah was revealed to make **the love of household of Mawla Ali (A.S) mandatory on the Muslim world.** Even prominent Islamic authorities like Bukhari, Muslim, Ahmed Ibn Hambal and others have recorded traditions to this effect by quoting Ibn-e-Abbas.

In order to further substantiate our above inference, let me quote here Rasool (SAW)'s hadith:

- “No one shall be able to move from his place of reckoning on the Day of Judgment until he has stated four things: how **he spent his life and his wealth**, and where he got it from --- **and he shall also be asked about the love of the Ahl-ul-bait.**”

This tradition has been recorded by Tabrani from Ibn-e-Abbas and from him Allama Suyuti and Nabahani in their Ehya-ul-



Maiyyit and Arba'een and many other Ullema have also recorded it.

→ Logically it seems now that **apart from good deeds like prayers and charity**, Allah (SWT) would **definitely ask us about our commitment and love for Ahl-ul-bait**. This is **Sirat-e-Mustakim, the straight path which reaches Him** and if somebody found faltering with that, his good deeds may not give him any benefits.

Let us now focus on the following ayah in this connection:

- *“To tumhare paas jo wahi bheji gayee hai tum uuse mazboot pakde raho iss **main shak nahin ke tum sidhee raah per ho.**” – (Surah-e-Zukhruf, ayah 43)*

*“(Therefore **hold fast to that which has been revealed to you; surely you are on the right path.**)”*



If we focus on the above ayah it seems that there was a specific message which Rasool (SAW) was **asked to hold fast**. Here, the message which Rasool (SAW) was asked to hold tightly and convey was of the **'wilaya' of Mawla Ali (A.S)**. **That is the right path** as mentioned in the above ayah. (Ref: Manaqib – Ibn-e-Maghaazali, Faqeea, Sha'fei).

That is the reason Rasool (SAW) has said about Mawla Ali (A.S) that:



- “Ali, had I not been afraid that the Muslims would start regarding you as Christians regard Christ, I would have said things about you which would have made the Muslims venerate you and to consider **the dust of your feet as something worth venerating**; but it will suffice to say that **you are from me and I am from you; you will inherit me and I will inherit you; you are to me what Aaron was unto Moses; you will fight for my causes, you will be nearest to me on the day of Judgment; you will be next to me on the fountain of Kausar; enmity against you is enmity against me; a war against you is a war against me; your friendship is my friendship; to be at peace with you is to be at peace with me; your flesh is my flesh; your blood is my blood; who will obey you will obey me; truth is on your tongue, in your heart and in your mind. You are a door to me. As per the order of God, I give these tidings that your friends will be rewarded in Heaven and your enemies are doomed for Hell.” - (Ref: Yanabi-al-Mowaddat (Bombay Edition, P 107)**

Allah (SWT) has granted a **cult status to Mawla Ali (A.S)** and He has **promised glad tidings to the people who be-friend him and his household** and they would be rewarded in Heaven and his enemies would be punished in Hell. It is thus **love of Ahl-ul-bait that Allah (SWT) wants his people to have to be successful.**



When we see around we find that nothing holds us back from offering regular namaz, paying zakat, going for Hajj and performing rozas. Everyone from us at the end wants to be successful and be a chosen servant of Allah (SWT), but when it comes **to recognizing the status of Ahl-ul-bait and loving them** we tend to hold ourselves back. Why is it so? When so much has been **promised by Allah (SWT) and Rasool (SAW) to us in this regards, why we are so reluctant?**



Let us see the Quran again for the answer:

- *“Khuda ne farmaya ke **yehi raah sidhi hai ke mujh tak pahonchti hai. Jo mere mukhlis bande hai un per tujhe kissi tarah ki hukumat na hogi magar haan gumraahon main se jo teri pairvi kare usper tera zor chal jaaega aur haan ye bhi yaad rahe ke un sab ke waste aakhri wada buss Jahannum hai.**” – (Surah-e-Hijr, ayah 41-43)*

*(“Lord said: **This is a right way with Me: Surely. as regards My servants, you have no authority, over them except those who follow you of the deviators. And surely Hell is the promised place of them all”)***

The above ayah is the reply which Allah (SWT) gave to Satan, when he said that he would **lure mankind to deviate from the right path.** Allah (SWT) confirms to Satan that people who **tread the right path would never deviate** and Satan would






not have any authority over them. When we contemplate on the above ayah further we can infer that it is **Satan's duty now not to allow us to reach the straight path.** He thus works full-time to hold us back from reaching the *Sirat-e-Mustakim*; that is to have **love for Ahl-ul-bait.**

Before I end my article, let me quote a famous couplet from a qawwali:

***“Basad talash na kuch wus’atay nazar se mila.
Nishane manzil-e-maqsood raahbar se mila.
Ali mile to mile Khana-e-Khuda se hamein,
Khuda ko dhundha to wo bhi Ali ke ghar se mila.”***

➔ We all are amongst the fortunate ones who understand the status and importance of Ahl-ul-bait and love them immensely. This love is a great honour which Allah (SWT) has bestowed on us so let us pray to Him that “O Our Lord! Do keep us steadfast on *Sirat-e-Mustakim* and give us enough strength to overpower Satan and bestow Your limitless grace, mercy and glad tidings on us in this world and hereafter. Aamin.”





Zibh-e-Azeem

*When we look around and contemplate on various incidences that occur in our daily life we can understand the philosophy of Islam in a much better way. That is why perhaps Islam is also known as '**Deen-e-Fitrat**'. Allah (SWT) has instructed us in Quran itself to ponder upon and contemplate on various ayahs so that we might get a better understanding of the purpose of life; mere recitation of Quran may not be so beneficial in that sense.*

A few days back, on one of the online news portals, I came across the news regarding the ceremony which Mr. Ratan Tata, the TATA Group Chairman organized in memory of the employees who died fighting the terrorists on the dreaded 26/11 attack on Taj hotel, which is owned by the Group.

*The ceremony was organized on the first anniversary of the attack and there were more than 1000 guests who had assembled for a multi-faith prayer meeting in the hotel. They were witness to an **emotionally choked Tata** talk about the attack. The Chairman of Tata group also unveiled a **12-foot high memorial**, engraved with **names of employees** and **guests** killed by terrorists in the three-day long siege on the iconic hotel.*





*When the Taj was attacked it was the brave employees of the hotel, who under the leadership of Mr. Karambir Kang – the general manager, took up the mission of rescuing the guests. Mr. Kang was busy saving guests on the ground floor, even as his own wife and two children were **trapped in fire—and later found dead—in their top-floor room.***

*Needless to say that his dedication and commitment for his duty won him several awards like **Forbes: Person of the year 2009** and **Corporate Citizen of the year award.** And above all he won over many hearts.*

*➔ If we discuss the gesture of Mr. Tata with people irrespective of their religion or social status we might get a feedback that whatever Mr. Tata did was an **acknowledgement by the Head of the organization to his dedicated employees for sacrificing themselves in saving the hotel.** And the memorial is **the remembrance for their selfless sacrifice.***

The biggest terrorist attack which Islam faced was during the reign of Bani Umayyad when Yazid was the ruler. It was great sacrifice of Imam Husain (A.S) which saved Islam. As a **memorial to this great sacrifice a procession of Tazia** is carried out across the World and **people mourn and cry and show their love for the great sacrifice of household of the great Imam** on the day of Ashura the 10th Moharram.



In this article in the light of various ayahs we would try to understand the Jihad-e-Karbala. Holy Quran is a complete book which guides us through and helps us in understanding the great sacrifice.



When Yazid came to power he started demanding the oath of allegiance (bay'ah) from everyone using unfair and forceful means. During those days it was a well-known practice in the Arab world to pay allegiance in important matters like rulership and authority.

Yazid was fully aware of the stature and place of Imam Husain (A.S) in Khilafat and in order to give credibility to his ideology he desperately wanted allegiance of Imam Husain (A.S) and sent him the messages in this connection. Acknowledging Yazid's authority by the Prophet's [PBUH] grandson at this point would have meant confirmation of his evil deeds and Khilafat. For Yazid, **Imam Husain's (A.S) seal of approval was thus the one most needed.**

At this point let us see the following ayah from Surah-e-Mohammed and contemplate on that:

- ***“Ae Imandaro agar tum Khuda ke deen ki madad karoge to Woh bhi tumhari madad karega aur tumhain saabit qadam rakhega.”*** - (Surah-e-Mohammed, ayah 7)

“(O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.)”



The ayah says that whoever would help the cause of Allah, he would be helped by Allah (SWT) in return and He would make firm his feet. Now let us relate this with Karbala and see it in this perspective.

Imam Husain (A.S) in Karbala remained firm on his feet and did not pay allegiance to Yazid. It was a battle of the truth against the falsehood, righteousness against evil and justice against corruption. He stood in scorching heat of Karbala along with his companions. He was **devoid of water and food but determined**. His loved ones, including his six month old son Ali Asghar, were martyred but **it did not deter him and he remained steadfast**. His love for the **religion and Allah (SWT) gave him the strength to bear the atrocities**.

The importance of this Jihad-e-Karbala has been mentioned in various books by prominent compilers. Abul Hasan Ali bin Husain Mas'oodi in his Muroojuz Zahab wa ma'adinul Jawahir reported,

- “Whoever accepted the slavery of Yazid by swearing fealty at his hands was spared, otherwise he was subjugated. Thus the meaning of **allegiance to Yazid** was not merely the acceptance of a new caliph, but it **meant to sell one’s Religion and faith in slavery to a tyrant.**”

Imam Husain (A.S) was the custodian of Allah’s religion and how could he allow this to happen? One of those who fought the battle of Karbala against him says:

- “I have never seen a person bereaved of his sons, menfolk and his companions **more Lion-hearted than him.**” (Ref: Ibne Aseer, Tareekh Kamil)



This speaks a lot about his **firmness and steadfastness** during the battle of Karbala and thus his willingness to help and serve Islam and Allah’s cause.

Let us again refer the holy Quran and try to find-out few more ayah in this connection:

- *“Jin logon ne Khuda ki raah main apne des chhode phir shaheed kiye gaye ya mar gaye Khuda unhain zaroor umda rozi (aakherat main) ataa farmaega.” – (Surah-e-Al Hajj, ayah 58)*

*“(Those **who leave their homes in the cause of Allah, and are then slain or die,- On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.)”***

Imam Husain (A.S) **had left Medina, his home, for the cause of Allah** and had come to Karbala. He had 72 companions for this noble cause along with him including children and women of his household. On the fateful Friday, the 10th of Moharram 61H, **he was brutally martyred alongwith his companions.** The women and children were made captives.





→ When we contemplate on the above ayah, it seems that it is indicating the battle of Karbala and the sacrifice of Imam Husain (A.S). Here, Allah (SWT) has promised that He would bestow His limitless grace and provisions on all of them who were martyred in Karbala along with Imam Husain (A.s). **So when Allah (SWT) Himself remembers and acknowledges the great sacrifice, I am sure He would expect the same from us. Why would not we remember the great sacrifice every year then?**

Whenever there are atrocities afflicted upon people we love we tend to cry that is a **psychological process, a natural instinct**. And Islam is also known as **‘Deen-e-Fitrat’**, so crying for Imam Husain (A.S) is natural and very much as per the tenet of Islam. But still let us try to find out whether there is any mention of mourning and crying in Quran?

Let us see the following ayah from Surah-e-Yusuf:

- *“Aur Yaqub (A.S) ne un logon ki taraf se mooh pher liya aur rokar kehne lage haai afsos Yusuf (A.S) per aur isqadr roye ke aankhein un ki sadme se safed ho gayee wo to bade ranj ke zaabit the.” – (Surah-e-Yusuf, ayah 84)*

*“(He turned away from **them and cried: "Alas for Yusuf!" And his eyes turned white with grief which he bore in silence.)”***



Here, in the above ayah Quran says that Yaqub (A.S) cried a lot as he was **missing his son** Yusuf (A.S), and he cried to such an extent that his eyes turned white and he lost his eyesight.

It is thus allowed in Quran **to cry for someone you love and remember. All the Saiyeds** are descendants of Imam Husain (A.S), it was their household which was attacked in Karbala, so **when they cry** they remember **the grief and sorrow of their forefather Imam Husain (A.S)** and pay tribute to him. Rest of the Muslim world shows its gratitude to the household of Imam Husain (A.S) for their great sacrifice in saving Islam by crying and mourning during the month of Moharram.

Now again going back to the above ayah let us see how did Yaqub (A.S) get back his eyesight? For this I would like to quote the following ayah again from Surah-e-Yusuf:

- *“Yeh mera kurta le jaao aur usko abbajaan ke chehre per daal dena ke woh phir beena ho jaaenge (dekhne lagenge) aur tum apne sab ladke baalon ko lekar mere paas chale aao.” – (Surah-e-Yusuf, ayah 93)*

“(Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.)”

In the above ayah Yusuf (A.S) instructs his brothers to **take his shirt** with them and to cast it on Yaqub (A.S)'s face so that **he would get back his eyesight**. There is no doctor or a hakim to cure Yaqub (A.S)'s blindness, it was just a shirt, which **because**



of its association with Yusuf (A.S) got the power to heal the blindness.

This clarifies why most of our desires are fulfilled on Tazias during Moharram. **It gets the power of desire fulfillment because of its association with Imam Husain (A.S).**



Apart from the above example of Yaqub (A.S), is there any other example in Quran which mentions crying and mourning? Let us see the following ayah from Surah-e-Dukhaan:

- ***“To unlogon per aasmaan wa zameen ko bhi rona na aayaa aur na unhain mohlat hi di gayee.”*** – (Surah-e-Dukhaan, ayah 29)

“(The sky nor the earth cried for them, nor were they given respite.)”

The above ayah refers to the army of Pharaoh when it was doomed and got drowned in Nile river. The ayah explains that though they were destroyed neither sky nor the earth cried for them as such was their conduct. It can be inferred from this that since Quran is mentioning about **sky and earth’s crying, sometime in the history of mankind it must have happened or it might happen later on.** So when did this happen?

It is mentioned in the tafseer of this ayah in **Sahih-e-Muslim** that **when Hussain (A.S) was martyred on his martyrdom**



even sky shed tears and cried and its crying was to turn red in colour. (Ref: Sahih-e-Muslim)

A similar tradition has been mentioned by **Allama Ibn-e-Hajar** in **Sawaiqe Mohraika** that much before the incident of Karbala took place, once Imam Ali (A.S) was passing by Karbala when he reached near the place of grave of Imam Husain (A.S), he said “This is the same place where our camels must rest and we can keep our belongings here. This is the place where our blood would be shed. **Few people from the Ahl-ul-bait of Rasool (SAW) would be martyred here and on them sky would shed tears and even the earth would cry.**” (Ref: Sawaiq-e-Mohraika, Ibn-e-Hajar)

Imam Ali Zain-ul-Abedin (A.S) says that:

- Every Momin, **whose eyes shed tears upon the killing of Husain ibn' Ali (A.S) and his companions**, such that the tears roll down his cheeks, **God shall accommodate him in the elevated rooms of paradise.** (Ref: Yanaabe'al Mawaddah, p. 419)

➔ So when sky and earth can cry why can't we? Thus **crying is to showcase our solidarity and commitment for Islam and its preachings**, as it was Imam Husain (A.S)'s sacrifice that saved it.

Now let us move further and find out what Quran has to say about this great sacrifice and its importance? The following ayah from Surah-e-Sa'afat says:



- *“Us main shak nahin ke ye yaqeeni bada sakht aur sarihi imtihaan tha aur Hum ne Ismaeel ka fidya ek zibhe azeem (badi qurbani) qaraar diya. Aur Hum ne unka achha churha baad ke aanewalon main baaki rakkha hai” – (Surah-e-Sa’afat, ayah 106-107-108)*

“(Most surely this is a manifest trial. And We ransomed him with a Feat sacrifice. And We perpetuated (praise) to him among the later generations)”

Allah (SWT) tried the willingness of Ibrahim (A.S) for sacrificing his son Ismail (A.S) in His path and once He was convinced He postponed it and **exchanged it with a much greater sacrifice (Zibhe Azeem) for a later generation.**

This great sacrifice which is mentioned in the above ayah and which was postponed for later generation is the **sacrifice of Imam Husain (A.S) and his household** at the battlefield of Karbala. (Ref: Merajjunnabuwat, P 35)

If Imam Husain (A.S) has given such a great sacrifice for the cause of Allah that Quran testifies, then as a **Head of both the worlds**, what has Allah (SWT) promised to Imam Husain (A.S)?

In the following ayah from Surah-e-Fateh, Allah (SWT) promises:

- *“Aur jisne us baat ko jis ka us ne Khuda se ahad kiya hai pura kiya to us ko anqareeb hi ajr-e-azeem ataa farmaega.” – (Surah-e-Fateh, ayah 10)*

“Those who fulfill their promise to God will receive a great reward.”



By not accepting allegiance to Yazid and in the process sacrificing himself and his entire household, Imam Husain (A.S) kept his promise to Allah (SWT) in the best possible manner. And Allah (SWT) has hence blessed him and his household with the great reward for their deeds. Now when we love Imam Husain (A.S) we are amongst the people who fulfill their promises to Allah (SWT), as by loving him we have rejected Yazid and his ideology, and hence Allah blesses us with a great reward.

Even in today’s modern world people do remember this great sacrifice. Is there any indication of this in Quran? Let us find out:

- *“Aur Hum ne un ka zikr khair baad ke aane walon main baaqi rakkha ke har taraf se Aal-e-Yaseen per salaam hi salaam hai” – (Surah-e-Sa’afat, ayah 129-130)*

“(And We perpetuated to him (praise) among the later generations. Peace be unto the Aal-e-Yaseen.)”

Allah (SWT) sends **His salams and salutations to “Aal-e-Yaseen” and promises that their deeds would be**



remembered by the later generations; it means that till the time the world lasts whatever ‘Aal-e-Yaseen’ has done would be praised and remembered.

Ibn-e-Abi Haatim and Ibn-e-Marduiya have quoted Ibn-e-Abbas that Aal-e-Yaasin in the above ayah **refers to Aal-e-Mohammed (SAW)** i.e. household of **Mawla Ali (A.S) and Imam Husain (A.S)** (Ref: Durr-e-Mansoor, vol 5, P 286)

Thus we find many people of this modern world from different faith and religion still remembering Imam Husain (A.S) and take inspiration from his great sacrifice. It is Allah’s promise and it is bound to remain so till this world lasts.

Prominent people from various walks of life and different parts of the World have paid their tribute to Imam Husain in the following words:



- “Imam Husayn uprooted despotism forever till the Day of Resurrection. **He watered the dry garden of freedom with the surging wave of his blood**, and indeed **he awakened the sleeping Muslim nation**. Husayn **weltered in blood and dust** for the **sake of truth**. Verily he, therefore, became **the bed-rock (foundation) of the Muslim creed; la ilaha illa Allah (There is no god but Allah).**”—Sir Muhammad Iqbal

- “In a distant age and climate, the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.”—**Edward Gibbon**
- “I learned from Hussain **how to be wronged and be a winner.**” —**Mahatma Gandhi**

Before I end my article, it is worth mentioning here an interesting history of the day of Ashura the 10th Moharram, the day Imam Husain (A.S) was martyred:

- It is mentioned in **Sahih-e-Muslim** that Ashura is a day of great historical significance as on this day Adam (A.S)’s repentance was accepted by Allah (SWT); Nuh (A.S) and his companions were saved in the ark; Allah extinguished the fire in which Ibrahim (A.S) was thrown by Nimrod. On 10th of Moharram Ayub (A.S) got relief from his illness; Musa (A.S) got the Commandments. Yusuf (A.S) got re-united with his father Yaqub (A.S). Yunus (A.S) was taken out from the belly of the fish. On this day Nile river was divided and Pharaoh along with his army drowned. Isa (A.S) was raised to the sky and Sulaiman (A.S)’s kingdom was restored. (Ref: Sahih-e-Muslim)

From above we can understand **the importance of this day** as Allah (SWT) chose this day to grant relief to his chosen prophets from their individual atrocities.





So while Allah (SWT) helped His prophets on this day, it was Imam Husain (A.S) who came forward to help Islam; Allah (SWT)'s religion to relieve it from the clutches of Yazid and thus resurrected the religion and gave it a new life.

Allama Iqbal, a prominent urdu poet who is also known as 'Shayar-e-Mashrik' praises the contribution of the sword of Mawla Ali (A.S) and the sajda of Imam Husain (A.S) in restoring Islam in following words:

- *“Islam ke daaman main bas iss ke siwa kya hai, **Ek Sajda-e-Shabbiri Ek Zarb-e-Yadullahi.**”*

➔ “We are lovers of Imam Husain (A.S) who helped Thou religion, so O our Lord! Bestow Thy limitless grace on all of us and spare us from every grief or sorrow other than the sorrow of Imam Husain (A.S) and his household. Amin”



Hubb-e-Ali



It requires just one good spell of rains to change the otherwise pale and dull environment into a lush green one. One is motivated to go for a long drive and enjoy the beauty around.

*On one such day I decided to take a drive along the nearby highway and enjoy the scenic beauty. I found **many agriculture fields full of greenery** but I also found **certain fields which were not as green as the others**. There were also some non yielding patches of land.*

*In a discussion with an agriculturist friend of mine I learnt that there are **3 categories of land**.*

- *A **fertile land** has **the ability to cultivate crops on its own**. It just requires water to harvest the crop.*
- *A **semi-fertile land** needs **soil treatment based on the characteristics of the soil** along with water and once it is treated it can become fertile.*
- *A **non-fertile land** is full of rocks and sand and whatever treatment you do on it, it would not yield any harvest.*

➔ This explains that though the same amount of rain was received; the land behaved differently based on its own ability.



We have received the philosophy of Islam through the holy presence of Rasool (SAW) and The Holy Quran. The same message was conveyed to all but still based on **personal abilities each one has a different understanding and a different level of faith**. Like a fertile land whether we have the ability to harvest the crop of faith within us needs to be understood? We would thus refer the holy book in this regard.



Let me refer the following ayahs from the holy Quran:

- *“Aur tum teen giroh ho jaaoge. Pas daayein taraf waale **kya kehne daayein taraf walon ke. Aur baayein taraf waale phoot gaye naseeb unke baayein taraf waalon ke. Aur aage badhne waale wo to aage hi badhne waale hain.”** – (Surah-e- Waaqia, ayah 7-8-9-10)*

*“(And you shall be three sorts. Then (as to) the companions of the right hand; **how happy are the companions of the right hand!** And (as to) the companions of the left hand; **how wretched are the companions of the left hand!** And **the foremost are the foremost.**.)”*

The above ayah divides people into 3 different categories based on their level of faith; the companions of the right hand, the companions of the left hand and the foremost. The ayah further says that the companions of the right hand would remain happy while the foremost are **the people who would**





remain ahead of everybody else. They are ahead in faith and conduct. They have a **fertile heart** which **nurtures the harvest of faith.**

With reference to the above ayah, Allama Ibn-e-Marduiya has quoted a tradition from Ibn-e-Abbas and according to it '**the foremost**' are Yousha bin Nuon, Momin Aal-e-Yaseen and **Ali Ibn-e-Abu Talib (A.S)** and amongst them **Ali (A.S) is the best.** (Ref: Durr-e-Mansoor, Vol 6, P 154).

Imam Fakhruddin Razi has mentioned a similar tradition in his **Tafseer-e-Kabeer** that mentions **Mawla Ali as the best** amongst '**the foremost**'. And that is why Rasool (SAW) has often referred to Mawla Ali (A.S) as **Kull-e-Imaan (Complete in faith).**

In order to understand the faith and conduct of Mawla Ali, let us look at the battle of Ohad. On the 7th of Shawwal 3 A.H, Rasool (SAW) reached Ohad. Here, the Meccan forces were ready to advance for the battle. ¹The ring wing of the cavalry was led by Khalid bin Walid. **In the fierce battle around nine or ten standard bearers were slain by Mawal Ali (A.S)'s sword³.**

Mawla Ali (A.S) along with Muslim champions like Abu Dajana' Mos'ab b. Omeir and Sahel b. Honeif then broke the ranks of

¹ Ibn Athir, Ibn Hisham; Tabari

the enemy and gained their camp. This made the enemies flee. But the eagerness of Muslims for spoil turned the tide of victory. **The archers deserted the post and thus gave Khalid bin Walid ample opportunity to strike back.** ² In this attack Mos'ab b Omeir, the champion warrior, who bore great resemblance to Mohammed (SAW) fell dead. Taking advantage of this Ibn-e-Soraqa proclaimed aloud that Mohammed (SAW) was slain. **Most of the Muslims including many of the companions of Rasool (SAW) took to flight and deserted him.** ³

In the following ayah from Surah-e-Aal-e-Imran, Allah (SWT) has mentioned the flight of Muslims from the battlefield of Ohad.

- *“(Musalmanon tum) uss waqt ko yaad karke sharmao jab tum (badhawaas) bhaage pahad per chale jaate the. Pas (choonke) Rasool (SAW) ko tum ne (aazurda) kiya Khuda ne bhi tum ko (iss) ranj ki sazaa main (shikast ka) ranj diya taaki jab kabhi tumhari koi cheez haath se jaati rahe ya koi musibat pade to tum ranj na karo aur sabr karna sikho aur jo kuch tum karte ho Khuda uss se khabardaar hai.” – (Surah-e-Aal-e-Imran, ayah 153)*

² Ibn Athir ; Tarikh-al-Khamis. Tabari; Tarikh-al- Khamis; Tafsir Kabir; Minhaj-al-Nabowat

³ Tarikh al Khamis, Tabari, Tafsir Kabir, Tafsir Dur-re-Mansoor, Suyuti. Tafsir Gharaib-ul-Bajan Neshapuri, Mustadrik and ad at- i f-un-Nabowat

“(Remember, as you were rushing up (the hill) without turning back to look, though the Prophet was calling you from the rear, He requited you with anguish for an anguish that you do not fret for missed opportunity and what befell you, for God is aware of all that you do.)”

This ayah clearly addresses to those people who deserted Rasool (SAW) and fled from the battlefield. **It was Mawla Ali (A.S) alone who stood with him and helped him.** ⁴ Rasool (SAW) then inquired as to why did he not flee with others, to which **Ali replied that he belonged to the prophet (pbuh) and had no business with others and he being a believer would not like to turn a disbeliever or an infidel by resorting to flight.**

Again in the following ayah The Quran says:

- *“**Aur Yeh (ittefaqi shikast issliye thi) taaki Khuda sacche imaandaron ko zaahiri muslamanon se alag dekhle aur tum main se baaz ko darja-e-shahadat per faayaz kare aur Khuda (hukm-e-Rasool (SAW) se) sartaabi karne walon ko dost nahin rakhta. Aur ye (bhi manzoor tha) ke sacche imaandaron ko (saabit kadmi ki wajah se) nira khara alag karle aur naafarmaanon (bhaagne walon) ka matiya mait kar de.**” – (Surah-e-Aal-e-Imran, ayah 140-141)*

⁴ Tabari ; Ibn Athir ; Madarij-al-Nabowat, Habib-ql-Siyar ; Rawdzat-al-Ahbab.

“(And that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust. And that He may purge those who believe and deprive the unbelievers of blessings)”

Here, in the above ayah Allah (SWT) has clarified **that the defeat of the battle of Ohad was to differentiate between a believer from a non-believer**. By remaining steadfast on the battlefield, **Mawla Ali (A.S) remained a believer** during the testing time and proved that **he is Kull-e-Imaan in a true sense which Quran testifies.**

Mawla Ali (A.S)’s steadfastness, courage and commitment to Rasool (SAW) was appreciated by Allah (SWT) as in this very battlefield ‘Zulfikaar’, the sword was sent down for Mawla Ali (A.S). The holy Quran refers to this in the following manner:

- *“**Aur Hum hi ne lohe ko naazil kiya jis ke zariye se sakht ladai aur logon ke bahot se nafa ki baatein hain aur taake Khuda dekh le ke be dekhe bhaale Khuda aur usske Rasoolon ki kaun madad karta hai, beshak Khuda bahot zabardast Ghalib hai.**” – (Surah-e-Hadid, ayah 25)*

“(And We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him

and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will)."

The above ayah refers to **a specific Iron which was sent down.** In the battlefield of Ohad, Gabriel, the angel brought down the sword '**Zulfiqar**' and presented it to Mawla Ali (A.S) by saying: '**La fataah illa Ali La Saif illa Zulfiqar.**' (Zulfiqar is the only effective sword and Ali the unique champion).⁵ **Allah (SWT) thus gave Ali (A.S) the sword and made him the leader of His army.**

In order to validate the above result let me quote the following ayahs from Surah-e-Maida:

- "Ae Imaandaro tumhare **malik sarparast** to buss yehi hain **Khuda** aur uss ka **Rasool (SAW)** aur **woh momineen** jo pabandi se namaz adaa karte hai **aur haalat-e-ruku main zakat dete hai.** Aur jisne Khuda aur Rasool (SAW) aur **unhi Imaadaro ko apna sarparast banaya to Khuda ke lashkar main aagaya** aur issme shak nahin ke **Khuda hi ka lashkar ghalib rehta hai."** – (Surah-e-Maida, ayah 55-56)

"(Verily your leader is only Allah and His messenger and those who believe; those who establish worship and pay the poor-rate while they bow down in ruku. And

⁵ Habib-al-Siyar; Rawdzat-al-Ahbab.

*whoever takes Allah and His apostle and those who believe for a guardian, then surely the **party of Allah** are **they that shall be triumphant.**)”*



Here, the believer who pays the poor-rate while bowing down in ruku is Mawla Ali. The ayah is referring to the incident where he gave his **ring to a beggar while bowing down in the ‘ruku’**. (Ref: Imam Nasai in Saheeh-e-Nasai, Aljam’a Bain-ul-Sihah-ul-Sittah, Sa’labi).

➔ Thus it is clear that **the leader of believers is none but Mawla Ali (A.S)** as seen on various occasions. And it was **Mawla Ali (A.S) alone for whom Allah (SWT) sent down the sword** and **appointed him as Amir-ul-Momineen.**

Are there any more references of Mawla Ali’s faith and commitment apart from the holy wars in the Holy Quran? Let us see the following ayah for this purpose:

- *“Aur logon main se Khuda ke bande kuch aise hain **jo Khuda ki (khushnudi) haasil karne ki gharaz se apni jaan tak bech daalte hain** aur Khuda aise bandon per bada hi shafqat wala hai.” – (Surah-e- Baqra, ayah 207)*

*“(And among men is **he who sells himself to seek the pleasure of Allah;** and Allah is Affectionate to the servants.)”*





The above ayah mentions the event of Hijrat when Mawla Ali (A.S) slept on the bed of Rasool (SAW) during the night. The situation was dangerous and Rasool (SAW) had planned to go to Yasreb. **He asked Mawla Ali (A.S) if he would sleep on his bed covering himself with his cloak.**

Unlike any other person who would have been concerned about his own safety, Mawla Ali (A.S) inquired if this act would insure the safety of Rasool (SAW)'s life. When Rasool (SAW) answered in the positive Mawla Ali (A.S) thanked Allah and slept on the bed of the holy prophet (pbuh) covering himself with his cloak. **Thus he was ready to sacrifice his life for the sake of Rasool (SAW) and hence he sold his soul to Allah (SWT).**

Imam Husain (A.S), son of Mawla Ali (A.S) was **praying for forgiveness of Umah of Rasool (SAW) rather than safety of his own household** even as he offered his last '*sajda*' on the day of Ashura. We have seen in the holy Quran that Allah (SWT) promised safety to His prophets and their households from atrocities; thus Nuh (A.S) prayed to Allah (SWT) to save his son and Yaqub (A.S) constantly prayed for the safety of Yusuf (A.S), but here Imam Husain (A.S) had submitted himself to the Will of Allah in a manner that **surpassed the manner of the prophets.**

➔ Thus Mawla Ali and his household **displayed a different level of faith and willingness to submit themselves to Allah's Will.**

It was 18th Zil Hajj, 10 A.H at Ghadir-e-Khum, the point on the journey from which the various pilgrims would disperse to



their respective destinations, after performing his last pilgrimage Rasool (SAW) called all the pilgrims for one huge assemblage here. He instructed Salman (R.A) and other companions to make a pulpit of rocks and he then sat on the 'mimber' thus created. In front of this gathering he declared Mawla Ali (A.S) as his successor and announced **“Man Kunto Mawla fa hazaa Ali un-Mawla”**. (Ref: Sahih Tirmizi, V2, P298, Bukhari, V5, Book 59).

At this point Allah sent down the following ayah:

- ***“Aaj Maine tumhare din ko kaamil kardiya aur tum per apni ne'mat poori kardi aur tumhare iss Deen-e-Islam ko pasand kiya.”*** – (Surah-e-Maida, ayah 3)

“(This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.)

It has been mentioned by compilers that this ayah was revealed after the announcement of **“Man Kunto Mawla”** at Ghadir-e-Khum. (Ref: Durr-e-Mansoor, Jalalluddin Suyuti, V3, P 19, Tarikh by Khatib al Baghdadi, V8 P 290, 596, Yanabi-al-Mawaddah from Abu Hureira by Al-Qudoozi Al-Hanafi).

This was the revelation of commencement of Imamate **in the house of Ahl-ul-bait**. Thus it can be inferred that by **acknowledging Mawla Ali (A.S) as the successor of Rasool**



(SAW) and our Imam, our religion is perfected failing which we are at a **risk of getting an imperfect religion.**

➔ If we see the life of Mawla Ali (A. S) during Rasool (SAW)'s time we would find that Allah (SWT) did test him on various occasions be it holy wars or Rasool (SAW)'s bed on the night of Hijrat. After proving to the world his steadfastness and submission to Divine Will, Allah sent down the sword, made him the '**Commander of Faithfuls**' and '**Imam-e-Muttaqeen**' and perfected the religion on these acknowledgments.

It seems then that Allah (SWT) has made it mandatory for the Umah of Rasool (SAW) to acknowledge the status and stature of Mawla Ali to be a true-believer. Let us see the following ayahs for confirmation on the above inference:

- ***“To Jab farishte un ki jaan nikalenge uss waqt un ka kya haal hoga ke unke chehron per aur unki pusht per maarte jayenge. Ye iss sabab se ke jin cheezon se Khuda na khush hai uss ki to yeh log pairvi karte hai aur jis main Khuda ki khushi hai uss se bezar hain to Khuda ne bhi un ki karastaniyon ko akaarat kar diya” – (Surah-e-Mohammad, ayah 27-28)***

“(So how (dreadful) will it be when the angels remove their souls, striking at their faces and their backs! This is because they followed the matter which displeases Allah, and they disliked what pleases Him – He therefore squandered away all their deeds.)”

Here, the above ayah is mentioning **the state of a specific group of people on their death-bed**. It would be a **dreadful death for them** as the angels would **remove their souls by striking at their faces and backs**, a rather scary and unfortunate thing.



The subsequent ayah further clarifies that since **they disobeyed Allah by following whatever was disliked by Him** and **did not follow what pleased Him**; they were meted with such a treatment.

While commenting on the above ayah Ibn-e-Marduiya and Ibn-e-Asaker have quoted a tradition from Abu Saeed Khudri that *'Munafikeen'* would be recognized by **their animosity for Mawla Ali (A.S)**. Also, Ibn-e-Masood has quoted a tradition that during the time of holy prophet (pbuh), we would identify a *'Munafik'* due to his **hatred for Mawla Ali (A.S)**. (Ref: Durr-e-Mansoor, vol 6, P 66).

Thus it is the dreadful state of *'Munafik'* on his death-bed which above ayah mentions. He gets the treatment for his **hatred and disloyalty to Mawla Ali, which displeases Allah**. **Their hearts are like the non-fertile land from which a crop of faith cannot be nurtured.**

Let us see one more ayah related to death in Quran:

- ***“Yeh woh log hain jinki roohain farishte iss haalat main qabz karte hain ke woh (najaasat-e- kufr se) paak-o-pakizah hote hai to farishte unse (nihayat tapaak se)***



kehte hai salaam-un-alay kum jo naikiya duniya main tum karte the uss ke sile main Jannat main (be-takalluf) chale jao.” – (Surah-e-Nahl, ayah 32)

“(When the angels receive the souls of those who are blameless they will say: "Peace on you. Enter Paradise as recompense for what you did.)”



Now, when we contemplate on the above ayah, we would understand that there are the groups of people who are blameless and who would get the reward of Paradise on their death-bed. **There is no long wait till the Day of Judgment for them to enter the comforts of Paradise and thus they are successful in true sense.**

The ayah also mentions that **they are rewarded for whatever they did in this world.** That means that whatever they did **Allah has liked and appreciated it.** In the previous ayah from Surah-e-Mohammed we found out that **It is hatred for Mawla Ali (A.S) that Allah dislikes the most.** That means that **Love for Mawla Ali (A.S) is the quality He likes the most.**

That is why the holy Prophet (pbuh) has said this for Love for Mawla Ali (A.S):

- **As per the order of God, I give these tidings that your friends will be rewarded in Heaven and your enemies are doomed for Hell.”** - (Ref: Yanabi-al-Mowaddat (Bombay Edition, P 107)





→ Thus **Hub-e-Ali (Love for Mawla Ali)** is the doctrine to be **successful on the death-bed** and **get rewarded by the limitless bounties of Paradise** then and there while animosity against **Amir-ul-Momineen** results in **painful death** and **gloom of Hell**.

Just as the semi-fertile land needs an appropriate treatment so that it becomes fertile, there is a section of people if well-guided, can have the fertile hearts which can nurture faith. Let us see few ayahs in this connection.

- *“Tum kya achhe giroh ho ke logon ki **hidayat ke waaste paida kiye gaye ho**. Tum logon ko **achhe kaam ka to hukm karte ho aur buray kaamon se rokhte ho aur Khuda per Imaan rakhte ho** aur agar ahl-e-kitab bhi isi tarah imaan laate to unke haq main bahot achha hota un main se kuch to imaandar hai aur aksar badkaar”. – (Surah-e-Aale Imran, ayah 110)*

*“(You are the **best of the nations raised up for (the benefit of) men**; you enjoy **what is right and forbid the wrong and believe in Allah**; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.)”*

The above ayah is addressed to the best of the people, who are born to guide the mankind and help it differentiate between right and wrong. Ibn-e-Abi Hakim has quoted Hazrat

Abu Ja'far that this group of people are **Ahl-ul-bait of Rasool (SAW)**. (Ref: Tafseer-e-Suyuti, Vol 2, P 64)

Thus it is Ahl-ul-bait who can guide the mankind. Now let us see one more ayah from Surah-e-Tur:

- *“Aur jin logon ne imaan qubool kiya aur **unki aulaad ne bhi imaan main unka saath diya** to Hum **unki aulaad ko bhi unke darje tak pahoncha denge** aur Hum unki kaarguzariyon main se kuch bhi kam na karenge, har shakhs apne a'maal ke badle main girvi hai.” – (Surah-e-Tur, ayah 21)*

*“(And those who accepted faith, and **whose descendants followed them with faith – We have joined their descendants with them, and have not reduced anything for them from their deeds; every soul is trapped in its own deeds.**)”*

The above ayah says that the faithful descendants of faithful forefathers would join them and thus Allah (SWT) shall increase their stature and rank in that sense.

We just saw that Ahl-ul-bait are the best people created to guide mankind. Later on their descendants (Saiyeds) in form of Pirs and Sufis successfully carried the mission of spreading the **perfect religion**.

And by doing this they increased **their rank and stature in Allah's court**. The religion is perfected by way of **acknowledging the leadership of Mawla Ali** and hence these **Sufi saints propagated Hubb-e-Ali (Love for Mawla) and induced Mawla Ali's love in the hearts of their followers and strengthen their faiths**.

So while Mawla Ali is '**Mushkil Kusha**' Hazrat Khwaja Moinuddin Chisti (R.A) is '**Gharib Nawaz**'. Again Mawla Ali (A.S) is '**Kull-e-Imaan**' then Hazrat Hasan Kabir-ud-din (R.A) is '**Kufra-Shikan**'. Lastly, while Rasool (SAW) is '**Habib-e-Khuda**', Hazrat Nizam-ud-din Auliya (R.A) is '**Mehboob-e-Ilahi**'.⁶

I would like to end my article with the famous 'Munajaat' by great Sufi Lal Shahbaaz Qalandar displaying his love for Mawla Ali (A.S):

- *Haiderium Qalandaram Mastam Banda-e-Murtuza Ali Hastam
Peshwa-e-Tamaam Rindaanam Ke Sag-e-koo-e-Sher-e-Yazdaanam*

(I am Haideri (a follower of Haider), I am a Qalandar and I am intoxicated (with inspiration). I am a servant of Ali Murtaza (aka Ali ibn Abi Talib))

⁶ Hazrat Khwaja Moin-ud-din Chisti (R.A) is from the lineage of Imam Musa Kazim (A.S)
Hazrat Hasan Kabir-ud-din (R.A) is from the lineage of Imam Jafar-e-Sadiq (A.S)
Hazrat Nizam-ud-din Auliya (R.A) is from the lineage of Imam Ali Naqi (A.S)



*I am leader of all saints, Because I am **a dog of the lane of "Allah's Lion"** (referring to Ali Murtaza))*

→ O Our Lord! We have found the **perfect religion** and **doctrine of salvation**. Give us enough strength so that we hold onto this tightly as it is a great favour which You have bestowed on us. And include us in Your successful servants.”
Aamin.







Taazim-e-Rasool (SAW)

*I still remember as a school going kid, every morning, it was mandatory for all of us **to stand-up** and wish our teachers in class. In every school this is a tradition to show respect to the teachers **who impart us knowledge** and thus help us in making **our lives better**.*

*Whenever national anthem is played, it is again compulsory for us to stand-up and **show respect for the country where we stay**, as it is **a constant source of our livelihood and much more**. I read a story of a **gentleman who forgot to stand up** when **national anthem** was played in the multiplex and thus the newspaper wrote a spicy story on his misbehavior. It means that being disrespectful to the nation, even if by mistake, is such **a big crime that it gets reported in a newspaper**.*

*Again when a sportsman **achieves** something exceptional the audience gives him **standing ovation** to **show respect for his work**. Our parents and elders have **nurtured our lives and contributed a lot in making our lives better** and hence it is mandatory for us to show respect towards them.*

→ *The inference which we can derive is that people are respected across the world, **for their achievements, for their contribution, work and the knowledge**.*



In the history of Islam, there is no individual as great in stature as our beloved prophet (pbuh). It was his divine presence which gave us the Islamic teachings and guided us to the true path to salvation. So let us try to find out what are the Quranic instructions vis-à-vis our code of conduct towards the holy prophet (pbuh).

Let us start with mentioning few ayahs which were revealed to establish the **credentials and stature of our holy prophet (pbuh)**.

- *"Aur Ae Rasool (SAW) Hum ne tum ko **tamam alamon ke liye rehmat hi karke bheja hai**". – (Surah-e-Ambiya, ayah 107)*

*("And We have not sent you but as a **mercy to the worlds.**")*

Allah (SWT) is the **Most Merciful**, while Rasool (SAW) is the **mercy to the worlds**. It means that without the consent of Rasool (SAW) Allah's mercy would not be bestowed on anyone. Thus it can be inferred from the ayah that it would **be because of intercession of Rasool (SAW) that his Ummah would be blessed by Allah's mercy and forgiven. He is Rehmat-ulil-aalamin.**

- *"Aur raat ke khaas hisse main namaz-e-tahajjud padha karo ye sunnat tumhari khaas fazilat hai. Qareeb hai ke*



*Qayamat ke din **Khuda tumko maqam-e-Mehmood tak pahonchae**". – (Surah-e-Bani Israel, ayah 79)*



*"(And during a part of the night, pray Tahajjud beyond what is incumbent on you; may be that your **Lord will raise you to Maqam-e-Mahmuda** (a station of praise and glory i.e. the highest degree in Paradise!)"*

In the above ayah Allah (SWT) has promised Rasool (SAW) to raise him to the highest glory; a rare distinction and honour which was not given to anybody else before or after him. That is why **he is "Habib-e-Khuda"**. So if we wish to be loved by Allah (SWT) we **need to love and obey the holy prophet (SAW)**.

- *"Aur ye dua maanga karo ke Ae mere Parvardigaar mujhe jahan pahoncha achhi tarah pahoncha aur mujhe jahan se nikaal to achhi tarah se nikaal aur mujhe khaas apni bargaah se **ek hukumat ataa farma jisse har qism ki madad pahonche**." – (Surah-e-Bani Israel, ayah 80)*

*"(And pray: "O my Lord, let my entry be with honour, and let my exit be with honour, **and grant me power from You which would help (sustain) me.**"")"*

Allah (SWT) instructs the **holy prophet to ask for divine power** in his prayers. That is why **he is referred as "Sarwar-e-**



Qaenat.” If we wish to gain access to divine power, **we need to accept him as our lord and a leader.**

Apart from the honour and above-mentioned rare credentials of our beloved prophet (pbuh), let us see few more ayahs **which were revealed in praise of him. Let us listen to Allah (SWT) and see how He praises his prophet.**

- *‘Aur tumhare waaste yaqinan **wo ajr hai jo kabhi khatam hi na hoga.** Aur beshak tumhare **akhlaaq bade a’ala darje** ke hai. – (Surah-e-Qalam, ayah 3-4)*

*“(And most surely you shall have a **reward never to be cut off.** And indeed you **possess an exemplary character.**)”*

Allah (SWT) praises the **exemplary character** of Rasool (SAW) and promised to reward him continuously. It means that if **we follow the instructions given to us by the holy prophet (pbuh) we would also be rewarded continuously.**

- *“Aur Hum ne tum ko **saba’ masaani** (Surah-e-Hamd) aur **Quran azeem** ataa kiya hai.” - (Surah-e-Hijr, ayah 87)*

*“(We have given thee **seven of the oft-repeated (verses)** and the **great Qur’an**)”*



- *“Iss main shak nahin ke Khuda **aur uske farishte paighambar (aur unki aal) per durood bhejte hai** to ae imaandaro tum bhi durood bhejte raho aur baraabar salaam karte raho”. – (Surah-e-Ahzaab, ayah 56)*

*“(Surely **Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.**)”*

Surah-e-Hamd was revealed in praise of the holy prophet (pbuh) and Allah (SWT) also granted him with the holy Quran. Such is his greatness **that Allah (SWT) and all His angels bless Him and instructs the believers to do the same.**

→ There is a **specific code of conduct everybody needs to follow while dealing with people who are more than us in stature and status.** For example many a time on the road we have seen that if a car owned by a prominent government official is passing by, we are required to step aside and allow it to overtake us and proceed. This is a code of conduct we follow. So let us then try to find out the **code of conduct** which we **need to follow** while dealing with the **greatest human being ever, the holy prophet (pbuh).**

Let us take instructions from Quran and hence refer few ayahs.

- “Ae Rasool (SAW) jo log tumko hujron ke bahaar se awaaz dete hai unmain ke aksar be-aqal hain. Aur ye log itnaa ta’amul karte ki tum khud nikal kar unke paas aajaate (tab baat karte) to ye unke liye behtar tha.” – (Surah-e-Hujuraat, ayah 4-5)

“(Surely most of those **who call out to you, (O Prophet), from behind the apartments, are devoid of understanding. If they were patient until you went out to them, that would have been better for them.**)”

- “Ae Imaandaro jis tarah tum main se ek doosre ko (naam lekar) bulaya karte hai **uss tarah aapas main Rasool (SAW) ka bulana na samjho** Khuda unn logon ko khoob jaanta hai jo tum main se aankh bacha kar (Paighambar ke paas se) khisak jaate hai – **to jo log uss ke hukm ki mukhalefat karte hai unko iss baat se darte rehna chahiye ki (mubada) un per koi musibat aa pade ya un per koi dardnaak azaab naazil ho.**” – (Surah-e-Noor, ayah 63)

“(Do not hold the Apostle's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; **therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.**)”

- *“Ae Imaandaro Khuda aur uss ke Rasool (SAW) ke saamne kisi baat main aage na badh jaaya karo aur Khuda se darte raho beshak Khuda bada sunne wala wakifkaar hai.” – (Surah-e-Hujuraat, ayah 1)*

*“(O People who Believe! **Do not advance ahead of Allah and His Noble Messenger**, and fear Allah; indeed Allah is All Hearing, All Knowing.)”*

➔ The stature of Rasool (SAW) is very different from normal believer. As mentioned in the above ayahs **Allah detests those who advance ahead of him, who call his name and disobey him by leaving him concealing themselves.** So whoever thinks he is like Rasool (SAW) in status is sadly mistaken and trial may afflict him for his misbehaviour.

Uptill now we saw the clear instructions of **what we should not do** while dealing with our holy prophet (pbuh). Now let us see what instructions Quran gives on **what we should do while dealing with the holy prophet (pbuh).**

- *“Sacche Imaandar to sirf wo log hain jo Khuda aur uss ke Rasool (SAW) per imaan laaye aur jab kisi aise kaam ke liye jisme logon ke jama hone ki zaroorat hai – **Rasool (SAW) ke paas hote hain jab tak uss se ijazat na le li na gaye. (Ae Rasool (SAW)) jo log tum se (har baat main) ijazat le lete hai wahi log (dil se) Khuda aur uss ke Rasool (SAW) per imaan laye hain.** To jab ye log*



apne kisi kaam ke liye tum se ijazat maange to tum unn main se jis ko (munasib khayal kar ke) chaho ijazat de diya karo aur Khuda se uss ki bakhshish ki dua bhi karo beshak Khuda bada bakhsh ne wala maherbaan hai.” – (Surah-e-Noor, ayah 62)

“(Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair they go not away until they have asked his permission; surely; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.)”

The above ayah clarifies that Allah likes those people **who take permissions from the prophet (pbuh)**. It was easier for believers to take permission while he was amongst them, in today’s context **we need to follow whatever he has given us**. **Because if we do this it would be as if we have taken his permission** and if we take his permission as per the above ayah **we all would be forgiven**.

Let us see few more ayahs in this context:

- **“Jo log Hamare ummi paighambar ke qadam ba qadam chalte hai jis ki bashaarat ko apne haan Taureit aur Injeel main likha hua paate hain wo nabi jo achhe kaam ka hukm deta hai aur bure kaam se rokta hai aur jo paak wa paakizah cheezein to un per halaal aur**





napaak gundi cheezein un per haraam kar deta hai aur wo sakhat ahkaam ka bojh jo unkee gardan per tha aur wo phande jo un per pade hue the un se hataa deta hai, pas yaad rakho ke jo log uss nabi Mohammed (SAW) per imaan laaye aur us ski izzat ki aur uss ki madad ki aur uss noor ki pairvi ki jo uss ke saath naazil hua hai to yahi log apni dilli muradein paaenge. – (Surah-e-Airaf, ayah 157)

*“(Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; **so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.)**”*

As per the above ayah successful believers are **those who not only believe in Allah, but also believe in the prophet (pbuh)**. Quran is the instructions and way of life, but **only Quran is not sufficient**, we are also required to follow the instructions given by the holy prophet (pbuh). That is the **doctrine for success**.





➔ From the worldly perspective it is understood that a person **with higher authority has been given special privileges and power by the supreme authority** of that specific department, which **he needs to exercise above his subordinates so as to bring out the best result.** Our holy prophet (pbuh) is the **maximum authority over the ummah**, as we just established vide various ayahs. Let us then try to find out **what are the powers and privileges given to our beloved prophet (pbuh) by the Supreme Authority, Allah (SWT).**

- *“Ae Rasool (SAW) tum un ke maal ki zakaat lo aur uss ki badaulat un ko gunahon se paak saaf kardo aur unke waaste dua-e-khair karo kyunke tumhari dua un logon ke haq main itminaan ka baaes hai aur Khuda to sab kuch sunta aur jaanta hai.” – (Surah-e-Tauba, ayah 103)*

*“(Take alms out of their property, **you would cleanse them and purify them** thereby, and **pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing)***”

- *“Aura e Rasool (SAW) tum kehdo Parvardigaar **Tu meri ummat ko bakhsh de aur taras kha** aur Tu to sab rahem karnewalon se behtar hai. – (Surah-e-Momineen, ayah 118)*



“(And say, (O Muhammad): **“My Lord, forgive us and have mercy on us, for You are the Best of those that are merciful.”**)”



As per the above ayah, it is **because of Rasool (SAW) that ummah would be cleaned and purified.** And it would be **because of his prayers that the ummah would be forgiven.** It means he has been given the **powers to purify us and forgive us.**

→Allah (SWT) is the most forgiving but unless the holy prophet (pbuh) prays for us we would not be forgiven. And he would only pray for our forgiveness **if we follow him and love him and the people whom he loved the most.**

Being respectful and obedient to the holy prophet (pbuh) is **the recipe of success;** we have logically understood this in the light of various ayahs. It can be inferred then that **being disrespectful and disobedient to him is being unsuccessful in all the aspects.** But let us prove this inference again in the light of few more ayahs.

Let us first see the ayah related to disobedience of Iblis the Satan vis-à-vis Adam (A.S).

- *“Aur uss waqt ko yaad karo jab Hum ne farishton se kaha ke **Aadam (A.S) ko sajda karo** to sab ke sab jhuk gaye magar **Shaitan ne inkaar kiya** aur ghuroor main aagaya aur **kafir ho gaya.**” – (Surah-e-Baqra, ayah 34)*





*“(Remember, when We asked the angels to **bow in homage to Adam**, they all bowed but **Iblis, who disdained** and turned insolent, and so **became a disbeliever.**)”*

Here, in the above ayah Allah (SWT) says that Iblis became Satan as he **did not bow down to Aadam (A.S)**. Allah (SWT) has also referred to Iblis as Kafir, though he always believed in **oneness of Allah (SWT) and prayed to Him**.

When we try to contemplate on the above ayah we would understand that Allah (SWT) **does not like that somebody is being disrespectful to his chosen representative (Khalifa)**. Satan thought that **he was much better than Aadam (A.S)** and hence he lost everything.

One more thing, related to this incident, worth pondering upon is that Aadam (A.S) had just come into existence; **there was no history of his credentials and prayers that would have convinced the angels about his supremacy**. Still they had to follow the orders and bow down to Aadam (A.S) and accept his supremacy. It also means that people **who are appointed by the Lord as His khalifa and representatives, they are so by birth** and they are not dependent on worldly knowledge and prayers. **Iblis failed to understand this and hence became a Kafir.**







Now let us relate this with our holy prophet (pbuh). Quran has established **his credentials of being mercy to the worlds, being raised to Maqaam-e-Mehmood** and all the other ayahs which testified about **his exemplary character and unique status**. After all this if somebody still feels that **he is as good as the holy prophet (pbuh)**, then in the light of above ayah and the incidence I think like Iblis he is risking his belief and faith. And **God is his only saviour**.

Let us see one more specific ayah in this respect.

- *“Aur jab unn se kaha jaata hai ke aao Rasulallah (SAW) tumhare waaste maghferat ki dua karein to wo **log apne sar pher lete hain** aur tum un ko dekhoge ke takkabbur karte hue mooh pher lete hain, **tum un ke liye maghferat ki dua maango ya na maango un ke haq main baraabar hai.**” – (Surah-e-Munafequn, ayah 5-6)*

*“(And when it is said to them: **Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads** and you may see them turning away while they are big with pride. **It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.**)”*





Thus **being disrespectful to the holy prophet (pbuh) is such a big crime** that even the prayers of Rasool (SAW), who has been given all the rights and power vis-à-vis his ummah **would not save the culprit let alone his own prayers.**

➔ So if **we come across such a person** who in the **garb of guiding us to the right path** is being **disrespectful to our beloved prophet (pbuh)**, he is the one who is **the most misguided**. Whatever may be **his prayers and knowledge and however impressive he seems**, we need to guard ourselves lest we may be misguided by him. We should remember that **Iblis before becoming Satan was tutor of all the angels and had unique position amongst them.**

In English language there is a very prominent idiom **“Action speaks louder than words.”** It means that **whatever people do is more important than what they say**. People can promise many things but if they fail to deliver, they have actually not done anything worthwhile. While on the other hand without any tall claims if you continuously deliver, your work would speak about you.

During the formative years of our holy prophet (pbuh) and the initial years of Islam, it was the constant help and support of Abu Talib (A.S) that made things comfortable for him. Abu Talib (A.S) was not an ordinary person in the history of Islam. He rendered great sacrifices during his lifetime to protect the Holy Prophet (SAW) and his mission. Ibn Abil-Hadeed, a prominent Islamic scholar writes “If **Abu Talib and his son Ali**





were not there, **the religion of Islam would not have been successful. Abu Talib supported and protected the Holy Prophet (SAW) in Makkah and his son Ali (A.S) dived in the whirlpools of death in Yathrib for him.**”

Abu Talib (A.S)’s action spoke a lot about his commitment, love and will to sacrifice **for the sake of holy prophet (SAW) and Islam.**

Thus the holy Quran says:

- ***“Jis ne Rasool (SAW) ki ita’at ki to uss ne Khuda ki ita’at ki aur jis ne roogardani ki to tum kuch khayal na karo kyunke Hum ne tumko kuch paasbaan muqarar kar ke to bheja nahin hai.”*** – (Surah-e-Nisa, ayah 80)

“(Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them)”

With helping and supporting the holy prophet (pbuh), Abu Talib (A.S) and Mawla Ali (A.S) helped the cause of Allah (SWT) and this was then taken forward by **holy Imams like Imam Hussain (A.S) in Karbala and later on other Imams from his lineage.**

Now let us consider what we would get in bargain if we obey our prophet (pbuh)? Holy Quran says in the following ayah:





- “Ae Imaandaro Khuda se daro aur uss ke **Rasool (Mohammed (SAW))** per imaan laao to Khuda **tum ko apni rehmat ke do hisse ajr ataa farmaega** aur tum ko **aisa noor inayat farmaega jis ki roshni main tum chalo ge** aur **tumko bakhshish bhi dega** aur Khuda to bada Bakhshne wala Maherbaan hai.” – (Surah-e-Hadeed, ayah 28)

“(O ye that believe! Fear Allah, and **believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for Allah is Oft-Forgiving, Most Merciful**

There are limitless gains which we might get if we obey our prophet (pbuh). We would be bestowed by **double portion of Allah’s mercy** and all **our sins would be forgiven**. But the question is what is the right way of obeying our prophet (pbuh), who would guide us in doing so?

Mawla Ali (A.S) and his household have shown us **the way** in which we can obey the prophet (pbuh) in the best possible manner. Hence, merely claiming that we love Rasool (SAW) and respect him is not enough, if we really wish to respect our prophet (pbuh) **we need to follow the example set by Mawla Ali (A.S) and his household**. And if we do this we are **successful in true sense**.



At this point I feel like mentioning the couplet from famous qawwali '*Shiwa Jawabe Shikwa*' written by Allama Iqbal:

*“Ki **Muhammad say wafa** tunay, tou hum teray hain, Yeh Jahan cheez hai kya **Loho Kalam teray hain**”*

➔ And there is a beautiful prayer written by Yousuf lalljee in his book “Stairway to Heaven”, so let me quote that prayer and pray for all of us.

‘O Beloved Prophet! You will always come first in our lives – and it is only through the Mercy of Allah that you were sent to us, and it is through you that we received Islam as our Religion – and it is through you that we have come to know your beloved Successor Hazrat Ali and your Ahl-ul-bait. We can never forget this obligation as long as we live for you left these Stars to guide us through the darkness of this world and thank you once again O our Beloved Prophet, and may Allah shower blessings on you and the Holy members of your Household. Aamin”





Quran-e-Naatiq

After enjoying my favourite songs and music for more than 2 years, recently I gifted the iPod to my children. Initially I was skeptical about my decision, as I felt that this **technology based device may be difficult for them to handle** and not easy to understand, but my doubts and skepticism proved wrong as within no time of having access to it, **they uncovered many things in the iPod**, which I could not do for 2 years when it was under my ownership.

While it was with me I **perceived it as only a music player**. When it moved in their hands it was now more than just a **music player** with Wi-Fi, games, social networking and chats.

Though less than half of my age and little education compared to mine; they could handle the iPod better than me as they have born in an era which is quite ahead in technology. And in that sense **they have inherited the technology**.

➔ The holy **Quran is guidance**, it is a **cure** and it is thus a complete **book of knowledge**. But when we recite it **we fail to understand it thoroughly**. Our **worldly knowledge is not enough to understand the hidden meaning of the book** as we are mere **followers** of the book and **not the inheritors**.



With this article let us then try to find out the **true inheritors of Quran who have been bestowed upon with its complete knowledge.**

Let me start with the following ayah from the holy Quran which guides us to the way. It says:

- *“Aur jo log uusule **din main aqal se kaam nahin lete un hi logon per Khuda **kufr ki gundgi daal deta hai.**” – (Surah-e-Younus, ayah 100)***

*“(And **He puts doubt in (the minds of) those who do not think.**)”*

The right approach is to **think and contemplate on various religious issues** to avoid being misguided. That is what Allah wishes and that is how Quran has informed us. And that is what we intend to do here.

If we ponder upon various ayahs, can we claim that we would always be guided? Let us again refer to the following ayah to understand this:



- *“Ae Rasool (SAW) wohi wo Khuda hai jis ne **tum per kitab naazil ki uss main ki ba’az aayatein to mohkam hain wahi amal karne ke liye asal buniyaad kitab hai aur kuch aayatein mutshaabe (gol gol jis ke ma’ani main se pehloo nikal sakte hai) pas jin logon ke dil main kaji hai wo unheen aayaton ke peeche pade rahte hai jo mutshaabe hai taake fasaad barpaa karein***

aur uss khayal se ke unhain apne matlab per dhal lein halaanke Khuda aur un logon ke siwa jo ilm main bade paye per faaiz hai un ka asli matlab koi nahin jaanta wo log yeh bhi kahte hain ke hum uss per imaan laye ye sab mohkam ho ya mutshaabe hamare Parvardigar ki taraf se hai aur aqal wale wahi samajhte hai.” – (Surah-e-Ale Imran, ayah 7)

“(He it is Who has revealed the Book to you; **some of its verses are decisive, they are the basis of the Book, and others are allegorical**; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.)”

The above ayah says that Quran has a mix of decisive and allegorical ayahs. The decisive ayahs are easy to understand and **if we ponder upon and contemplate we may be able to reach the true meaning**; while the allegorical ayahs are difficult to comprehend.

Quran further says in the above ayah that **these allegorical ayahs are misused by miscreants to create unrest and propagate violence and thus mislead the Ummah.**



Lastly the ayah says that the true meaning of these ayahs is only known by Allah (SWT) and His chosen one who are the true custodians of Allah's book.

Thus in order to have the better understanding of Quran, I think we need to do the following things:

- **Firstly, we need to contemplate and ponder** upon the **decisive ayahs** and try to reach the true meaning.
- Secondly, since Allah (SWT) is the Most Merciful and Forgiving, His words thus propagate mercy and humanity and hence the interpretations of all allegorical ayahs, if presented to us in a manner that **they are against the tenets of mercy and humanity; should be avoided and rejected out rightly**. If we do this it would help the cause of Islam and humanity.
- Thirdly, we should strive to identify **these custodians of Allah's book** which are being referred in the above ayah.

So who are these custodians of the book? Has **Quran hinted** upon their presence? In this connection, we would see the following ayah:

- *“Khuda ne jo apne fazal se tum logon ko Quran ataa farmaya hai uske rashk per jale jaate hai to uska kya ilaaj hai, **Hum ne to Ibrahim (A. S) ki aulad ko kitab aur***



aqal ki baatein ataa farmayee hai aur un ko bahot badi sultanate bhi di.” – (Surah-e-Nisa, ayah 54)

“(Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom)”



As per the above ayah, these custodians of the holy Quran and Allah’s wisdom are from the **descendants of Ibrahim (A.S)** and they have been given a **grand kingdom by the Almighty Allah**. They are **the inheritors of the knowledge of the book** while **rest of the Ummah** is the **follower of the book**.

Let us see one more ayah before we reach any conclusion:

- **“Balke wo khuli aayatein un logon ke sinon main maujood hain jin ko ilm diya gaya hai aur siwaye zaalim logon ke Hamari aayatun ka inkaar koi bhi nahin karta.”**
– (Surah-e-Anqaboot, ayah 49)

“(In fact they are clear verses in the hearts of those who have been given knowledge; and none deny Our verses except the unjust.)”

When we relate the above two ayahs, we can understand that these custodians of knowledge are from the **lineage of Ibrahim (A.S) having the verses of Quran in their hearts**. It is



their bosoms which are Allah's safe to protect and secure the verses of Quran. Thus they are **the custodians of Quran and know the true interpretations of holy book.**



In this connection let us see few more ayahs:

- *“Ae Rasool (SAW)) kya Hum ne **tumhara sina (ilm se) kushada nahin kardiya?** Zaroor kiya – Aur Hum ne tum per se wo bojh utaar diya jis ne tumhari kamar tod rakkhi thi – **Aur tumhara zikr bhi buland kar diya**” – (Surah-e-Ash-Sharh, ayah 1-2-3-4)*

*“(Did We not widen your bosom? And relieve you of the burden – Which had broken your back? **And We have exalted your remembrance for you.**)”*

The holy Quran was revealed in the form of **‘wahi’** to the holy prophet (SAW). And as per the ayah it first found the **bosom of our beloved prophet (SAW) to get itself stored.** Again as per our above discussed inference the verses of Quran then moved to other custodians of knowledge from the lineage of Ibrahim (A.S).

The Quran which is owned by the Ummah is the copy of original Quran which was revealed to our holy prophet (pbuh). Everyone one of us gives utmost respect to this copy, **we kiss it and keep it at the place which is duly purified so that Quran can be kept there. The cloth which is used to wrap the copy of Quran is also purified. The copy of the Quran which**



we own is printed in some ordinary press on papers made by people like us. Still because of the ayahs the papers become sacred and we don't dare to show any kind of disrespect to these papers.

Two things need to be understood here. First of all if **we take so much care to purify the place where the copy of Quran needs to be kept and also purify ourselves before touching Quran**; Allah (SWT) must have ensured that **the original Quran must be revealed on the purest of bosoms**, which is devoid of any kind of sin and filth. And when did Allah (SWT) purify it? When we look back at the **birth of Adam (A.S) we find that he was created as a Khalifa of Allah (SWT)**, he did not require any prayers to reach to that position and **years of prayers of angels were no match for him** and they were asked to bow down to him and accept his supremacy.

Thus it means that all **the prophets and the people who are chosen by Allah (SWT)** are created at a **different level from normal human beings**. They are purified from their birth and they don't require worldly matters to attain supremacy. This applies to our prophet (pbuh) as well since he was the leader of all prophets.

The second point is, when the man-made paper on which the ayahs are printed becomes so pious and pure, what happens to belongings of those who had the Quran in their bosoms? **Would not the association of these things to their owners**



make them pure and worthy of respect as the paper on which ayahs are printed?

And Quran does support our claim in the following ayah from Surah-e-Yusuf:

- *“Yeh mera kurta le jao aur usko abbajaan ke chehre per daal dena ke woh phir beena ho jaaenge (dekhne lagenge) aur tum apne sab ladke baalon ko lekar mere paas chale aao.” – (Surah-e-Yusuf, ayah 93)*

“(Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.)”

It is because of the association of the shirt with Yusuf (A.S) that it gained the power of healing. When it was casted on the face of Yaqub (A.S) he regained his lost eye-sight.

During Meraj when the Prophet (pbuh) reached **Sidrat-ul-Muntaha**, Jibraeel (A.S) who was accompanying him till this point showed his inability to go ahead any further. He told the Prophet (pbuh) that if he took even a step forward he would burn. An angel of the stature of Jibraeel (A.S) could not go beyond a certain point, while Rasool (SAW) then went ahead on his own. It is also a well-known fact that he was **wearing his sandals during Meraj. It is because of the association of the sandals with the feet of Rasool (SAW), they went ahead**

in Meraj to the point where even Jibraeel could not go without getting burnt.



During Jihad-e-Karbala, after the martyrdom of Imam Hussain (A.S) while his beheaded body lay on the battlefield; **the head chanted verses of the Holy Quran even as it was raised over arrows and marched across Damascus.** It proves that **he was amongst the chosen inheritors of the Quran with clear ayahs in his bosom and death could not separate the Quran from the Imam.**

It was on **the sands of Karbala** that the **blood of Imam Hussain (A.S)** was shed; it is **because of this association** that the status of this sand got raised from **Khak to Khak-e-Shifa.**

For these reasons and many more Rasool (SAW) has said:

- "I am from Hussain and Hussain is from me" (Ref: Sahih Tirmizi, vol 6, P 307, Kanzul Ammal, vol 4, P 221, Masnad Ahmed, vol 4 P 972)

With the above mentioned inferences, It is proved that **Mohammed (SAW) wa Aale Mohammed (SAW) are the chosen slaves of Allah (SWT) upon whom He bestowed His Knowledge and Grace.** Let us now try to find out **what are His instructions in understanding "Allegorical" ayahs which are difficult to understand by a common Muslim?**



Thus Allah (SWT) instructs us in the following manner:

- **“To agar tum log khud nahin jaante ho to ahl-e-zikr se pooch kar dekho.” – (Surah-e-Anbiya, ayah 7)**

“(Ask the rememberancers (ahl-e-zikr), if you do not know)”

The above ayah says that if we don't understand certain matters we need to ask *Ahl-e-Zikr*.

And Imam Sa'labi reports from the authority of Jabir Ibn-e-Abdullah Ansari in his Tafseer that when this ayah was revealed, **Mawla Ali (A.S) said, “We are the rememberancers (ahl-e-zikr)”**.

Further Mawla Ali (A.S) in one of his sermons in Nahj-ul-balagha says:

- **“They (the opposers) have entered the oceans of disturbance and have taken to innovations instead of the Sunnah (the Prophet's holy deeds, utterances and his unspoken approvals), while the believers have sunk down, and the misguided and the liars are speaking. We are the near ones, companions, treasure holders and doors (to the Sunnah). Houses are not entered save through their doors. Whoever enters them from other than the door is called a thief.**





The delicacies of the Qur'an are about them (Ahlu'l-bayt, the descendants of the Prophet) and they are the treasurers of Allah. When they speak they speak the truth, but when they keep quiet no one can speak unless they speak” (Ref: Sermon 153, Nah-jul-balagha)

→ Our inferences till now stand vindicated by the above ayah and Mawla Ali (A.S)'sermon that Mohammed (SAW) wa Aale Mohammed (SAW) (Ahl-ul-bait) are the true treasurers of Allah (SWT) and Ahl-e-Zikr upon whom Allah has bestowed His knowledge and grace. They are the doors to the Sunnah. Hence the prophet (pbuh) emphasized on following them to follow his Sunnah with perfection.

Uptill now we have applied our understanding and in the light of various ayahs we have reached the conclusion that the Ahl-ul-bait are the chosen guardian of Allah's treasures and wisdom and they are purified ones. Let us now see the specific ayah which further confirms our conclusion.

- “Ae **Paighambar ki Ahl-ul-bait** Khuda to buss yeh chahta hai ke tum ko har tarah ki **burai se door rakkhe** aur itna **paak rakkhe jitna paak rakhne ka haq hai**” - (Surah-e-Ahzab, Ayah 33)

(“Verily, Verily Allah intendeth but **to keep off from you (every kind of) uncleanness, O ye people of the House, and purify you with a thorough purification.**”)



Most of the commentators have unanimously agreed that this ayah is revealed to showcase the **'piety'** and **purity** of Ahl-ul-bait (Ref: Tafseer Dhur Mansoor, Mulla Jalaluddin Suyuti, Vol 5, P 198-199).

We may often feel that why so much to them? Why nobody else and only they who are purified? In order to understand this let us take an example. A physician advises people in matters of health and lawyers would give advice regarding legal matters. Now imagine if a physician is corrupt and his reputation is really bad, people may not like to visit him for health tips and may not consult him. They may fear that his advice may harm them. Similarly in case of a lawyer too.

When we appoint somebody for the accomplishment of an important task **we appoint the most trusted of our people to execute. Ahl-ul-bait of Rasool (SAW) were custodians of Allah (SWT)'s knowledge and treasures. It is through them that Allah (SWT) has spread His knowledge. Thus it was mandatory on Allah (SWT) to make them pure and keep away from them any kind of uncleanness.**

Now let us take a slightly different approach in understanding the above-mentioned inference. For this we would see the following ayahs from Surah-e-Kahf. It is a conversation between Musa (A.S) and Khizr (A.S):

- *"To jahan machhli chhodi thi dono ne Humare bandon main se ek khaas bande (Khizr) ko **paya jisko Humne***





apni bargaah se Rehmat (Wilayat) ka hissa ataa kiya tha aur Hum ne use ilm-e-Ladunni apne khaas ilm main se kuch sikhaya tha – Musa (A.S) ne un se (Khizr se) kaha kya aapki ijaazat hai ke main iss gharz se aap ke saath saath rahoon ke jo rahnumai ka ilm aapko Khuda ki taraf se sikhaya gaya hai uss mein se kuch mujhe bhi sikha deejye. Khizr ne kaha main sikha to doon magar aap se mere saath sabr na hoga” – (Surah-e-Kahf, ayah 65-66-67)

*“(So they found one of Our servants, on whom **We had bestowed Mercy from Ourselves and whom We had taught knowledge (ilm-e-Ladunni) from Our own Presence.** Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?" (The other) said: "**Verily thou wilt not be able to have patience with me!**")”*

The above ayah talks about the incident of Musa (A.S)’s meeting with Khizr (A.S). We know that after the meeting he started following Khizr (A.S) and on 3 different occasions he could not hold himself and thus could not keep the promise made to Khizr (A.S) and had to depart ways there from.

When we reflect on the above ayah, we find that Khizr (A. S) was bestowed upon with **a little part of ilm-e-Ladunni** and **some part of Allah’s Mercy. This guided him and gave him**



the vision to see what was going to happen. He could envisage the future. Musa (A.S) was not part of this knowledge and hence could not foresee what was going to happen and became impatient.



Let us now take one more ayah and reflect on it in the light of above ayahs:

- *“**Aur ae Rasool (SAW) kafir log kehte hai ke tum paighambar nahin ho to tum un se kehdo ke mere aur tumhare darmiyan meri risalat ki gawahi ke waaste Khuda aur wo shakhs jis ke paas aasmani kitab ka ilm hai kaafi hai.**” – (Surah-e-Ra’ad, ayah 43)*

*(“Yet those who are disbelievers say: "You are not the apostle sent (by God)." Tell them: "**God is sufficient as witness between me and you, and he who has knowledge of the Book.**"")*

Two important results can be derived from the above ayah. **There is a witness for Rasool (SAW)’s apostleship who is the most trusted by the Almighty Allah** as Allah (SWT) has appointed him as a witness and the other result is that **this witness has been bestowed upon with the entire knowledge of the holy book.**

The person who has been given **“Knowledge” of holy book is definitely Mawla Ali** (Ref: Tafseer-e-Suyuti, Vol 4, P 69, Ahteyaj-e-Tabresi, Tafseer-e-Ayashi). Thus Mawla Ali (A.S) is



the trusted witness to Rasool (SAW)'s apostleship who is bestowed upon the entire knowledge of the holy book.

From the ayahs of Surah-e-Kahf we found out that Khizr (A.S) was bestowed upon **a part of Allah's mercy and part of ilm-e-Ladunni** and this guided him to right decisions. And this knowledge gave him vision to foresee the future.

Our holy prophet (pbuh) is **mercy to the worlds** and **Mawla Ali (A.S) has been given the entire knowledge** then imagine what would have been their conduct? **What would be the level of their vision?** Can't we say that they could foresee what was going to happen then and act accordingly? **Would not each step they took be well guided and on the right path?**

Getting back to the example of the physician and the lawyer, let us again try to understand the above mentioned point. A good physician has the knowledge related to **health**; hence **he would not take a step which is unhealthy**. His every move would be for the betterment of his health. A lawyer has knowledge related to legal aspects and **hence he would not take a step which is illegal**.

Mawla Ali (A.S) had the knowledge of Allah's book. **Hence his every step would be as per the book and Allah's wish. This knowledge gave him the vision and guidance to follow Allah's Will. This also explains why Allah talks about the piety of Ahl-ul-bait in Surah-e-Ahzab, ayah 33.**



So if we **wish to know Allah's Will**, we need to **look at the lives of Ahl-ul-bait**. We by ourselves may fail to understand Quran completely but **we can always refer to their lives and teachings to understand it**.

Quran further confirms in the below-mentioned ayah:

- *“Phir Hum ne apne bandon main se khaas **un ko Quran ka waris banaya jinhain (ahl samjhkar) muntakhab kiya** kyonke bandon main se kuch to nafarmaani karke apni jaan par sitam dhaate hai aur kuch unmain se neki badi ke darmiyan hai aur **un main se kuch log Khuda ke ikhtiyar se nekiyon main auron se goya sabqat legaye hai, yehi intikhaab-o-sabqat to Khuda ka bada fazal hai.**” – (Surah-e-Fatir, ayah 32)*

*“(Then We have given **the Book for inheritance to such of Our Servants as We have chosen**: but there are among them some who wrong their own souls; some who follow a middle course; and some **who are by Allah's leave, foremost in good deeds; that is the highest Grace**)”*

The prophet (pbuh) has said this for Mawla Ali:

- “The Holy Quran has **outward and inward** meanings and **Ali Ibne Abi Talib has the knowledge of both**. (Ref: Hilyatul Awaliya, Abu Nu'aym, vol 1 P 65)

And Mawla Ali (A.S) says in his sermon in Nah-jul-balagha that:



- By Allah, I have knowledge of the conveyance of messages, fulfillment of promises and of entire expressions. **We the people of the house (of the Prophet - Ahlu'l-bayt) possess the doors of wisdom and light of governance.** Beware that the paths of religion are one and its highways are straight. **He who follows them achieves (the aim) and secures (the objective).** And he who stood away from it went astray and incurred repentance. (Ref: Sermon 119, Nah jul Balagha)

→ **Mawla Ali (A.S) and rest of the 11 Imams are the inheritors of Allah's book.** We are the followers of the book and hence when we read the book we fail to understand certain ayahs which are allegorical, while **Quran in their hands is entire knowledge. It reveals itself to them.**

Whenever we see the land around us we find that it is being owned by one person or the other. And if it is unclaimed it is eventually owned by the government. It means that there is always somebody to take care of the land. Allah (SWT) created this earth and it has also appointed inheritors of this earth to take care of it. So let us try to find them.

In the following ayah Allah (SWT) says:

- *“Aur be-shak Zaboore main Hum ne ba'd nasihat ke yeh likh diya tha ke **(aakhir main) Mere naik bande zameen ke waaris ho jaaenge**” – (Surah-e-Anbiya, ayah 105)*



“(Before this We wrote in the Psalms, after the Message (given to Moses): **My servants the righteous, shall inherit the earth.**”)

In the Holy Scriptures prior to Quran, Allah did inform the world that at the end **His righteous servants shall inherit the earth**. It means that the earth would be **ruled by those obedient and chosen servants of Allah**.

There is similar reference even in Bible. As the Bible says:



- **“And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.”** (Ref: Genesis 17:20, The Bible, New International Version, NIV)

As per the above mentioned Genesis of Bible, Allah (SWT) promises Ibrahim (A.S) that there would be **12 rulers from the lineage of Ismail (A.S)** and He would make them into a great nation.

Thus even in today’s edition of **Bible there is a mention of 12 Imams from the lineage of Ismail (A.S) who would be rulers. They are the inheritors of this earth**. And that must be the reason that Rasool (SAW) often referred Mawla Ali (A.S) as **‘Abu Turab’**.

Again Mawla Ali (A.S) says in Nahjulbalagha that:



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- “Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us, although **Allah raised us in position** and kept them down, bestowed upon us **knowledge** but deprived them, **and entered us (in the fortress of knowledge)** but kept them out. **With us guidance is to be sought** and blindness (of misguidance) is to be changed into brightness. **Surely Imams (divine leaders) will be from the Quraysh. They have been planted in this line through Hashim.** It would not suit others nor would others be suitable as heads of affairs.” – (Ref: Sermon 143, Nahjul balagha)

The 12 Imams from Bani Hashim are the light of guidance and also the inheritor of this earth. The way Quran would reveal itself, **even this earth would reveal its best form during the reign of 12th Imam when he comes out of occultation.**

That is why during his lifetime the prophet (pbuh) on various occasions emphasized on the importance of **understanding Quran through the guidance of Ahl-ul-bait.** He had said in Hadith-e-Saqlain that:

- “I will soon be called away and will have to depart from you, but **I leave amongst you two weighty things; the book of the High and Mighty Allah and my progeny.** The Book of Allah is like **a rope which extends from the heavens to the earth,** and **my progeny are the people of my house (Ahl-ul-bait).** The Subtle and Aware (**Allah**)



tells me that the two shall never part from each other until they come to me at the Pool. So, take care **how you treat them after me.**” (Ref: Musnad, Ahmed Ibn-e-Hambal, Part 3, P 26, Kanz-ul-Ummal, Part 1, P 47, Tirmizi, 5:328, Nisai 96:79, Ibn Atiyyah 1:34, Ibn-e-Hajar P 89)

The holy prophet (pbuh) has said that Quran and Ahl-ul-bait would never be separated and hence **if we wish to be guided by Quran we need to follow Ahl-ul-bait.**

So let me conclude with this couplet of Urdu shayri from Bedum Warsi:

“ ‘Bedum’ yahi to Paanch hai Maqsood-e-Kaenat, Kherunnisa (A.S), Hussain o Hasan (A.S), Mustufa (SAW), Ali (A.S)”

➔ And pray to Allah that “O our Lord! This is our humble effort in Your path to reach You. Accept it and guide us through Quran and Your chosen inheritors of the book and make us steadfast on the right path. Keep us away from things which You dislike the most and give us strength to follow whatever You wish so that we can make this world a better place. Bless us with success in this world and hereafter.”
Aamin

Ayat-ul-Kubra

*As a child whenever I would come to Dholka, while still in a car I would invariably look for the minarets of Khan Masjid; a historic mosque in the town. These minarets were visible from the highway from a great distance **and thus became a prominent landmark for all of us to know that Dholka had arrived.** A mere sight of these minarets would make us forget the fatigue of the long journey and we would be filled with enthusiasm of meeting everybody.*

The vast city of Mumbai can be represented in a magazine by showcasing just the picture of Gateway of India. Instead of Gateway of India if some other picture is used it would be really **difficult** as most of the people might fail to recognize it and **hence may not relate it with Mumbai** unless proper address along with lane number and area is mentioned along with the picture. Similarly **Hyderabad can be represented by Charminar and Delhi by India Gate.**

→ *These are the Most Prominent Landmarks of these large cities as **each landmark has historical association with its respective city and has represented the city since centuries.***

Allah (SWT) is Omnipotent, He is Omnipresent still we are unable to see Him. As the following ayah says:

- **“Us ko *aankhein dekh nahin sakti na duniya main na aakherat main* aur Woh logo ki nazaron ko khoob dekhta hai aur Woh bada bareekbeen wakifkaar hai...”**
– (Surah-e-Anam, ayah 103)

“(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, *yet is acquainted with all things.*)”

It is not possible for mortals to see Him, neither in this world nor in hereafter. So how do we know about His existence? As the Holy Quran again says in the following ayah:

- **“Usee ne do *dariya bahae jo baham mil jaate hain, donon ke darmiyaan ek hud faasil aad hai jisse tajawiz nahin karte. To ae Jinn-o-Ins tum dono apne Parvardigar ki kaun kaunsi nemat ko jhootlaoge.*”** – (Surah-e-Rahman, ayah 19-20-21)

“(He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress: Then which of the favours of your Lord will ye deny?)”

Allah (SWT) reveals Himself to us through His creations. As the above ayah says all His creations are His Favours which He has bestowed upon us.

In Surah-e-Rehman after mentioning His Favours He has discussed the conditions of those who would reject them. And the following two ayahs further confirm their conditions:

- “*Aur jin logon ne **kufr ikhtiyar kiya aur Hamari aayaton ko jhutlaya to wahi Jahannami aur hamesha Dozakh hi main pade rahenge.**” – (Surah-e-Baqra, ayah 39)*



“(But those **who reject Faith and belie Our Signs**, they shall be **companions of the Fire**; they shall abide therein.)”

- “*Aur un logon ne **qahar-e-Khuda ki taraf palta khaya ye sab iss sabab se hua ke woh log Khuda ki aayaton ka inkaar karte the.**” – (Surah-e-Baqra, ayah 61)*

“(They drew on themselves **the wrath of Allah**. This because they went on **rejecting the Signs of Allah**)”

➔ **Thus these Favours are the Signs of His Existence.** He dislikes those who reject His Favours and **they might incur Allah’s wrath in their life** and He shall make **them companions of Hell Fire after their death.**

In the introductory section of this article we established that the manner in which the Gateway of India is a **prominent landmark** or **the greatest sign** that **depicts the vastness of the city of Mumbai**; similarly let us try to find out **The Greatest Sign of Almighty Allah which truly depicts His Grandeur.**



In order to understand this let us look at the historical journey – Meraj, of our Holy Prophet (pbuh) to the highest point. He (pbuh) began his holy journey escorted by Jibraeel (A.S) from the house of ‘Umm-e-Hani” on his steed al-Buraq.

The Traditions say that Jibraeel (A.S) who was escorting the Holy Prophet (pbuh) till Sidrat-ul-Muntaha was not permitted to go beyond it. **It was only the Prophet (pbuh) who was elevated upto the highest horizons.** Mentioning this journey the Holy Quran says in Surah-e-Najm:

- *“Aur iss haal main ke wo Ufaq-e-Aala per hai. Phir kareeb ho aur aage badha. Phir do kamaan ka faasla rah gaya balke isse bhi kareeb tha. Khuda ne apne bande ki taraf jo wahi bheji so bheji”. – (Surah-e-Najm, ayah 7-10)*

*“(And he is in the **highest part of the horizon. Then he drew near, then he bowed So he was the measure of two bows or closer still. And He revealed to His servant what He revealed.)”***

The above ayahs narrate the journey of Rasool (SAW) to the highest horizon (*Ufaq-e-Aala*). When he reached there he drew closer than the measure of two bows. There are two things worth pondering upon. **Firstly, who did he draw closer to as the ayah mentions? Could it be Jibraeel (A.S)? Reasoning says it cannot be him as he could not travel beyond Sidrat-ul-Muntaha. Secondly was it Allah? To think so too would be wrong as Allah is Omnipresent and He is not**



limited to a specific position. Also, in order to come closer to someone you need to see him, while Allah cannot be seen. **Hence it was neither Allah nor Jibraeel (A.S). So who was the prophet (pbuh) coming closer to?**

Also the ayah says that Allah (SWT) revealed 'Wahi' to Rasool (SAW). Normally whenever any 'wahi' was revealed to him it was always **in the voice of Jibraeel (A.S)**, but since here **Jibraeel (A.S) was not present then whose voice did Allah choose to reveal the wahi?**

Further ayahs from the same Surah might help us in deriving some result:

- ***“To jo kuch unhonne dekha unke dil ne jhoot na jaana. To kya wo Rasool jo kuch dekhta hai tum log uss main jhagadte ho? Aur unhonne to uss ko ek baar aur dekha hai, Sidrat-ul-Munteha ke nazdeek. Ussi ke paas to rahne ki bahisht hai, jab chhaa raha tha sidra per jo chhaa raha tha. (Uss waqt bhi) unki aankh na to aur taraf maail hui aur na had se aage badhi. Aur unhonne yaqeenan apne Parvardigar ki Badi Badi Nishaniyan dekhi.” – (Surah-e-Najm, ayah 11-18)***

“(The heart was not untrue in (making him see) what he saw. What! do you then dispute with him as to what he saw? And certainly he saw him in another descent, At the farthest lote-tree; Near which is the garden, the place to be resorted to. When that which



*covers covered the lote-tree; **The eye did not turn aside, nor did it exceed the limit. Certainly he saw of The Greatest Signs of his Lord.)***”

The above ayahs confirm that **Rasool (SAW) saw someone which was definitely amongst The Greatest Signs of Allah.**

➔ All His creations are His Signs of Existence. And we Humans are the **Best amongst His creations (Ashraf-ul-Makhlukaat).** Thus the **Greatest Sign which Rasool (SAW) saw at the highest horizon must be from the best of creations i.e. must be a human being.** Again he should be much higher in stature and closer to Rasool (SAW) and Allah (SWT) than Jibraeel (A.S).

Since Allah (SWT) reveals Himself through His creations He must have surely revealed His Greatest Sign to this world. Let us then try to identify that.

When we look at the life of our holy prophet (pbuh) **we find that he trusted Hazrat Ali (A.S) the most from amongst his companions.** In every war Hazrat Ali (A.S) remained steadfast and was **ready to lay his life for the sake of holy prophet (pbuh) and Allah (SWT).**

Following are **the rare distinctions which associate Hazrat Ali (A.S) to Allah** which no other human being in the entire history had:

- **His Name:**

Ali is **his name** and so is the name of Allah





- **His Birth:**

He was born in Kaaba, the house of Allah. It was **Friday 13th of Rajab 30 Amulfeel, Hazrat Fatima binte Asad (A. S)**, the wife of Hazrat Abu Talib (A.S) entered the precincts of the Kaaba. Ali (A.S) the youngest son of Abu Talib was born inside the Holy Kaaba. She stayed inside for three days. This incidence is well documented by many Islamic scholars and historians.

(Ref: Muhammad ibn Talha el-Shafei in Matalib-us-saool, page 11, Hakim in Mustadrak, page 483, Vol. III, El-Umari in Sharh Ainia, page 15, Halabi in Sira, page 165, Vol. I, Sibte ibn al-Jauzi in Tadhkera Khawasil Ummah, page 7, Ibn Sabbagh Maleki in Fusoolul Mohimma, page 14, Muhammad bin Yousuf Shafei in Kifayet al-Talib, page 261, Shablanji in Nurul Absar, page 76, Ibn Zahra in Ghiyathul Ikhtisar, page 97, Edvi in Nafhatul Qudsia, page 41, Mohaddith-e-Dehlvi in 'Izalatul Kholafa')

And Nuru'ddin Bin Sabbagh Maliki in his work documents birth of Hazrat Ali (A.S) in Ka'ba in following words:

- "No one before Ali was born in the Ka'ba. **This was a distinction given to Ali in order to enhance his honor, rank, and dignity.**" (Ref: Nuru'd-din Bin Sabbagh Maliki in his Fusulu'l- Muhimma, FasI I, p.14)





- **His Help is Allah's Help:**

We would try to establish the above claim by referring few ayahs from the Holy Quran. Allah (SWT) says this to the holy prophet (SAW) in Surah-e-Bani Israel:

*“Aur ye dua maanga karo ke Ae mere Parvardigaar mujhe jahan pahoncha achhi tarah pahoncha aur mujhe jahan se nikaal to achhi tarah se nikaal aur mujhe khaas apni bargaah se **ek Sultan ataa farma jisse har qism ki madad pahonche.**” – (Surah-e-Bani Israel, ayah 80)*

*“(Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and **grant me from Thy Presence an Authority to aid (me).**.”)”*

Allah (SWT) instructs Rasool (SAW) to ask for an **Authority (Sultan-un-Naseera) who would help him in every way.** It means that Allah (SWT) wanted to help Rasool (SAW) through someone who is the authority duly appointed by Allah, Himself.

Again the ayah from Anfal says:

*“Ae Rasool (SAW) wohi to woh Khuda hai jis ne **apni khaas madad aur momineen se tumhari taeed ki**” – (Surah-e-Anfal, ayah 62)*



*“(He it is Who strengthened you with **His help and with the believers**)”*



This help of a Believer (Momin) to Rasool (SAW) was actually the help from Allah (SWT) as confirmed by the above ayah.

As per the tradition of Abu Hureira, quoted by Ibn-e-Asakir, Rasool (SAW) has said that it is written on ‘*arsh*’ that there is no God but Allah, Mohammed (SAW) is My slave and My Rasool **and I helped him through Ali**. (Ref: Durr-e-Mansoor, Vol 3, P 199, Mulla Jalaluddin Suyuti, Tarkih Ibn-e-Asakir, Zainul falli).

And how did He help Rasool (SAW) through Hazrat Ali? For this Allah (SWT) says:

*“Aur **Hum hi ne lohe ko naazil kiya** jis ke zariye se sakht ladai aur logon ke bahot se nafa ki baatein hain aur taake **Khuda dekh le ke be dekhe bhaale Khuda aur usske Rasoolon ki kaun madad karta hai**, beshak Khuda bahot zabardast Ghalib hai.” – (Surah-e-Hadid, ayah 25)*

*“(And **We sent down Iron**, in which is (material for) mighty war, as well as many benefits for mankind, that **Allah may test who it is that will help, Unseen, Him and His messengers**: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).”*



Which was the iron sent down to help the holy prophet (pbuh) as mentioned in the above ayah? In the battlefield of Ohad, Jibraeel (A.S), the angel brought down the sword '**Zulfiqar**' and presented it to Mawla Ali (A.S) by saying: '**La fataah illa Ali La Saif illa Zulfiqar.**' (Zulfiqar is the only effective sword and Ali the unique champion) (Ref: Habib-al-Siyar; Rawdzat-al-Ahbab.)

Thus with Allah's Sword in his hand during the battlefield of Ohad he became "**Yadullah**" (**Allah's hand**). And looking at his valour and courage in the battlefield of Khaibar Rasool (SAW) bestowed on him the surname of "**Sher-e-Khuda**" (**Lion of God**). (Ref: Gibbon, D.& F. of Roman Empire Vol. V. p. 365).

Mir Ahmad Ali (1988) writes that Ali Ibn Abi Talib is known as **mazhar al aja-ib and mazhar al ghara-ib** because, **as willed by Allah**, he used to appear in different forms to carry out divine plans under very special circumstances. **These two epithets are exclusively reserved for Ali.** Even today the true believers invoke Allah to send him for help.





- **His Soul:**

Now let us look at the following ayah from Surah-e-Baqra:

*“Aur logon main se Khuda ke bande kuch aise hai **jo Khuda ki (khushnudi) haasil karne ki qharaz se apni jaan tak bech daalte hai** aur Khuda aise bandon per bada hi shafkat wala hai.” – (Surah-e- Baqra, ayah 207)*

*“(And among men is **he who sells himself to seek the pleasure of Allah**; and Allah is Affectionate to the servants.)”*

Imam Ghizali in his Tareekhe Khamees writes that the above ayah of Surah-e-Baqra was revealed mentioning **this sacrifice of Mawla Ali (A.S) when he slept on the bed of Rasool (SAW) during the night of Hijrat.**

Looking at Hazrat Ali (A.S)’s commitment to sacrifice his life and protect the Prophet (pbuh) of His religion; Allah (SWT) also granted Hazrat Ali (A.S) with divine status by purchasing his soul. He thus became **‘Nafsullah’ (Allah’s Soul).**





- **His Martyrdom:**

Mentioning about his martyrdom, S Ockley writes in his famous work the 'History of the Saracens' that when Ali (A.S) was leaving his abode for his morning prayers, the household birds began making a great noise. And when seeing this one of the servants attempted to calm them Ali (A.S) said, "*Leave them alone, for their cries are only lamentations foreboding my death.*"

He got martyrdom on the 21st of Ramzan. On 19th Ramzan during his morning prayers while Hazrat Ali (A.S) was in a state of prostration, Abdur Rahman Ibn Muljim (may Allah curse him) gave a blow of poisonous sword causing a deep wound on his head. He survived for two more days after that.

Thus all these events in his life **showcase his proximity to Allah which is unique** and **no other individual had the same distinctions**. That is why the holy prophet has said this about Hazrat Ali (A.S) that:

- "Amongst men **it is Ali who knows Allah the best.**" –
(Ref: Selections from Kanz-ul-Ummal, Bahamash Al Masnad, Vol 5 P 32)

➔ Our reasoning on the basis of above mentioned proofs definitely indicates that beyond Sidrat-ul-Muntaha, on the highest horizon, it must be Mawla Ali (A.S) whom Rasool

(SAW) saw. He is surely the **The Greatest Sign (Ayat-ul-Kubra) and Divine Proof of Allah (SWT)**.

In order to further substantiate our above-mentioned result let us contemplate on the following ayah from Surah-e-Ra'ad:

- *“Aur Ae Rasool (SAW) kafir log kehte **hai ke tum paighambar nahin ho to tum un se kehdo ke mere aur tumhare darmiyan meri risalat ki qawahi ke waste Khuda aur **wo shakhs jis ko aasmani kitab ka ilm hai kafi hai.**”*** – (Surah-e-Raad, Ayah 43)

*“(Yet those who are disbelievers say: **“You are not the apostle sent (by God).”** Tell them: **“God is sufficient as witness between me and you, and he who has knowledge of the Book.”**”)*

When we observe the above ayah, it says that there are **two witnesses to the apostleship of the holy Prophet (pbuh)**. First one is Allah (SWT) who is Omnipresent, **the other witness is the one who has knowledge of the book**. All the translators of Quran have invariably used the word ‘witness’ in their translation and the dictionary meaning suggests witness means: **to see, hear or know by personal presence**. And the other meaning which I found was **‘to be present as a spectator’**.

Now the Meraj was one of the most important aspects of Rasool (SAW)’s **risalat** (apostleship) which is duly testified by

Quran. **It means that the witness of his apostleship needs to be present at the time of Meraj to testify as per the above ayah.** Because if he is not present during Meraj how can he testify and thus it would be against the above ayah.


As per the Islamic scholars and historians **the witness mentioned in the above ayah** who has the **complete knowledge of the book is Hazrat Ali (A.S)**. (Ref: Tafseer-e-Suyuti, Vol 4, P 69, Ahteyaj-e-Tabresi, Tafseer-e-Ayashi)

The following hadith of the holy Prophet (SAW) further throws some light on this as he says:

- “Ali is the **divine proof from his Almighty** and **I am witness** on it.” (Ref: Tarikh Ibn-e-Asakir, vol 43 P 220, Kareeb Minal lafaz fi Yanabe-ul-mowaddat, vol 1 P 293)

It seems that on the highest horizon then **Rasool (SAW)** became witness to **Hazrat Ali (A.S)** as being the “**Greatest Sign of Allah (Ayat-ul-Kubra)** while Mawla Ali (A.S) became witness to the “**Greatest Journey of the Greatest Prophet to the Greatest Horizon**”.

Narrating this Mir Ahmed Ali (1988) writes that **when the Prophet (pbuh) returned from his heavenly journey**, before he could relate his experiences, **Ali (A.S) began giving him the minutest details of the journey, making it quite obvious that**



Ali (A.S) was with the Prophet (pbuh) throughout his journey.

In the earlier section of this article as per the ayah from Surah-e-Najm, we found that Allah (SWT) revealed His **‘wahi’** to the holy Prophet (pbuh) at the highest horizon in absence of Jibraeel (A.S) and we wondered whose voice it must be?



Faidh-al-Kashani in his famous book *Kashful Ghummah* **narrates a tradition from Hazrat Umar** that when the Prophet (pbuh) was asked as to what voice did Allah (SWT) speak to him during Meraj, the Prophet said:

“My Lord spoke to me with the voice of Ali Ibn Abi Talib and said, “O Ahmad! I am an Entity that is not like anything else. I cannot be compared to anything else and I know all the secrets of your heart. With the exception of Ali Ibn Abu Talib, you have no other close friend. Thus, I speak to you with the voice of Ali Ibn Abi Talib so that your heart will be at ease”

➔ We can thus infer that Allah (SWT) reveals Himself through His creations, all creations are His Signs and amongst them Hazrat Ali (A.S) is the Greatest Sign of Allah (SWT) sent down to help and protect His Greatest Prophet (pbuh) and His Greatest Religion.

With the help of ayah from Surah-e-Rahman and couple of more ayahs from Surah-e-Baqra we understood that **Allah’s wrath is incurred upon those who reject His Signs and**





Favours. Let us now try to further substantiate this with few more ayahs. As the holy Quran says:

- ***“Aaj Maine tumhare din ko kaamil kardiya aur tum per apni ne’mat poori kardi aur tumhare iss Deen-e-Islam ko pasand kiya.” – (Surah-e-Maida, ayah 3)***



“(This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.)

Commenting on the revelation of this ayah, most of the compilers have unanimously said that it was revealed after the holy Prophet (pbuh) announced **‘Man Kunto Mawla’** by holding the hand of Hazrat Ali (A.S) and indicating him to the gathering at Ghadeer-e-Khum.

(Ref: Durr-e-Mansoor, Jalalluddin Suyuti, V3, P 19, Tarikh by Khatib al Baghdadi, V8 P 290, 596, Yanabi-al-Mawaddah from Abu Hureira by Al-Qudoozi Al-Hanafi).

After this ayah was revealed the holy Prophet (pbuh) said:

- ***“Allah is Great on the perfection of religion, completion of bounties and Allah’s satisfaction with my messengership and Ameerul Momineen Ali Ibn Abi Taalib (a.s.)’s mastership after me.” – (Ref: Tirmizi, Nisaai, Hakim Neshapuri, Ahmad-e-Hanbal, Tabari)***



There are couple of things which can be inferred from the above ayah. First is **that Islam was perfected on the announcement of Man Kunto Mawla**. And second is that Allah (SWT) **did complete all His Favours on this announcement**. Thus it can be said that Mawla Ali (A.S) is not **only the 'Greatest Sign of Allah'** but **Allah's Favours are incomplete without him**.

And we have already seen that rejecting any of Allah's Favour invoke His wrath. So what happens if "The Complete Favour" is rejected? The Holy Quran confirms in the following manner:

- ***"Ek maangne wale ne kafiron ke liye ho kar rahne wale azaab ko maanga jisko koi taal nahin sakta jo Darje wale Khuda ki taraf se (hone wala) tha."*** – (Surah-e-Meraj, ayah 1-3)

"(A questioner asked about a Penalty to befall- The Unbelievers, the which there is none to ward off,- (A Penalty) from Allah, Lord of the Ways of Ascent)"

Commenting on the revelation of above ayah Sala'bi writes in his tafseer that the news of Hazrat Ali (A.S.)'s appointment as master and leader by the Holy Prophet (pbuh) on divine command spread everywhere. A person named Haaris Ibn Noman Fehri came to the Holy Prophet (pbuh) and said: **"You asked us to give two witnesses (of divinity and messengership), we gave. You made prayers, Zakaat and Hajj obligatory upon us, we accepted. Now, you intend to appoint your cousin (Ali) as our master by announcing, "Of whomsoever I am his master, Ali is his master too." Is this**



announcement from your side or on divine order?" The Messenger of Allah answered:

"I swear by Allah, except Whom there is no God, this command was certainly divine."

On hearing this, Haaris stood up and walking towards his camel, grumbled, **"O Allah, if this order is from your side, then punish me by raining stones upon me."** He had hardly completed his sentence, **when a stone fell from the sky and crushed him to death.** At this justice, the Qur'anic verse was revealed: **"A questioner asked about a Penalty to befall."** (Ref: Tafseer-e-Sal'abi)

Thus the ayah explains that penalty befell the unbeliever who rejected Allah's Favour i.e. rejected the leadership of Hazrat Ali (A.S).

I feel like mentioning here a beautiful couplet from a famous Qawwali:

***"Shah Mardaan Shere Yazdaan Quwwate Parwardigar
Lafata illah Ali (A.S) la Saif e illa Zulfiqar"***

➔ And conclude that Hazrat Ali (A.S) is the Greatest Sign and The Greatest Favour of Allah (SWT) and hence Allah has concealed His bounties in the love for Hazrat Ali (A.S) while hatred towards Ali (A.S) invokes His wrath. So let us pray that May Allah give us enough strength to love Hazrat Ali (A.S) and remain thankful to Allah for His limitless Bounties and Favours.
Aamin

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