

Yā ʿAlī Madad



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Layout/Printing

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Published by

Khānah-yi Ḥikmat/Idārah-yi ʿĀrif

Dedication

This book has by the kindness of its author, °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, been dedicated to the memory of Count Habib Punja, formerly of Dar-es-salaam, Tanzania, my late grandfather. That this book “*Yā °Alī Madad*” should be dedicated to him is particularly poignant for me, because it was our custom as little children in the extended family that we lived in at the time, to run up to my grandparents whenever we saw them and wish them “*Yā °Alī Madad*”. As far as I can recall my cousins and I reserved this form of greeting specially for them. My grandfather was a staunch and dedicated Ismaili who loved the Imām. May our prayers for the blessings of Mawlānā °Alī give his soul peace.

By the grace of Mawlā, this book is the first to be published by °ĀRIF London. God willing, we will publish many more. It has been my great good fortune to have been able to associate myself with the dedicated *mu'mins* of °ĀRIF London and to have experienced at first hand what can be accomplished by only a handful of the willing servants of Allāh, Most Beneficent, Most Merciful. We seek His help for success in both the worlds.

Aziz Fatehali Habib Punja

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In the name of God, the Beneficent, the Merciful

Yā ʿAlī Madad (O ʿAlī Help!)

Meaning of *Madad* (Help):

Argument 1: It has been indicated throughout this book that real help to creatures comes from God, but it comes through the mediation of the Prophet and the Imām. There is also the help which should be offered by people to God, the Prophet and the Imām. This implies that the meaning of help depends on position and rank. That is to say that, God’s help, the Prophet’s help, the Imām’s help and the help of people is not alike. Thus “*Yā ʿAlī madad*” means “O ʿAlī guide and help us on the straight path”. Because here, by help is meant nothing but exoteric and esoteric guidance. Despite this clarification of the meaning of “*Yā ʿAlī madad*” if we are asked why we do not say “*Yā Allāh madad* (O Allāh help!)” and “*Yā Rasūl madad* (O Prophet help!)” instead of “*Yā ʿAlī madad*” then the answer is as follows:

1. Those who are convinced that the Prophet and the Imām are the living and speaking Supreme Names of God (7:180), believe that it is right to invoke God by a name which is Supreme and most dear to Him.
2. It is extremely important for the wise to note that God did not appoint any of His literal (*zāhiri*) or verbal (*harfi*) names as His Vicegerent (*Khalīfah*), or as the Prophet or as the Imām, or as the Teacher of the Heavenly Book, nor did He say that it is the fountainhead of the light of guidance, or the Rope of God. Thus it is evident that the real names of God are the Prophet and the Imām of the time and therefore it is correct to have recourse to Him through them.

3. And why not, for even in the literal and verbal names of God, there is definitely light for *mu'mins*, but only when the Prophet and the Imām are pleased with them, otherwise it is not only difficult, but impossible to receive light from them. For instance, give a literal name of God to a non-Muslim and find out from the Qur'ān if they will be able to attain any light from His name without first affirming the Prophethood and messengership of the Holy Prophet Muḥammad (s.a.s.). I am sure that you will receive a negative answer from the Qur'ān.

4. The Perfect Man who is God's *Khalīfah* on earth and on His behalf, the light of guidance and the treasure of knowledge and wisdom, is the means and the intermediary between God and His creatures and is the guide and helper of people. It is inevitable then that people should have recourse to him and invoke him for help. Because God Himself has appointed him for this purpose.

5. No Muslim can doubt the eminence, sanctity and excellence of the Glorious Qur'ān. Therefore, it is right and permissible to respect and revere it. And this is also applicable to the Imām, and there is not an iota of *shirk* (association with God) in this. For to have recourse to God's things is in fact to have recourse to God. How then can there be any *shirk* in it?

6. According to one of the concepts of the recognition of God, it appears as if God is sitting on the Supreme Throne, which is borne by some great angels. Even if this is taken in a real rather than an allegorical sense, it means that those extremely powerful and great angels are not partners with God but are only His servants, in spite of the fact that the Divine Throne is borne by them.

7. There is also the concept of God's Pen and Tablet, who have accomplished all His work. But since they did all this by His

command, they are not His partners, because God's own things cannot be called His partners.

8. God has His Archangels Jibrā'il, Mikā'il, Isrāfil and 'Izrā'il, who accomplish many works of spirituality. In addition to them, there are innumerable other angels who are appointed to perform different tasks. Since they do so by His command, by doing these works of spirit, spirituality and the unseen (*ghayb*), they cannot be called partners of God.

9. Let us take an example from the physical world of what great work is accomplished by the sun in this universe. The entire system of this material world depends on the sun. If we suppose that there is a sun of its own kind in the world of religion, then it is obvious that he must be far more wonderful than the physical sun. But can any wise person say that the sun of the world of religion is God Himself or a partner of God? If the physical sun, despite being the fountainhead of immense light and physical powers cannot be a partner of God, then it should be known that the sun of the world of religion also cannot be called a partner of God. But he can be the *mazhar* (place or person of manifestation) of His power, he can be called God's treasure and he can be the means of guidance. Thus it should be known that the Prophet and the Imām are the sun, namely, the light of the world of religion. Therefore, in order to obtain the light of guidance, it is permissible to have recourse to them and invoke them for help. And there is no *shirk* in this.

The sun of the world of religion has the Holy Spirit and the Perfect Intellect. He is appointed as the fountainhead of rectitude and guidance. In addition, God has granted him power and sovereignty. In that case, if we say: O sun of religion convey to us the light of religion, can this be *shirk*? If so, how and in what sense?

***Wāsiṭah* (Intermediary) and *Wasīlah* (Means):**

Argument 2: In order to obtain guidance man is in need of a holy personality, because he himself cannot reach God directly. This clearly means that he personally is not able to hear the holy guidance of God. Or without any hesitation, one should say frankly that the ear of his heart cannot hear. And he who is deaf, as a result, also becomes dumb. Thus how can such a person invoke God when he does not have the tongue which he needs to have for this purpose. It follows that he who has conveyed to him the holy guidance of God can also duly present for him in His presence his prayer and supplication. This is why it is commanded in the Holy Qur'ān: “And if when they had done injustice to themselves, they had but come to you and asked God’s forgiveness, and the Prophet had (also) asked forgiveness for them, surely, they would have found God Forgiving, Merciful” (4:64). This shows that whether we go to the presence of the Prophet physically or have recourse to him spiritually, in any case, we have to implore him: O Messenger of God! We have come to your presence by the command of God, hold our hand and help us. The meanings in “*Yā ʿAlī madad!*” are similar and nothing more than this. Because *Mawlā ʿAlī Mushkil-kushā*, the solver of difficulties, is the true successor of the Holy Prophet.

According to the above mentioned verse, when God commanded the people to have recourse to the Prophet for the forgiveness of their sins and ask for forgiveness through him, does this not establish the necessity of this means forever and should it not be living and present forever?

Means of God’s Help:

Argument 3: God, Who is free from and above everything else, by His infinite mercy has created means and resources for all the works of religion and the world and in order to accomplish each

and every work, has provided not only one but numerous means. When He grants something to His servants, He Himself does not come forward, nor does He give to someone by inviting him to Himself, but grants this gift through a means or an intermediary. Similarly, when He accepts something from His servants, He does so through an intermediary. And this is known only by the people of intellect.

We will now discuss this matter further, keeping an important question in mind from a Qur'ānic teaching: “(O God!) You alone we worship and from You alone we seek help.” The question relating to this holy prayer is: Is such a pure help, which is sought from God, possible without any means or is it possible through the general principle of the religion of Islam? If the answer is that this seeking of help is the same as that in Islam, then the practical form of it is mentioned in the Qur'ān, in that the *mu'min* should seek help from God through the prayer of the Prophet (9:99) and through patience and prayers (2:153), so that He according to His law (*sunnat*) may help him through an angel (41:30-31), or Spirit (58:22), or Prophet (9:103) and *Waliyy* (= Imām, 5:55). This form of help has always been the custom of God, the Exalted.

It should be known that to worship God and seek help from Him through the means ordained by Him is pure *tawhīd* (Oneness of God) and is not *shirk* at all. For these means or signs (*shā'ā'ir*) belong only to God and not to anybody else, whilst *shirk* really means to make someone else a means without His pleasure.

One of the teachings of the Qur'ān is: “Seek help through patience and prayer (*ṣalāt*)” (2:45). Now if a wise person reflects on this for a while, he will soon realise that the patience which is mentioned here is a human attribute, and means to bear hardship with determination and courage in a difficult task or in affliction and

calamity. The importance of patience (together with prayer) is such that it is ordained as a means of seeking help from God. Therefore, is it *shirk* that Divine help is sought through patience and prayer?

In addition to the exoteric meaning of patience and prayer, they also have *ta'wils*. According to *ta'wil*, patience is the Holy Prophet and prayer or *ṣalāt* is his successor, namely Mawlānā 'Alī. It is through them that Divine help should be sought and it has been commanded for us to do so. And this is the best way to seek Divine help.

Ṣalawāt (Blessings):

Argument 4: The Holy Qur'ān says: “He it is Who sends blessings and His angels too, so that He may bring you forth from darknesses unto light” (33:43). Another verse: “And of the rustic Arabs of the desert there are those who believe in God and the Last Day and consider what they spend to be a means of approach to God and the blessings of the Messenger. Verily it shall be a means of approach for them; soon shall God admit them to His mercy” (9:99).

In these two verses the concept of God's guidance and mercy is given so that *mu'mins* can understand how His guidance and mercy is conveyed to them. When the method is such that in coming forth to the light from darknesses and in attaining closeness to God, the angels and the Messenger can help, then for guidance and mercy should not our belief, concept and knowledge have a yearning to have recourse to these means? And to those who are able to help, for they have been appointed by God in order to help, is it wrong to say to them: “Help us!”? Hallowed be God! It should be remembered that although externally the angel, the Prophet and the Imām are separate, internally (spiritually), the angels are not separate from the light of the Prophet and the Imām.

Help from the Holy Spirit:

Argument 5: You will come across numerous such verses in which it is mentioned that God helps His chosen servants through a special spirit of Him, particularly the verses: 2:87, 253; 5:110; 16:102; 58:22. In the first three verses is mentioned that God used to help Ḥazrat ʿĪsā through the Holy Spirit, in the fourth is mentioned that the Holy Qurʾān was revealed to the blessed heart of the Prophet through the Holy Spirit and in the fifth is mentioned that God helps His party, i.e. the true *muʾmins*, through a special spirit of Him.

I think that sometimes questions are very useful in order to understand the subject better, so let us discuss this in the form of questions and answers.

Question: Is it correct to hold the concept that the Holy Spirit or any other special spirit comes from the presence of God, without the mediation of the Holy Prophet and helps *muʾmins*, while the Prophet is God's mercy for the whole world?

Answer: No, it is not correct. Such a spirit comes through the Universal mercy, namely, the Prophet and through his prayer. Rather, a secret should be disclosed here that the Holy Prophet is the centre of God's mercy and that the angels of mercy are the rays of the light of his mercy. For the fountainhead of this light is not inanimate and irrational like that of the external and material sun. It has the Holy Spirit and the Perfect Intellect. When this light illumines or casts light in the heart of a *muʾmin*, it has the particles of spirit and intellect. This fact or event is expressed in the language of *tanzil* (exoteric aspect of the Qurʾān) that a *muʾmin* or *muʾmins* were helped by a special spirit which was of God.

In this book, wherever it is mentioned that the *mu'mins* were helped by the descent of the angels, it does not mean that this happens without or independently of the light of Prophethood and Imāmat. It means that there is a great centre of the unity of the angels and spirits, which is called *Nūr-i Muḥammadi* or the Light of Muḥammad (s.a.s.). And it is this light which has the rank of eminence of Divine closeness. Otherwise, God is free from the concept of time and space. Thus “*wa-ayyadahum bi-rūḥin minhu* (and He helped them through a spirit of Him)” (58:22) means that God helped them through the Light of Muṣṭafā and Murtaẓā.

Help through Angels:

Argument 6: One of the teachings of the thirteenth *rukūʿ* (section) of the *sūrah* of *Āl-i ʿImrān* is that God helped *mu'mins* through angels on the occasion of the battle of *Badr*. We should reflect on this event and conclude that had this spiritual help been a special attribute of God which could not be through means other than Himself, or that it had been a special act of God in which nobody else had shared, then the angels would not have interfered and the Qurʾān would not have mentioned that the *mu'mins* were helped through angels. Because angels are not God. And only God is the One Who is the Lord of the worlds. But what can be done about a person who pays no heed to reality.

The same thing is mentioned at the end of the first *rukūʿ* of the *sūrah* of *Anfāl* (8) that during this battle, help and succour were given to the Muslims through the angels. One thing is common in both these two places and that is the peace of heart of the group of Muslims, which was received on the one hand by the immediate victory through the help of the angels, and on the other, by knowing that there are also such miraculous means of spiritual help.

Angels as Helpers:

Argument 7: The verses (41:30-31) say: “Verily the angels descend on those who say: Our Lord is God, and then remain steadfast, saying: Do not fear, nor grieve, but hear good tidings of the Paradise which you are promised. We are your helpers in the life of the world and in the Hereafter”.

These wisdom-filled verses reveal the reality that, by the command of God, the angels help and support the *mu'mins*. For God is the Absolute Sovereign and to accomplish the affairs of the universe, He has created means and for every matter one or more means are provided. He only commands and all physical and spiritual means work. Thus, for spiritual and physical help also, He has created means and whatever help is received from them is called God's help. For the means of this help is indeed provided by Him.

Help through the Prayer of the Prophet:

Argument 8: The verse (9:103) says: “(O Prophet!) Take *sadaqah* from their wealth, whereby you may cleanse them and purify them and pray for them. Verily, your prayer is the means of peace (of heart) for them”.

This verse reveals two great wisdoms. One wisdom is that, through the blessing of the Holy Prophet, people used to receive spiritual help in the form of peace of the heart. Because it is the peace of heart which is called help. The other wisdom is that whenever the angels descended to help the Muslims, they did so through the blessed prayer of the Holy Prophet. For, regarding the descent of the angels it is mentioned that it was to give peace to the *mu'mins*. And here it is mentioned that the source and means of the peace of heart is none other than the prayer of the Holy Prophet. Now it is clear from the meaning of this verse that the way the angels

descended and the way the companions of the Holy Prophet received peace of heart by miraculous help, was all due to the blessing of the prayer of the Holy Prophet. For the source and means of every kind of true peace is the prayer of the Mercy for the worlds, i.e. the Holy Prophet. (See arguments 4,5,6).

Thus it is evident that by the command of God, the fountainhead of the peace of heart and spiritual help is the Holy Prophet and after him, the true Imāms from his pure progeny hold the same position in their respective times.

Example of the Perfect Man:

Argument 9: The wisdom-filled verse (17:95) says: “Say: If there were in the earth angels walking in peace, We would surely have sent down an angel to them from heaven as a messenger”.

The allusions of this verse are that such Perfect Men also come to this world, who with respect to corporeality are human beings, but with respect to spirituality, are angels. They themselves are at peace and by the command of God they also give peace to others. They are an intermediary and link between angels and human beings, so that they may help people by the mercies and blessings of God. And such a Perfect Man who is characterised by angelic attributes, is first and foremost the Holy Prophet and after him, the true Imāms.

Help through the Prophet:

Argument 10: When the Holy Prophet, by the command of God, used to purify people (2:151), this means that he used to obliterate their sins. If that is the case, then can we not say in other words that he used to help them spiritually and used to help and support the *mu'mins* by conveying to them the peace of heart by his blessed prayer? Because the state of the hearts of *mu'mins* which

God calls peace, is peace in an absolute sense and in which is included every kind of help, namely, mental, external, ethical and spiritual. If we accept that the bounty of true religion is everlasting and therefore has to continue intact after the Holy Prophet, then this attribute has to be in his successor too, so that he may continue to be the proof of the following verse:

“Take *ṣadaqah* from their wealth, whereby purify and cleanse them (from their sins), and pray for them. Verily your prayer is the means of peace (of heart) for them” (9:103).

***Nāṣir* (Helper):**

Argument 11: Some blessed names and titles of the Holy Prophet are such that from their significance and meanings, it becomes vividly clear that he was the protector, defender, supporter, helper and an example for his people. This is clear from his holy name “*Nāṣir*”, which means helper and supporter and by which is meant the giver of spiritual and luminous help. And in this there cannot be any surprise as he is the universal mercy of God for the people of the entire world. If someone thinks with his intellect, he will come to understand that mercy is not the name of only one favour, but includes all favours, including help, support, and protection. And the same perfect attributes belong to exalted [°]Alī (a.s.) and the noble and holy Imāms from his progeny. Therefore, if we say “*Yā °Ali madad*” how can anyone say that we have said something against God’s will? We have not said anything in this that is against God’s will, rather, by saying this we have had recourse to that means which has been appointed by God and His Messenger of mercy.

***Hādī* (Guide):**

Argument 12: Everyone knows the clear reality that “*Hādī*” means “guide”, that is, the one who shows the path. And by this is meant

the one who guides the people on the path of religion, in which is included the concept of attachment, clinging to the skirt and also help. That is, sometimes a weak traveller needs his guide's help, i.e. the guide may hold his hand to support him and sometimes the traveller needs to hold the skirt of his guide and walk with its support. Now even a small child can easily understand that the meaning of guide in this example is helper, because the guidance itself is the greatest help. Can anyone still say of the Imām, whose title is Guide of Religion (*hādi-yi dīn*) and who guides *mu'mins* and leads them towards the desired destination, that there is no help and support in his work? We are firmly convinced that knowledge, wisdom, rectitude and guidance, in their true sense, are nothing but help. Therefore, not only is there no harm in it, but in fact there is great blessing in saying “*Yā ʿAlī madadʿ*”.

Waliyy and Nāṣir (Guardian and Helper):

Argument 13: The verse (4:75) says: “Our Lord! get us out of this town whose inhabitants are tyrants, and appoint for us from You a guardian, and appoint for us from You a helper”.

It is clear that the gist of this sacred Qurʾānic teaching is that the guardian and helper who is appointed by God Himself is true and can guard and help people. For God has also granted him power to comply with and accomplish the task for which He has appointed him. Since such a person is the *mazhar* of the guardianship and help of God, no ordinary person can attain this exalted rank, except the Perfect Man who is the Holy Prophet and his true successor, the exalted Imām.

Supreme Names of God:

Argument 14: God says: “And to God belong the beautiful names (*al-asmāʿuʿl-ḥusnā*), so call on Him by them” (7:180). The beautiful names are also mentioned in the Qurʾān in verses

(17:110; 20:8; 59:24). In *Kawkab-i Durri* (Chapter 3, *manqabat* 29), there is the blessed saying of Mawlānā °Alī (a.s): “I am the beautiful names by which God has commanded people to call on Him”. For further information, refer to the *Shi°i* commentaries and other related works.

We want to explain here some subtle points in that the above-mentioned verse implies that the beautiful and great names of God be recognised. Thus the custodian of *ta°wil*, Mawlānā °Alī (a.s.) has explained that he is the Supreme Name of God. This means that first and foremost the Holy Prophet, then Mawlānā °Alī and the Imāms from his progeny are the Supreme Name of God in their respective times. Thus considering them as the beautiful names of God, He should be called on by them so that He may listen to and accept our supplications.

***Nāsir-i Rasūl* (Helper of the Holy Prophet):**

Argument 15: According to the report of Abu°l-Ḥamrā°, it is mentioned in *Hilyatu°l-Awliyā°* that the Prophet said: “When I was carried by night to the heaven I saw written on the leg of the Throne: I (God) planted the paradise of Eden. Muḥammad is the best of My creations. I helped him through °Alī.” (*Kawkab-i Durri*, Chapter 2, *manqabat* 53).

The Qur°ānic verse (17:80) shows that the above *Ḥadīṣ* is an absolutely sound *Ḥadīṣ*, and the verse is: “(The Prophet is told) And pray: O my Lord! Cause me to enter a goodly entrance and cause me to go out with a goodly exit. And grant me from Your presence a powerful helper”. (For further information see translation and footnote of Farmān °Alī).

Helper of Religion:

Argument 16: It is mentioned in *Kawkab-i Durri* (Chapter 2, *manqabat* 145) on the authority of Abū Zarr Ghifārī, may God be pleased with him, that the Holy Prophet said: “Indeed, God has supported this religion through ʿAlī. And I am from him and about him is revealed the verse (11:17): “Is he then (like unto him) who has a clear proof from his Lord...””.

Witness of the Prophet:

Argument 17: The verse (13:43) says: “And those who disbelieve say: You are not the messenger sent (by God). Say (O Muḥammad!): God is sufficient as witness between me and you, and he who has knowledge of the Book.” And the other verse mentioned above (11:17) is: “Is he then (like unto him) who has a clear proof from his Lord, and a witness from Him”. It is well known that these two verses are revealed about Mawlānā ʿAlī, that he was the second witness of the Holy Prophet’s messengership and prophethood, whereas God is the first witness. He who is fortunate will reflect upon and understand the point about what is the meaning of becoming a witness of the prophethood of the Chief of Prophets. Hallowed be God! He has made Mawlānā ʿAlī (a.s.) master of the unbounded treasure of spiritual secrets of the words *shahīd* and *shāhid* (*shahīd* and *shāhid* both mean Present and Witness).

The gist of these verses is that Mawlānā ʿAlī was aware of all the states of the Holy Prophet’s prophethood, which is a magnificent world of knowledge, wisdom, rectitude and guidance and secrets of spirituality and luminosity (and which comprised his spiritual and physical life).

Otherwise, where God on the sublimity of luminosity has made Himself witness with respect to the secrets of prophethood and the observations of Divine miracles, how was it possible to make a

witness of an ordinary person who had not personally seen these events? Rather, the truth is that Muḥammad (s.a.s.) and ʿAlī (a.s.) are two physical figures of the same one holy light. And this purport is clear from “*shāhidun minhu* (a witness from him)” in the above-mentioned verse. That is, ʿAlī (a.s.) is the witness of the prophethood of the Holy Prophet in the sense that he is from his holy light, as the Prophet has said: “We (I and ʿAlī) were in the presence of God in the form of a light... ʿAlī is from me and I am from ʿAlī”. (*Yanābīʿu'l-Mawaddah*, Chapter 1).

Help God!:

Argument 18: God says: “O you who believe! If you help God, He will help you and make firm your feet” (47:7).

Several great wisdoms appear from this holy verse: The first wisdom is that the help is both most special as well as quite ordinary, therefore, after God we can seek help from the Prophet and the Imām. Had it not been so, God would not have brought it to the generality and said: If you help God, He will help you. It is therefore clear that help is not a special word which is used only for God.

The second wisdom is that as the Prophet and the Imām in their luminosity help *mu'mins*, similarly, it is incumbent upon *mu'mins* to help the Prophet and the Imām like the disciples of Ḥaẓrat ʿĪsā helped him (3:52). They will be rewarded for this help as if they have helped God, for God Himself is not in need of anyone's help.

The third wisdom is that when you help the Vicegerent of God, you should know that you help God, and when he helps you, you should accept that this help is from God.

The fourth wisdom is that the exalted rank of the Prophet and the Imām does not diminish because of the help provided by *mu'mins* as there cannot be any doubt about His glory and majesty from the concept of helping Him.

The fifth wisdom is that this command of God is not general but it is special. Because in a general command, people are either frightened of Hell or given glad tidings of Paradise. But in this command it is not so, for in His infinite mercy, He has said this command as though He is favoured by us helping Him in one of His interrupted works. This is the final degree of the description of the importance and excellence of religious service and obedience.

The sixth wisdom is that in this verse is mentioned the standard of ascent and descent. That is, if a *mu'min* cannot improve in his intention, speech and action and cannot progress on the path of Islam and the spiritual path, and time and again takes false steps, then he should know that he does not help God, so God also does not help him and as a result his feet slip.

***Anṣār* (Helpers):**

Argument 19: Verse (3:52) says: “But when ʿĪsā became conscious of their disbelief, he said: Who will be my helpers unto God? The disciples said: We will be God’s helpers.” Another verse (61:14): “O you who believe! Be helpers of God, as ʿĪsā, son of Maryam, said to the disciples: Who will be my helpers unto God? The disciples said: We are the helpers of God”.

The gist of these two verses is that those who wish to help God, should help the Prophet, and those who wish to help the Prophet should help the Imām of the time, so that they may receive the help of God, the Prophet and the Imām, in the form of external and internal guidance and as a result they will be the fountainhead of

human powers and they will be provided with the means of success in both worlds.

Help through Light:

Argument 20: Verse (57:13) says: “The day when the hypocritical men and hypocritical women will say to the believers: Wait for us that we may borrow (a little) light from your light. They will be told: Go back (to the initial history of the world) and (thence) seek the light”.

This wisdom-filled verse has many aspects from which appear the glimpses of manifold wisdoms. One of them is that one should go back through the path of history and recognise the true successor of the Prophet. This also means that the light in whose illumination the *mu'mins* will traverse the distance of the path of the Hereafter or the spiritual path, will be the same light which used to be among them in this world. Therefore, the hypocrites will be told that if you want to walk like them in the illumination of the light, go back to the world and recognise it there. Another significant point in it is: Do not the hypocrites at this place cry for guidance, support and help? And do they not receive this reply that today you will not receive any help from the light, because you did not attain help from it in the life of the world?

All Muslims:

Argument 21: How pleasant is the fact that all Muslims in addition to being united in the belief of *tawhīd* (Oneness of God) and *nubuwwat* (Prophethood) are also in a sense united in the *wilāyat* of ʿAlī. That is, in whatever degree it may be, ʿAlī is definitely accepted as a guide and leader. When his guidance and leadership is universally accepted, then this guidance and leadership is to obtain his help and support. This means *al-ḥamdu li'llāh* (Praise be to God) that all Muslims accept him as helper and supporter, even

though they may not often say “*Yā ‘Alī madad*”. As we have explained many times in this book, he who is the guide is also the helper, because guidance is help and help is guidance, for they both have the same meaning.