

Gems Science in Islam: its Medicinal & Mystical Value

By: Qazi Dr. Shaikh Abbas Borhany

PhD (USA), NDI, Shahadat al A'alamiyyah (Najaf, Iraq), M.A., LLM (Shariah)

Mushir: Fed. Shariat Court of Pakistan

Member: Ulama Council of Pakistan

Published in Daily News, Pakistan, 'Mag Weekly' Pakistan, Yemen Times, Yemen & in 'Badre Muneer', India on March 2010

The purpose of this work is certainly not to influence or to suggest to the reader to begin to study or practice Astrology, Numerology, Gemology, or such related sciences. The reason to discuss Gems Science is to think in the wonders of the creation and submit Tawhid of the Creator Who has created and set in motion the vibrations of all these things, which in turn influence human lives. For the benefits of people, Allah has granted power in various things. He has created a long range of advantageous treasures in the form of minerals, gems, gas, petroleum, trees and herbs. All these created things are used for the benefit of humanity in numerous forms. Its 'ilm' is granted to those who are 'selected chosen people'. Gems are Naimah of Allah, and are discussed in Ayah 22, Surah Rahman, Pearls & Coral are mentioned, the interlinked Ayah 23 questions human being & Jinn: [1]

"Then which of the bounties of your Lord will both of you belie?"

This Ayah of Qur'an invites attention: [2]

"He made subservient to you whatsoever is in the heavens and whatsoever is in the earth, everything, (and all is) from Him. Verily there are signs in this for those who consider".

This Ayah teaches us that all created things are available for human use. It is upon the human intellect to conquer the worlds if only he/she follows His Laws and obeys His Command. Amir al Muminin Ali has discussed fifteen minerals & gems. The 9th Fatemi Imam, Al Shakhs al Fazil, Saheb al Rasail, Imam Ahmad al Mastur has discussed more than 900 varieties of mineral in "Risalah Takwin al M'adin". Some gems are found in the sea, some in mountains and some in the earth. [3]

Gems have a vital role in human life, and wearing rings is also one of the oldest followed traditions. Of course, being a Muslim you have heard so many times about the benefits of "Al Hajar al Aswad"? When a Muslim decides to go for Haj or Umrah, he starts the rituals from a point where "Al Hajr al Aswad" is fixed. Ali Ibn Abi Talib says: [4]

"On the day of Qayamah this stone will give witness about the person who kisses it with sincerity and devotion. It will record the Ahd and give on the day of Qayamah evidence, before the Rabb".

Someone uttered that it is neither beneficial nor harmful. Ali heard the wordings and he immediately categorically rejected the statement and said: [5]

“Verily it is beneficial (for the believer) as well as harmful (for the hypocrite)”.

Muslims are keen to kiss “Al Hajar al Aswad”. It has so much power that it washes out all your sins by the order of Allah. There are numerous gems for which people are willing to pay for their extra ordinary beauty, luster and value. The question is which Gem is appropriate for a particular person. To find the answer let us start the journey of learning. In this journey we shall explore the benefits of Gems and its role from the primary sources.

Dr. Robert Frost, a Doctor of Medicine, Basle, Switzerland, recently studied the scientific properties of gems which revealed their remedial properties in scientific terms. In his clinical research, Dr. Frost revealed that wearing the appropriate gems can reduce pain, prevent allergic reactions, improve coordination and even increase muscle strength. [6]

There are many metals available today like Gold, White-gold, Platinum, Titanium, Steel, Silver and many more, but only Silver is recommended for the male to wear, as per the explicit Hadith, available in “Daem al Islam” [7] and other sources. Scientific research has proven now, that Gold absorbs many diseases of women and helps in regain the loss of their blood in their menstrual cycle, which Rasulallah (S) declared nearly 1430 years ago. Gems have the power to cure physical and metaphysical diseases. Majority of the people love to wear them but they are unaware of the consequences. If they are beneficial for someone, they are harmful for the other at the same time. Allah has granted all the branches of science through the institution of Wahi to His sole-representative, Rasulallah (S). These branches of Knowledge were further explained and enhanced by Ahl al Bait. From them this perpetual Spring of Knowledge flows among the Ummah and they are reaping the benefits.

According to “Sahih Bukhari” [8], in the signet silver ring of Rasulallah (S), an Ethiopian Carnelian was fixed. He used to wear it in the smallest finger of the right hand, in a manner that its gem faced towards the palm. A suitable gem helps to bring changes in a person’s life, and improves the situation towards the right direction. He (S) instructed never to wear a ring in the left hand. He (S) also clearly prohibited a person to wear a ring in the center finger or in the witness finger. As per the advised of the specialist of Occult Science a Gem should never be fixed in an old used Ring. [9]

Those who love to wear imitation jewelry should understand that Rasulallah (S) has strictly prohibited use of it for both, man as well as woman. When he saw a ring of steel in the hand of a Muslim he warned: it is an ornament of the people of the hell. Listen! From you I have found signs and smell of Zoroastrians. That person removed his metallic ring and wore a ring of gold. Rasulallah(S) warned that your finger is in the Hell as long as this ring remains on your finger.

Learned writer of “Da’aim al Islam”, Syedna Qazi an Nauman has mentioned that afterwards that person questioned; should I not wear a ring? He (S) guided: [10]

“You can wear a ring made of silver, which should not exceed one Misq’al”.

Abi Abdillah Imam Jafar Assadiq says: [11]

“Rasulullah(S) used to wear his ring on the first finger and has prohibited wearing of a ring on the middle finger. A ring should be worn at the very end of the finger, where it joins with the palm”.

It is worth mentioning that if a ring with a gem is worn on the small finger it helps to improve the condition. This finger is link direct to the heart. The Gem should be fixed in such a manner that the lower portion of the Gem should touch the finger. Rays pass through the Gem and enter into the body with its properties and energy.

Minimum a three Carat weight for any Gem is highly recommended for its effectiveness to attain full advantages. The value of the gems is known only to those who are aware of its benefits and faults. To judge, keep in use, secure and maintain is not an easy task. A gem cannot always be identified by sight alone. It is therefore necessary to rely on the measurement of the optical properties that can be determined without harming the gem in any way. A beautiful Persian verse expresses the same meaning in other words: [12]

“Qadre Zar, Zar Shanasad, Qadre Juhar Juhari;

Qadre Gul Bulbul Shanasad, Qadre Qanbar Ra Ali”

(Value of gold is examined by goldsmith, worth of gems is judged by a gemologist, worth of follower is appreciated by the Nightingale and only Ali understands the price of Qanbar”, his devoted slave).

Syedi Hasan Fir as Shahid informed: [13]

“Through gems mystical power one can achieve, if the ring is prepared properly. Each gem works under the direction of Malaek, who release power under the instruction of Rabbul Aalamin”.

1. Yaqut/Ruby:

Allah has bestowed humankind thousands of gifts. Precious Gems are one of them. Some of these Gems are valuable and some are not. The beauty of the Ruby is discussed in the Qur’an as Naimah: [14]

“As though (in Good looks) they are like Rubies and Coral”

Rasulullah(S) says: [15]

“This gem is superior (in its benefits) to all”.

Abi Abdillah Imam Jafar Assadiq has transmitted from Amir al Muminin: [16]

“It removes poverty and tension”.

“Al Shakhs al Fazil Saheb al Rasail” has explained: [17]

“The Ruby is the most superior of all the Gems. It acquired this status because it is believed to be the only Gem that submitted first to Tawhid and extended Walayah.

“Al Shakhs al Fazil Saheb al Rasail” has mentioned that the Ruby is a very hard stone and even hitting it with a hammer will not break. A Flawless Ruby is more valuable than a diamond. In Sanskrit, Ruby is called Ratna Raj (King of Precious Gems). Ruby is said to change its depth of colour according to the health of the wearer.

Rubies are today still more valuable and rare than even the top quality colourless diamonds. Sizes above five carats are particularly rare. The Bible and Sanskrit literature depict the Ruby as the most precious of all gems. Its colour varies from purplish and bluish red to orange-red in medium to dark hues. The most famous source for natural gem-quality Ruby is the old mine of Myanmar (Burma). Rubies of the best quality have also come from Afghanistan, Kashmir, Thailand, Sri Lanka, Africa, Central Asia, Palmer, Vietnam and China. It has a striking luster. Like Sapphire, the Ruby can also be found in a translucent variety that may display a six-rayed star effect when cut into a cabochon (dome) shape, known as star Ruby. When buying star Rubies, look for a star that has straight legs that are all of equal clarity. A Persian poet says correctly:

[18]

*“Sal’ha Ba’yad Ke Bar Yak Sang Ta’abadi Aft’ab;
La’al Gardad Dar Badakhshan Ya Aqiq Andar Yemen”*

Many thousand years, heat of the Sun treated stones; afterwards Ruby was found in Badakhshan and Cornelian in Yemen.

It is important to buy Ruby from a reputable source that can provide, in writing, all pertinent information regarding the Gem including enhancements and special care notes. The Christian Book of Proverbs states: [19]

"A capable, intelligent and virtuous woman is more precious than jewels and her value is far above Rubies."

A Ruby of pigeon red blood colour symbolizes courage and bravery. The celebrated brilliant scholar of Muslim Sciences, around two centuries ago in the Indian Subcontinent, Syedi Ibrahim Saify has provided us a unique narration regarding the birth of Ruby. He has mentioned: [20]

“When Adam (A.S.) was deported from the Jannah he arrived in Sirandip (Sri Lanka) and stayed at mount Sirandip. Due to the blessed touch of his feet, Ruby was created”.

Imam Husain had worn a ring of Ruby on 10th Muharram, day of his Shahadah. [21] One of the reasons to turn the ring face in Dua is to look at Gem, which strengthens the eyesight. [22]

According to the tradition of Ahl al Bait, wearing a ring of Ruby, stops worries. It eases difficulty. [23]

Syedi Ibrahim Saify has also discussed numerous benefits of Ruby in his valuable non-published work, "Marifat al Jawahir" as follow: [24]

- *Prevents loss of blood, helpful to cure blood diseases & stops bleeding*
 - *Cure the heart diseases*
 - *According to Ahl al Bait, its benefits exceed to all the Gems if we calculate significance and value of the Ruby, it would be superior.*
 - *Negates poisons, and if the wearer visits out of station he remains secure from diseases and even if he visits an affected town where there is an epidemic disease he will be protected and cured soon.*
 - *Extends the time of pleasure in private meeting of spouse.*
 - *Removes long term fever and protects from nightmares*
 - *Establishes prestige and dignity among the people and makes easy to solve the problems*
 - *According to "Saheb al Qaratis al Yemeniyah" it has been used to protect the wearer in times of disputes and wars. Arab warriors wore Rubies, which touched their skin and stimulated energy and courage in battle [25]*
 - *Ruby has power to stimulate libido & extend the time of pleasure*
 - *This Gem was thought to attract and maintain love and friendship*
 - *Ruby would warn its owner against danger through senses.*
- Ensure good health & Bring peace*
- *Just by gazing at it, Noor of the eyes is enhanced.*
 - *A Ruby worn around the neck of a child protects it from diseases and if worn around the waist of an expectant mother prevents accidental abortion.*

2. Nilam/Sapphire:

The finest Sapphires are deep azure-blue and come under the influence of Jupiter. In earlier times, excellent sapphires came from both Kashmir and Burma; the earliest to arrive in Europe came from Arabia. The wearer of this Gem seeks enlightenment via devotion, and wisdom via harmony. The genuine Sapphire is said to be helpful to those with heart and stomach problems. Jupiter gives abundance but also warns against self-indulgence. In the "Old Testament" [26] its example has been given so nicely in these words:

"Royal Throne is like a Sapphire".

A few benefits are as follow:

- *If Sapphire is put on the chest of the one who is suffering with fever than by the order of Allah the intensity of the fever will decrease.*

- *If suitable, than it turns poverty in to prosperity to the wearer, in a short span of time*
- *Gives protection from the evil vision*
- *It provides protection from illegal sexual desire*

3. Zamarrud/Emerald:

Today, most natural Gem-quality Emeralds are produced in Colombia, Brazil, Zambia, Tanzania, Madagascar, South Africa, Australia, Russia and the United States (North Carolina). Recently, Emeralds have been grown in the laboratory, and have begun to appear in the market, causing controversy. Scientifically speaking, laboratories made Emeralds are identical to natural ones in colour, hardness, brilliance. Only a Gemologist can distinguish between the two. The industry knows the difference, but the consumer does not. Tradition of Ahl al Bait provide us information that emerald ring turns poor into rich and whosoever wears its ring will remain protected from financial troubles. [27]

- *According to Amir al Muminin, Ali Ibn Abi Talib, it eradicates the difficulties by the order of Allah [28]*
- *According to Ali ibn Abi Talib it provides security from nightmares. [29]*
- *Snake, scorpion and other poisonous serpents remain away from the one who wears a ring of emerald. [30]*
- *If the wearer of Emerald eats any poisonous food, immediately sweating will be visible on his face.*
- *It helps to defeat the enemies*
- *Jibrael brought the ring of Emerald and presented it to Ibrahim (A.S.) for his safety, prior to the event when the enemies threw him in to the fire. Several Kalim'at were engraved on the Ring.*
- *It dispels anxiety, and heals leprosy*
- *According to writer of "Marifat al Jawahir", It increases the power of vision, (perhaps by gazing at its beautiful green) [31]*
- *It calms tempers and heals disputes.*
- *If spouse exchanges with each other their Emerald and then use it, mutual affection between the both would be boosted*
- *Its ring or pendent provides protection from epilepsy, if worn during labour pain, child birth becomes easy.*

4. Lulu/Pearl:

Qur'an describes the value of the pearls in the following Ayah:

Out of them both come out Pearl and Coral" [32]

“Like preserved pearl within their shells” [33]

Pearl is associated with purity and motherhood. Writer of “Marifat al Jawahir” has given the following information: [34]

- Wearing Pearls generates magnetism and psychic development
- Encourages a sense of responsibility and duty
- Avoid using Pearls, previously used by someone, as it has magnetic power to absorb non healthy influence of the previous wearer
- It protects from miscarriage
- Helpful in cure of sexual diseases

5. Marj’an/Coral:

Qur’an has described the significance of Coral in the following Ayah:”

“Out of them both come out Pearl and Coral” [35]

As it is discussed as Naimah in Qur’an, its Sibbah/Rosary is popular amongst devotees from the early days of Islam. According to the learned writer of “Marifat al Jawahir”, Coral has several benefits. Some are as follows: [36]

- Protects against evils. Still today mothers of the Arabian Peninsula place Corals on their children’s neck to protect them
- Wearing of Coral sends out vibrations of harmony, friendship, beauty & unity
- Imam Hasan, always used rosary of Coral [37]
- Ring of Coral protects and cures heat stroke
- It increases the vision
- It is helpful for desiring success in matters, by the order of Allah

6. Aqiq/Agate, Cornelian:

Learned writer of “Al Majalis al Hatimiyyah”, 3rd Al Dai al Fatemi, Syedna Hatim Mohiyuddin (Hutaib, Yemen) inquired: [38]

“Did anyone know that Adam (A.S.) also used to wear a ring of Cornelian the colour of which was red”?

Rasulullah (S), his Ahl al Bait and Ash’ab have also worn Gems. In many instances, Jibrael presented Gems in honour of Rasulullah (S). Once Jibrael came in the presence of Rasulullah (S), and presented him a ring of red Cornelian and asked him to wear it, and to advise its benefits to his Ummah. [39] Since then wearing a ring of Cornelian is Sunnah. A Hadith says: [40]

“Wear the Aqiq and remove the poverty”.

As per tradition, red Aqia is attributed to Rasulullah(S), yellow attributed to Syedah Fatimah and white to Amir al Muminin. Abi Jafar Imam Mohammad al Baqir says: [41]

“if a person possesses a ring set in Aqiq and turns it towards his palm and then looks at it, and recites Surah al Qadar 97, then Allah keeps him protected the whole day, from all troubles, wherever they are descended, from heaven or earth and, he will be protected until the evening by Allah, and Awliya(saints) will guide him”.

Famous Greek philosopher, Aflatun wrote that white Aqiq helps in increasing memory, yellow Aqiq assists in solving problems and red Aqiq promotes dignity. [42] Anbiya Bani Israel used to wear this Gem with pleasure. It is a unique Gem, which has several kinds of values. From centuries people of different schools of thoughts have used it with great reverence. Colour of Aqiq Yamani in daylight is orange-brownish and it has got longitudinal stripes which maybe light yellow or dark brown, depending on the strength of the stone. Jews, Christians and Muslims unanimously agree on the spiritual, Medical and super natural values and importance of this Gem. It is known in English as Agate.

Learned writer of “Marifat al Jawahir”, Syedi Ibrahim Saify has discussed following benefits: [43]

Its regular use controls the habit of anger & calms the temper

Rasulullah (S) has declared its use in ring as Barakah [44]

Victory over opponents & helps in negative atmosphere

Protection from difficulties, trials & helps to lessen sorrow

Relaxation from labour pain quickly

When one wears it, his enemy feels fear

It is helpful to fulfill ones desire & helpful to remove poverty

It protects from chest pain, helpful for heart & digestion

It also provides protection from the poison of insects

As a booster of charm & improve sense of humor

A luck bringer when traveling

It strengthens concentration

Helpful in healing of kidney, bladder & liver problems

Helps in career success

Helps finding strength from within

Helps in focusing to realizing goals & decision making

Helps cure blood diseases & heal wounds

Helps increase energy, helpful in infertility & impotency

7. Durr-e-Najaf:

It is obtained from Najaf al Ashraf. Those obtained from the river are more illustrious than those gained from the land. As well as in order for the stone to look its best, quartz/dhur needs to be cleansed (rinsed) in water and then put in the sun for some time. This does not have to be done

on a regular basis but every once in awhile helps. Imam Jafar Assadiq informed that wearing of Durr-e-Najaf increases blessings. [45] It is good for ailments of the eye and it creates happiness in the heart. This Gem was bestowed to Amir al Muminin, Ali through a divine source.

According to a tradition, one day Syedna Mufaddal visited Imam Jafar Assadiq, wearing a ring set in with Durr-e-Najaf. On seeing the ring the Imam addressed Mufaddal: [46]

“The very sight of Durr-e-Najaf makes the heart of believers, whether male or female happy and it cures pain in their eyes. The Imam informed him several benefits of this ring as follows:

- To look towards the Durr-e-Najaf, increases the happiness
- It is helpful in the cure of all kinds of eye diseases
- It is beneficial for everyone

8. Kuhurba/Amber:

Amber is pleasing to the three senses; the sight, the smell and the touch. In effect, Amber is light, warm and pleasant to hold in hand. It was Syedah Arwa, magnificent Suleyhi Queen of Yemen, who promoted the use of Amber among the people of the Arabian Peninsula at large after examining its medicinal values. [47] Credit for the usage of Amber Rosary in Arabia largely goes to her. Around the world, Muslims carry a Sibhah/ Rosary. Usually, it is used to keep track of counting, like Tasbih Fatimah, 33 times Subhan-Allah, 33 times Al Hamdulil’lah, and 33 times Allahu-Akbar and once Kalimah al Shahadah. Rosary or Tasbih of Amber is also used for curative purpose. A rosary is a well-liked gift from one Muslim to another. With a little more thought, this gift could be physically and spiritually uplifting. According to Biblical literature, Anbiya Bani Israel used it. Following benefits are transmitted through “Majmuah Yemeniyyah”: [48]

- If one uses Rosary of Amber, will remain safe Inshallah from various diseases from neck to navel & it also protects from poison
- It is especially beneficial to sufferers of headaches, toothache & rheumatism.
- The wearing of an Amber necklace is said to help goiter sufferers.
- Pregnant remains save from miscarriage
- If worn in neck it would defend from magic.
- It increases the prestige and honour of the user.

9. Firuzah/Turquoise:

The best Turquoise is sky-blue, but is inclined to fade. Nishapur, Iran is famous for it, where the best quality of “Shajari Firuzah” is available. A Hadith is mentioned in “Tuhfah-e-Aalam Shahi” as follow: [49]

“Dua of a person who wears a ring of Firuzah never turns”.

Writer of “Kit’ab al Farhat” mentioned, “Amir al Muminin says: [50]

“It protects a believer from misdeeds”.

Imam Hasan used it. Learned writer of “Kanz al Haqaiq” transmitted from Abi Abdillah Imam Jafar Assadiq: [51]

“It helps to remove poverty and shortage of funds”.

Abi Abdillah Imam Jafar Assadiq advised Syedna Mufaddal to wear a ring covered with the Firuz Gem and said: [52]

“It provides power to the eyes, healthy for heart and expands chest.”

Abi Abdillah Imam Jafar Says: [53]

“Those who wear a ring of Firuzah will never become dependent or see poverty”.

The best quality of Firuzah are found in Nishapur, outside Meshhad, Iran

According to the writer of “Marifat al Jawahir” it has numerous benefits. Some are as follow: [54]

- It protects against magic, evil, serpents and evil eye
- It protects from miserable death especially death from calamities, and provides protection from assassination. One will not find it on the fingers of the one who drowns or is executed
- If one see it first after waking up in the morning he would remain safe from intrigues of intriguers, Allah will provide him protection from difficulties
- Improves eye vision and increase the vision
- Extends life tenure
- Protects from harassment
- Victory over the enemies
- Builds reputation among nobles
- Protects against heart problems, malaria and depression
- As soon as Firuzah shows any kind of crack remove it from finger
- Lessens the poison of scorpion and cures it, and makes one’s heart strong
- Helpful in the healing of all kinds of piles
- If Musk touches, its beauty and shine disappears

10. Pukhraj/Yellow Sapphire

The true Pukhraj is golden yellow and also comes under the influence of Jupiter in its capacity as counselor, optimist and idealist. According to the several accounts, in the presence of poison, Pukhraj changes colour. According to the Tradition of Ahl al Bait whoever wears Yaqut Asfar, would never become poor as it is related to wealth. [55]

- Creates the power to inspire someone & strengthen self-expression
- Increases the heat of the body
- Helpful in cure of skin diseases, especially leprosy
- Helpful in pregnancy, during labor pains, when put under the tongue at

that time.

- Cure for blood diseases, especially in blood cancer
- Helpful in decreasing the influence of poison
- Cure for piles of all kinds
- It boosts the energy and intelligence
- Dissolves kidney stone through urine

11. Yashab/Jesper:

In the Bible, its resemblance was given with Jerusalem. [56] Some historical accounts provide us information about the use of the Yashab among Fatemi sovereigns. Famous historian Muqrizi has discussed various items, which were used by Bani Fatimah, made of Yashab. [57] They largely used it to make pot for drinking purposes. First it was crafted for the monarchs of Bani Abbas and later it reached the Fatemi Treasury, when Fatemi Forces conquered Baghdad. Its medicinal value attracts the elites to use it regularly. Mughal emperors especially used it for its therapeutic values. It is noteworthy to mention that in the present era, heart patients use it for cure from cardiac problems in Europe, especially in London.

- If one wears it regularly in a necklace, will remain secure from brain diseases & disorder
- It prevents heart problems and similarly if used after heart problems it controls further cardiac troubles.
- A reducer in labour pain and helpful during delivery process
- Remover of the piles as well as the liver and stomach problems
- Controls high blood pressure and turns it towards its normal limit

A Tradition transmitted by Syedna Abuzar al Ghifari, attesting the use of gems in the Ring. [58] He says: one day he was offering Salaat in the Imamah of Rasulullah(S) when a beggar came in Masjid al Nabavi. No one responded to his appeal. The beggar raised his hands towards sky and said:

"O Allah! Be a witness that I came to Your Rasul's Masjid and no one gave me anything".

Amir al Muminin was bowing in Ruku at that time. He pointed his little finger, on which was a ring, towards the beggar who came forward and took away the ring. This event discussed in the presence of Rasulullah(S) who raised his face towards sky and offered Dua:

"O Lord! my brother Musa begged You : My Lord, Delight my heart and make my task easy and lose the knot of my tongue so people might understand me, and appoint from among my relations, Harun, my brother, as my Vazir, and strengthen my back with him and make him partner in my mission, so that we may glorify you and remember you more frequently. Certainly you see us-and you inspired him".

Rasulullah(S) continued Dua as follow:

“Delight my heart and make my task easy and appoint from among my family Ali as my Vazir and strengthen my back with him”.

Rasulullah (S) had not yet finished his Dua when Jibrael brought the Ayah: [59]

“Verily, verily, your guardian is Allah and His Rasul (Muhammad) and those who believe and establish the Sal’aat, and give the Zak’aat while they are in the state of Ruku”.

All the commentators of Qur’an unanimously hold that this Ayah refers to Ali when he donated his precious ring to a beggar. Its weight was 4 Misqal and value equaled to the tax of Syria, which was at that time not less than silver loaded over 300 camels and gold loaded over 4 camels. This ring was in the finger of Tawq bin Harran, who was killed by Amir al Muminin. Ali presented this ring to Rasulullah(S) who gifted it to Ali. Hassan bin Sabit poet of Nabi said:

“Fa Antal Lazi Atayta Wa Kunta Rakiyan;

Fa Zalika Nafsul Qawmi Ya Khaira Rakiu”

You are that person who gave charity in Ruku, O the best amongst those who offers Ruku, you are life of the nation and spirit of it.

Select Bibliography & Notes:

[1] Ayah 22-23, Surah Rahman

[2] Ayah 13, Surah al Jathiyah

[3] “Risalah Takwin al Maadin”, by: Al Shakhs al Fazil Saheb al Rasail, Imam Ahmad al Mastur, the 9th Fatemi Imam, vol II, Risalah V, Beirut

[4] Tarikh-e-Baitaullah, p 54, Karachi

[5] Ibid

[6] Research Article, Dr. Robert Frost, a Doctor of Medicine, Basle, Switzerland

[7] “Da’aim al Islam”, Syedna Qazi an Nauman, vol II, Qahera

[8] “Sahih Bukhari”, Abu Hanifah al Nauman

[9] Tradition transmitted from Ali Ibn Abi Talib

[10] “Da’aim al Islam”, Syedna Qazi an Nauman, vol. II, Qahera; also quoted by Tirmizi, Abu Dawood & Nisai

[11] Tradition transmitted from Abi Abdullah Imam Jafar Assadiq

[12] Famous Persian couplet

[13] “Khawas ul Jawahir”, a manuscript written under instruction of the Ismaili Musta’alavi Wali al Hind, Syedi Hasan Fir, d.1392 [A.D] Denmal, Gujrat, India

[14] Ayah 58, Surah Al Rahman- 55

[15] Hadith, “Huliyat al Muttaqin”, Muhammad Baqir Majlisi (1616 AD-1698). He was a very prolific writer. He wrote more than 100 books, both in Arabic and Persian, Iran

[16] Hadith transmitted from Abi Abdillah Imam Jafar Assadiq

[17] “Ikhwan us Safa”, Imam Ahmad al Mastur, “Al Shakhs al Fazil Saheb al Rasail”,

[18] Famous Persian couplet

[19] The Christian Book of Proverbs

[20] Syedi Ibrahim Saify is the author of several books; one of them is Risalah al Jawahir, references of which are used in this article. References from his other book, "Kitab-un-Najah" are used in Indian Penal Code. He has written 38 books & expired at a young age of 36. Pleased with his contribution & devotion 43rd Ismaili Musta'alavi Dawoodi Dai, Syedna Abdeali Saifuddin granted him Laqab of 'Saify' and said:

"From this day onwards you'll be known by my name". Since that day his family is known as 'Saify'. His grave is located outside of the Shrine of Syedna Abdeali Saifuddin, Surat, India.

[21] "Maqatal Abi Abdillah Imam al Husain",

[22] "Khawas ul Jawahir", a manuscript, written under instruction of the Ismaili Musta'alavi Wali al Hind, Syedi Hasan Fir, d.1392 [A.D] Denmal, Gujrat, India

[23] Tradition transmitted from Ahl al Bait

[24] Marifat al Jawahir, Syedi Ibrahim Saify, manuscript

[25] "Qaratis al Yemeniyah"

[26] "Old Testament"

[27] Tradition transmitted from Ahl al Bait

[28] "Huliyat al Muttaqin", Muhammad Baqir Majlisi, Iran

[29] "Tuhfah-e-Aalam Shahi", by: Hakim Muhammad Sharif Khan, during the era of shah Alam II, Delhi, India

[30] Marifat al Jawahir, Syedi Ibrahim Saify

[31] Ibid

[32] Surah Al Rahman-55, Ayah 22

[33] Surah al Waqiyah-56, Ayah 23

[34] Marifat al Jawahir, Syedi Ibrahim Saify, manuscript

[35] Surah Al Rahman-55, Ayah 22

[36] Marifat al Jawahir, Syedi Ibrahim Saify, manuscript

[37] Tradition of Ahl al Bait

[38] "Al Majalis al Hatimiyyah", 3rd Al Dai al Fatemi, Syedna Hatim Mohiyuddin (Hutaib, Yemen)

[39] Tradition of Ahl al Bait

[40] Hadith

[41] "Al Majalis al Saifiyah", Aamaal, manuscript

[42] "Khawas ul Jawahir", a manuscript, written under instruction of the Ismaili Musta'alavi Wali al Hind, Syedi Hasan Fir, d.1392 [A.D] Denmal, Gujrat, India

[43] Marifat al Jawahir, Syedi Ibrahim Saify, manuscript

[44] Hadith

[45] Narration transmitted from Abi Abdillah Imam Jafar Assadiq

[46] "Huliyat al Muttaqin", Muhammad Baqir Majlisi, Iran

[47] "Qaratis al Yemeniyyah", manuscript, written 871 (A.H)

[48] "Majmuah Yemeniyyah" by: Syedi Abdulqadir b. al Qazi Habibullah al Hafiz. He was a prominent scholar of high repute in Yemen and specialized in various branches of occult sciences. He prepared this work from different authentic paramount sources of the Fatemi Du'aat, in the year 1250(A.H) in Hutaib, Yemen. He was from the lineage of Yemeni Du'at and Rulers from the illustrious family of 'A'ale Walid' and was a paternal ancestor of this humble writer.

[49] “Tuhfah-e-Aalam Shahi”, by: Hakim Muhammad Sharif Khan, during the era of Mughal Emperor Shah Alam II, Delhi, India

[50] “Kit’ab al Farhat”

[51] Kanz al Haqaiq

[52] Tradition of Imam Jafar Assadiq transmitted from Mufaddal bin Amr

[53] Tradition transmitted from Abi Abdillah Imam Jafar Assadiq

[54] Marifat al Jawahir, Syedi Ibrahim Saify, manuscript

[55] Tradition of Ahl al Bait

[56] The Bible

[57] “Ittiaaz al Hunufa”, Muqrizi, Taqiuddin Ahmad ibn Ali (1364-1442), famous Egyptian historian

[58] All the commentators unanimously hold as this Ayah is refers to Ali when he gave his ring to a beggar while he was in Ruku.

[59] Ayah 55, Surah al Maidah-5

The Writer is Attorney at Law & Religious Scholar

Email: qazishkborhany@hotmail.com

Website: www.durrenajaf.com

This document may be used, only with this copyright notice included. Permission is granted to circulate among private individuals and groups, to post on internet forums, and include in not-for-profit publications subject to the following conditions:

(1) Material used must be produced faithfully in full, without alteration or omission; (2) The author's subject title must remain unchanged, in whole or in part; (3) Material must be attributed to the author. Contact the author for all other rights, which are reserved. Copyright © 2010 Qazi Dr. Shaikh Abbas Borhany