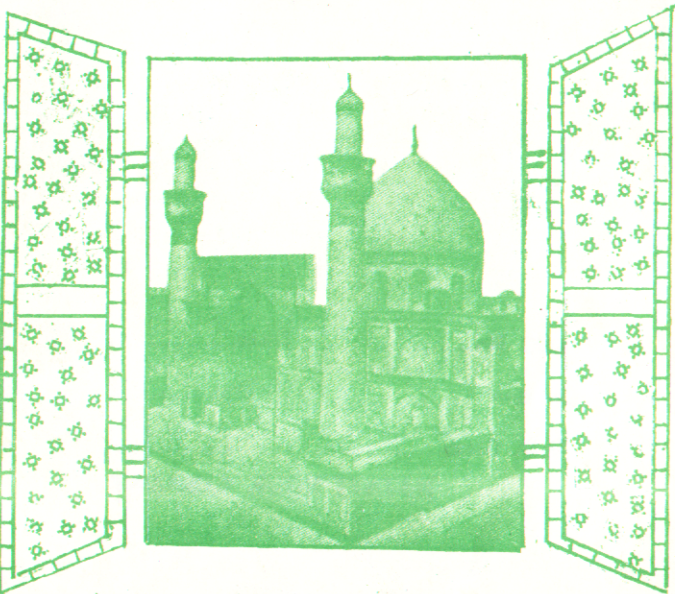


أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

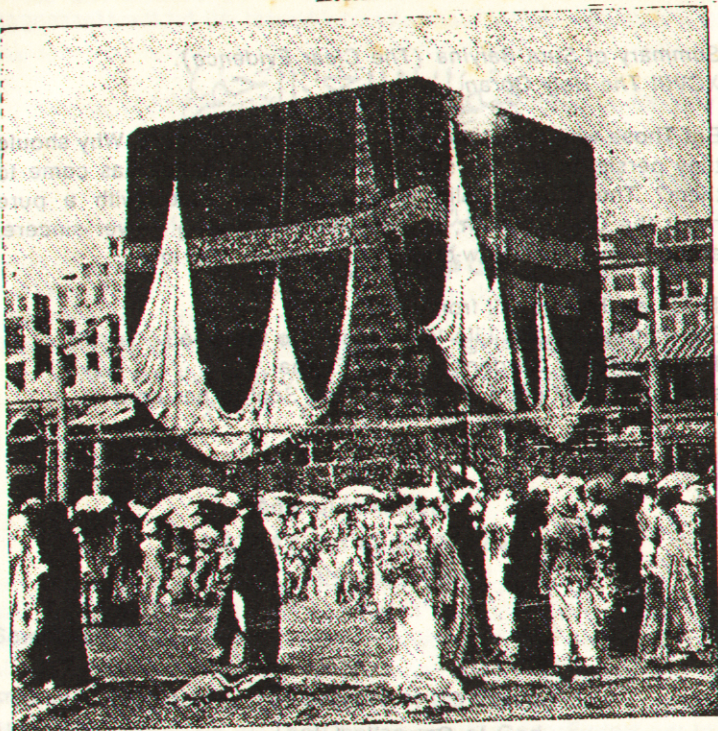
I am the city of learning, Ali is its gate. The Holy Prophet



TRIBUTES TO
H AZRAT
A L I A.S.



KAABA



The Place of his Birth

KUFA



The Place of his Martyrdom

Summary of Sura Baiyina (The Clear Evidence).
XCVIII The Holy Quran

But Those who reject the light of Truth are obstinate. Why should they persist in evil ways when the Clear Evidence has come to them? The straight Religion is simple: to adore with a pure heart the God of Truth, to draw near to Him in Prayer sincere, and to serve our fellow-creatures in charity and love.

To do aught is to fall from Grace.

But Faith and Good Life lead straight to the Goal,
The beautiful Gardens of Bliss Eternal,
and the mutual good pleasure of the Soul in her Lord.

Compiled by

YOUSUF N. LALLJEE

Bombay

سُبْحَانَ اللَّهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ ۗ

Those who have faith and do righteous deeds,
They are the best of creatures, (Khair-ul-Bariyya).

(XCVIII : 7, The Holy Quran)

Amir-ul-Momineen
HAZRAT ALI AL-MURTAZA
ALAIHIS SALAAM

Some of his names

Imamul-Muttaqeen	...	The Guide of the Pious
Al-Murtaza	...	The Chosen one of God
Amir-ul-Momineen	...	The Commander of the Faithful
Mazharul-Ajaib	...	The Manifestor of Wonders
Babe-Madinatul-Ilm	...	The Gateway of the City of Knowledge
Saiyyidul Ausiya	...	The Chief of Deputies of the Apostle of God (Muhammad)
Valiullah	...	The Friend of God
Faatehe-Khaiber	...	The Victor of Khaiber
Abul Aemma	...	The Father of the Holy Imams (the Apostolic Successors of the Holy Prophet)
Akhu Rasoolullah	...	The Brother of the Apostle of God
Asadullah-ul-Ghaleb	...	The Ever Victorious Lion of God
Abul Eatam	...	The Father of the Orphans and the Helpless

The following names were given to Hazrat Ali by the Messenger of Allah :

- Y'asoob-ud-Deen ... The Chief of the Faithful.
Wali-ul-Muttaqeen ... The Guardian of the Pious.
Sayyid-ul-Muslimeen ... The Chief of the Moslems.

Hazrat Ali was born on the 13th Rajab 22 B.H. in the Holy Kaaba and was mortally wounded at the age of 63 in the Mosque of Kufa. He is the only person whose birth and death took place in the house of God. This is unique in the history of the world as neither a prophet nor a Divine saint was ever blessed with such an honour.

He was brought up under the care and affection of the Holy Prophet.

As Hazrat Ali says :

"The Holy Prophet brought me up in his own arms and fed me with his own morsel. I followed him wherever he went, like a baby camel which follows its mother. Each day a new aspect of his character would beam out of his noble self and I would accept it and follow it as a command." Ten years in the company of the Holy Prophet had kept him so close and inseparable, that he was one with him in character, knowledge, self-sacrifice, forbearance, bravery, kindness, generosity, oratory and eloquence. From his very infancy, he prostrated before God along with the Holy Prophet, as he himself said, "I was the first to pray to God along with the Holy Prophet".

He was the son-in-law of the Holy Prophet whose beloved and only daughter was married to him by the Will of God.

He was known as "The Lion of God".

He was the one for whom the Holy Prophet said at Khaiber, "Tomorrow I shall hand over my flag to one who loves God and His Prophet and who is the beloved of the Lord and His Prophet, a fearful constant charger who never turns his back upon a foe, at his hands the Lord will give victory.

He was blessed with children such as Imam Hasan, Imam Husain, Janab-e-Zainab, Ume-Kulsum and Hazrat Abbas who have left their marks on the history of the world.

He was the chosen one of God and the Prophet to be the vicegerent of the Prophet.

He was the first to know the revelation of the Quran from the Holy Prophet.

He was the person for whom the Prophet had himself declared that whosoever desired to realise the spirit of his teachings must listen to the words of the scholar (Hazrat Ali), and there was none to grasp the meaning of the Master's (The Holy Prophet) words than Ali.

Sahl b. Sa'd that the Apostle of God said on the day of Khaibar : I will surely give the Standard tomorrow to a man, at whose hands the Lord will give victory, one who loveth God and His prophet and whom God and his prophet love; and the people passed the night in perplexity as to the one among them to whom it would be given. And when they entered upon the dawn, they went early to the Apostle of God, each one of them hoping that it would be given to him, but he said : Where is Ali the son of Abu Talib ? They said to him, 'He complaineth of pain in his eyes.' He replied, 'Then send for him,' and they brought him and the Apostle of God applied his saliva upon his eyes and prayed for him, and he was healed so that it was as if he had no pain, and he gave him the Standard.

مَنْ كُنْتُ مَوْلَاً فَإِنَّهُ عَلَى مَوْلَاً

"Of whomsoever I am Lord, Ali is his Lord"

The Holy Prophet has said: "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 Haуз-Kauser."

Ali and I will be the last word on the Day of Judgment."

"Ali is the treasure-house of my secrets."

"I am the last of the Apostles of Allah (*Khatam-um-Nabyeeyeen*) O Ali, whilst you are the last of the successors to the Prophets" (*Khatam-ul-Waseeeyeen*).

I am the city of learning, Ali is its gate.

Ali is to me what Aron was to Moses. Almighty God! be a friend to his friends and a foe to his foes; help those who help him and frustrate the hopes of those who betray him.

O Ali! You are my brother in this world as well as the Hereafter.

Nobody knows Allah except I and Ali.

Nobody knows Ali except Allah and I.

Nobody knows me except Allah and Ali.

If you want to see the knowledge of Adam, the piety of Noah, the devotion of Abraham, the Awe of Moses, the service of Christ, look at the bright face of Ali.

"I and Ali are of one and the same divine Light."

O Ali! Thou art to me, as a head to a body."

The First Declaration: Dawat-e-Ashcra (Propagation of Islam among relatives)

The first occasion where the Holy Prophet nominated Hazrat Ali as his vicegerent, and the meeting of Dawat-e-Ashcra when

the Holy Prophet was ordered by God to openly invite his relatives to embrace Islam. The scene of this assembly has been described by Gibbons as follows:

"Friends and kinsmen" said Muhammad to the assembly, "I offer you and I alone can offer the most precious of gifts, the treasures of this world and of the world to come. God has commanded me to call you to His service. Who amongst you will support my burden? Who amongst you will come forward to help me and be my Successor and Vicegerent? No one answered. The spell of astonishment and doubt was at length broken by the impatient courage of Ali:

"O Prophet, I am the man; whosoever rises against thee, I shall dash out his teeth, tear out his eyes, break his legs, rip up his belly. O Prophet, I will be thy Wazir over them."

Prophet Muhammad accepted this offer with the greatest pleasure, and declared Hazrat Ali as his Deputy, Vicegerent and Successor.

The assembly broke-up in laughter at the thought of a lad of barely sixteen deciding on such an enterprise.

As Carlyle puts it, "Nevertheless, it proved not a laughable thing; it was a very serious thing! As for this young Ali, one cannot but like him. A noble minded creature, as he shows himself, now and always afterwards; full of affection and fiery daring."

★ ★ ★

The Last Declaration: Ghadir-e-Khum.

The Holy Prophet on the occasion of the return journey from the performance of the 'Farewell Pilgrimage', halted at a place known as Khum, situated about ninety kilometres north-west of Mecca in the heart of the desert called 'Sahra-e-Hujfah'. Here he convoked an assembly of the people accompanying him, and raising Ali high, declared to the huge assembly:—

"O people! Of whomsoever I am the Lord, Ali is his Lord!"

Immediately following this declaration, the Holy Prophet prayed thus:—

"Lord! Be Thou a friend to the one who is a friend of Ali,
and be Thou an enemy to the one who is an enemy of Ali,
help Thou the one who helpeth Ali,
and discard Thou the one who discardeth Ali,
and frustrate the hopes of those who betray Ali."

The Holy Prophet then ordered everyone present to take the oath of allegiance to Ali. Immediately after this, people started to congratulate Ali saying:—

"Bakhkin Bakhkin laka ibne Abi Taleb Asbahta Maulayee
Wa Maula kulla Mominin wa Mominatin."

"Greetings be to thee O son of Abu Taleb!
Thou hast dawned as my Leader and the Leader of
all faithful men and women."

What others have to say about Hazrat Ali (A.S.)

"Had Ali been allowed to reign in peace, says *Oelsner*, his virtues, his firmness and his ascendancy of character would have perpetuated the Old republic and its simple manners."

The dagger of an assassin destroyed the hope of Islam. With him says *Major Osborn*, "perished the truest-hearted and best Muslim of whom Mohammedan history has preserved the remembrance". Seven centuries before, this wonderful man would have been apotheosised; thirteen centuries later his genius and talents, his valour, would have extorted the admiration of the civilised world. As a ruler, he came before his time. He was almost unfitted by his uncompromising love of truth, his gentleness and merciful nature, to cope with the Ommeyyades treachery and falsehood. (*The Spirit of Islam by Ameer Ali, page 283*).

"Had", says *Sedillot*, "the principle of hereditary succession (in favour of Ali) been recognised at the outset, it would have prevented the rise of those disastrous pretensions which engulfed Islam in the blood of Muslims. . . . The husband of Fatima united in his person the right of succession as the lawful heir of the Prophet, as well as the right of election. It might have been thought that all would submit themselves before his glory, so pure and so grand. But it was not to be."

"It cannot be denied," writes Pandit Thakur Parshad in his famous Judgment of the Suit No. 565 of 1936, (of Jaunpur, U.P. India)" that Hazrat Ali was one of those men who stood by the Prophet all his life in everything he did and wanted to be done. As I gather from History written by the Muslims and non-Muslims alike, Ali was the Prophet's constant shadow. He was the Boswell of a Johnson in his dealing with the Prophet. Ali can rightly be said to be the chief builder of the Prophet's power (wise in council-chamber and a valiant warrior in the battle-field was he). To his sword had fallen the momentous victories of Khandaq, Ohad, Badr and Khaiber. But for these, Muhammad's Mission would have perished in its very inception, and the world would have lost a reformation unequalled in man's history. The Consolidation of the temporal power of Muhammad by Ali made it possible for the Message of Islam to be delivered in an unbelieving age. It would thus appear that Ali was the most highly entitled and the best deserved for succession to the IMAMAT of ISLAM, both on the strength of his family relationship to the Prophet and on the ground of his merits being the sincerest friend and follower of the Prophet."

Allama Masoodi says:

The character and calibre of Ali as judged by him. "If the glorious name of being the first Moslem, a comrade of the Prophet in exile, his faithful companion in the struggle for faith, his intimate associate in life, and his kinsman; if a true knowledge of the spirit of his teachings and of the Book; if self-abnegation and practice or justice; if honesty, purity, and love of truth; if a knowledge of law, science, constitute a claim to pre-eminence, then all must regard Ali as the foremost Muslim. We shall search in vain to find either among his predecessor (save one) or among his successors those attributes." (*Syed Ameer Ali "A short history of the Saracens", page 5*).

Gibbon says:

"The birth, the alliance, the character of Ali which exalted him above the rest of his countrymen, might justify his claim to the vacant throne of Arabia. The son of Abu Taleb was in his own right, the chief of Bani Hashim and the hereditary prince or guardian of the city and temple of Mecca. Hazrat Ali had the

qualification of a poet, a soldier and a saint; his wisdom still breathes in a collection of moral and religious sayings; and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first hour of his mission to the last rites of his funeral, the Apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent, and the faithful Aron of a second Moses."

The Muslim scholars unanimously agree with the fact, says *Imam Ahmed bin Hambal*, "that not one of the companions of the Holy Prophet was ever praised by God (through verses of the Quran) and His Prophet for his virtues and estimation as was Hazrat Ali."

Numerous traditions of the Holy Prophet exalting the virtues and personal attributes of the first Apostolical Imam have been quoted both by Shia and Sunni Scholars. "After the Holy Prophet", say *Allama Ibne Abil Hadid Al-Motazali*, "it was Hazrat Ali who devoted most of his time to the worship of God and spent the nights in silent devotion and the days in Holy fasting. He was brave and forgiving, strong and understanding, religious and secular. He was the only person of his time who mastered the Holy Scriptures. Wise men from East and West came to quench their thirst from his unfathomable spring of Divine Knowledge."

Allama Mustafa Beg, a famous Egyptian Scholar, writes in *Humat-ul-Islam*, "What can be said about such a Holy personage as Hazrat Ali, who excelled all the companions of the Holy Prophet in his attributes and qualities. He was the most learned person, the most brave man and the most eloquent speaker and orator. His piety, his love of God and his sincerity and fortitude in following religion were of such a high order that none could aspire to reach him. He, due to his sagacity and thorough knowledge of the human mind, always arrived at correct conclusions and never changed his decisions. He possessed transcending and peerless qualities and hated tricks and diplomacy and loved truth and justice."

As regards his gallantry and boldness, *Hitti*, a famous European Scholar, remarks, "Valiant in battle, wise in council,

eloquent in speech, true to his friends, magnanimous to foes, he became both the paragon of the Moslem nobility and chivalry and the Solomon of the Arabic tradition around whose name innumerable poems, proverbs, sermonettes and anecdotes have clustered. His Sabre *Dhu-al-Faqar*, wielded by the Prophet on the memorable battle-field of *Ohad*, has been immortalized in words of verse found engraved on many medieval Arab swords. "*La Saifa Illa Dhu-al-Faqar wa La Fata Illa Ali*" (No sword can match "*Zulfiqar*" and no young warrior can compete with Ali).

"He was equally celebrated for his eloquence and valour," says *Davenport*, "while his surname of "The Lion of God" sufficiently attests his prowess and renown of which one out of many instances is that at the siege of *Khaiber* in 628 A.D. In Ali we find the example of a brave and worthy prince than whom a better is not to be found throughout the Muslim World."

"He lectured on the branches of learning," writes *Amir Ali*, "most suited to the wants of the infant commonwealth. Among his recorded sayings are the following.

Eminence in science is the highest of honours. He dies not who gives life to learning. The greatest ornaments of a man is erudition. "Naturally such sentiments on the part of the Master (the Holy Prophet) and the chief of the disciples (Hazrat Ali) gave rise to a liberal policy and animated all classes with a desire of learning."

But Ali deserves a distinguished place in literary history," *Davenport* remarks, "as much as he had cultivated his mind with an ease and assiduity unusual in his age and country. He left many collections of sentences, proverbs and poetical pieces. *Goblin and Lette* published fragments of these sentences, the former at *Leyden* in 1629 and the latter in 1746. *Vather* published *Goblin's* fragments in French in 1660. *Ockley*, in the third edition of his "*History of Saracens*," has given an English translation of 169 of Ali's sentences. A treatise also by Ali upon the magical science is said to be still preserved in the Imperial Library at *Constantinople*. Such a man was Ali. May he forever repose on the bosom of the Eternal Beatitude."

During his absence from Medina the Prophet left Hazrat Ali in charge of the city. The Munafikin, with Abdulla ibn- Ubayy, had proceeded with the army as far as "the Mount of Farewell," but they quietly fell back from there and returned to the city. Here they spread the report that the Prophet had not taken his cousin with him as he was apprehensive of the dangers of the expedition. Stung by this malicious rumour, Ali siezed his arms and hastened after the army. Overtaking the troops, he told the Prophet what he had heard. Muhammad pronounced it to be a base calumny. "I have appointed thee my Vicegerent (Khalifa) and left thee in my stead. Return then to thy post, and be my deputy over my people and thine. O Ali, art thou not content that thou art to me what Aaron was to Moses?" Ali accordingly returned to Medina.

Spirit of Islam page 104.

W. Irving says

"Ali was the cousin-germain of Muhammad and husband of Fatema, his beloved daughter. The right of succession in order of consanguinity, lay with Ali; and his virtues and services eminently entitled him to it. On the first burst of his generous zeal, when Islamism was a derided and a persecuted faith, he had been pronounced by Muhammad as his brother, his vicegerent; he had ever since been devoted to him in word and deed, and had honoured the cause by his magnanimity as signally as he had vindicated it by his valour.

Muslim records on the authority of Sa'd b. Abi Waqqas, that when this verse 'Let us call together, our sons and your sons etc. Sur. iii-54 was revealed, the Apostle of God summoned Ali, Fatima, Hasan and Husain, and said, 'O God! these are my family.'

Few of His sermons from Nahj-ul-Balagha

Hazrat Ali says "that as a callph and a ruler, he promises safety and security of life, property, honour, social status and religious freedom to non-Muslims and they should not be maltreated and looked down upon. So long as they do not try to betray and injure the cause of the state of Islam they should not be molested and should be allowed to practice their religion and trades freely and openly. Islam teaches us to carry a message of peace with us and improve the status of society wherever we go and the best way to achieve this is to create amity, friendliness and concord between human beings. Therefore, Muslims should try to develop friendship of these people and should never resort to wrong use of power, force or arrogance. They should not be over-taxed, humiliated, and should not be forced out of their homes, lands and trades. Their priests should be treated with due respect. Their monasteries should be protected, they should be allowed to carry on their lectures, teachings and preachings as usual, and their religious ceremonies should not be prohibited. If they want to build their places of worship then fallow ownerless lands should be allotted to them. One who disobeys the order is going against the orders of God and the Holy Prophet (A.S.) and will deserve His Wrath.

* * *

"Be virtuous when there is still time for you to realise and adopt virtues, when repentance can do you good, when prayers are heard: when you are enjoying peace and comfort and when the angels are still writing your good and bad actions (when you still have power and opportunities to do good or to be wicked). Do good before old age or disability stops you from doing anything, before protracted illness may send you down exhausted and unfit for any work and before death takes you away from this sphere of activities (life). Because death, sooner or later, will put an end to all your pleasures and all your enjoyments, it will send you far away from your cherished surroundings.

Have you fully realised what Islam is? It is a religion founded on truth. It is such a fountainhead of learning that from it flow out several streams of wisdom and knowledge. It is such

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a lamp that from it several lamps will be lighted. It is a tall beacon lighting the path to God. It is a set of principles and beliefs which will satisfy every seeker of truth and reality.

Know you all that God has made Islam the most sublime path towards His Supreme Pleasure and the highest standard of His Worship and Obedience. He has favoured it with noble precepts, exalted principles, undoubtable arguments, unchallengeable supremacy and undeniable wisdom.

It is upto you to maintain the eminence and dignity granted to it by the Lord, to follow it sincerely, to do justice to its articles of faith and belief, to implicitly obey its tenets and orders, and to give it the proper place in your lives.

* * *

"Weigh your own soul before the time for the weighing of your actions arrives; take count with yourself before you are called upon to account for your conduct in this existence; apply yourself to good and pure actions; adhere to the path of truth and rectitude before the soul is pressed to leave its earthly abode: verily, if you will not guide and warn yourself, none other can direct you. I adjure you to worship the Lord in purity and holiness. He has pointed out to you the path of salvation and the temptations of this world. Abstain from foulness, though it may be fair-seeming to your sight; avoid evil, however pleasant..... For ye knoweth how far it takes you away from Him..... Listen, and take warning by the words of the Merciful Guardian..... O ye servants of my Lord, fulfil the duties that are imposed on you, for in their neglect is abasement: your good works alone will render easy the road to death. Remember, each sin increases the debt, and makes the chain (which binds you) heavier. The message of mercy has come; the path of truth is clear; obey the command that has been laid on you; live in purity, and work in piety, and ask God to help in your endeavours, and to forgive your past transgressions. Cultivate humility and forbearance: comfort yourself with piety and truth. Take count of your actions with your own conscience, for he who takes such count reaps a great reward, and he who neglects incurs great loss. He who acts with piety gives rest to his soul; he who takes warning understands the truth; he who understands it attains the perfect knowledge."

13
After the victory of Khaiber:

The news of Hazrat Ali's victory at Khaiber so pleased the Holy Prophet, that he, though ill, came out to greet the victor, embraced him and said "Ali, had I not been afraid that Muslims will 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 unto me what Aron 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 Kauser; 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 have as much faith in God as I have. You are a door to me. As per order of God I give you these tidings that your friends will be rewarded in Heaven.

A Miracle and a Clear Proof of Hazrat Ali's Divine Position:

Marching with his army towards Syria while Hazrat Ali was crossing the Mesopotamian desert, he had to halt at a waterless place, and the absence of water was keenly felt by the whole army. A Christian hermit who lived in a cave near the camp was sent for and asked about the availability of water in the place or in the surroundings. The hermit assured that excepting a cistern containing about three buckets of rainwater there was no water anywhere around. Hazrat Ali then said "I know however that some of the Bani Israel Prophets of ancient times had fixed their abode in this place and had dug a pit for their stock of water." The hermit replied that he also was aware of it, but it had been closed for ages and all traces of it were lost and that there was an ancient tradition that none but a prophet or one sent by a prophet would discover and open it. The hermit then produced a parchment scroll written by Simeon Bin Safa one of the greatest Apostles of Jesus Christ predicting the coming of Muhammad, the Last of the Prophets, and this well would be

discovered and re-opened by his lawful heir and successor. Hazrat Ali listened with due reverence to this prediction; and immediately pointed out to the people around saying, "Dig there." They dug and after some time appeared a huge rock which having been removed, the unknown well stood revealed affording a reasonable supply to the army, and it was an unquestionable proof of the legitimate claim of Hazrat Ali to the Khalifate. The venerable hermit was struck with conviction; he fell at Hazrat Ali's feet, embraced his knees and never afterwards left him.

His Supplications :

The following prayers of Hazrat Ali evince the highest devotional spirit :

"O My Lord, Thou the Everpraised, the Eternal, Thou art the Everpresent, Everexisting, Evernear, the All-knowing. Thou livest in my heart, in every soul, all-pervading; Thy knowledge is ingrained in every mind." "He bears no similitude has no equal, One, the Eternal, Thanks be to the Lord whose mercy extends to every sinner, Who provides for even those who deny Him. To Him belong the beginning and the end, all knowledge and the most hidden secrets of the heart. He never slumbers the Ever-just, Ever-wakeful. He forgiveth in His mercy our greatest sins, loveth all creation, I testify to the goodness of my Lord, to the truth of His Messenger's message, blessings on him and his descendants."

From the "Spirit of Islam" by Syed Ameer Ali. Pages 163-64

* * *

"Thanks be to my Lord; He the adorable, and only to be adored. My Lord, the Eternal, the Ever-existing, the Cherisher the True Sovereign whose mercy and might overshadow the universe; the Regulator of the world, and Light of the creation His is our worship; to Him belong all worship; He existed before all things, and will exist after all that is living has ceased. Thou art the adored, my Lord; Thou art the Master, the Loving and Forgiving; Thou bestowest power and might on whom Thou pleasest; him whom Thou hast exalted none can lower; and him whom Thou hast lowered none can exalt. Thou, my Lord, art the

Eternal, the Creator, All-wise Sovereign Mighty; Thy knowledge knows everything; Thy beneficence is all-pervading; Thy forgiveness and mercy are all-embracing. O my Lord, Thou art the Helper of the afflicted, the Reliever of all distress, the Consoler of the broken-hearted; Thou art present everywhere to help Thy servants. Thou knowest all secrets, all thoughts, Thou art present in every assembly, Fulfiller of all our needs, Bestower of all our blessings. Thou art the Friend of the poor and bereaved; my Lord, Thou art my Fortress; a Castle for all who seek Thy help. Thou art the Refuge of the weak; the Helper of the pure and true. O my Lord, Thou art my Supporter, my Helper, the Helper of all who seek Thy help..... O my Lord, Thou art the Creator, I am only created; Thou art my Sovereign, I am only Thy servant; Thou art the Helper, I am the beseecher; Thou, my Lord art my Refuge; Thou art the Forgiver, I am the sinner; Thou, my Lord, art the Merciful, All-knowing, All-loving; I am groping in the dark; I seek Thy knowledge and love. Bestow, my Lord, all Thy knowledge and love and mercy; forgive my sins, O my Lord, and let me approach Thee, my Lord."

His Sayings :

There is no treasure like knowledge.

The realm of knowledge has no bounds.

The chief of talents is knowledge.

Knowledge leads to wisdom, accordingly the educated man is the wise one.

Riches diminish by expenditure, while knowledge is increased by dissemination.

* * *

A wise man needs each day an hour set apart in which to examine his conscience, and measure what he has gained or lost.

The heart is the source of wisdom, with the ear as its channel.

Philosophy is a tree growing in the heart, and bearing its fruit on the tongue.

Belief and wisdom are twin brothers;

Allah accepts not the one without the other.

While you live you die. Each breath of a man is a step nearer death.

Death awaits every living creature and everything must end.

You are the game that death hunts.

If you stand still, it will seize you;

If you flee, it will overtake you.

* * *

Books are the gardens of the learned,

The man of learning lives even after his death,

The ignorant man is dead, while still alive.

The Scholar knows an ignorant man, because formerly he was ignorant himself, but the ignorant knows not the scholar, never having been one.

* * *

He is very unfortunate who cannot in his life-time gain a few sincere friends and sympathisers and more unfortunate is the one who has gained them and then to have lost them (through his deeds).

* * *

There is no greater wealth than wisdom,

No greater poverty than ignorance,

No greater heritage than culture,

And no greater friend and helpmate than consultation.

* * *

The strongest man is he who can fight against himself.

The strongest man is he who can make his reason conquer his passions.

Protect your wealth by means of Zakat.

Cure your sick through offering of Alms and destroy difficulties and dangers through prayers.

* * *

One without pity for others will never be pittied.

Whoever has compassion upon orphans, will see his own children treated kindly.

There is no better means of prolongation of life than Sadaqah and there is no better thing than prayers (Dua) for emancipation from evils.

There is no better method of making human beings look venerable than by good manners and there is no better remedy than repentance for the forgiveness of sins. Beware that Sadqah (Alms) is a curtain between one-self and fire of hell and is an easy medium for the Pool-e-Serat and is a protection from punishment.

* * *

Treat people in such a way and live amongst them in such a manner that if you die they weep over you and if you are alive they crave for your company.

* * *

You must create in your mind kindness and love for your subjects. Do not behave with them as if you are voracious and a ravenous beast and your success lies in tearing them up and devouring them.

Muslims and Non-Muslims should be treated alike. Muslims are your brothers and Non-Muslims are human beings just like you.

Do not feel ashamed to forgive. Do not hurry over punishments. Do not quickly lose your temper over mistakes and failures of those over whom you rule. Anger and desire of vengeance are not going to be of much use to you in your administration.

Do not allow favouritism and nepotism force you to violate your duties to God and to man, and drive you towards tyranny and oppression.

While selecting officers take care that you do not select such people who have served tyrannous and oppressive rulers and have been responsible for atrocities and savage cruelties committed by the state.

Select honest and kind persons and from amongst them prefer those who speak out the bitter truth to you unreservedly without fear or favour.

18

Appointments in the first place must be on probation.

Keep your officers well paid so that they may not be tempted to corruption or misappropriation.

Appoint confidential officers to secretly watch the activities of your officers and staff and report to you about their behaviour.

Your secretaries should be the cream of your civil, judicial or military service. Choose the best amongst them irrespective of age or period of service.

All letters or applications should be dealt with by the officers and replies or orders about them should be drafted by them only. No subordinate must be allowed to work as the eyes and minds of these officers.

Take your subjects into your confidence and make them feel that you are their well-wisher and friend.

Never break a promise or go against the terms of a treaty. It is a sin against God.

You must take care of your traders but should never allow them to resort to hoarding, black-marketing and profiteering.

Help handicraft, it reduces poverty and raises the standard of life.

Agriculturists are assets to the state and should be protected.

Remember that your sacred duty is to look after the poor, disabled and orphans. Let not your officers humiliate them, ill-treat them or oppress them. Help them, protect them and let them approach you whenever they are in need of your help.

Avoid blood-shed, do not kill anybody unless he deserves to be killed according to the canons of Islam.

And there shall not be any one of the people of the Book but he must certainly believe in him before his death, and on the Day of Resurrection, he (Jesus) will be a witness against them.

An - Nisa Vr - 159

Every one of the followers of the various scriptures will ultimately recognise Jesus when he descends from Heaven, when the last Holy Imam Muhammad-al-Mehdi would have appeared. Jesus will live for forty years following Iszam and the Islamic law and offer prayers led by the Last Holy Imam, he would suffer death and the Muslims will conduct the funeral congregational prayers.

(M.S.) (F. A.) (U.B)

Those are they no whom are the blessings from their Lord and (His) Mercy; and they are the ones that are (rightly) guided.

Al-Baqarah Vr - 157

"SALAWAT" from God may be interpreted as God's blessings. The words suggest recognition of some merits of extra-ex cellence and of a very high order.

(Al-Ahzam Vr-56)

The souls referred to in this verse must necessarily be personalities of extraordinary position in view of the Lord worth being associated with the Holy Prophet deserving to receive the same blessings from God along with him, and not the ordinary believers who just approached the truth from the ranks of infidelity, the most prominent of whom proved to be disloyal and who even deserted the Muslim ranks leaving the Holy Prophet to his fate in the times of danger, in the heat of this battles fought for the survival of the faith and the faithful.

NAJAF

And now our thoughts turn to Najaf, where on the 21st of Ramazan the gallant son of Islam our first Apostolical Imam was laid to rest and as Osborne writes, "Thus died in the prime of his life, the best hearted Moslem that ever lived."

D. F. Karaka in "Current"

"The Mausoleum itself is breath-taking. There is one large central dome which stands out of a square-shaped, ornate structure at the two sides of which are two minarets. The predominant colour on the exterior is gold, bright shining gold and the entire exterior of the mausoleum is inlaid with a mosaic pattern of light powder blue, white marble, gold again with an occasional splash of Middle East rust.

I have sat and wondered at the marbled splendour of our Taj Mahal, the tomb which Shahjehan built for his Empress Mumtaz Mahal, but despite its beauty, the Taj appears almost insipid in comparison with this splash of colour at Najaf.

This Tomb surpassed anything I have seen in Gorgeous Splendour. All the great kings of the world put together could not have a tomb as magnificent as this, for this is the tribute which kings and peasants have built together to enshrine the mortal remains of the great **Ali**."



Countless number of people from all over the world flock to his tomb day after day to pay their respects and offer Salutations, and to pray to Allah seeking his intercession.

May God in His infinite Mercy help us to follow the teachings of one regarding whom the Holy Prophet has said, "I am the city of learning and Ali is its gate." May Allah enable us to perform his Ziarat.

"As Salaamo Ala Aliyin Amiril Momeneen wa Rahmatullahey wa Barakaatuh." Peace be upon thee O Hazrat Ali, Commander of the faithful, and the Mercy of Allah and His Bounties.

The Ayats of the Holy Quran say "O Ye who believe! Be careful of your duty to Allah and be with those who are true (in words and deeds). The Holy Quran : 9 : 119.

"Think not of those slain in Allah's way as dead. Nay, they live, finding their sustenance in the Presence of their Lord." (Holy Quran : 3 : 169).

"O Ye who believe! Obey Allah and obey the Apostle, and make not vain your deeds." (Holy Quran 19 : 33).

"But for his assassination," to quote the language of a French historian, "the Moslem world might have witnessed the realization of the Prophet's teachings, in the actual amalgamation of Reason with Law, and in the impersonation of the first principles of true philosophy in positive action." The same passionate devotion to knowledge and learning which distinguished Muhammad, breathed in every word of his Disciple. With a liberality of mind—far beyond that of his age in which he lived—was joined a sincere devoutness of spirit and earnestness of faith. His sermons faithfully preserved by one of his descendants, and his litanies or psalms, portray a devout uplooking towards the Source of All Good, and an unbounded faith in humanity. "The Spirit of Islam by Ameer Ali. Page 363.

Abu Ya'la from Abu-Joreira says that Omar b. al-Khattab said : Verily, Ali hath been endowed with three qualities, of which had I but one, it would be more precious to me than were I given high bred camels. It was asked of him what they were; he replied : His marriage with Fatima, the daughter of the Prophet ; his remaining in the mosque while that is permitted to him, which is not lawful for me; and his carrying the Standard on the day of Khaibar.

سُبْحَانَ اللَّهِ الْعَظِيمِ

Nade Aliyyan	..	Call Ali
Mazharal Ajaa'ib	..	The Manifestor of Wonders.
Tajidho Awnallaka	..	Thou shalt find him a helper unto thee
Finn Nawaa'ib	..	In thy difficulties
Kullo Hammin wa	..	Presently all worries
Gammin sayanjali	..	And sorrows shall be removed
Be Azamateka	..	By Thy Greatness
ya Allah	..	O Lord
Be Nabooweteka	..	By Thy Apostleship
ya Muhammad	..	O Mohammad
Be wilayeteka	..	By Thy authority
ya Ali, ya Ali, ya Ali	..	O Ali, O Ali, O Ali



DUA-E-MASHLOOL

The Prayer of the Paralytic

Translated by

Maharajkumar Mohammad Amir Hyder Khan of Mahmoodabad

The effective prayer is undoubtedly an inspired work. Any one who is acquainted with the soul-stirring experience of great religious thoughts cannot help seeing in these immortal words of Hazrat Ali the dazzling light of Universal Truth.

Imam Husain relates that once on a cold, wintry night he accompanied his father Hazrat Ali to the Sacred Mosque of the Kaaba and performed the circumambulations. The night was pitch dark and there was no one there except my father and myself. Everybody was asleep. Not a soul was stirring as it was the dead of night. Presently we heard a mournful voice of some one reciting the following poem :—

"O Thou that answereth the prayers of the disconsolate in the depth of darkness ;

O Thou that wardeth off the baneful influences of calamities and diseases.

Lo, those who surrounded the Kaaba sleep and wake up :

But Thou, Exalted be Thy Name, never sleepest.

Forgive me by the Grace of Thy Bounty and Thy Mercy.

O Thou towards whom all creation bows down in this Sanctuary !

If Thy Mercy be not such as giveth hope to the transgressors, Then who is there to take pity on the sinners by His Bounty?"

The Story of Manzil Ibn Lahiq, the Paralytic

Imam Husain continues to relate :—

My father sent me towards the man who was reciting these lines of poetry and I brought him with me into his presence.

Hazrat Ali asked his name and he said, "My name is Manzil Ibn Lahiq. In my youth I was persisting in sin, while my father used to guide me towards repentance. But I heeded him not. Instead of listening to him I used to beat him. Now it came to pass that my father had kept some money hidden away from me. One day I found it and was going out with the money, to spend it on my follies, when he stopped me and tried to take it away from me, but I twisted his wrist and ran away with the money. Thereupon my father kept a fast and went and performed the rites of the Sacred Mosque. Then he lifted up his hands and prayed that God may inflict upon me the disease of paralysis. Hardly had he done so when I was struck with paralysis and my father went back to his home. I then besought my father to pray for my recovery in the same place where he had prayed for my affliction. My father, in his infinite love and kindness, granted my request and we both set out towards Mecca, but as my ill-luck would have it, on the way thither my father's camel suddenly took fright, and he was thrown from its back and killed in a moment. Now I am left to spend the rest of my days in this condition, helpless and forlorn, and people taunt me, saying that I am being punished for courting my father's displeasure."

On hearing the sad tale, Hazrat Ali was moved by pity and compassion and taught him the following prayer and said: "Perform the ablutions and recite this prayer tonight". He did so, and the effect was miraculous! Next morning when he came to my father, he was perfectly cured and carried the text of the prayer in his right hand and exclaimed, "Really this prayer is the 'Isme Azam' because when I lifted up my hands and read this dua several times, a deep sleep fell upon me and I dreamt that the Holy prophet Muhammad came and massaged my body with his own hands. When I woke up, I found that the illness had completely departed from me. May God reward thee, O Amir-ul-Momineen, for this miraculous prayer". "In view of the above-mentioned incident, this dua is called *"The prayer of the paralytic"*".

Imam Husain continues to state that this dua contains the Isme-Azam. Whoever recites it will be relieved of sorrow ; cured of illness ; his debts will be paid up ; his poverty will be changed to prosperity ; his sins forgiven ; his defects hidden ; and he shall

be granted safety and security from all evil, whether from Satan or from any worldly potentate; and if any God's obedient servants recite this prayer, the mountains can be moved from their place; the dead can be restored to life and water can be turned into ice thereby. Hence this prayer has come to us as a source of rejoicing and I have learnt it from my father. Imam Husain further directs that this prayer should never be recited in a state of impurity or pollution. This prayer is also referred to as "Dua-e-Khizr".

The Prayer

1

O Allah, I beseech Thee with (the help of) Thy Name: — (with the help of) the Name of Allah, the Most Merciful, the Benign.

2

- O Lord of Majesty and Generosity;
- O Living; O Self-Subsisting.
- O Ever-living, there is no God but Thou.

3

O Thou that art "He" of whom no one knoweth what "He" is, nor how "He" is, nor where "He" is, except "He".

4

- O Lord of the Great Kingdom and Supremacy.
- O Lord of Honour and Omnipotence:
- O Sovereign Lord, O Holy One!
- O Peace:
- O Keeper of Faith: O Guardian
- O Revered One; O Compeller;
- O Superb.

5

- O Creator: O Maker of all things from nothing;†
- O Artist: O Beneficent; O Administrator;
- O Severe (in wrath); O Inventor; O Restorer;
- O Originator; O Most Loving;
- O Praised; O Adored.

6

- O Thou that art distant yet near;
- O Answerer of prayer; O Observer (of all deeds);
- O Reckoner.

* Surah 59, verse 23.

† Surah 59, verse 24.

7

- O Innovator; O Exalted;
- O Unassailable; O Hearer.

8

- O Knower; O Wise; O Bountiful;
- O Forbearing; O Eternal; O Lofty; O Great.

9

- O most Compassionate; O Giver of all good;
- O most perfect Requirer of good and evil;
- O Thou whose help is sought for.

10

- O Majestic; O Glorious, O Trusted; O Guardian;
- O Alleviator of suffering; O Fulfiller of hopes;
- O Guide; O Magnanimous.

11

- O Giver of guidance; O Commencer;
- O First; O Last; O Evident; O Hidden.

12

- O Established; O Everlasting;
- O Knowing; O Ruler; O Dispenser of justice;
- O Equitable; O Thou that disjoineth and uniteth;
- O Pure; O Purifier; O Powerful;
- O Almighty; O Great; O Magnificent.

13

- O One; O Matchless; O Eternal; O Absolute;
- O Thou that bareth none and is born of none; nor is there equal unto Thee anyone; ‡ nor hath Thee any spouse; nor any bearer of Thy burden; nor any consultant to give Thee advice; nor does Thou need any supporter; nor is there with Thou any other deity; There is no God but Thou, and Thou art far exalted with great excellence above all that which the unjust folk do say concerning Thee.

14

- O High and Lofty; O most Glorious;

15

- O Opener; O Diffuser of fragrance;
- O Imperturbable.

‡ Vide Surah 112.

16

- Helper ; ○ Victorious ; ○ Overtaker ;
- Destroyer ; ○ Avenger ; ○ Resurrector ;
- Inheritor ; ○ Seeker ; ○ Conqueror ;
- Thou from Whom no fugitive can escape.

17

- Acceptor of repentance ; ○ Ever-forgiving ;
- Great Bestower ; ○ Causer of all causes ;
- Opener of doors (of relief and salvation) ;
- Thou that answerest howsoever Thou art invoked.

18

- Purifier ; ○ Giver of manifold rewards ; ○ Excuser ;
- Pardoner ; ○ Light of all lights ;
- Director of all affairs.

19

- Ever Blissful ;
- All-Aware ;
- Protector ; ○ Luminous ; ○ Seer ;
- Supporter ; ○ Great.

20

- Lone ; ○ Unique ; ○ Everlasting ;
- Upholder ; ○ Eternal and Absolute.

21

- Sufficer ; ○ Healer ; ○ Fulfiller of promises ;
- Deliverer.

22

- Benefactor ; ○ Beautifier ; ○ Bestower of grace ;
- Grantor of favours ; ○ Gracious ; ○ Peerless.

23

- Thou that being Exalted overwhelmest ;
- Thou, that being Master of all, hast absolute power ;
- Thou, that being disobeyed forgiveth ;
- Thou that being disobeyed forgiveth ;

○ Thou Whom no thought can fully comprehend ; nor sight perceive nor for whom any impression is hidden, ○ Nourisher of Mankind ; ○ Ordainer of every destiny.

24

- Thou of Exalted position ;
- Thou Formidable in Thy foundations ;

27

- Changer of times ; ○ Acceptor of sacrifice ;
- Thou full of favours and benefactions ;
- Lord of Honour and Supremacy ; ○ All Merciful ;
- most Compassionate ; ○ Thou that has each day a distinctive Glory while no aspect of Thy Glory is erased by the prominence of another aspect. ○ Thou that art present in every place.

25

- Hearer of all voices ; ○ Answerer of prayers ; ○ Giver of success in all requirements ; ○ Fulfiller of all needs ;
- Bestower of blessings ; ○ Thou that taketh pity on our tears.

○ Thou that raiseth from the pitfalls ; ○ Thou that relieveth agonies ; ○ Thou that art the Cherisher of good deeds.

○ Thou that raiseth men in rank and degree ; ○ Thou that accedeth to requests ; ○ Thou that bringeth the dead to life ;

○ Thou that gathereth together that which is scattered.

○ Thou that art informed of all intentions ; ○ Thou that restoreth that which has been lost ; ○ Thou that art not confused by a multiplicity of voices ; ○ Thou that art not harassed by a multitude of petitions ; and Whom no darkness can hide or cover ;

○ Light of heaven and earth.

26

- Perfector of blessings ; ○ Averter of calamities ;
- Producer of zephyrs ;
- Gatherer of nations ; ○ Healer of disease ;
- Creator of light and darkness ;
- Lord of generosity and munificence ;
- Thou whose throne no one can set foot !*

27

○ Thou more generous than the most generous ;

○ Thou more munificent than the most munificent ; ○ Thou more keen of hearing than the most keen of hearing ;

○ Thou more keen of vision than the most perceiving ;

○ Protecting neighbour of those that seek Thy neighbourhood.

○ Refuge of the fearful ; ○ Giver of shelter to those who flee unto Thee ; ○ Patron of the faithful ; ○ Helper of those that seek Thy help ;

○ ultimate Goal of those that aspire.

* Surah AL ARAF — Verse 45.

28

O Companion of all strangers; O Friend of all the lonely ones;

- O Refuge of all outcasts;
- O Retreat of all persecuted ones;
- O Guardian of all those who stray.

29

O Thou that takest pity on the aged and decrepit; O Thou that nourisheth the little baby; O Thou that joineth together broken ones; O Liberator of all prisoners;

- O Enricher of the miserable poor;
- O Protector of the frightened refugees;
- O Thou for Whom alone, are both destiny and disposal;
- O Thou for Whom all difficult things are simple and easy;
- O Thou that doth not need any explanation.

O Thou Mighty over all things; O Thou Knower of all things; O Thou Seer of all things.

30

- O Thou that maketh breezes blow;
- O Thou that cleaveth the day-break;
- O Reviver of the spirits; O Lord of Generosity and Clemency; O Thou in Whose hands are all keys.

31

O Hearer of all voices; O Thou earlier in time than all that have passed away; O Giver of life to every soul after death.

32

O my Means of defence in confronting hardships; O my Guardian in strange lands; O my Friend in my loneliness; O my Master in my bliss; O my refuge at the time when: the journey doth tire me out and my kinsfolk hand me over to my foes. And all my comrades forsake me.

33

- O Supporter of those who have no support;
- O Guarantor of those who have no guarantee;
- O Wealth of those who have no wealth;
- O Wealth of those who have no strength;
- O Refuge of those who have no refuge;

29

- O Treasure of those who have no treasure;
- O Helper of those who have no helper;
- O Neighbour of those who have no neighbour.

34

O my Neighbour that art adjacent; O my Support that art firm; O my God that art worshipped by virtue of positive knowledge;(1); O Lord of the Ancient House (the Ka'ba); O Thou full of loving kindness; O nearest Friend.

35

Liberate me from the choking fetters, Remove from me all sorrow, suffering and grief, Protect me from the evil that I am unable to bear, and help me in that which I am unable to do.

36

O Thou that didst restore Joseph unto Jacob;(2) O Thou that didst cure Job of his malady;(3) O Thou that didst forgive the fault of David;(4) O Thou that didst lift up Jesus and saved him from the clutches of the Jews;(5) O Thou that didst answer the prayer of Jonah from the darkness;(6) O Thou that didst choose Moses by means of Thine inspired words;(7) O Thou that didst forgive the omission of Adam(8) and lifted up Idris to an exalted station by Thy mercy; (9) O Thou that didst save Noah from drowning;(10) O Thou that didst destroy the former tribe of Ad and then Thamud, so that no trace of them remained, and destroyed the people of Noah aforetime, for verily they were the most unjust and most rebellious; and overturned the ruined and deserted towns;(11) O Thou that destroyed the people of Lot;(12) and annihilated the people of Sho'aib;(13) O Thou that chose Abraham as a friend;(14) O Thou that chose Moses as one spoken unto;(15) and chose Muhammad (Thy blessings be upon him and his progeny) as Thy Beloved; O Thou that gavest unto Luqman wisdom;(16) and bestowed upon Solomon a kingdom

1 Belief in God must be Conviction not by blind following.

See Quran

2 XII 99	6 XXI 87, 88	10 XXI 76	14 IV 125
3 XXI 84	7 XIX 51, 52	11 LIII 50-53	15 IV 164
4 XXXVIII 26	8 II 37	12 XXVI 172	16 XXV: 12
5 IV 157, 158	9 XIX 56, 57	13 XXVI 189	

the like of which shall not be merited by anyone after him ;(3) O Thou that didst afford succour unto the two-horned one against the mighty tyrants ;(4) O Thou that didst grant unto Khizr immortality(5) and brought back for Joshua, the son of Nun, the sun after it had set ;(6) O Thou that gave solace unto the heart of Moses' mother ;(7) and protected the chastity of Mary, the daughter of Imran ;(8) O Thou that didst fortify John, the son of Zacharias against sin(9) and abated the wrath for Moses ;(10) O Thou that gave glad tidings of (the Birth of) John unto Zacharias ;(11) O Thou that saved Ishmael from slaughter by substituting for him the Great Sacrifice ;(12) O Thou that didst accept the offering of Abel and placed the curse upon Cain ;(13) O Subduer of the alien hordes for Muhammad — the blessings of Allah be upon him and his progeny — bestow Thy blessings upon Muhammad and his progeny and upon all Thy Messengers and upon the Angels that are near Thee and upon all Thine obedient servants.

37

And I beg of Thee all the requests which anyone has begged of Thee with whom Thou has been pleased and unto whom Thou hast assured the granting thereof, O Allah, O Allah, O Allah, O Most Merciful, O Most Merciful, O Most Merciful, O Most Beneficent, O Most Beneficent, O Most Beneficent, O Lord of Majesty and Grace, O Lord of Majesty and Grace, O Lord of Majesty and Grace. Here repeat seven times "Through Thee".

I beseech Thee with the help of all the Names whereby Thou hast named Thyself, or which Thou hast sent down in any of Thy inspired Scriptures, or which Thou hast inscribed in Thy knowledge of the unknown ; and (I beseech Thee) in the name of the honoured and exalted positions of Thy Throne, and in the name of the utmost extent of Thy Mercy as expressed in Thy

See Quran

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|---------------|-----------------|
| 3 XXXVIII 37 | 9 XIX 12-15 |
| 4 XVIII 84-98 | 10 VIII 150-151 |
| 5 PVIII 66-83 | 11 XIX 7 |
| 6 XVIII 59-65 | 12 XXXVII 102-7 |
| 7 XX 40 | 13 V 27-30 |
| 8 XIX 16-34 | |

Book (the Quran) and in the name of that which "If all the trees on the earth were to become pens and all the seven seas ink the Words of Allah could not be fully written down"(14) "VERILY Allah is the Honoured, the Wise". And I beseech Thee with the help of Thy Beautiful Names which Thou hast praised in Thy Book, saying, "Unto Allah belong the beautiful names — so call ye Him by Them";(15) And Thou hast said "Call unto Me and I shall answer you";(16) and Thou hast said, "And when My servants ask something of Me, lo, I am near, and I grant the prayer of the supplicant when he asks anything of Me, so pray ye unto Me and believe in Me, that ye may be made perfect";(17) And Thou hast said, "O My servants who have wronged yourselves, despair not of the Mercy of Allah ; verily Allah forgiveth all the sins ; verily He is the Forgiving, the Merciful"(18).

38

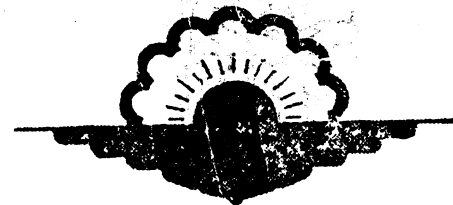
Therefore I pray unto Thee, My God, and I ask Thee, My Cherisher and Sustainer, and I hope from Thee, my Chief, and I crave Thy acceptance of my prayer, O my Protector, even as Thou hast promised me, and I call upon Thee even as Thou hast commanded me — So, do unto me what pleases Thee to do, O Generous One !

39

And all Praise be to Allah, the Cherisher and Sustainer of the worlds, and the blessings of Allah be upon Muhammad and all His holy descendants.

See Quran

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| 14 XXXI 27 | 17 II 185 |
| 15 VII 180 | 18 XXXIX 53 |
| 16 XL 60 | |



The Marriage of Hazrat Ali.

On Friday the 1st of Zilhajj in the year 2 A.H. the marriage ceremony took place. All the Muhajireen and Ansar of Medina assembled in the mosque, while Hazrat Ali was seated before the Holy Prophet with all the ceremonious modesty of a bridegroom. The Holy Prophet first recited an eloquent sermon and then announced, "I have been commanded by God to get Fatima wedded to Ali and so, I do hereby, solemnize the matrimony between Ali and Fatima on a dower of 400 Misquaal". Then he asked Hazrat Ali, "Do you consent to it, O Ali?" "Yes, I do, O the Holy Prophet of God" replied Hazrat Ali. Then the Holy Prophet raised his hands to pray thus, "O my God! bless both of them, sanctify their progeny and grant them the keys of Thy Beneficence, Thy treasures of wisdom and Thy genius; and let both of them be a source of blessing and peace to my 'Ummat'.

* * *

Ali has said, "The descendants of the Prophet are his Confidants, the Shelter of his commands, the Trustees of his knowledge, the Stronghold of the Quran and the Mountains of his Faith."



Salutations to Hazrat Ali Alaibis Salaam.

As-Salaamo alaika aiyyo-hal wasce-yul barrut faqce.

As-Salaamo alaika aiyyo-han naba-ul-azeem.

As-Salaamo alaika aiyyo-has siddee-kur rasheed.

As-Salaamo alaika aiyyo-hal barrooz-zakee.

As-Salaamo alaika yaa waseeya Rasooly Rabbil Aalemeen.

As-Salaamo alaika yaa khay-a-ratallahey alal khalqey ajma-een.

Ash-hado annaka habeebullahey wa khas-satullahey wa khaley-satuh.

As-Salaamo alaika yaa walee-Allahey wa mauzey-aa seerreyhee wa aibata illmeyhee wa haazeyna wah-eehee bey abee anta wa oommee yaa Amir-al-Momeeneena bey abee anta wa oommee yaa Hujjatallahey alal anaamey bey abee anta wa oommee yaa baabal maqaamey bey abee anta wa oommee.

Yaa noorallahith-taammey.

ash-hado annaka qad ballagta anillahey wa an Rasoolleyhee sallallaaho alaihey wa aaleyhec maa hoommilita wa ra-aita mastohfizta wa hafizta mastoo deyta wa hallaa-lallahey wa harramta haraamallahey wa atmamta ahkamallahey wa lam tata-adda hoodoodallahey abadtallaha mookhleysan hatta atakal yaqeen wa sallallaaho alaika wa alal aa immatey min baadeyka.

Salutations be unto thee, O Successor of the Prophet, and O One Holy and Selected.

Salutations be unto thee, O Support of Religion.

Salutations be unto thee, O Heir of the Prophets, and the Repository of His Knowledge.

Salutations be unto thee, O Pious and Purified.

Salutations be unto thee, O Successor of the Prophet of Allah—the Creator of all the worlds.

Salutations be unto thee, O Proof of Allah for all His creation.

I bear witness that thou art the Chosen of Allah and one very near to Him,

Salutations be unto thee, O Saint of Allah, and O one who understands the Secrets of Allah, the Knower of His Commands, and the Treasurer of His Divine Knowledge.

My parents be sacrificed upon thee, O Commander of the faithful,

My parents be sacrificed upon thee, O Trustee of Allah for His creatures,

My parents be sacrificed upon thee, O Gateway to Paradise,

My parents be sacrificed upon thee, O Light of Allah.

I bear witness that thou didst preach the Code of Allah and His Prophet (the Blessings of Allah be upon him and his progeny), and thou didst shoulder the responsibility to guide the people—to safeguard the Faith and to propagaté His Religion, and thou didst summon men to goodness and thou didst forbid what was evil, and thou didst conduct for Allah, the kind of steadfastness that needs to be maintained, and thou didst never transgress the limits of Allah, and thou didst pray to Allah with a firm sincerity and wonderous Faith, and may Allah shower His blessings upon thee and the Imams after thee.



السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَرُّ التَّقِيُّ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ الْعَظِيمُ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الرَّسِيدُ
السَّلَامُ عَلَيْكَ أَيُّهَا الْبَرُّ الزَّكِيُّ السَّلَامُ عَلَيْكَ
يَا وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ
اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ أَشْهَدُ أَنَّكَ حَبِيبُ اللَّهِ وَ
خَاصَّةُ اللَّهِ وَخَالِصَتُهُ السَّلَامُ عَلَيْكَ يَا وَدِيَّ اللَّهِ
وَمَوْضِعَ سِرِّهِ وَعَيْبَةَ عِلْمِهِ وَحَنَازِنَ
وَحِيَّهِ يَا بِيَّ أَنْتَ وَآمِي يَا أَمِيرَ الْمُؤْمِنِينَ يَا بِي
أَنْتَ وَآمِي يَا حُجَّةَ اللَّهِ عَلَى الْعَالَمِينَ يَا بِي أَنْتَ
وَآمِي يَا بَابَ الْمَقَامِ يَا بِي أَنْتَ وَآمِي يَا تَوْرَةَ اللَّهِ
السَّامِرَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ وَعَنْ
رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا حَمَلْتَ
وَرَعَيْتَ مَا سُوِّغْتَ وَحَفِظْتَ مَا سُوِّدَتْ
وَحَلَلْتَ حَلَالَ اللَّهِ وَحَرَّمْتَ حَرَامَ اللَّهِ
وَأْتَمَمْتَ أَحْكَامَ اللَّهِ وَلَمْ تَتَعَدَّ حُدُودَ اللَّهِ
عَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَنْتَ الْيَقِينُ وَ
صَلَّى اللَّهُ عَلَيْكَ وَعَلَى الْأَئِمَّةِ مِنْ بَعْدِكَ

Aivd God is not to chastise them while thou art among them.

Al-Anfal Vr-33

Allama-ibne-Haja-e-Asqalani-e-Makki his well-known book Sawaiq-e-Mohriqa says that this verse is also about the superiority and excellence of the Holy Ahl-ul-Bait There are many traditions of the Holy Prophet saying. "As I am the source of peace and protection for mankind of earth my Ahl-ul-Bait are also the same for them. (M.F.A.)

This verse gives the reason for the postponement of the punishment as the Holy Prophet Muhammad is the "Rahmatul-lil-Alameen" the merey unto the worlds.

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Indeed sent We Our apostles with clear proofs, and sent We down with them the Book and the scale that people may establish themselves in dustice, and sent We down iron wherein is latent (in its use) mighty power and also benefits for mankind and that God may prove who helpeth Him and His apostles in secret, Verily God is All-Strong the Ever-Prevalent.

Al-Hadid Vr-25

"Mezan" i.e. The Balance or Measure or the laws governing justice. "Hadeed" i.e. Iron According to the Holy Ahl-ul-Bait the iron in this verse refers to "Zulfiqar" the sword which was gifted to Ali by the Holy Prophet at Ohod.

La-fata illa Ali
La Saif illa Zulfiqar

We will surely test you with something of fear, and hunger and loss of wealth and lives and fruits; and give glad tidings to the patient ones.

Al-Baqarah - Vr - 155

It was only once in the history of the creation of the earth that all the kind of trials mentioned in the verse were enacted all together to the maximum degree conceivable, with the Holy Imam Husain and the small band of his faithful comrades in the plain of Karbala. This verse had its fullest realization only in the sufferings and the martyrdom of Husain and his faithful comrades and the suffering of the other Imams at different times.

I have named it Mary (Mariam) and commend her to Thy protection and also her offspring from Satan the castaway (accursed).

Al-e-Imran. Vr-35

It is related by the well-known scholar, author of Sawaiqa Mohriqa and Abu Dawood, that this verse was in fact revealed as an analogy to an allied event when once it happened that the Holy Prophet visited his daughter Fatema, he asked for some water and Fatema brought some water in a wooden cup. He took it, sprinkled it upon the head and the shoulders of the Holy Lady and prayed with a prayer exactly in the words in which Mary had been prayed for, commending Fatema and her issues to God's protection against any Satanic influence. The prayer of the Holy Prophet was granted by God and Fatema became the Lady of Light and her posterity got Eleven Holy Imams of the divinely Commissioned Guides.

He it is Who strengthened thee with His help
and with the believers.

Al-Anfal - Vr 62

Mullah Falahuddin Sayooti in his renowned commentary on the Holy Qur'an "Durre-Manthur" relates that Ibne-Asakir reported that the Holy Prophet said that the following words were written on the Arsh or the Central Seat of the Divinity of God:-

"God, I am alone, there is no partner with Me, Muhammad My servant and Apostle, I helped him with Ali and this is the meaning of this verse (D.M.) The same statement has been made by Ibne-Adi and Ibne-Asakir on the authority on Anas in his book ZAINAL Fata (M.F.A)

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