

## Naade Ali

- By Syed Nadeem Ahmed Jafri.

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

**“Ya Ali Madad”** - these 3 words are the mark of faith and strength for some, while for others it is to invoke help from **“someone other than Allah”** and hence it amounts to **shirk**. But those who think so, conveniently forget that **“Ali”** is one of the **99 names of Allah** and hence a call for **“Ya Ali Madad”** can never amount to **‘shirk’** in any given situation. Still some might argue that when we call ‘Ya Ali Madad’ we actually seek help from Mawla Ali (as) and hence it amounts to ‘Shirk’. This lame argument can be countered in the light of the following ayah from Surah-e-Airaf which says that:

*“Surely We have made **the Shaitans to be the guardians of those who do not believe.**”*  
[Surah-e-Airaf, 7:27].

For non-believers the Shaitans are the appointed guardians and helpers. Mawla Ali (as) is **‘Amirul Momineen’ – The Commander of Believers** and the holy Prophet (SAW) often addressed him as **‘Kulle Imaan’ – The Complete in Faith**; in the light of above ayah and the words of the Prophet (SAW) for Mawla Ali (as), we can argue further that **if Shaitans can be appointed as guardians for non-believers then why cant Mawla Ali (as) be the appointed guardian and helper for all believers?**

→ Hence in this article we would strive to find whether the call for ‘Ya Ali Madad’ is a valid call in the light of Quran and Sunnah of our beloved Prophet (SAW).

We begin with the following ayah from Surah-e-Yunus:

- **“Aur Khuda ko chhod aisi cheez ko na pukarna jo na tujhe nafa hi pahoncha sakti hai na nuksan hi pahoncha sakti hai to agar tumne (kahin aisa) kiya to uss waqt tum bhi zaalimon main (shumar) hoge”**- (Surah-e-Yunus, ayah 106)

*“(And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.)”*

Allah (SWT) has instructed us, in the above ayah that **we should not call anyone for our help, besides Allah, who can neither benefit us nor can harm us**. Thus during crisis we should always **invoke Allah’s Help** as He says in the following ayah:

- **“Aur Saraparasti ke liye bas Allah hi Kafi hai, aur Madad ke waaste bhi Allah hi Kafi hai”** – (Surah-e-Nisa, ayah 45)

*“(And Allah suffices as a Guardian, and Allah suffices as a Helper.)”*

The ayah says that **Allah (SWT) is sufficient as a Guardian and a Helper to us**. But Allah (SWT) is invisible so how to invoke His Help when needed? For this Quran says:

- “Aur Apni taraf se kisi ko hamara Sarparast (Vali) bana aur Tu khud hi kisi ko Apni taraf se hamara Madadgar bana.” – (Surah-e-Nisa, ayah 75)

(“And give us from Thee a guardian and give us from Thee a helper.”)

The above ayah refers to the group of **Muslims of Mecca who invoked Allah’s Help** by uttering the above mentioned sentence during the time of crisis. **Their prayer was to have a divinely appointed guardian and helper who would save them from atrocities.** By the above ayah Quran confirms that **Allah (SWT) appoints a guardian and a helper and through him we receive Allah’s Help.**

→ Hence as a conclusive argument to the above contemplation we can say that a true believer would always seek help from Allah (SWT) as it is He (SWT) who is sufficient as a Guardian and a Helper. A believer should also refrain from invoking help from others who can neither benefit him nor are capable to cause him any harm and if he does so he would be from amongst the unjust. **Allah (SWT) is invisible to us but He appoints a guardian and a helper that saves us from the atrocities. The help from him is Allah’s Help. Hence to seek help from this divinely appointed guardian is to seek help from Allah (SWT) is it not?**

In order to further understand the above argument we will look back towards the time of our beloved Prophet (SAW) but first let us see the following ayah from *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).”)”

The above ayah is a clear instruction of Allah (SWT) to the holy Prophet (SAW) to pray to Allah (SWT) that He should grant the Prophet (SAW) a duly appointed Authority (سُلْطَانًا نَّصِيرًا) which would always be a great source of Divine Help to the Prophet (SAW).

When the Prophet of Islam recited the above verses Allah (SWT) sent *Jibraeel (as)* with *Naad-e-Ali* for the Prophet (SAW) to recite and invoke Allah’s Help. The synchronicity of *Naad-e-Ali* with the above ayah says a lot about this divine supplication:

تَجِدُهُ عَوْنًا لَكَ فِي النَّوَابِ	نَادِ عَلِيًّا مَظْهَرَ الْعَجَائِبِ
بَوْلَايَتِكَ يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ	كُلُّهُمْ وَ غَمٌّ سَيَنْجَلِي

“(Call Ali, who is Manifestor of wonders, Thou shall surely find him helper. All grief and Sorrows will disappear **By Thee by Thy granted Power & Authority of Wali, O! Ali, O Ali, O! Ali Help!**)”

(Source – *Naad-e-Ali: Al-Majlisi, Bihaar Al-Anwaar, vol. 20, ch. 12, pg. 73, Muhaddith Al-Nooree, Mustadarak Al-Wasaa-il, vol. 15, ch. 51, pg. 483, Al-Kaf’amee, Misbaah, pg. 183*)

When the Muslim army could not conquer the ‘Fort of Khyber’ and were losing the battle the holy Prophet (SAW) called for the help of Mawla Ali (as) in his prayer to Allah (SWT) by reciting ‘*Naade Ali*’. Mawla Ali came to the rescue, conquered the Fort and lifted the huge door miraculously on his arm.

In the *Sahih Muslim* a tradition is mentioned that on the day of Khyber, the holy Prophet (SAW) said: “I shall certainly give this banner to **a man who loves Allah and His Apostle and is loved by Allah and His Apostle. And through him Allah will give us victory.**” Umar ibn al Khattab said; “I never wished for a leadership except on that day.” He also said: “And so I leapt up towards it hoping to claim it as a right.” But the Apostle of Allah summoned Ali the son of Abu Talib and gave it to him and said “Go! And do not turn aside until Allah gives you victory.”

According to *Suyuti* in *Tarikhul-Khulafa*, Ali (as) held the gate in one hand, making his companions stand on the flat gate, went on placing them across the ditch by a movement of his hand. ***Suyuti* adds that later the gate could not be moved by eighty persons.**

**This shows that the holy Prophet (SAW) had an appointed helper and a savior in form of Mawla Ali (as) who was given Divine Power & Authority for this purpose.** The same point can be further explained in the light of below mentioned ayah:

- “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***)”

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

Thus Mawla Ali (as) is **Sultan-an-Naseera** (سُلْطَانًا نَّصِيرًا) as mentioned in the ayah no. 80 of *Surah-e-Bani Israel* appointed to help the holy Prophet (SAW). And after his appointment as a helper and a savior of the holy Prophet (SAW), he was appropriately armed for this purpose as the following ayah confirms:

- “*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 ayah refers to an **Iron that was sent down to help the cause of Allah (SWT) and His Prophet (SAW)**. In the battlefield of Ohad, *Jibraeel (A.S)* brought down the sword ‘**Zulfiqaar**’ and presented it to Mawla Ali (A.S) by saying: **‘La fataah illa Ali La Saif illa Zulfiqaar.’ (Zulfiqaar is the only effective sword and Ali the unique champion)** (Ref: *Habib-al-Siyar; Rawdzat-al-Ahbab.*)

Thus Allah (SWT) appointed Mawla Ali (as) as an Authority and armed him with **His Sword - ‘Zulfiqaar’** to fight the enemies during holy wars and help His Divine Cause and His Prophet (SAW).

➔ The holy Prophet (SAW) – the mercy to the worlds, the best creation of Allah (SWT) and the only Prophet to conquer the highest horizon (‘*Kaa’ba Kossein*’) during *Meraj*; with all these virtues by his side it seems unreasonable to think that the Prophet (SAW) could not have conquered the Fort of Khyber on his own. And if that was the case why did not he do it and instead waited for Mawla Ali (as) to conquer the fort?

In order to answer the above query let us seek guidance from Quran. The following ayah from *Surah-e-Naml* would help us here:

- “*Suleman ne apne ahle darbar se kaha ae mere darbar ke sardaro tummain se kaun aisa hai ki qabl isske woh log mere saamne farmabardar bankar aayein Malika ka takht mere paas le aaye (iss per) jinon main se ek dev bol utha ki qabl isske ki huzur (darbar barkhaast kar ke) apni jagah se uthe main takht aapke paas le aaoonga aur yaqinan iss per qabu rakhta hoon (aur) zimmedar hoon Iss per abhi Suleman kuch kahne na paaye the ki **woh shakhs (Asif bin Barakhiya) jiss ke paas kitab e Khuda ka kis qadr ilm tha bola ki main aap ki palak jhapakne se pehle takht ko aap ke paas haazir kiye deta hoon.**”* – (Surah-e-Naml, ayah 38-40)

*He said: O chiefs! which of you can bring to me her throne before they come to me in submission? One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it. **One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye.***

In the above ayah Suleman (as) asked his chiefs to bring him the throne of the Queen before she and her people submit themselves to him. *Asif bin Barakhiya* – the one who had the little

knowledge of the Book promised that he would bring it to him in the twinkling of an eye. And he managed to do this.

Again here the question might arise that why Suleman (as), a prophet did not bring the throne on his own and waited for Asif bin Barakhiya to do this? Our Imam Ali Naqi (as) has explained this:

*Yahya bin Aksam* asked Imam Ali Naqi (as), “Did Suleman (as) possess the knowledge to bring the throne himself?” Imam Ali Naqi (as) said: “This refers to Asif bin Barakhiya, and it is not that only he was the one who had the knowledge of ‘*Ism-e-Aazam*’ and that Hazrat Suleman (as) was not aware of it, but even he [Suleman (as)] had the same knowledge. But he wished that his ‘*Ummah*’ which comprised of ‘*Jinn*’ and ‘*Men*’ should know that **after him he (Asif bin Barakhiya) would be the proof of Allah and this ‘Ism-e-Aazam’ was given to Asif bin Barakhiya by Suleman (as) as per the Divine Order given by God. Thus people would not dispute his appointment and above them he would become a strong proof.** (Ref: *Manaqib Vol 4, Page – 403 to 405, Biharul Anwaar, Vol 9-11, Page 175-180*)

This clarifies why the holy Prophet (SAW) waited for Mawla Ali (as) and did not conquer the fort of Khyber in his absence. With the announcement that he would be giving the banner to a man who is loved by Allah (SWT) and His Prophet (SAW) **he wished to convey to the ‘Ummah’ that they should not dispute Mawla Ali (as)’s appointment as his [Prophet (SAW)]’s vicegerent as he was a divine proof above them.** This appointment of Mawla Ali (as) as a successor to the holy Prophet (SAW) was as per the Divine Order given by Allah (SWT).

The above inference can be further proved by a prominent hadith of the holy Prophet (SAW) which says 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*)

➔ We strive to follow the *Sunnah* of the holy Prophet (SAW) as we know that whatever he (SAW) did was as per the divine commandments of Allah (SWT). Following his *Sunnah* would ensure that we remain steadfast on the straight path. Mawla Ali (as) is *Sultan-an-Naseera* referred by Quran. He was the Divine Help which the holy Prophet (SAW) sought from Allah (SWT) and Allah returned His help to the Prophet (SAW) through Mawla Ali (as). So if we seek help from Mawla Ali (as) would it not be a part of the *Sunnah* of the Prophet (SAW)?

In the first section of this article we have gone through the ayah no. 75 from *Surah-e-Nisa*, in which the people of Mecca sought a divinely appointed Guardian and Helper to save them. Then in the subsequent section we saw that Mawla Ali (as) was the appointed helper to the holy Prophet (SAW). So it makes sense if we believe that when Allah (SWT) appointed Mawla Ali (as) as a helper to the holy Prophet (SAW) then for us – the *Ummah* of the Prophet (SAW), Mawla Ali (as) should be the appointed savior and guardian. Let us try to prove this inference by few ayahs in this concluding section.

- “(logo) jo tumhare Parvardigar ki taraf se tum per naazil kiya gaya hai usski pairvi karo aur uss ke siwa doosre (farzi) sarparaston ki pairvi na karna.” - (Surah-e-Airaf, ayah 3)

“(Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.)”

As per the above ayah we **need to follow only those who have been revealed to us as our guardians by Allah (SWT)**. Thus following and obeying them is to follow and obey Allah (SWT) and if we don't follow them as our guardians we are disobeying Allah (SWT).

- “Aur yeh bhi ke apne Parwardigar se maghferat ki dua maango phir Uss ki bargah main (gunahon se) tauba karo Wahi tumhain ek muqarrar muddat tak achhe nutf ke fayde uthane dega aur Wahi har sahabe buzurgi ko Zul-fazl ataa farmayega aur agar tumne (Uss ke hukm se) mooh moda to Mujhe tumhare bare main ek bade (khaufnak) din ke azaab ka dar hai.” – (Surah-e-Hud, ayah 3)

“(And to preach thus), 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and send the one endowed with abounding grace (Zul-fazl) to all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day”

The above ayah promises to all who abound in merit that Allah (SWT) would bestow His abounding grace (ذِي فَضْلٍ) over them. *Ibn-e-Marduiya* has proved in his work that **Zul-fazl** (ذِي فَضْلٍ) mentioned in the above ayah is Mawla Ali (as) and there are many ahadith quoted by Islamic scholars which supports this claim of Ibn-e-Marduiya.

And there is a prominent hadith of the holy Prophet (SAW) which says that **"To love Ali (AS) is a sign of Faith, and to hate him (AS) is a sign of hypocrisy!"**

⇒ It means that the **love for Mawla Ali (as) is the abounding grace (ذِي فَضْلٍ)** of Allah (SWT) **bestowed over the believers.**

And Allah (SWT) - the Most Benevolent and the Most Merciful always wishes that we remain steadfast on the straight path. And hence He has clearly revealed to us his appointed guardians in the following ayah. Obeying them would ensure that we remain guided.

- “Ae Imaandaro tumhare vali (malik sarparast) to buss yehi hein **Khuda** aur uss ka **Rasool (SAW)** aur wo momineen jo pabandi se namaz adaa karte hain 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-Maeda, Ayah 55-56)

“(Verily your vali (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**. 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.**)”

The ayah says that our Vali and Guardian are Allah (SWT), the holy Prophet (SAW) and the believer who pay the poor-rate while in *ruku*. And if we obey and follow them we would be a part of Allah (SWT)’s triumphant party.

The above verse was revealed when **Mawla Ali (as) gave his ring to a beggar while bowing down in ‘ruku’** (Ref: Imam Nasai in Saheeh-e-Nasai, Aljam’a Bain-ul-Sihah-ul-Sittah, Sa’labi)

Hence our ‘Vali’ and Guardians are Allah (SWT), the holy Prophet (SAW) and Imam Ali (as) and rest of the 11 Imams from his lineage. If we love, obey and follow them we would enter the triumphant party of Allah (SWT).

Lastly let us see couple of ahadith of the holy Prophet (SAW) and Imam Baqer (as) on Imam Ali (as)’s association with Allah (SWT):

- The holy Prophet (SAW) has said about Mawla Ali (as) that “Amongst men **it is Ali who knows Allah the best.**” – (Ref: Selections from Kanz-ul-Ummal, Bahamash Al Masnad, Vol 5 P 32)
- Imam Mohammed Baqer (as) has said: “**Allah Almighty assigned Ali (as) as a banner between Him and His creations.** Hence **whoever knows him is a believer**; whoever denies him is a disbeliever; whoever does not know him is lost; whoever believes in another matter along with him (as) is a polytheist and **whoever believes in his Wilaya (Divine Guardianship) shall enter Heaven.**” (Ref: Al Kafi vol 1 P. 437, Al Bihar vol 32 P 364, Amali Al Tousi P 487, Hilat Al Abrar vol 2 P 422, Al Hada’iq Al Nadira vol 18 P. 148, Kamal Al Deen P 412)

→ Finally we can conclude that Mawla Ali (as) is the **Sultan-an-Naseera** (سُلْطَانًا نَّصِيرًا) who helped our beloved Prophet (SAW) throughout his life and remained faithful to the cause of Islam. **Love for the beloved Imam Ali (as) is the sign of faith** and **hatred for him is the sign of hypocrisy**. Thus he is **the abounding grace** (ذِي فَضْلٍ) bestowed upon the true believers from amongst the *Ummah* of the holy Prophet (SAW).

→ The call for **‘Ya Ali Madad’** hence can never amount to **‘shirk’** but in fact **it is the part of the ‘Sunnah’ of the holy Prophet (SAW) and a Divine Commandment of Allah (SWT).** To

accept Mawla Ali (as) as our 'Vali' and 'Guardian' is the license to be a part of Allah's triumphant party. Hence let us recite 'Naade Ali' and pray for all of us that may Allah (SWT) accept our services and keep us under the shadow of our Imams and make our worldly matters easier on us and provide us with salvation in the hereafter.

*"I submit my temporal wishes to Thee, The supreme, No doubt Thy is All Knowing O! People, There is no God except Allah The Supreme, The Merciful, The Beneficent O! Allah, Thy is sufficient, The best Governor, The best Master, The best Helper. O! Helper of seekers of help and bereft, O! The Merciful helper of poor, Come for Help! O! Ali Help! O! Ali Help! , O! Thee by Thy Mercy, by Thy Favour, by Thy Goodness of rewarding, (Help) O! Thee The Merciful and The Most Gracious. O! Allah Bless Mohammed (SAW) and his progeny."*