

The Excellence of Sayyidunā Ali

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Thought-provoking speech of weekly
sunnah-inspiring ijtimā

(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The excellence of Sayyidunā Ali

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُوْرَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i'tikāf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikāf*, for you will continuously gain the reward of *i'tikāf* as long as you stay in the masjid. Remember, inside a masjid, there is no *shar'ī* permission to eat, drink, sleep, have suhoor or iftar, and not even to drink Zamzam water or the water on which dam has been made. However, if the intention of *i'tikāf* is made, all these acts will become permissible. One should not make the intention of *i'tikāf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatāwā Shāmī*: “If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

مَنْ سَرَّ أَنْ يَلْقَى اللَّهَ عِندَ أَرْضِيَا، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

Translation: “Whoever wishes that Allah Almighty is pleased with him when he is presented in His court should recite *salāt* upon me in abundance.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet ﷺ has stated: **أَفْضَلُ الْعَمَلِ الْبَيْتَةُ الصَّادِقَةُ** (A truthful intention is the best action).² O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the speech, make good intentions, such as:

- You will listen to the entire speech to gain the knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from acting lazy during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Kanz al-‘Ummāl: 2,226

Sayyidunā Ali's رَضِيَ اللهُ عَنْهُ desire for people to receive their rights

Imam Muḥibb al-Dīn al-Ṭabarī رَحِمَهُ اللهُ عَلَيْهِ relates the following account:

One day, during his reign as the caliph, the fourth Caliph of Islam, Sayyidunā Ali b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ went to the marketplace. There, he saw a woman crying.

He asked the reason for her weeping, so she replied, “I am a slave girl, and I purchased some dates for a few dirhams from such and such shopkeeper. However, the dates did not please my master, so he sent them back. Now, the shopkeeper is not willing to take the dates back, which is why I am in a state of anxiety.”

Sayyidunā Ali رَضِيَ اللهُ عَنْهُ interceded on behalf of this slave girl before the shopkeeper, saying, “Accept the dates and return this poor slave girl’s dirhams. She is a slave girl and cannot exercise her own will.”

Sayyidunā Ali رَضِيَ اللهُ عَنْهُ was very humble. He did not have a large security entourage accompanying him in the way that rulers move around with great protocol these days. He had come to the marketplace like a normal person. Therefore, the date-seller did not recognise him.

When Sayyidunā Ali رَضِيَ اللهُ عَنْهُ intervened on behalf of the slave girl, the shopkeeper pushed him. When people witnessed this scene, they said to the shopkeeper, “Do you know who you have pushed?”

He replied, “No, I do not know.”

The people informed him, “This is the leader of the believers, Sayyidunā Ali (رَضِيَ اللهُ عَنْهُ).”

Now, the man became worried. He quickly accepted the returned dates and handed back the money to the slave girl. He then humbly presented himself before Sayyidunā Ali رَضِيَ اللهُ عَنْهُ, saying, “Respected sir! I wish that you become pleased with me.”

Sayyidunā Ali رَضِيَ اللهُ عَنْهُ responded, “If you want to please me, fulfil the rights of people properly.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! There are many things to learn from this incident. Firstly, look at the humility of Sayyidunā Ali رَضِيَ اللهُ عَنْهُ. Despite being the leader of the faithful and caliph of the Muslims, he would come to the marketplace like a normal person, without any protocol. Secondly, reflect upon how the man shoved him, which was disrespectful, and yet he did not punish him in return.

The humility of Sayyidunā Ali رَضِيَ اللهُ عَنْهُ

سُبْحَانَ اللهِ May Allah Almighty grant us the wealth of humility. It is said regarding Sayyidunā Ali رَضِيَ اللهُ عَنْهُ that despite being the leader of the faithful, when he would visit the marketplace, if someone dropped an item, he would pick it up and give it to the person; if a person lost his way, he would give directions; if someone was carrying a heavy load, he would aid them.²

If only we too would adopt humility. If we attain some kind of status or become rich, it does not mean that we should fall prey to arrogance and look down upon the less fortunate. We must never do this! Instead, help the creation of Allah Almighty, serve people and aid the poor.

¹ Faḍāil al-Ṣaḥābah li Aḥmad Bin Ḥanbal, vol. 2, p. 621, hadith: 1,062

² Riyāḍ al-Naḍīrah, p. 187, raqm: 1,652

Nowadays, people feel embarrassed to carry out their own tasks. If only we too receive the blessing of humility for the sake of Sayyidunā Ali رَضِيَ اللهُ عَنْهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Fulfil the rights of people

Dear Islamic brothers, another thing we learn from this incident is that Sayyidunā Ali رَضِيَ اللهُ عَنْهُ said to the date-seller, “If you want to please me, fulfil the rights of people properly.”

It is understood from this that fulfilling the rights of people is virtuous and important. We should all strive to fulfil the rights of people. Parents and siblings have rights too. Islam has also given rights to neighbours, friends, the people of the locality, shopkeepers and consumers. We must fulfil everyone’s rights. ان شاء الله.

The Proof of Islam, Imam Muhammad al-Ghazālī رَحِمَهُ اللهُ عَلَيْهِ, has mentioned the rights of people in detail in the second volume of ‘Ihyā’ al-‘Ulūm’. If we read about these rights from his book, ان شاء الله we will acquire a lot of information concerning this matter and form the mindset to fulfil people’s rights. May Allah Almighty grant us the ability to act upon this. اَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

A brief introduction to Sayyidunā Ali رَضِيَ اللهُ عَنْهُ

Dear Islamic brothers, Sayyidunā Ali رَضِيَ اللهُ عَنْهُ was the fourth caliph of Islam. He was born on 13th Rajab in al-Makkah al-Mukarramah. He accepted Islam at the age of 10 years.¹ His mother named him Ḥaydar, and his father named him Ali. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the

¹ Karamat-e-Sher-e-Khuda, p. 12

epithet ‘Asadullāh’, which means ‘the lion of Allah’.¹ Sayyidunā Ali رَضِيَ اللهُ عَنْهُ attained martyrdom on the 21st of Ramadan.²

Let us gain the blessings of listening to some Hadith on his greatness.

Hadith 1: Whoever’s Maula I am, Ali is his Maula

After the farewell Hajj, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was returning to al-Madinah al-Munawwarah. On the way, he stopped at a place known as Ghadīr Khumm.

Sayyidunā Barā’ b. ‘Āzib رَضِيَ اللهُ عَنْهُ states, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stopped at Ghadīr Khumm. A place was cleared for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the shade of a tree, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Ḍuhr Salah. After the salah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the noble Companions عَلَيْهِمُ الرِّضْوَانُ saying, اَلَسْتُمْ تَعْلَمُونَ اَنْيْ اَوْلَى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ (Do you not know that I have more right over the believers than their own selves?).

The Companions عَلَيْهِمُ الرِّضْوَانُ replied, “Indeed, we know.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, اَلَسْتُمْ تَعْلَمُونَ اَنْيْ اَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ (Do you not know that I have more right over every believer than himself?).

The Companions عَلَيْهِمُ الرِّضْوَانُ replied, “Indeed, we know.”

Then, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took the hand of Sayyidunā Ali رَضِيَ اللهُ عَنْهُ in his own hand and said, مَنْ كُنْتُ مَوْلَاَهُ فَعَلَيْهِ مَوْلَاَهُ (Whoever’s Maula I am, Ali is his Maula too).

¹ *Mirāt al-Manājīh*, vol. 8, p. 412

² *Karamat-e-Sher-e-Khuda*, p. 13

Following this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this *du‘ā*, **اللَّهُمَّ وَالِ مَنْ** **وَالِ مَنْ** (O Allah! Love the one who loves him and show enmity to the one who shows enmity to him).¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! In this Hadith, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ unequivocally stated that Sayyidunā Ali رَضِيَ اللهُ عَنْهُ is the protector of the Muslims. Mufti Aḥmad Yār Khān Na‘īmī رَضِيَ اللهُ عَنْهُ states:

Here, **وَالِي** (i.e. **مول**) does not mean *khalīfah*, rather it means friend or helper. The meaning of this statement of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that “Whoever’s beloved and helper I am, Ali is also his friend, beloved and helper.”²

We also learn from this that saying “**يَا عَلِيَّ مَدِدْ**” (O Ali! Help me!) is completely permissible, because our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the helper of all the Muslims that will come until the Day of Judgement and is beloved to them. Therefore, Sayyidunā Ali رَضِيَ اللهُ عَنْهُ is also the helper of all the Muslims that will come until the Day of Judgement and is beloved to them.

Given that he is our helper, how can asking him for help be impermissible? Hence, when facing any difficulty, anxiety, grief, harm or calamity, call out **يَا عَلِيَّ مَدِدْ**. Sayyidunā Ali رَضِيَ اللهُ عَنْهُ will indeed show his generosity and help to rectify your state of despair **ان شاء الله**.

¹ *Faḍāil al-Ṣaḥābah li Aḥmad Bin Ḥanbal*, vol. 2, p. 596, hadith: 1,016

² *Mirāt al-Manājiḥ*, vol. 8, p. 417

The blessings of Nād Ali

Shāh Muhammad Ghawth Gawāliyārī رَحْمَةُ اللهِ عَلَيْهِ compiled a book known as ‘*Jawāhir Khamsah*’. It is a well-known book which contains litanies. The *awliyā*’ and distinguished scholars, and even the great Muḥaddith of the Indian sub-continent—Shāh Waliyullāh Dihlawī رَحْمَةُ اللهِ عَلَيْهِ—have given licenses for the recital of these litanies. The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has also praised this book.

This book also encourages the recitation of Nād Ali, which is as follows:

نَادِ عَلِيًّا مظهر العجائب تجد له عوناً لك في التوائب كل هم وغم سينجلي بنبوتك يا محمد بولايتك يا علي يا علي يا علي

Translation: “Call on Ali: manifestation of wonders; you will find him of assistance in all difficulties. Every grief and concern will dissipate with your prophethood, O [Sayyidunā] Muhammad; [and] with your sainthood, O Ali! O Ali! O Ali!”¹

The scholars have mentioned that whoever has a great need or is afflicted with difficulties, anxieties, illness or grief, he should recite Nād Ali. ان شاء الله Through the blessings of this, his anxiety and grief will be removed, his problems will be resolved, and he will gain success in reaching his goals.

Hadith 2: Looking at Sayyidunā Ali رَضِيَ اللهُ عَنْهُ is an act of worship

Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللهُ عَنْهُ narrates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, اَلنَّظْرُ اِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ (Looking at the face of Ali is worship).²

¹ *al-Jawāhir al-Khamsah*, p. 282

² *al-Mustadrak*: 4, 737

سُبْحَانَ اللَّهِ What an esteemed rank! The scholars say that this is an exclusive virtue of Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ.¹

A practice of Sayyidunā Abu Bakr al-Siddiq رَضِيَ اللَّهُ عَنْهُ

It was the practice of Sayyidunā Abu Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to gaze at the face of Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ. One day, his daughter, the mother of the believers, Sayyidatunā Aishah رَضِيَ اللَّهُ عَنْهَا asked, “Dear father! I have observed that when you see Sayyidunā Alī (رَضِيَ اللَّهُ عَنْهُ), you gaze at him and then leave. What is the reason for this?”

Sayyidunā Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, “O daughter! I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘Indeed, looking at the face of Ali رَضِيَ اللَّهُ عَنْهُ is an act of worship.’”²

This act of worship was carried out by the Companions عَلَيْهِمُ الرِّضْوَانُ and the fortunate *Tābi‘īn*. How can we gain such a blessing? If only we are blessed with beholding the beautiful vision of Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ in our dream.

Hadith 3: Love for Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ is a sign of faith

In a Hadith of *Ṣaḥīḥ Muslim* narrated by Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ himself, he said:

By the One Who splits the seed [i.e. brings forth a tree from a seed] and created the soul! Indeed, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ promised me that none except a believer will love me, and none except a hypocrite will hate me.³

¹ *al-Mustadrak*: 4,737

² *al-Mujālasah*, vol. 3, p. 269, raqm: 3,596

³ *Ṣaḥīḥ Muslim*: 78

O devotees of the Companions and Ahl al-Bayt! It is evident from this Hadith that love for Sayyidunā Ali رَضِيَ اللهُ عَنْهُ is a sign of faith, and hatred of him (مَعَادُ اللهِ) is a sign of hypocrisy.

‘Allāmah Ibn Ḥajar رَحِمَهُ اللهُ عَلَيْهِ writes:

It was the practice of the noble Companions عَلَيْهِمُ الرِّضْوَانُ to determine a person’s faith or hypocrisy by their hatred of Sayyidunā Ali رَضِيَ اللهُ عَنْهُ. Whenever they saw someone who had animosity towards Sayyidunā Ali رَضِيَ اللهُ عَنْهُ, they would know he was a hypocrite.¹

سُبْحَانَ اللهِ May Allah Almighty grant us true love for Sayyidunā Ali رَضِيَ اللهُ عَنْهُ and make our hearts repositories of love for him.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Only true love is real love

Dear Islamic brothers, one matter that must be kept in mind here is that not every kind of love for Sayyidunā Ali رَضِيَ اللهُ عَنْهُ brings salvation. Some forms of love for Sayyidunā Ali رَضِيَ اللهُ عَنْهُ result in a person’s ruin rather than bring about salvation.

It is mentioned in a Hadith narrated by Sayyidunā Ali رَضِيَ اللهُ عَنْهُ:

One day, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called me and said, “O Ali! The example of عِيسَى السَّلَامِ is in you. The Jews harboured hatred for عِيسَى السَّلَامِ to the extent that they slandered his mother (Sayyidatunā Maryam رَحِمَهُ اللهُ عَلَيْهَا), and the

¹ al-Ṣawā‘iq al-Muḥriqah, p. 154

Christians loved ‘Īsā عَلَيْهِ السَّلَام [to the extent of] elevating him to a position which was not his.”

After narrating this Hadith, Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ stated, “O people, listen! In relation to me, two types of people will be ruined: [1] those that go to extremes in their love for me; they will attribute to me qualities which are not in me. [2] Those that harbour hatred for me. Their hatred will lead them to slander me.”¹

Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللَّهُ عَلَيْهِ states regarding this Hadith:

Love for Sayyidunā Ali b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is a principle of faith, but impermissible exaggeration in love is a bad thing. However, hatred of Sayyidunā Ali b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is absolutely forbidden, in fact, it is sometimes *kufr*.²

Dear Islamic brothers, we come to know that love of Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ which causes a person to exceed the limits of shariah does not bring about salvation, nor is it a sign of faith. Rather, this love leads a person towards destruction. True love for Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ is when a person remains within the boundaries of shariah. This is the love which brings about one’s salvation, and it is this love which has been declared a sign of faith.

Here, a question may come to mind: “What is true love for Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ, and how do we recognise this?” In relation to this, the honourable scholars have written a number of requirements and signs. Two of these are as follows:

¹ *al-Mustadrak*: 4,680

² *Mirāt al-Manājīh*, vol. 8, p. 424

1. The first requirement of loving Sayyidunā Ali رَضِيَ اللهُ عَنْهُ

The first requirement or first sign of love for Sayyidunā Ali رَضِيَ اللهُ عَنْهُ is that alongside having love for him, one should also have love for the other Companions عَلَيْهِمُ الرِّضْوَانُ. A person who claims to love Sayyidunā Ali رَضِيَ اللهُ عَنْهُ but says evil things about the Companions عَلَيْهِمُ الرِّضْوَانُ can never be a true devotee of his.

Sayyidunā Ali رَضِيَ اللهُ عَنْهُ himself states, “The best [of people] after the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are Sayyidunā Abu Bakr رَضِيَ اللهُ عَنْهُ and Sayyidunā Umar رَضِيَ اللهُ عَنْهُ.”

He then stated, لَا يَجْتَمِعُ حُبِّي وَبُغْضُ أَبِي بَكْرٍ وَعُمَرَ قَلْبِ مُؤْمِنٍ (Love for me and hatred for Abu Bakr and Umar cannot gather in the heart of a believer).¹

It is clear that the one who claims to love Sayyidunā Ali رَضِيَ اللهُ عَنْهُ but speaks ill of Sayyidunā Abu Bakr and Sayyidunā Umar رَضِيَ اللهُ عَنْهُمَا is false in his claim, and his love is not true.

A unique secret behind never feeling thirst

Sayyidunā Abū Muhammad ‘Abdullāh Muhtadī رَضِيَ اللهُ عَنْهُ states:

I attained the honour of performing Hajj. I heard about an individual in the noble sanctuary who does not drink water and was very surprised to hear this. When I met him and asked him the reason behind this, he said, “I am a resident of al-Hillah. One night, I had a dream in which I saw the bewildering scene of the Day of Judgement and found myself to be anxious due to intense thirst. Somehow, I managed to arrive at the blessed pool of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ *al-Mu‘jam al-Awsaṭ*: 3,920

Sayyidunā Abu Bakr, Sayyidunā Umar, Sayyidunā Usman and Sayyidunā Ali رَضِيَ اللهُ عَنْهُمْ were present there, giving people water to drink. I came to Sayyidunā Ali رَضِيَ اللهُ عَنْهُ because I was very proud of him; I loved him a lot and considered him superior to the other three caliphs. However, he turned his blessed face away from me. Because I was very thirsty, I repeatedly went to the three caliphs, but each of them turned their face away from me.

Then my sight came to rest upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so presenting myself in his court, I said, “O Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Sayyidunā Ali رَضِيَ اللهُ عَنْهُ did not give me water to drink, rather he turned away his face.”

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “How can he give you water? You hold enmity towards my Companions عَلَيْهِمُ الرِّضْوَانُ!”

Hearing this, I became certain of the corruptness of my beliefs, so with utmost remorse, I repented at the blessed hands of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he gave me a vessel from which I drank. Then my eyes opened. اَلْحَمْدُ لِلَّهِ Ever since I drank the water from the hands of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I no longer feel thirst at all. After this dream, I encouraged my family members to repent. I maintained connections with those that repented and accepted the way of the Ahl al-Sunnah wa al-Jamā‘ah, and I severed ties with the rest.¹

Dear Islamic brothers, it is evident from this account that the sign of a true Muslim is that he acknowledges the excellence of all the Companions عَلَيْهِمُ الرِّضْوَانُ. If a person loves some of the Companions عَلَيْهِمُ الرِّضْوَانُ and holds enmity towards others, he is in grave error.

¹ Misbāh al-Zalām, p. 74

May Allah Almighty grant us true love and devotion for all the Companions and the noble Ahl al-Bayt عَلَيْهِمُ الرِّضْوَانُ. May He grant us steadfastness upon this and grant us martyrdom upon this state of devotion in the shade of the Green Dome, as well as burial in Jannat al-Baqi, and closeness to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his beloveds in Jannat al-Firdaws. اٰمِيْنُ بِجَاوِزِ النَّبِيِّ الْاٰمِيْنُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Prayer Timings Department

اَلْحَمْدُ لِلّٰهِ In order to spread the call to righteousness and propagate the Sunnah, Dawat-e-Islami is working across more than 80 departments. From among these is the Prayer Timings Department that has gathered information on prayer timings, sunrise, sunset and the correct Qibla direction in tabular form through chronometry (*'ilm al-tawqīt*).

اَلْحَمْدُ لِلّٰهِ Not only has this department produced numerous prayer timetables for different cities, but it has taken a further step in this regard, and with the assistance of the distinguished IT Department of Dawat-e-Islami, it has introduced an application by the name of 'Prayer Times'. This application is invaluable for checking the correct prayer timings on your mobile phone and other devices. Furthermore, through the desktop application, one can easily check the correct prayer timings and Qibla direction for approximately 2,700,000 locations, and for around 10,000 locations via the mobile application.

If anyone has a query or suggestion concerning these timetables, members of the department can be contacted by phone at the International Madanī Markaz, Faizan-e-Madinah, Bāb al-Madinah, Karachi. Alternatively, they can be contacted on the following email address: prayer@dawateislami.net. Guidance can also be taken in person during office hours.

2. The second requirement of loving *Sayyidunā* Ali رَضِيَ اللهُ عَنْهُ

Mufti Aḥmad Yār Khān Naʿīmī رَحِمَهُ اللهُ عَلَيْهِ states, “One of the signs of true love for *Sayyidunā* Ali b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ is that a person emulates him in his actions and does not oppose him.”¹

The meaning of this is that a person adopts the actions of whomever he loves. Therefore, the one who loves *Sayyidunā* Ali رَضِيَ اللهُ عَنْهُ should not just merely make this claim, rather he should follow him in his conduct, character and speech too. For example, *Sayyidunā* Ali رَضِيَ اللهُ عَنْهُ was an exceptional scholar. Thus, we should also seek Islamic knowledge. ان شاء الله. Enrolment will begin for Jāmiʿah al-Madīnah in Shawwāl al-Mukarram. So, enrol, study the scholar course, become a scholar, or a mufti even. Apart from this, many short courses are also conducted under Dawat-e-Islami, such as the Farḍ ‘Ulūm Course, Faizān-e-Namāz Course, Iṣlāḥ-e-Aʿmāl course; participate in these courses.

Many courses of sacred knowledge are also conducted online under Faizan Online Academy; enrol onto these. Participate in the weekly Madani Muzakarah, read the weekly booklet, study *Ṣirāṭ al-Jinān*, and purchase and read other books, such as *Faizan-e-Sunnat* and *Faizan-e-Namaz*. Dawat-e-Islami’s I.T. Department has produced a mobile application by the name of ‘Islamic eBook Library’. This contains almost all of Maktaba-tul-Madinah’s books. Install this application on your mobile, which will allow you to download books free of cost and read them. ان شاء الله. You will have the opportunity to learn a lot of Islamic knowledge.

Sayyidunā Ali رَضِيَ اللهُ عَنْهُ had a firm resolve when it came to supporting the religion. Therefore, those that claim to love him should also strive to serve Islam, propagate the call to righteousness, forbid evil and maintain

¹ *Mirāt al-Manājīh*, vol. 8, p. 414

high aspirations to aid the religion. *Sayyidunā* Ali's speech would be full of wisdom. Hence, we should avoid idle speech, think of good and do good.

Sayyidunā Ali رَضِيَ اللهُ عَنْهُ liked to worship in the darkness of the night. We should also strive to excel in worship, fulfil the *farā'id* and *wājibāt*, and alongside these, experience the pleasure of abundant worship in solitude at night. Moreover, he would also cry out of fear of Allah Almighty. We should also fear Allah Almighty, think about Hell, read about its punishments, visit the graveyard, reflect on the hereafter, and shed tears in fear of Allah Almighty.

Sayyidunā Ali رَضِيَ اللهُ عَنْهُ would take accountability of his carnal-self, be the first to give salaam, respect the pious and show love for the poor. We should also review our actions every day. The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, has granted us an excellent remedy for becoming pious: the *Pious Deeds* booklet. Obtain this booklet from Maktaba-tul-Madinah. If you wish, you can install the 'Pious Deeds' application on your phone and make a habit of reviewing your deeds accordingly. We should also have love for the poor and respect the noble scholars and pious people.

If we adopt these lofty characteristics from the praiseworthy conduct of *Sayyidunā* Ali ان شاء الله رَضِيَ اللهُ عَنْهُ we will be blessed with love for him, and this love will increase and become a means of our salvation through the grace of Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement to act upon pious deed number 34

O devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! In order to make your life purposeful, to acquire the blessing of fearing Allah Almighty and loving the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and to develop the mindset of

having concern for the preservation of your faith, become affiliated with Dawat-e-Islami, the religious movement of Prophetic devotees, and endeavour to carry out the 12 religious activities of the *zeli halqah*.
 ان شاء الله You will receive many blessings in both worlds.

Also, act upon the 72 pious deeds. Pious deed 34 states: “Did you offer the voluntary prayers of Awwābīn or Ishrāq and Ḍuḥā today?” Through the blessing of acting upon this pious deed, alongside being blessed with punctuality in offering our prayers, we will also be blessed with being consistent in offering supererogatory prayers.

Dear Islamic brothers, bringing the speech to an end, I will gain the privilege of mentioning the excellence of Sunnah and certain etiquettes that we can implement in our lives. The Messenger of Allah
 مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said

Translation: “The one who loves my Sunnah, loves me, and the one who loves me will be with me in Paradise.”¹

Madanī pearls concerning respect of Sayyids

Dear Islamic brothers, let us gain the blessings of listening to some Madanī pearls related to respecting Sayyids.

First of all, note two Prophetic statements:

- 1) “Whoever treats any member of my household well, I will give him its reward on the Day of Judgement.”²

¹ *Mishkāt*, vol. 1, p. 55, hadith: 175

² *al-Jāmi‘ al-Saghīr*, p. 533, hadith: 8821

- 2) “Whoever does good towards anyone from the offspring of ‘Abd al-Muṭṭalib in this world, it will be necessary upon me to recompense him when he meets me on the Day of Judgement.”¹
- Respect for the noble Sayyids is *farḍ* and belittlement of them is haram.²
 - The basis for respecting and honouring the noble Sayyids is that they are a part of the pure body of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³
 - Part of respecting and honouring the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is to respect and honour all that which is associated with him.⁴

Announcement:

The remaining Madanī pearls related to respecting Sayyids will be mentioned in the study circles. Please participate in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Tārīkh Baghdād, vol. 10, p. 102, hadith: 5221

² Kufriyah Kalimāt ke Bāre Mein Sawāl Jawāb, p. 277

³ Sādāt-e-Kirām ki ‘Azmat, p. 7

⁴ Al-Shifā, p. 52, part 2; Sādāt-e-Kirām ki ‘Azmat, p. 8