

The Excellence رَضِيَ اللهُ عَنْهُ
of Sayyiduna 'Ali
Proclaimed by صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
The Holy Prophet

12-March - 2026

(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

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

The Excellence of Sayyiduna 'Ali رضي الله عنه as Proclaimed by The Holy Prophet صلى الله عليه وآله وسلم

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُوْرَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, as you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not permit us to eat, drink, sleep, have suḥūr or ifṭār, or even give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which prayers have been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink, or sleep. This intention should instead be made to please Allāh.

As mentioned in *Fatāwā Shāmī*:

If someone wants to eat, drink, or sleep in a masjid, he should make the intention to observe i'tikāf and perform the dhikr of Allāh 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).

The Excellence of Sending Durood Pak

The Beloved Prophet صلی اللہ علیہ وآلہ وسلم, has given glad tidings of Paradise. He صلی اللہ علیہ وآلہ وسلم said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Translation: Whoever sends Durood upon me one thousand (1000) times in a single day will not pass away until he sees his place in Paradise. ⁽¹⁾

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The final Prophet صلی اللہ علیہ وآلہ وسلم said:

أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ

A truthful intention is the best action. ⁽²⁾

O those who love Allāh's Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to learn more about Islam.
- I will sit respectfully.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Al-Targhib wa al-Tarhib, Kitab al-Dhikr wa al-Du'a, al-Targhib fi Ikthar al-Salah 'ala al-Nabi, vol. 2, p. 326, Hadith: 2590

² Al-Jāmī' al-Ṣaghīr, p. 81, Hadīth: 1284

The Way to Please Sayyiduna Ali رضي الله عنه

Hazrat Allamah Muhibb-ud-Din Tabari رحمه الله عليه narrates an incident, the summary of which is as follows:

This was the era of the Caliphate of the fourth Caliph of the Muslims, Sayyiduna Mawla Ali رضي الله عنه. One day, he went to the marketplace. There, he noticed a woman standing and crying. Mawla-e-Kainat, Sayyiduna Ali رضي الله عنه, asked her the reason for her tears. She replied, "I am a bondwoman. I bought some dates from a shopkeeper for a few dirhams, but my master did not like the dates and returned them. Now the shopkeeper is refusing to take the dates back, and because of this, I am distressed."

Sayyiduna Ali al-Murtada رضي الله عنه spoke to the date seller on her behalf and said, "Take the dates back and return her dirhams. She is a bondwoman and does not have the authority to act according to her own will." Sayyiduna Ali رضي الله عنه was extremely humble. Unlike the rulers of today, who move with full protocol and security guards, Sayyiduna Ali رضي الله عنه had no such security. He came to the market like an ordinary person. Because of this, the date seller did not recognize him. When Sayyiduna Ali رضي الله عنه recommended that the dates be returned, the shopkeeper, Allah forbid, pushed Sayyiduna Ali al-Murtada رضي الله عنه.

When people witnessed this scene, they said to the shopkeeper, "Do you know who have you just pushed?" He replied, "No, I do not know." They told him, "This is Ameer-ul-Mu'minin, Sayyiduna Ali al-Murtada, the Lion of Allah Almighty."

Hearing this, the man became terrified. He immediately took the dates back from the woman, returned her dirhams, and then presented himself before Sayyiduna Ali رضي الله عنه, humbly saying, "O noble one! I wish that you would become pleased with me."

Mawla-e-Ka'inat, Sayyiduna Ali رضي الله عنه replied: "If you desire my pleasure, then fulfill the rights of people completely."⁽¹⁾

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! In this lesson-filled incident, there are many Madani pearls for us to learn. First of all, observe how humble Sayyiduna Ali al-Murtada رضي الله عنه was. He was Ameer-ul-Mu'minin, the Caliph of the Muslims, yet despite this, he would go to the marketplace like an ordinary person, without any protocol. Then reflect upon the fact that the man, out of ignorance, Allah forbid, pushed him. This was an act of disrespect, yet even then, Sayyiduna Ali al-Murtada رضي الله عنه did not punish him in any way.

The Humility and Modesty of Sayyiduna Ali رضي الله عنه

سَيِّدِنَا عَلِيُّ بْنُ أَبِي تَالِبٍ! May Allah Almighty grant us as well the wealth of humility and modesty. It is narrated that during his era of Caliphate, despite being Ameer-ul-Mu'minin, Sayyiduna Mawla Ali رضي الله عنه would visit the marketplace. If someone dropped something, he would pick it up with his own hands. If someone lost their way, he would guide them. If someone was carrying a heavy load, he would help them. This was the practical example of humility, compassion, and service to people demonstrated by Sayyiduna Ali al-Murtada رضي الله عنه.⁽²⁾

If only we too were to adopt humility!

Gaining a position, receiving a high rank, or becoming wealthy does not mean that we fall prey to arrogance, frown upon the poor, or look down on others. No, never should this be our attitude. We must help the creation of Allah Almighty, be of benefit to people, and support the poor. Sadly, in our society, people even feel ashamed of doing their own work. If only, by the blessing of

¹Fada'il al-Sahabah by Imam Ahmad bin Hanbal, Chapter: Fada'il Ali, Part: 2, p: 621, Hadith: 1062.

² Riyad Al-Nadrah, p. 187, Raqm 1652

Mawla-e-Ka'inat, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, we too are granted the wealth of humility and modesty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Fulfil the Rights of People!

Dear Islamic brothers! The second Madani pearl we learn from this incident is that Sayyiduna Mawla Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمِ said to the date seller: If you wish to please me, then fulfil the rights of people.

From this, we understand that fulfilling people's rights is a matter of great virtue and importance. All of us should make it a habit to fulfil the rights of others. Parents have rights, brothers and sisters have rights, Islam has set rights for neighbours, friends have rights, people of the locality have rights, shopkeepers have rights, customers have rights; all of these rights must be fulfilled. اِنْ شَاءَ اللهُ, we will strive to do so. May Allah Almighty grant us the ability to act upon this.

اُمِّيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Brief Introduction to Sayyiduna Ali رَضِيَ اللهُ عَنْهُ

Dear Islamic brothers! Sayyiduna Mawla Ali رَضِيَ اللهُ عَنْهُ is the fourth Caliph of the Muslims. He was born on 13 Rajab in Makkah. He accepted Islam at the age of ten.⁽¹⁾ His respected mother named him Haydar, while his father named him Ali. The Noble Messenger, the embodiment of light صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, honoured him with the title: اَسَدُ اللهِ Meaning: The Lion of Allah Almighty. May Allah Almighty enable us to follow the luminous character, humility, and justice of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ.⁽²⁾ Sayyiduna Mawla Ali Mushkil Kusha رَضِيَ اللهُ عَنْهُ attained the honour of martyrdom on 21st Ramadan.⁽³⁾ O devotees of the Beloved

¹Karamat-e-Sher-e-Khuda, p. 12, (Summarized).

²Mirat-ul-Manajih, vol. 8, p. 412, (Summarized).

³Karamat-e-Sher-e-Khuda, p. 13, (Summarized).

Prophet صلى الله عليه وآله وسلم! Let us attain the blessing of listening to a few Ahadith regarding the status and greatness of Mawla Ali رضي الله عنه.

(1) “Whomsoever I am the Mawla of, Ali is his Mawla.”

The occasion was Hajjat-ul-Wida', the Farewell Hajj (the final Hajj performed by our Beloved Prophet صلى الله عليه وآله وسلم in his apparent blessed life). After completing Hajj, our Master صلى الله عليه وآله وسلم, was returning towards Madina. On the way, there is a place known as Ghadir Khumm.

Sayyiduna Bara bin 'Azib رضي الله عنه narrates: At the place of Ghadir Khumm, the Messenger of Allah صلى الله عليه وآله وسلم halted. A space was cleared beneath the shade of a tree for him. There, he صلى الله عليه وآله وسلم offered the Zuhr prayer. After the prayer, the Beloved Prophet صلى الله عليه وآله وسلم addressed the Noble Companions رضي الله عنهم and said: **أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ**

Translation: Do you not know that I have more authority over the believers than they have over themselves?

The Noble Companions رضي الله عنهم replied: **بَلَىٰ**

Translation: Why not! (O Messenger of Allah صلى الله عليه وآله وسلم) You certainly have more authority over us than our own selves.

Then the Messenger of Allah صلى الله عليه وآله وسلم said again:

أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ

Translation: Do you not know that I have more authority over every believer than he has over himself?

The Noble Companions replied once again: **بَلَىٰ**

Translation: Why not! (O Messenger of Allah صلى الله عليه وآله وسلم) You have more authority over each one of us than our own selves.

At that moment, the Prophet صلى الله عليه وآله وسلم took the blessed hand of Sayyiduna Mawla Ali رضي الله عنه, the respected father of Hasanayn Karimayn, into his own blessed hand and declared: **مَنْ كُنْتُ مَوْلَاً فَعَلَيْ مَوْلَاً**

Translation: Whomsoever I am the Mawla of, Ali is his Mawla. Then the Beloved Prophet صلى الله عليه وآله وسلم supplicated: **اللَّهُمَّ وَالِ مَنْ وَالَا وَعَادِ مَنْ عَادَا**

Translation: O Allah Almighty! Befriend the one who befriends Ali, and be an enemy to the one who shows enmity towards Ali. ⁽¹⁾

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

مُسِيخِينَ إِلَهُ O devotees of the Messenger صلى الله عليه وآله وسلم! In this blessed Hadith, the Noble and Dignified Master, the Makki Madani Mustafa صلى الله عليه وآله وسلم has clearly stated that Sayyiduna Ali al-Murtada is the Mawla of every Muslim. Hakim-ul-Ummat Mufti Ahmad Yar Khan Naeemi رحمته الله عليه explains that here the word Wali (i.e., Mawla) does not mean caliph; rather, it means friend or helper. In other words, the blessed statement of our Master and Mawla, the Makki Madani Mustafa صلى الله عليه وآله وسلم means that whoever I am a beloved and helper for, Ali is also his friend, beloved, and helper. ⁽²⁾

O devotees of the Sahabah and the Ahl-e-Bayt! From here, it also becomes clear that saying “Ya Ali Madad” is completely permissible, because our Master, the Light of Allah صلى الله عليه وآله وسلم is the Mawla (i.e., beloved and helper) of all Muslims until the Day of Judgment. Therefore, Sayyiduna Ali رضي الله عنه is also the beloved and helper of every Muslim until the Day of Judgment. And when he is our helper, how can seeking help from him be impermissible? Therefore, whenever difficulty comes, hardship strikes, sorrow, pain, grief, or calamity befalls, call out “Ya Ali Madad!” **إِنْ شَاءَ اللَّهُ** Mawla Ali Mushkil Kusha رضي الله عنه will surely show generosity and resolve the difficulty as well. **إِنْ شَاءَ اللَّهُ**

¹Faḍā'il al-Ṣaḥābah by Imam Aḥmad bin Ḥanbal, Faḍā'il Sayyidunā 'Alī, Part 2, p. 596, Hadith 1016.

²Mir'at-ul-Manajih, vol. 8, p. 417.

The Blessings of Nad-e-Ali

The book Jawahir-e-Khamsah is authored by Shah Muhammad Ghaus Gwaliori رحمۃ اللہ علیہ. This is a well-known book that contains various wazaif (spiritual supplications). Renowned Islamic scholars and Awliya, and even the great Muhaddith of the Indian subcontinent, Shah Waliullah Muhaddith Dehlvi رحمۃ اللہ علیہ, granted permission for the wazaif mentioned in this book. Sayyidi Ala Hazrat رحمۃ اللہ علیہ also praised this book. Among the supplications encouraged in this book is the recitation of Nad-e-Ali.

نَادِ عَلِيًّا مظهر العجائب تجده عوناً لك في الثواب كل هم وغم سينجلي بنبوتك يا محمداً يواكيتك يا عدو يا عدو يا عدو

Translation: Call upon Ali رضي الله عنه, the manifestation of wonders; you will find him a helper in times of hardship. Every worry and sorrow will be removed through your Prophethood, O Messenger of Allah صلی اللہ علیہ وآلہ وسلم, and through your wilayah, O Ali. Ya Ali! Ya Ali! Ya Ali!⁽¹⁾

Scholars have written that whoever faces difficulty, worry, illness, grief, or has an important objective to fulfil should recite Nad-e-Ali. In Sha Allah, through its blessings, worries and sorrows will be removed, difficulties will be resolved, and success will be granted in one's goals. While reciting Nad-e-Ali, the words بنبوتك يا محمداً should be replaced with برسول الله.

Sayyidi Ala Hazrat رحمۃ اللہ علیہ states that calling upon the Beloved Prophet صلی اللہ علیہ وآلہ وسلم by name (i.e., saying "Ya Muhammad") is impermissible. Scholars have explained that even if a supplication taught in Hadith contains "Ya Muhammad," it should be recited as "Ya Rasul Allah صلی اللہ علیہ وآلہ وسلم." ⁽²⁾

O devotees of the Messenger صلی اللہ علیہ وآلہ وسلم! If you are unable to write Nad-e-Ali yourself or find it difficult to recite, Dawat-e-Islami has a dedicated department called Rohani Ilaj (Spiritual Treatment). Through this department,

¹Jawahir-e-Khamsah (Translated), p. 282

²Fatawa Razawiyah, vol. 30, pp. 157–158 (summarised).

for the sake of pleasing Allah and serving the distressed Ummah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

- Taweezat-e-Attariyyah are provided
- Spiritual remedies for difficulties are offered
- Online istikhara is facilitated
- Practical spiritual solutions are given. From there, Nad-e-Ali can also be obtained.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

(2) Looking at Sayyiduna Ali is an Act of Worship

Sayyiduna Abdullah bin Mas'ud رضي الله عنه narrates that the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ "Looking at the face of Ali is an act of worship."⁽¹⁾

سُبْحَانَ اللهِ! What an extraordinary rank and honour this is. The scholars state that this is a special virtue granted exclusively to Sayyiduna Mawla Ali رضي الله عنه.⁽²⁾

The Blessed Practice of Sayyiduna Abu Bakr Siddiq رضي الله عنه

The first Caliph of the Muslims, Sayyiduna Abu Bakr Siddiq رضي الله عنه, had a beautiful habit: he would gaze attentively at Sayyiduna Ali al-Murtada رضي الله عنه. One day, Umm-ul-Mu'minin Sayyidatuna Aishah Siddiqah رضي الله عنها respectfully asked, "Dear father! I notice that when you look at Sayyiduna Ali رضي الله عنه, you keep looking at him for a long time. What is the reason for this?" Sayyiduna Abu Bakr Siddiq رضي الله عنه replied, "My daughter! I heard the Final

¹Al-Mustadrak, Book: Ma'rifat al-Sahabah, Chapter: "Looking at Ali is an act of worship", vol. 4, p. 118, Hadith 4737.

²Al-Mustadrak, Book of Recognising the Companions (Kitab Ma'rifat al-Sahabah), Chapter: "Looking at Ali is an act of worship", vol. 4, p. 118, Hadith 4737.

Prophet of Allah, the Hashimi Messenger صلی اللہ علیہ وآلہ وسلم say that indeed, looking at the face of Ali is an act of worship.”⁽¹⁾

This form of worship, physically seeing Sayyiduna Ali رضي الله عنه was granted to the noble Companions and some fortunate Tabi'in. Where is this blessing in our destiny today? How fortunate we would be if Sayyiduna Mawla Ali رضي الله عنه were to show kindness upon us, appear to us at least in a dream, and allow us sinners to be blessed with his vision.

(3) Love for Ali is a Sign of Faith

This is a Hadith from Sahih Muslim, and its narrator is Sayyiduna Ali al-Murtada رضي الله عنه himself. He said: أَنْ لَا يُحِبَّنِي إِلَّا الْمُؤْمِنُ وَأَنْ لَا يُبْغِضَنِي إِلَّا مُنَافِقٌ

He swore by the One who splits the grain (bringing forth crops from seeds) and the One who created the soul, that the Prophet, Muhammad Arabi صلی اللہ علیہ وآلہ وسلم, promised him: “None will love me except a believer, and none will harbour hatred for me except a hypocrite.”⁽²⁾

O lovers of the Companions and the Ahl-e-Bayt! This blessed Hadith clearly shows that love for Sayyiduna Ali al-Murtada رضي الله عنه is a sign of faith, and, Allah forbid, hatred towards him is a sign of hypocrisy.

'Allamah Ibn Hajar رحمۃ اللہ علیہ writes: Among the noble Companions رضي الله عنهم, this was the method: whenever they wished to assess whether someone was a believer or a hypocrite, they would judge it through love or hatred for Ali. If they saw a person harbouring hatred towards Sayyiduna Mawla Ali رضي الله عنه, they would recognize him as a hypocrite.⁽³⁾

¹Al-Mujālasah, part twenty-six, vol. 3, p. 269, narration number 3596.

²Sahih Muslim, Book of Faith (Kitab al-Iman), Chapter: Proof that love for the Ansar is a sign of faith, p. 50, Hadith: 78.

³As-Şawā'iq al-Muḥriqah, p. 154.

May Allah Almighty bless us with true, firm, and sincere love for Mawla Ali رضي الله عنه, and may He turn our hearts into treasuries of the love of Ali.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Only true love is real love

Dear Islamic brothers! One important point must be kept in mind here: not every form of love for Sayyiduna Ali al-Murtada رضي الله عنه is a means of salvation. There are some ways of expressing love for Sayyiduna Ali that, instead of leading to salvation, actually lead to destruction. In this regard, a blessed Hadith has been reported, and its narrator is Sayyiduna Ali رضي الله عنه himself. He states:

One day, the Noble Messenger of Allah, the embodiment of light صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called me and said: "O Ali! You resemble (Prophet) Isa عَلَيْهِ السَّلَام. The Jews showed hatred towards Isa عَلَيْهِ السَّلَام to the extent that they falsely accused his mother (Sayyidatuna Maryam), while the Christians loved Isa عَلَيْهِ السَّلَام so excessively that they raised him to a rank that was not his."

After narrating this Hadith, the Lion of Allah, Sayyiduna Ali al-Murtada رضي الله عنه said: "Listen carefully, people! Two types of people will be destroyed because of me:

(1) Those who go to extremes in their love for me and attribute to me qualities that I do not possess, and (2) Those whose hatred for me drives them to slander and falsely accuse me."⁽¹⁾

Renowned Quran commentator, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Naeemi رَحْمَةُ اللهِ عَلَيْهِ, explains under this Hadith: "Love for Ali is a foundation of faith. However, unlawful excessiveness in love is evil, whereas hostility towards Ali is fundamentally forbidden and, at times, even disbelief."⁽²⁾

¹Al-Mustadrak, Book of the Recognition of the Companions, vol. 4, p. 91, Hadith 4680.

²Mirat-ul-Manajih, vol. 8, p. 424

Dear devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم! It becomes clear from this that the kind of love for Sayyiduna Ali رضي الله عنه in which a person breaks the limits set by Shariah is not a love that leads to salvation, nor is it a sign of faith. Rather, such love leads to destruction.

Yes! The love for Sayyiduna Ali al-Murtada رضي الله عنه, that is practiced while remaining within the boundaries of Shariah, is true love. This is the love that grants salvation, and this is the very love of Ali that has been declared a sign of faith. Now a question arises in the mind: What is true love for Sayyiduna Ali رضي الله عنه? How can it be recognized?

Regarding this, the scholars have mentioned certain requirements and signs of love for Ali. Among them, two are as follows:

(1) The First Requirement of Love for Sayyiduna Ali

The first requirement or sign of true love for Sayyiduna Ali رضي الله عنه is that, along with loving him, a person also has love in his heart for his friends, meaning all the Noble Companions رضي الله عنهم. A person who claims to love Sayyiduna Ali but speaks ill of the Companions can never be a true lover of Sayyiduna Ali.

Look! Sayyiduna Ali al-Murtada, the Lion of Allah رضي الله عنه himself says: After the Messenger of Allah, the best of all people are Abu Bakr and Umar. Then he said: لا يجتمع حبي وبغض أبي بكر وعمر في قلب مؤمن "My love and hatred for Abu Bakr and Umar cannot gather together in the heart of a believer."⁽¹⁾

From this, we learn that whoever claims to love Sayyiduna Ali رضي الله عنه but speaks badly about Sayyiduna Abu Bakr and Sayyiduna Umar Farooq-e-A'zam رضي الله عنهما, his love is not genuine; rather, he is lying in his claim of love.

The Unique Secret of Never Feeling Thirst

Sayyiduna Abu Muhammad Abdullah Muhtadi رضي الله عنه says: "I was blessed with performing Hajj. In the Haram, I heard about a man who never drank water. I was extremely surprised, so I met him and asked the reason. He said:

¹ Mu'jam Awsat, vol. 3, p. 79, Hadith: 3920

'I am from Hillah. One night, I had a dream in which I witnessed the terrifying scene of the Day of Judgement. I was suffering from intense thirst. Somehow, I reached the blessed Pond of the Noble Prophet صلی اللہ علیہ وآلہ وسلم. There I saw Sayyiduna Abu Bakr Siddiq, Sayyiduna Umar Farooq-e-Azam, Sayyiduna Uthman Ghani, and Sayyiduna Ali, the Lion of Allah رضی اللہ عنہم, distributing water to people.

I went to Sayyiduna Ali رضی اللہ عنہ because I had great pride in him, loved him deeply, and considered him superior to the other three caliphs. But to my shock, he turned his blessed face away from me. Due to severe thirst, I then went to each of the other three caliphs, but each of them also turned their faces away from me.

Then my eyes fell upon the Crown of Madinah, the Master of land and sea صلی اللہ علیہ وآلہ وسلم. I presented myself in his blessed court and said: "O Messenger of Allah صلی اللہ علیہ وآلہ وسلم! Sayyiduna Ali did not give me water; rather, he turned his face away from me."

The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied: 'How could he give you water when you hold hatred for my Companions?'

At that moment, I became certain that my belief was incorrect. With deep shame, I sincerely repented at the blessed hands of the Prophet صلی اللہ علیہ وآلہ وسلم. The Noble Prophet صلی اللہ علیہ وآلہ وسلم then granted me a bowl, which I drank. After that, my eyes opened.

All praise is for Allah! Since the moment I drank from the blessed hands of Mustafa صلی اللہ علیہ وآلہ وسلم, I have never felt thirsty again. After this dream, I advised my family to repent as well. Those who repented from the corrupt belief (of considering Sayyiduna Ali superior to the other three caliphs), I maintained relations with them, and I cut off ties with those who did not."⁽¹⁾

Dear Islamic brothers! This narration shows that the sign of a true Muslim is that he acknowledges from his heart the honour and status of all the Noble

¹Mir'at-ul-Manajih, vol. 8, p. 414.

Companions رضي الله عنهم. If a person loves some Companions and harbours hatred toward others, then he is in grave error.

May Allah Almighty grant us true love and reverence for all the Noble Companions and the Ahl al-Bayt رضي الله عنهم, bless us with steadfastness upon this love, and grant us death in this state of devotion, under the Green Dome in the presence of the Beloved صلى الله عليه وآله وسلم, burial in Jannat al-Baqi', and neighbourhood of the Beloved Prophet صلى الله عليه وآله وسلم and his beloved ones in Jannat al-Firdaws.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(2) The Second Requirement of Love for Sayyiduna Ali

The renowned Muhaddith and Hakim-ul-Ummat, Mufti Ahmad Yar Khan Naeemi رحمته الله عليه, states: A sign of true love for Sayyiduna Ali al-Murtada, the Lion of Allah كبره الله ووجهه الكريم, is that a person follows him in actions and does not oppose him. ⁽¹⁾

This means that whoever truly loves someone also adopts their ways and conduct. Therefore, a person who claims love for Sayyiduna Ali رضي الله عنه should not be satisfied with mere claims; rather, in character, conduct, and speech, he should follow Sayyiduna Ali رضي الله عنه.

For example:

- Sayyiduna Ali رضي الله عنه was an unmatched scholar of religion, to the extent that he is called Bab-ul-Ilm (the Gate of Knowledge). We too should strive to acquire religious knowledge. إن شاء الله, admissions to Jamia-tul-Madinah begin in Shawwal. Enrol in Jamia-tul-Madinah, complete the Aalim course, become an Aalim or even a Mufti. In addition, Dawat-e-Islami offers many short courses for Islamic brothers, such as the Fard Uloom Course, Faizan-e-Namaz Course, and Islah-e-A'maal Course. Enrol in these. Through Faizan Online Academy, many courses of Islamic knowledge are also

¹Mir'at-ul-Manajih, vol. 8, p. 414.

offered online; take admission in them. Attend the weekly Madani Muzakarah, read the weekly booklet, study the Tafsir Sirat-ul-Jinan, and read books like Faizan-e-Sunnat and Faizan-e-Namaz.

- Sayyiduna Ali كثير الله وجهه الكريم had a firm resolve in supporting the religion. Therefore, those who claim love for Sayyiduna Ali رضي الله عنه should also actively serve the religion, spread the invitation to righteousness, forbid evil, keep high spirits in serving Islam, and participate wholeheartedly in the service of the Deen.
- Sayyiduna Ali رضي الله عنه would weep out of fear of Allah. We too should adopt fear of Allah, sometimes reflect on Hell, read about punishments, visit graveyards to reflect on the Hereafter, and shed tears out of fear of Allah.
- Sayyiduna Ali رضي الله عنه would hold himself accountable, initiate greetings, honour the pious, and love the poor and needy. We too should review our actions daily. Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat دامت بركاتهم العاليتين has gifted a wonderful method for self-reformation: the booklet of Pious Deeds. Obtain it from Maktaba-tul-Madinah. Alternatively, install the Naik A'maal mobile app and develop the habit of reviewing your actions. Love the poor, respect scholars, and honour righteous people.

If we adopt these noble qualities from the pure life of Sayyiduna Ali كثير الله وجهه الكريم, then إن شاء الله, we will be granted love for Sayyiduna Ali رضي الله عنه, it will increase, and by the grace and mercy of Allah, this love will surely become a means of salvation.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

One of the 12 Religious Activities: The Weekly Gathering

O devotees of the Messenger! To make your life purposeful, to attain the blessing of fear of Allah Almighty and love for the Beloved Messenger صلى الله عليه وآله وسلم, to develop enthusiasm for good deeds, and to safeguard your faith, attach yourselves to the religious environment of Dawat-e-Islami, the religious

movement of the devotees of the Messenger, and actively participate in the 12 religious activities of the zayli halqa. **إِنْ شَاءَ اللَّهُ**, you will be blessed with countless benefits in both religion and worldly life.

Among the 12 religious activities of the zayli halqa is the weekly gathering.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Closing Advice, Madani Pearls Related to Fasting

Dear Islamic brothers! As we bring this talk to a close, I will mention a few Madani pearls of fasting.

Things That Break the Fast

- Eating, drinking, or engaging in marital relations breaks the fast, provided the fasting person remembers that he is fasting.
- Smoking a hookah, cigar, cigarette, etc., also breaks the fast, even if one thinks that the smoke did not reach the throat.
- Chewing paan or tobacco alone also breaks the fast, even if one repeatedly spits, because fine particles do reach the throat.
- Placing sugar or similar items in the mouth that dissolve, and then swallowing the saliva, breaks the fast.
- If something equal to or larger than a chickpea is stuck between the teeth and is swallowed, the fast breaks; even if it is smaller, but is removed and then swallowed, the fast breaks.
- If blood comes out from the gums and goes down the throat:
 - If the blood is equal to or more than the saliva, the fast breaks.
 - If it is less than the saliva but its taste is felt in the throat, the fast breaks.
 - If it is less and its taste is not felt, the fast does not break.

Announcement:

The remaining matters that break the fast will be explained in the training circles. Therefore, to learn them, do attend the training circles regularly. May Allah Almighty grant us the ability to act upon what we have heard.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The six ṣalawāt and two du'ās recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent that they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رضي الله عنه that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 151

stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”¹

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.²

4. The reward of 600,000 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رحمته الله عليه reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.³

5. Nearness to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رضي الله عنه. The noble Companions رضي الله عنهم were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

² Al-Qawl al-Badī’, p. 277

³ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

recites ṣalāt upon me, he does so in these words.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صلى الله عليه وآله وسلم has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”²

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رضي الله عنهما that the Prophet صلى الله عليه وآله وسلم has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”³

2. An easy way to spend every night in worship

The Prophet صلى الله عليه وآله وسلم said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”⁴

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

¹ Al-Qawl al-Badī’, p. 125

² Al-Targhīb wa al-Tarhīb: Hadīth 31

³ Majma‘ al-Zawā‘id: Hadīth 17305

⁴ Tārīkh Ibn ‘Asākir: Hadīth 4415

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah, Who is Ḥalīm and Karīm. Allah is pure, Lord of the seven skies and the magnificent 'Arsh.

Weekly Ijtimā' Circle Schedule (Overseas) - 12 March 2026

1. Learning Sunnahs and Etiquettes: **5 minutes**
2. Memorising Du'as: **5 minutes**
3. Review: **5 minutes**
4. Total Duration: **15 minutes**

Remaining Acts That Break the Fast

- If, while rinsing the mouth, water unintentionally goes down the throat, or water is put into the nose and reaches the brain, the fast breaks, unless the person had forgotten that he was fasting; in that case, it does not break, even if it happened deliberately.
- Likewise, if someone throws something towards a fasting person and it goes into his throat, the fast breaks.
- If one drinks water or eats something while sleeping, or if the mouth is open and a drop of water or a raindrop goes into the throat, the fast breaks.
- If a coloured thread, etc., is kept in the mouth, causing the saliva to become coloured, and then the saliva is swallowed, the fast breaks.
- If tears enter the mouth and are swallowed:
 - If it is one or two drops, the fast does not break.
 - If it is so much that its saltiness is felt throughout the mouth, the fast breaks. The same ruling applies to sweat.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dua of Laylat-ul-Qadr

According to the schedule of Dawat-e-Islami's weekly Sunnah-filled gathering, the Dua of Laylat-ul-Qadr will be memorised today. That dua is:

اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet صلى الله عليه وآله وسلم has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."²

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e., thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention not to sin in the future.

¹ Khazina-e-Rahmat, p. 87

² Al-Jāmi' al-Ṣaghīr: Hadīth 5897

5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attaining the fear of Allah, being pious, having good character, and spreading Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather, I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Method of collective accountability (72 pious deeds), daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or

Nūr al-'Irfān? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān?*

7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully to everyone inside and outside the home, whether young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?

20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the Sunnah ?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home, at work, on the bus, train, etc, and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?

37. Did you avoid asking someone to borrow something? (e.g., slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and tattling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back on time without the permission of the lender? Did you return the item you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others, whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by

meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by Shariah)

52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech that carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings, and guffawing?
55. Did you wear a '*imāmah*'?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the Sunnah and console them? Or, did you offer condolences upon someone passing away?

62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin, or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e., reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَيَّ الْحَبِيبِ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in every day whilst taking account of himself, and submits it on the first of every Islamic

month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنَ بِجَايَا خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ