



THE SHADE OF THE ARSH

Translated into English by
Translation Department (Dawat-e-Islami)

Shaykh-e-Tarqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal
MUHAMMAD ILYAS
Attar Qadiri Razavi رحمۃ اللہ علیہ

عرش کا سایہ

‘Arsh ka Saayah

THE SHADE OF THE ‘ARSH

This booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi داعیہ برکاتہ العالیہ in Urdu. Translation Department of Dawat-e-Islami has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

THE SHADE OF THE ‘ARSH

An English translation of

“Arsh ka Saayah’

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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** global@maktabatulmadinah.com | feedback@maktabatulmadinah.com

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net | www.maktabatulmadinah.com

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

(This text is extracted from ‘Call to Righteousness’, pages 234 to 245)

THE SHADE OF THE ‘ARSH

Du’a of Attar

Oh Lord of Mustafa! Whosoever reads or listens to the 23 page booklet ‘*The Shade of the ‘Arsh*’, grant him the shade of the ‘Arsh on the Day of Judgement, save him from the extreme heat of that Day, and bless him with Your pleasure.

أَمِينَ بِحَاجَةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of Salat upon the Prophet

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: “On the Day of Judgement, there will be no shade besides that of the ‘Arsh of Allah Almighty. Three people will be in the shade of the ‘Arsh of Allah Almighty.” It was then requested: “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will those people?” It was stated in reply: “Firstly, he who removed a worry from my

The shade of the ‘Arsh

Ummati. Secondly, the one who revived the Sunnah, and thirdly, he who recited Salat upon me in abundance.”

(Budoor Al-Saaqirah, p. 131, Hadith 366)

Greatest pillar of Islam

Hujjat-ul-Islam, Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad bin Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ has stated: “Commanding goodness and preventing evil, is the greatest pillar of Islam (due to it being related to every aspect of Islam). Allah Almighty sent all of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام into this world for this very purpose. *(Ihya-ul-‘Uloom, vol. 2, p. 377)*

Under the shade of the ‘Arsh

Dear Islamic brothers! In the terrifying environment of the Day of Judgement, wherein there shall be no shade besides that of the ‘Arsh of Allah Almighty, there will be some blessed people who will be under the said shade. These people were those who were obedient to Allah Almighty, and they shall also receive entry into Jannat-ul-Firdaus. From amongst these blessed individuals, Islamic brothers and sisters who invited towards goodness and forbade from evil will be included.

Allah Almighty once sent a revelation to Sayyiduna Musa عَلَيْهِ السَّلَام, in which He stated: “Whoever ordained goodness, forbade from evil and called people towards obeying Me; he shall

be under the shadow of My 'Arsh on the Day of Judgement.”

(Hilyat-ul-Awliya, vol. 6, p. 36, Raqm 7716)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The sun will be only a mile away

Dear Islamic brothers! A person will only truly realise the importance of the 'Arsh and its shade, when they consider the horrifying trials of the Day of Judgement. The sun will be one mile away, raining down intense heat and fire, and due to extreme thirst, people's tongues will be hanging out of their mouths, with others drowning in sweat. Taking all of this into consideration, we should build a desire to attain this shade, which can only be done by becoming righteous and obedient to Allah Almighty.

Imagine walking upon searingly hot desert sand at midday, when the sun is at its peak, and doing so barefoot. If you were to see a place offering shade or cover from the heat, then imagine the happiness and relief one would feel. Having said this, the heat of this world bares no comparison to the severe heat of the Day of Judgement, so imagine the happiness one would feel if they attain the shade of the 'Arsh at that time.

In hopes of attaining the shade of the 'Arsh on the Day of Judgement, we should strive to spread the invitation towards

The shade of the 'Arsh

righteousness far and wide in this world, as well as ask for this shade from Allah Almighty consistently.



*Ya Ilahi garmi-e-Mahshar say jab bherkayn badan
Daman-e-Mahboob ki thandi hawa ka saath ho
Ya Ilahi jab zabanayn baahar aayain pyaas say
Sahib-e-Kawsar Shah-e-Jood-o-'Ata ka saath ho
Ya Ilahi sard mihri par ho jab khursheed-e-Hashr
Sayyid-e-bay-saaya ke zill-e-Liwa ka saath ho*

(Hadaiq-e-Bakhshish, p. 132)

Explanation of the couplets of Raza: In these three couplets, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ makes Du'a to Allah Almighty in a unique fashion. The following is a summary of their meaning:

1. O my Lord, when the heat of Mahshar disintegrates our bodies; grant us cool breeze from the protection of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
2. O my Lord, when our tongues hang out of our mouths due to thirst, and become dry as thorns due to the intense heat; grant us the generosity, kindness and aid of the Master of Kawsar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. May we be destined to drink the water of Kawsar from the blessed hands of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

3. O my Lord, on the plains of the Day of Judgement, when the sun showers down crackling fire and unimaginable heat; grant us shade under the flag of the Holy Prophet ﷺ whose shadow would not even appear upon the floor in sunlight!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Good and evil leaders

Dear Islamic brothers! Before taking anyone as leader or guide, we should ponder deeply over its potential benefits and harms in this life, as well as the Hereafter. If we were to take a pious, God-fearing person as our leader, we shall indeed find ourselves to be fortunate. If we act upon his words, we shall be raised and kept with him on the Day of Judgement.

On the other hand, if we chase after material gain, wealth and status, and appoint an incapable leader upon ourselves, we shall find ourselves to be at loss instead. If we act upon the words of this person, we will be raised and kept with him on the Day of Judgement, and ultimately find ourselves suffering from great harm. In this regard, we should all be fearful of potential humiliation and loss on the Day of Judgement, and strive to adopt such company, that leads to success and betterment in the Hereafter, as well as receiving the shade of the 'Arsh.

The shade of the 'Arsh

From Maktaba-tul-Madina, the publishing department of Dawat-e-Islami, you will find a translation and commentary of the Holy Quran, entitled: “Kanz-ul-Iman ma’a Khaza’in-ul-Irfan”. On page number 539 of this work, referencing verse 71 of Surah Bani-Isra’eel, in the 15th Part of the Holy Quran, Allah Almighty states:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

On the day when We shall summon every group along with its leader.

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Isra’eel, verse 71)

Commenting on the above Ayah, ‘Allamah Sayyid Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللّٰهُ عَلَيْهِ writes: (“We shall summon every group along with its leader”) - meaning, the leader they obeyed and followed in this world.

Sayyiduna Ibn ‘Abbas رَضِيَ اللّٰهُ عَنْهُمَا has stated, “This refers to the contemporary Imam (i.e. leader) whose invitation was accepted and acted upon by people in the world, whether he had invited them towards the truth or falsehood. The conclusion is that all people will gather around their respective leaders, whose orders they had followed in the world. They will be called with their leader’s name, e.g. the followers of so-and-so.’ (Tafseer Khaza’in-ul-‘Irfan, Part 15, Surah Bani Isra’eel, under the verse 71)

Good outcome of the Imam of goodness

The fortunate individuals who are blessed with status and success in regards to spreading Islam and inviting towards goodness, and who fulfilled their responsibilities with sincerity and in a well-arranged manner; not only will they be successful in the Hereafter, but those who followed them sincerely will also be granted the same.

In relation to this, Sayyiduna Ka'b رضي الله عنه has stated: "On the Day of Judgement, the Imam who busied himself with good works will be summoned, and ordered to present himself in the court of the Creator Almighty. When he does so, all the veils between him and Allah Almighty will be lifted, and he will be ordered to go to Jannah. After he enters therein, he will see his home and the homes of his friends who aided him in performing virtuous works. He will then be informed of which home belongs to who. Furthermore, he will then see everything kept prepared for him and his friends in Jannah, and find his own home and reward greater than those of his friends.

He will then be dressed in heavenly clothing, and a crown from amongst the crowns of Jannah will be placed on his head, causing his face to glow with such light, until it resembles the moon. Whoever sees him will say: 'O Allah Almighty! Make him from amongst us (allow us to be in his company).'

He will then come to his friends who cooperated with him in pious and virtuous deeds, and gave a helping hand in

The shade of the 'Arsh

performing good works. He will say to them, 'O so-and-so! Be happy! Allah Almighty has prepared great rewards for you in Jannah.' He will continue to give them good news in this fashion, until the faces of his friends will also light up and shine in happiness. People will recognize all of them due to their glowing faces.” (*Al-Budoor-us-Saafirah fi 'Umoor-il-Aakhirah*, p. 245)

*Pur-ziya kar mera chehra Hashr main ae Kibriya
Sheh Ziyauddin Peer-e-ba-safa kay wasitay*

Translation:

*O Majestic One (referring to Allah Almighty),
enlighten my face on the Day of Judgement;
for the sake of Ziyauddin, the purified spiritual guide.*

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

A single sentence from a cassette tape changed a person's life

Dear Islamic brothers! Always remain affiliated with the fragrant religious environment of Dawat-e-Islami. With its blessings, countless Islamic brothers and sisters who used to commit various types of sins have repented and started making determined efforts to convey the call to righteousness far and wide.

Summarized here is a piece of writing received from an Islamic brother from Chishtian Sharif, Punjab (Pakistan): The sins of missing Salah, shaving the beard, hurting the feelings of

parents, etc. had become a major part of his life. He also possessed a fervour for music, bordering on obsession with songs and music always saved on his mobile phone and computer. He was also heavily involved in misusing the internet and viewing sinful things online. He would not wear any trousers other than jeans, due to his desire to appear fashionable. On the occasion of Eid, his father once had traditional clothing sewn for him, but he refused to wear it. In obedience to his Nafs, he purchased fashionable clothing and wore that instead. Whilst lost in this pursuit of appearing fashionable, he did not once think to wear Islamic attire or adorn his head with an Imamah.

One day, at his local Masjid, a new Imam was appointed, who happened to be affiliated with the religious environment of Dawat-e-Islami. It was the arrival of this Imam, that brought about a change in the life of this Islamic brother. The Imam invited this Islamic brother to the weekly Sunnah-inspired gathering, and slowly but surely, he began attending. One day, the Imam gave a cassette tape to the father of this Islamic brother, which contained an audio speech, entitled: '*Murday ki Bebasi*' - 'The Helplessness of the Deceased'. With the mercy of Allah Almighty, this gift changed the life of this Islamic brother. **الْحَمْدُ لِلَّهِ** When he sat to listen to the speech, the state of his heart completely changed, and it was one statement of the speech that had the most profound effect upon him. This statement was: 'Once a person dies, he will be placed in a pitch-black grave. If he had a car, it will be left behind in his

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garage.' اَلْحَمْدُ لِلّٰهِ, he immediately repented from all of his previous sins, deleted everything sinful from his computer and mobile phone, and joined the religious environment of Dawat-e-Islami.

This religious environment was the reason for a person changing himself in a moment, from a life of sin and darkness to a life of good deeds and success. The Islamic brother went on to grow a beard in accordance with the Sunnah, began wearing an Imamah upon his head and also began to dress in accordance with the Sunnah. اَلْحَمْدُ لِلّٰهِ, at the time of giving this statement, the Islamic brother is a Zimmahdar working under the supervision of the Department of Education, striving to spread the message of Islam.

*Yaqeenan muqaddar ka woh hai sikandar
Jise khair se mil gaya Madani Mahaul
Yahan Sunnatayn seekhnay ko milayn gi
Dilaye ga khauf-e-Khuda Madani Mahaul
Gunahgaroun aao siyah-karoun aao
Gunah tum say de ga chura Madani Mahaul*

Translation:

*Without doubt, he is of utmost good fortune
whosoever safely attained the Madani environment
Hereupon, one will learn the Sunnah
fear of Allah is attained through the Madani environment
O sinful ones, come! Those stuck in darkness, come!
Your sinful ways will be changed in the Madani environment*

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

The Imam of the Masjid is like a king without a crown

Dear Islamic brothers! It is clear to see, that the efforts of an Imam lead to a person completely changing their life. A young person left a life of fashion and modernity, and instead adopted the Sunnah and became punctual upon it. In normal circumstances, an Imam has more influence and effect on others when compared to other Islamic brothers, especially an Imam possessing good character and friendliness. In fact, such an Imam becomes the crownless king of his surroundings, as people respect him greatly and follow his words wholeheartedly.

My humble request to all religious leaders and teachers, is to not consider one speech every Friday, upon the occasion of Jumu'ah prayers, to be enough. Rather, arrangements should be made for daily Dars delivered from Faizan-e-Sunnat, in every Masjid. Also, the Imam and other learned figures should attend the Dars, not only so the speaker is encouraged upon seeing this, but so other people join in alongside them. Strive to increase the amount of individual effort made in spreading Islamic knowledge, and take part in spreading the invitation towards goodness in your respective communities and localities.

In addition, they ought to seek the privilege of travelling with a 3 day Sunnah-inspiring Madani Qafilah every month, with the devotees of the Messenger. If the Imam travels with the Madani Qafilah, **إِنْ شَاءَ اللَّهُ**, those offering Salah behind him will

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definitely develop a mindset to travel, following in his footsteps. Taking the permissible advantage of his religious status and position, every Imam should promote and popularize Madani activities in his area, bringing people towards the Sunnah and towards great reward in the Hereafter. Instead of being informal and overly relaxed with those who offer Salah behind him, and losing his dignity in the process, an Imam should present them with useful Islamic knowledge instead. You will find great reward and success in doing so, not only in this world, but in the Hereafter also.

Seven are enough for seven

A person once came to meet Sayyiduna Haatim Asam رحمته الله عليه and sought advice.

He رحمته الله عليه stated:

1. If you want a friend, (the remembrance of) Allah Almighty is enough.
2. If you want companionship, Kiraman Katibeen (the angels recording a person's deeds) being with you is enough.
3. If you want to learn a lesson, the impermanence of the world is enough.
4. If you want something to comfort you, the Holy Quran is enough.
5. If you want work, worship is enough.

6. If you want advice, death is enough.
7. Having explained these six points, he then stated: If you do not like these pieces of advice, then Hellfire is enough for you.

(Tazkira-tul-Awliya, Juz I, p. 224)

May Allah Almighty have mercy on him and forgive us without accountability for his sake!

امِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mistaken assumption of the secret sinner

Dear Islamic brothers! Our pious predecessors رَحِمَهُمُ اللَّهُ would never let an opportunity slip when it came to inviting others towards goodness. If anyone came to them seeking advice, they would offer pearls of wisdom in relation to betterment in the Hereafter. For ourselves, we should always remember that Allah Almighty is watching us, and let the reality and meaning of this become firmly embedded in our hearts and minds. In regards to this, Allah Almighty has mentioned in the 30th Part of the Holy Quran, in verse 14 of Surah 'Alaq:

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ

Did he not know that Allah is watching (him)?

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-'Alaq, verse 14)

Taking this blessed verse into consideration, if one remembers that Allah Almighty is watching, he will become fearful and

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reluctant to perform bad deeds, and try to safeguard his inward and outward state from disobeying Allah Almighty and His beloved Messenger ﷺ.

Those who perform sins privately and in secret, should remember that every single evil deed of theirs is known by the angels appointed to record their every action. Not only do these angels know of these evils, but they are writing them down. In fact, none of their sins and misdeeds are hidden in reality, as the angels are well aware of what they have done. If a person was to ponder upon this and what this actually means, he would prefer for the earth to open and swallow him entirely, due to extreme embarrassment and regret.

Allah Almighty states in the 26th Part of the Holy Quran, in verse 18 of Surah Qaaf

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

He does not utter a single word, except that there is a ready record-keeper (angel) seated next to him.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Qaaf, verse 18)

It is stated in the 30th Part, in verses 10, 11 and 12 of Surah Al-Infitaar:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

And there are some guardians indeed (appointed) over you. The

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honourable scribes (i.e. Kiraaman Kaatibeen). That they know whatever you do.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Infitaar, verse 10-12)

The renowned commentator of the Holy Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: It is clear that the angels recording every action know our covert and overt [i.e. hidden and open] deeds, how would they write them otherwise?

(‘Ilm-ul-Quran, p. 85)

سُبْحَانَ اللَّهِ! When the deeds-recording angels know our covert deeds, then why would the Leader of all angels and all creatures صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not be aware of the states of his devotees! My master A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has expressed his feelings in the court of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the form of the following couplet:

*Sar-e-‘Arsh per hay tayri guzar, dil-e-fersh per hay tayri nazar
Malakoot-o-mulk mayn koi shay, nahin woh jo tujh pay ‘iyaan nahin*

(Hadaiq-e-Bakhshish p. 109)

Explanation of the couplet of Raza: O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You see everything, whether it be above the ‘Arsh or below the earth. Nothing in both the worlds is concealed from you.

The way to make an angel a travelling companion

Dear Islamic brothers! One who realizes the disloyalty of the

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world, ponders over his death all the time and remains occupied with reciting the Holy Quran, Salat upon the Prophet, making Zikr and worshipping Allah Almighty, will be successful in the worldly life as well as in the afterlife. Whether a resident or a traveller, everyone should spend his time making Zikr, reciting Salat upon the Prophet and talking about beautiful and beneficial Sunan instead of engaging in useless conversations. Accept a Madani pearl particularly about a journey.

The Revered Prophet ﷺ has stated, 'One who remains attentive towards Allah Almighty and remembers Him during the journey, Allah Almighty appoints a safeguarding angel for him; and one who indulges in indecent couplets and poetry and useless talk, a Satan pursues him.'

(Al-Mu'jam-ul-Kabeer, vol. 17, p. 324, Hadees 895)

*Sarwar-e-Deen li-jiye apnay natuwaano ki khabar
Nafs-o-shaytan Sayyida kab tak dabatay jayain gey*

(Hadaiq-e-Bakhshish, p. 157)

Translation:

*O the Custodian of religion! Please take care of your weak devotees.
Nafs and Satan are always dominating us.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Conveying the call to righteousness is also striving

Sayyiduna 'Ali-ul-Murtada رَضِيَ اللَّهُ عَنْهُ, the lion of Allah has narrated that the Beloved Prophet ﷺ has stated: There are four types of striving:

1. Enjoining [ordering people] to do good.
2. Preventing [them] from evils.
3. Telling the truth at the place of patience.
4. Having enmity for transgressors. The one enjoining people to do good strengthens the hands of Muslims, whereas one preventing them from evils disgraces the transgressors.
(Hilyat-ul-Awliya, vol. 5, p. 11, Hadees 6130)

Hatred towards the transgression of a transgressor

Sayyiduna 'Abdul 'Azeez Dabbaagh رحمه الله عليه has stated: One should not hate a transgressing Muslim in such a way that hatred is developed even towards his being. However, his wrong and impermissible deed should be considered bad. This is because his sins that are the cause of hatred are temporary but the faith present in his heart is permanent. He is a believer and hence fully deserves to be loved. Therefore, one should love him for these positive traits and only hate his misdeeds and sins. *(Al-Ibreez, p. 478, summarized)*

Companionship of a transgressor is extremely harmful

Dear Islamic brothers! No doubt one should only hate the transgression of a transgressor but this does not mean at all that one is allowed to keep the company of a transgressor. It is stated on page 172 of the 504-page book 'Gheebat ki Tabah Kariyan' [Backbiting – A Cancer in our Society] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-

The shade of the 'Arsh

Islami: It is absolutely essential to avoid bad company otherwise one's afterlife may be ruined. My master A'la Hadrat, leader of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Shari'ah has not included any such word in Salah that involves only utterance without having any meaning.' (*Fatawa Razawiyyah*, vol. 29, p. 567)

Therefore, (in light of the above saying of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ let me draw your attention towards the following part of 'Du'a-e-Qunoot' دُعَاءُ قُنُوتٍ you recite in Salat-ul-Witr:

وَتُخَلِّدُ وَتُتْرِكُ مَنْ يَفْجُرُ^ط Translation: (O Allah! We) isolate and leave the one who disobeys You]. You may have become aware of its meaning today for the first time; now keep it in mind and fulfil the promise you make every day with Allah Almighty. Repent of remaining in the company of those not offering Salah, those who swear, form unlawful negative opinions, lay false blames, backbite, tell tales and commit various types of sins. The Holy Quran also advises us to refrain from the company of sinners and transgressors. It is stated in Ayah 68 of Surah Al-An'aam, part 7:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And whenever the Devil causes you to forget (and thereby you sit with them forgetfully), do not therefore sit with the unjust upon remembering.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 7, Surah Al-An'aam, verse 68)

It is stated in *Tafseerat-e-Ahmadiyyah* regarding the above Ayah, 'The unjust' refers to non-Muslims, heretics and transgressors.' (*Tafseerat-e-Ahmadiyyah*, p. 388)

Permissibility to visit and call transgressors towards righteousness

A pious and righteous Islamic brother can sit with sinners with the sole aim of calling them towards righteousness without forming friendships with them. Here is the 69th Ayah of Surah Al-An'aam, Part 7 with its translation from page 260 of *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah Almighty has said:

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ

يَتَّقُونَ ﴿٦٩﴾

And the pious are not accountable for them (i.e. the misled), but to give them advice so that they may refrain.

[*Kanz-ul-Iman (translation of Quran)*] (Part 7, Surah Al-An'aam, verse 69)

Sadr al-Afadil Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ writes in the commentary of this verse in *Khaza'in ul-Irfan*: It is understood from this verse that it is permissible to sit with them in order to counsel and advise them and to make the truth manifest.

The shade of the 'Arsh

Excerpts taken from Ameer-e-Ahl-e-Sunnat's دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ book 'Call to Righteousness' end here. The following questions were taken from the Malfuzaat of Ameer-e-Ahl-e-Sunnat and have been included here in relevance of the subject.

Question: Is it permissible to say 'Allah is above'?

Answer: Allah Almighty is free from being in a location, therefore it is impermissible to say that Allah is above, below, left or right. (*Bahar-e-Shari'at, part 1, vol. 1, p. 19*) Some people say that Allah lives in the sky and some are heard saying He lives on the 'Arsh even though Allah Almighty is free from a place i.e. living, residing and staying are not descriptions of Him. Allah Almighty does not have a body and He is free from having a physical form. (*Derived from Durr-e-Mukhtar part 2, p. 358*) Ulama have written that it is Kufr to say that Allah is above. (*Behr al-Raa'iq, vol. 5, p. 203*) To understand these kinds of questions concerning the Being of Allah Almighty, read the book 'Kufriyah Kalimat kay baray mayn Suwal Jawab' published by Maktaba tul-Madinah of Dawat-e-Islami. اِنْ شَاءَ اللّٰهُ your faith will be refreshed and you will become aware of countless statements of Kufr which are commonly spoken by people today. (*Malfuzaat Ameer-e-Ahl-e-Sunnat, episode 31, p. 7*)

Question: You mentioned that it is impermissible to say that 'Allah is above' or "Allah is on the 'Arsh" whereas we have heard that on the night of Mi'raaj, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to the 'Arsh to meet Allah Almighty and the 'Arsh

is above, so what is the meaning of this? (Question asked via social media)

He went beyond the scope of imagination

Answer: This is the statement of the general public that the Beloved Prophet ﷺ went to the 'Arsh to meet Allah Almighty. This is correct that the Beloved Prophet Arabic went to the 'Arsh but where did he behold Allah Almighty, this is unknown. Alahazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ said:

*Khird say keh do kay sir jhuka ley,
Gumaan sey Guzray Guzarnay waley
Parey hein yahn khud Jihat ko Laley,
Kisay Bataye Kidhar Gaye They*

(Hadaiq Bakhshish, p. 235)

The meaning of 'Khird' is intellect and understanding, 'Samajh' refers to thought and 'Jihat' means direction. The meaning of the couplet is: Say to the intellect, lay down your weapons and do not ponder, because the one passing traversed beyond comprehension. In fact, even directions are confused as it was neither up, down, right or left. In this manner, the Beloved Prophet ﷺ beheld Allah Almighty with his physical eyes. What was the modality of this seeing? These are not things to ponder about, rather one should wholeheartedly accept. *(Malfuzaat Ameer Ahl Sunnat, episode, 31, p.8)*

Question: Please explain these couplets: *(Question posed by Nigran-e-Shura Haji Abu Hamid Muhammad Imran 'Attari)*

The shade of the ‘Arsh

*Wasitah piyaray ka aisa ho keh jo sunni maray
Yun na farma'ayn teray shahid keh woh fajir gaya
'Arsh par dhoomayn macheen woh momin Salih mila
Farsh say matam uthay woh tayyib-o-tahir gaya*

(Hadaiq Bakhshish, pp. 53-54)

Answer: The explanation of these couplets is as follows: “Ya Allah! For the sake of your Beloved ﷺ, may we be blessed in such a way that when we leave this world, Your witnesses do not utter that a disobedient one has left the world, rather may the angels rejoice that a pious person has come to us and the worldly people express sorrow that a righteous person has left us.” Here, ‘Shahid’ either refers to the Beloved Prophet ﷺ because one of his ﷺ names is ‘Shahid’ just as one verse of the Holy Quran mentions these three titles of the Beloved Prophet ﷺ: شَهِيدٌ، مُبَشِّرٌ، نَذِيرٌ.¹ Or ‘Shahid’ refers to the believers in which case the meaning is, when I die, may the Muslims not say that he has left as a transgressor. My opinion is more inclined towards the second implication, i.e. that it refers to the believers because the Beloved Prophet ﷺ is merciful and one who conceals the sins of his slaves. By the bestowal of Allah, the Beloved Prophet ﷺ also knows who is a transgressor and who is pious! *(Malfuzaat Ameer Ahl Sunnat, episode 246, p. 8)*

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

O Conveyor of the unseen news (i.e. Prophet), We have indeed sent you (as a) Present Eyewitness and a Conveyor of glad tidings and warning.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 45)

Act which earns the shade of the ‘Arsh

Question: Mention an act which will lead to attaining the shade of the ‘Arsh.

Answer: The Blessed Hadith mention the virtues of giving respite to a debtor or forgiving his debt. The Beloved Prophet ﷺ said: Whoever gives respite to a poverty-stricken person or forgives his debt, Allah Almighty will grant him a place in the shade of His ‘Arsh on that day when there will be no shade besides the shade of the ‘Arsh. (*Tirmizi, Part 3, Hadith 1310*) Another narration mentions: “Whoever gives respite to a poverty-stricken person or forgives his debt, Allah Almighty will grant him a place in the shade of His ‘Arsh.” (*Musnad Imam Ahmed, part 8, p. 367, Hadith 22622*)
(*Malfuzaat Ameer Ahl Sunnat, episode 248, p. 2*)

How is it to read the couplet “Allah is on the ‘Arsh”

Question: Is this couplet correct or not?

*‘Arsh A’zam Peh Rab Sabz Gunbad Mayn Tum,
Kiyun Kahon Mera koi Sahara Nahin,
Mayn Madinay sey lekin Bahut Dur Hun,
Yeh Khalish Meray Dil ko Gawara Nahin,*

Answer: The words at the beginning of this couplet “Arsh-e-A’zam peh Rab’ are معَاذَ اللَّهِ seemingly establishing a place for Allah Almighty and to do so is Kufr-e-Luzumi. If the words at the beginning are changed to “Arsh-e-A’zam ka Rab’, the couplet will no longer be subject to Shar’i disapproval.

(*Kufriyah Kalimaat kay baray mayn suwal jawab, p. 242*)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَارْحَمْ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ اَلَا يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ اِنَّكَ تَعْلَمُ الْغُيُوْبَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Virtue of giving respite to a poverty-stricken person in debt

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "Whoever gives respite to a poverty-stricken person in debt or forgives (some of) his debt, Allah Almighty will grant him a place in the shade of His 'Arsh on the day when there will be no shade besides the shade of the 'Arsh." (Tirmizi, vol. 3, p. 52, Hadith 1310)



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com