

Ahl Al Bayt

The Immense Love and Value of Ahl Al Bayt in Islamic Tradition

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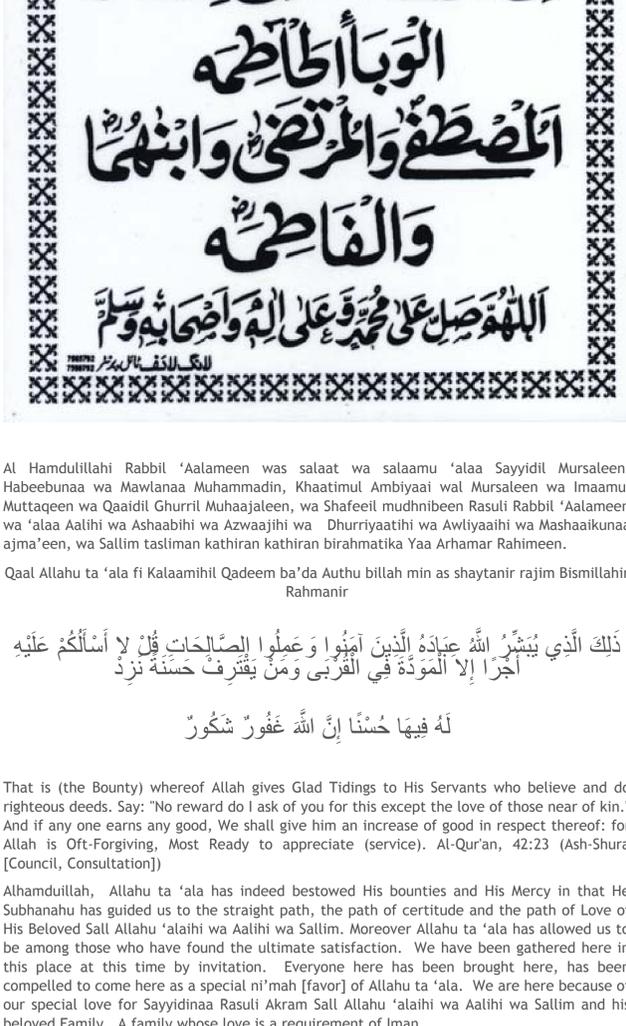
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Al Hamdulillah Rabbil 'Alameen was salaata was salaamu 'alaa Sayyidil Mursaleen, Habeebunaa wa Mawlanaa Muhammadin, Khaatimul Ambiyaaai wal Mursaleen wa Imaamul Muttaaqeen wa Qaaidil Ghurriil Muhaajaleen, wa Shafee'ul mudhniheen Rasuli Rabbil 'Alameen wa 'alaa Aalihi wa Ashaabihii wa Azwaajihii wa Dhurriyaatihii wa Awliyaatihii wa Mashaaikunaa ajma'a'een, wa Sallim tasliman kathiran kathiran birahmatika Yaa Arhamar Rahimeen.

Qaal Allahu ta 'ala fi Kalaamihil Qadeem ba'da Authu billah min as shaytanir rajim Bismillahir Rahmanir

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service). Al-Qur'an, 42:23 (Ash-Shura [Council, Consultation])

Alhamduillah, Allahu ta 'ala has indeed bestowed His bounties and His Mercy in that He Subhanahu has guided us to the straight path, the path of certitude and the path of Love of His Beloved Sall Allahu 'alaihi wa Aalihi wa Sallim. Moreover Allahu ta 'ala has allowed us to be among those who have found the ultimate satisfaction. We have been gathered here in this place at this time by invitation. Everyone here has been brought here, has been compelled to come here as a special ni'mah [favor] of Allahu ta 'ala. We are here because of our special love for Sayyidinaa Rasuli Akram Sall Allahu 'alaihi wa Aalihi wa Sallim and His beloved Family. A family whose love is a requirement of Iman.

About this ayatul karimah;

It is recorded in the Sunan of Saeed Ibn Mansoor from Saeed ibne Jubair that, the people whose love has been made obligatory in the Quranic ayat, "Say I do not ask for any recompense for this except the love of my nearest relatives"; are the nearest of the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa Sallim).

Ibn Abi Hatim narrates from Ibne Abbas regarding the ayat of Quran: "...and whoever earns good," Ibne Abbas said that it refers to those who love Aale Muhammad." And it is narrated from Imam Hasan (Radhi Allahu 'anhu) that he said, "earning of good is loving us Ahle Bayt (Ridhwaan Allahu alaihim ajma'a'een)." It is the honor achieved only through the love and attachment of the Ahle Bayt (Ridhwaan Allahu ta 'ala alaihim ajma'a'een)

Throughout Islamic history the Ulama ul Haqq have taught that love and respect of Sayyidinaa Rasuli Akram Sall Allahu 'alaihi wa Aalihi wa Sallim and Ahlul Bayt Ridhwaan Allahu ta 'ala alaihim ajma'a'een is a requirement of Iman. Because of the anti-Ahlul Bayt propaganda of certain upstart modernist group, many Muslims young and old are confused as to the correct position one should take. There was never need to defend loving Rasulallah Sall Allahu 'alaihi wa Aalihi wa Sallim or Ahlul Bayt Ridhwaan Allahu ta 'ala alaihim ajma'a'een. There was never a need to defend respecting the beloved family or choosing allegiance with the descendants of the Best of Creation.

An Nabi Sall Allahu alaihi wa Aalihi wa Sallim is instructing us, warning us that there is no khair [good] in any of our actions, there is no honor until and unless we love and attach ourselves to Ahlul Bayt and the 'Ulema and Awliyya of Ahlul Bayt Ridhwaan Allahu ta 'ala alaihim ajma'a'een.

Proof of the soundness of the position of the Ulama ul Haqq that Love of Ahlul Bayt is a requirement of Iman is the hadith reported by Imam Jalaaludeen Suyuti in his "Ihya' al Mayyit bi Fadhaail Ahlul Bayt:

Ahmed, Tirmidhi, Sihah, Nasai and Hakim have all narrated through Mataalab bin Rabi'ah that the Messenger of Allah (Sall Allahu 'alaihi wa Aalihi wa Sallim) said: "By Allah! Faith cannot enter the heart of anyone if he does not love my nearest relatives for the sake of Allah and for the sake of the nearest relatives."

This hadith alone should be enough to convince the believer of the necessity of loving and following Ahlul Bayt. In the west because of the influence of the modernist movements, the supporters of Yazid, Muslims who do love and respect Ahlul Bayt are afraid to proclaim it. We are afraid to stand up for our Sayyid's both literally and figuratively. Al Imam Sheikh Sayyid Mubaarik Ali Shah Juliani the son of Rasulallah Sall Allahu 'alaihi wa Aalihi wa Sallim mentioned that the Muslims in the west do not know how to honor their scholars, their elders and seniors. He also mentioned that "Adaab comes from the heart". Meaning thereby that when one loves someone with all sincerity there is a nature inclination of the heart towards loving and respecting them.

Maulana Jalaaludeen mentions another hadith;

Ahmad and Abu Yaala relate from Abu Saeed Khudri that the Prophet of Allah (Sall Allahu 'alaihi wa Aalihi wa Sallim) remarked: "In the near future I would be summoned by Allah and I would respond. I leave amongst you two weighty things, The Book of Allah and my Progeny, my Ahle Bayt [Kitabullah wa Itratyi Ahli Bayti]. The All-Aware and the Kind Allah has informed me that these two will not separate till they reach me at the Haudh (Tank of Kauthar). So take care as to how you behave with them."

In another hadith Maulana Jalaaludeen Rahmatullahi 'alaih mentions;

Tirmidhi, Husnah and Tibrani quote Ibne Abbas that the Messenger of Allah (Sall Allahu 'alaihi wa Aalihi wa Sallim.) said: "Love Allah for His countless bounties upon you and love me because you love Allah, and love my Ahle Bayt because of your love me."

Further;

Tibrani also mentions the following tradition in his book Al-Awsat. Imam Hasan ibne 'Ali (Karam Allahu wajhahu) reports from the Messenger of Allah (Sall Allahu 'alaihi wa Aalihi wa Sallim) that he said: "Strive hard to achieve love and affection of us Ahle Bayt, and considers it as obligatory for yourselves, always. The truth is that whoever meets Allah while he loves us will enter Paradise through my intercession. By the One who controls my life! No deed can benefit a servant if he does not recognize our rights."

Khatib Baghdadi in this Tarikh (history) records a tradition of Sayyidinaa 'Ali (Karam Allahu wajhahu) wherein he refers to the words of Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa Sallim.): "My intercession for my Ummah (people) is for those who love my Ahle Bayt (Ridhwaan Allahu ta 'ala alaihim ajma'a'een)."

Love is such that if it is true it manifests itself outwardly. The lover becomes restless always seeking the face of the beloved. The lover seeks ways to please the beloved, looking for ways to make the way easier for the object of one's affection. An Nabiyul Kareem Sall Allahu 'alaihi wa Aalihi wa Sallim alludes to this as he Sall Allahu 'alaihi wa Aalihi wa Sallim says; "So take care as to how you behave with them".

Our obligations to Ahlul Bayt

We are obligated to manifest our belief with action. Al Imam Nu'man bin Thaabit al Kufi Abu Hanifah Radhi Allah 'anhu took the position than Iman must be accompanied with action if the iman is true Allah. He based his position on ayah in Suratul Asr wherein Allahu ta 'ala says:

"Indeed mankind is doomed, except those who have iman and follow it up with righteous deeds"

What are the obligations on the believers with reference to Ahlul Bayt? In this too our beloved Habib Sall Allahu 'alaihi wa Aalihi wa Sallim has not left us without clear instructions.

Again referring to the collection of 60 Ahadith on the Fadhaail of Ahlul Bayt collected by Maulaana Jalaaludeen Suyuti, [may Allahu ta 'ala allow us to repay this debt to him by remembering him in our dua's and sending thawaab on him from our daroods and salaam (salawaat)];

Daylami also mentions that Sayyidinaa 'Ali (Karam Allahu wajhahu) quoted the Messenger of Allah as saying: "I will intercede for four kinds of people:

- (1) Those who loved and respected my progeny.
- (2) Those who fulfilled their needs and solved their problems.
- (3) Those who helped them in difficulties and in times of needs.
- (4) Those who maintained their respect and friendship by words and by heart.

Daylami narrates from Abu Saeed that the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa Sallim.) said: "My Ahle Bayt and my helpers (Ansars) are my legatees [recipients of my legacy] and successors. So have regard for them and help them. Gather around them and attach yourselves to them. And keep aloof from those who disregard them."

Ibn Asakir narrates from Sayyidinaa 'Ali (Karam Allahu wajhahu) that he quoted the Prophet of Allah (Sall Allahu 'alaihi wa Aalihi wa Sallim.): "I will recompense on the day of Qiyamat one who fulfills the rights of even one of my Ahle Bayt (Ridhwaan Allahu ta 'ala alaihim ajma'a'een)."

Al-Hakim in his history and Daylami has also related from Abu Saeed that the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa Sallim.) said: "Allah will protect the life and the faith of those who regard three things and Ahle Bayt are a security to the people of the earth against discord. And if any tribe or group opposes my Ahlul Bayt it will itself become fraught with discord and become a party to Iblis."

Finally we should be remiss if we did not mention something of the lives and personalities of the Imams of Ahlul Bayt. Imam Sayyidinaa 'Ali bin 'Uthman al Julibi al Hujwiri Radhi Allahu 'anhu the son of Rasulallah Sall Allahu 'alaihi wa Aalihi wa Sallim in "Kashful Mahjub" the chapter concerning "Imams from the House of the Prophet (Ahl-i-Bayt)"

"Ahl-i-Bayt (family of the Prophet) are those sacred souls who are eternally pious. Every one of them is the Imam of the Path.

This whole family common or elite is the leader and Imam of the Sufis. I take honor to mention here a few amongst them.

Imam Hasan ('alaih salaam)

1. Imam Hasan ('alaih salaam) Abu Muhammad al-Hasan b. Ali (may Allah be pleased with him) was the heart of Prophat (peace be upon him), odor of the heart of Murtada, Nur (light) of the eyes of Fatima (may Allah be pleased with them). He was profoundly versed in Sufism and he has many subtle sayings. He by way of pretext said:

"See that you guard your hearts, for Allah knows your secret thoughts."

This means that as man is entrusted to watch over his heart, similarly he is duty bound to preserve its exhibition. "Guarding the heart" refers not turning to others (than Allah) and in keeping one's secret thoughts from disobedience to the Almighty.

When the Qadarites got the upper hand, and Mutazilites doctrine became widely spread, Hasan Basri wrote to Hasan b. Ali seeking his guidance, and asked him to state his opinion on the perplexing subject of predestination and on the dispute whether men have any power to act.

Imam Hasan replied that in his opinion he who did not believe in the determination of men's good and evil action by Allah was infidel, and that those who imputed his sins to Allah was a wrongdoer. Allah does not force any one for good or evil deeds, but nothing happens in His kingdom without His will. Where He has the actual owner of something that something belongs to Him and He is the actual owner.

Similarly, where He has given free hand to mankind to act freely, there too He is the actual Causer. Therefore, He does not stop anyone from performing good or evil, but by His grace He can stop someone from his evil actions and if He does not stop him, it won't mean that He forced him to perform wrong.

Allah has kept the argument by extending the force to mankind to act good or wrong and made him responsible for his act and it is not on Allah and His argument stands firm.

A Bedouin came to Imam Hasan while he was sitting at the door of his house in Kufa, and started abusing him and his parents. Hasan rose up and said:

"O Bedouin, what ails you, perhaps you are hungry or thirsty?" The Bedouin took no heed, but continued to abuse him and his family. Hasan ordered his slave to bring a purse of silver, and gave it to the fellow, saying:

"O brother excuse me, for there is nothing else in the house, had there been more, I should not have given it to you." On hearing this, the Bedouin exclaimed: "I bear witness that you are the grandson of the Prophet of Allah. I came here to make trial of your mildness."

Such is the characteristically of true saints and Sheikhs who care not whether they are praised or blamed, and listen calmly to a measurer.

Imam Hussein ('alaih salaam)

2. Imam Hussein ('alaih salaam) The candle of Ahl-i-Bayt (family of the Prophet), and Imam of the world is Abu Abdullah al-Hussein b. Ali (may Allah be pleased with him). He is the martyr of Karbala and Qibla for the afflictors. All Sufis are agreed that he was in the right. So long as the Truth was apparent, he followed it, but when it was denied, he drew the sword and never rested until he sacrificed his dear life for Allah's sake. The Prophet (peace be upon him) distinguished him by many tokens of favors.

Umar b. Khattab (may Allah be pleased with him) relates that one day he saw the Prophet (peace be upon him) crawling on his knees, while Hussein rode on his back holding a string, of which the other end was in the Prophet mouth. Seeing all this I said: "What an excellent ride you have, O Abu Abdullah!"

The Prophet (peace be upon him) replied: "What an excellent rider is he, O Umar!"

Imam Hussein (may Allah be pleased with him) said:

"Your kindest brother is your religion,"

The salvation of man is in following the religion and his perdition in disobeying it, therefore wise person only follow the commands of loving brother and does not do any act without his consent. The real brother is that who advises you and does not deny his affection.

Once, a man came to him and told that he was a poor family man and asked for the food. Hussein told him that his food was coming, so he should wait a little. After a short while the Messenger of Caliph Amir Muawiya (may Allah be pleased with him) came and placed five purses before Hussein. Each purse contained thousand Dinars. The messenger told Hussein that the Amir was apologetic and had said that for the time being spent this money, and he would send more soon. Hussein gave that money to the poor man and made it known to him that he kept him awaiting for such a meager favor. We are men of affliction and we have forsaken the world and prefer others needs over ours. His sayings and wisdom is well known by whole Ummah.

Imam Zain ul-Abidin ('alaih salaam)

3. Imam Zain ul-Abidin ('alaih salaam)

From Ahl-i-Bayt, successor of Prophethood, candle of the Ummah and Autad, the afflicted, Imam of the deprived is Abu al-Hasan Ali b. al-Hussein b. Ali (may Allah be pleased with them). He was the most honored and ascetic personality of his time and is famous for unveiling and narrating the truth and subtleties. In reply to a question about who was the most blessed, he said:

"The man when he is pleased, it is not on wrong, and when he is angry, is not carried by his anger beyond the bounds of righteousness." This is the character of those who are attained perfect rectitude, because to get satisfied with fictitious is also wrong and to quit the truth in anger is also immoral and pious does not like incorrect.

Hussein (may Allah be pleased with him) used to call him Ali Asghar (the except) Ali. When Hussein and his children were martyred at Karbala, there were none left alive except Ali who was sick. The women were brought unveiled on camels to Yazid (may Allah curse him), at Damascus. Someone asked Ali that how was he and members of the house? Ali replied:

"We have been treated in the same way as Pharaoh did with people of Moses who slaughtered their sons and took their women alive. We are under so many afflictions that we do not know when day has arisen and when night has fallen. We are still thankful to Allah for His bounties and praise Him for the trial in which He has put us."

Once, Caliph Hisham b. Abd al-Malik during Hajj while performing circumambulation of Kaba tried to kiss the Black Stone (Hajr-i Aswad) but due to rush of pilgrims was unable to reach to it. At that time Ali was also circumambulating. When he approached Hajr-i Aswad to kiss it, all pilgrims withdrew from his way and he peacefully kissed it. One of the Syrian courtiers tauntingly pointed out to Hisham that he was not offered the chance to reach to the sacred stone, are you the King or that beautiful youth, for whom everybody made the way. Hisham said that he did not know the youth. At that time famous poet Farzoaq was also present there. He got up and said in a loud voice that he knew the youth. People asked him to tell them who was he? The poet Farzoaq stepped forward and recited the splendid encomium:

This is he whose footprint is known to the valley of Mecca,
Whom the Kaba knows, the unhallowed territory, the holy ground.
He is the son of the best of the entire creature,
He is the pious, the elect, the pure, and the eminent.
Know that he is the darling child of Fatima,
He is one whose ancestor Prophethood is sealed.
Whenever Quraish have a look on him, everyone exclaim,
No one can surpass him in commendable qualities.
He occupies such an exalted position that
Arabs and non Arabs are incapable to reach there.
His nobility was the possessor of qualities of all the prophets,
And whose Ummah possesses the virtues of all the Ummah
The Nur (light) of their forehead lightened the hearts,
As with the rise of sun darkness perishes.
Hajr-i Aswad recognizes him from his odor, so that, when
he comes to touch Hajr-i Aswad, it kisses his hands.
Modesty keeps his gaze low, but people lower their gaze because of his awe,
No one dares to talk with him except when he has a smiley face.
His hands hold stick of musk without which spreads pleasant odor,
His palm is emitting fragrance; he is a leader of high repute.
His qualities are blessed from the qualities of the Prophet,
His conscious, habits and virtues are all praiseworthy
The heavy shower of his graciousness is common to all,
He is ever generous, material paucity never stops him.
His beneficence is open to the creature, who because of him,
Got deliverance from immorality, poverty and tyranny.
No one can match him in generosity, and neither
Any nation can show equality, may their men be very generous.
He is like rain of mercy in famine, and
Lion of the jungle at the time of fear and calamity.
It is that family whose love is faith, and enmity is infidelity, and
Nearness to them is the shelter for peace and deliverance.

When Farzoaq read these lyrics, Hisham got enraged and ordered for him to be imprisoned. When Ali came to know about it, he sent to him 12,000 dirham with a message that we only possessed that much which was too less to your affliction. Farzoaq returned it, with the message that he had uttered many lines in the panegyrics on addressers and governors which he was accustomed to compose for money, and that he had addressed verses to Ali as a partial expiation for his sins in that respect, and as a proof of his affection towards Ahl-i-Bayt. Ali, once again sent the money back with the message that if Farzoaq loved him, he must retained the money however, he begged to be excused from taking back what he had already given away; Farzoaq at last consented to receive the money.

There are so many virtues and merits of this eminent Imam that these cannot be encompassed in writing.

Abu Jafar Muhammad b. Ali b. Hussein ('alaih salaam)

4. Abu Jafar Muhammad b. Ali b. Hussein ('alaih salaam)

He was known both as Abu Abdullah and Baqir. He was distinguished for his knowledge of the abstruse sciences and for his subtle indications as to the meanings of Quran. There are many Karamat (miracles) associated to him. It is related that on one occasion the king with the aim to kill him, summoned him to his presence. When Baqir came to him, the king begged his pardon, bestowed gifts upon him, and allowed him to leave courteously. When courtiers asked why he had acted in that manner. The king replied that when he entered he saw two lions, one on his right side and one on his left, who threatened to kill him if he had attempted to do him any harm.

In his commentary of the Quran verse, " , whoever rejects evil and believes in Allah.:" (Q 2:256), Baqir said:

"Anything that diverts one from contemplation of Allah is his taghut (idol), so one has to see what veils him from contemplation of Allah and needs to get rid of it to make union with the Truth and get free from the veil. And one who is veiled has no right to be claimant of the proximity of the Truth.

Baqir after completing his litanies at night used to have loud Munajat (secret talk with Allah):

"O my Allah and my Lord! night has fallen, and the power of monarch has ceased, and the stars are shining in the sky, and mankind are asleep and silent, there is no crowd at the doors of the rich and the Umayyad have shut their doors and are being guarded by the watchmen, and all the needy have left for their homes.

But Thou, O Allah, art the Living, the Lasting, the Seeing, the Knowing. Sleep and slumber cannot overtake Thee. He who does not acknowledge Thy Essence is unworthy of Thy bounty. O Allah nothing can withhold Thy Essence, neither eternity is impaired by Day and Night, Thy doors of Mercy are open to all who call upon Thee, and Thy is the owner of all; Thou dost never turn away the beggar, and no creature in earth or heaven can prevent the true believer who implores Thee gaining access to Thy Court.

O Lord, when I remember death and the grave and the reckoning, how can I take joy in this world? Therefore, since I acknowledge Thee to be One, I love Thee; I beseech Thee to give me peace in the hour of death, without torment, and pleasure in the hour of reckoning, without punishment."

He used to do this Munajat weeping. On asking that why did he cry so much, he replied:

Jacob lost only one son for whom he wept so much that he lost his eye sight. I have lost my eighteen family members, is it not sufficient argument for me to cry.

Abu Muhammad Jafar ('alaih salaam)

5. Abu Muhammad Jafar ('alaih salaam)

Imam Abu Muhammad Jafar b. Muhammad al-Sadiq b. Ali b. Hussein b. Ali (may Allah be pleased with him) is the most celebrated among the Sufi Sheikhs for the subtlety of his discourse and his acquaintance with spiritual truths. He has written famous books in explanation of Sufism. He said:

"Whoever attains ma'rifat (knowledge of Allah) turns his face from all other".

The Gnostic (arif) does not see other worldly things because his ma'rifat (knowledge of Allah) is total denial of others. The denial of all other than Allah is ma'rifat and ma'rifat of others is the denial of the Truth (Allah). Therefore, the Gnostic is free from the creature and in union with the Truth. He does not have that much heed for others that it might keep him away from the Truth nor it is of so extreme value that it might attract him toward itself.

He said:

"There is no right worship without repentance, because Allah hath put repentance before worship, and hath said, " those that turn (to Allah) in repentance" (Q 9:112). I put repentance before divine service, because repentance is the start point in way of Path and worship is the last. When Allah mentioned of the evildoers He made repentance mandatory and said:

"And O ye Believers! Turn ye all together towards Allah," (Q 24:31);

But when Allah mentioned the Prophet (peace be upon him) He referred him to His "servant ship" and said,

"So did (Allah) convey the inspiration to His Servant - (Conveyed) what He (meant) to convey." (Q 53:10). Once Dawud Tai came to Jafar Sadiq and said, "O son of the Prophet (peace be upon him) of Allah, advise me, for my heart is blackened."

Jafar replied: "O Abu Suleiman, you are the accomplished ascetic of your time, what for you need advice from me?" Tai pleaded: "O son of the Prophet (peace be upon him), thy family is superior to all mankind, and it is incumbent on thee to give counsel to all." Jafar said: "O Abu Suleiman, I am afraid that tomorrow on Resurrection Day my grandsire will lay hold on me, saying,

"Why did not you fulfill the obligation to follow in my steps?" because before Allah the best is ones conduct not his ancestry."

Dawud Tai began to weep and exclaimed:

"O Lord Allah, if one whose lineage is of Prophetic family, whose grandsire is the Prophet, and whose mother is Fatima (may Allah be pleased with her) - if such as one is distracted by doubts about his end, who am I that I should be pleased with my dealings (towards Allah)?"

One day Jafar talked to his associates, let us take a pledge that whoever amongst us should gain deliverance on the Day of Resurrection would intercede for the rest. They said, O son of the prophet, how could you have need of our intercession since your grandsire intercedes for all mankind? Jafar replied:

"My actions are such that I shall be ashamed to face him on the Last Day."

All of his sayings are the result of self account which is a quality of perfection, and is a characteristic of Prophets and Saints. The Prophet (peace be upon him) said,

"When Allah wishes a man well, He gives him insight into his faults."

Whoever bows his head with humility, like a servant, Allah exalt his state in both worlds.

Insha Allahu ta 'ala this should be enough for us as a means of strengthening our iman. Love and respect of Ahlul Bayt is the manifestation of True Iman regardless of what the misguided may say. Our very lives, our salvation in the next world lies in understanding the exalted rank and station of Ahlul Bayt amongst all of the creation. To love them and respect them and follow them is to love Allahu ta 'ala and His Rasul Sall Allahu 'alaihi wa Aalihi wa Sallim. This much at least we are required to do if we are those who truly believe.

Wa Sall Allahu ta 'ala alaa Sayyidinaa wa Mawlaana Muhammadin wa Alaa Aalihi wa Sahbihi wa azwajaahii Ummahaatil Mu'mineen wa Dhurriyaatihii wa Ahli Bayt, wa Awliyaahii, wa Ummatihii ajma'a'een. Biraahmatika Yaa Arhamar Rahimeen