



THE METHOD OF EXPLAINING



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

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi



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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the Prophet **ﷺ** once before and after the Du'a.

سمجھانے کا طریقہ

Samjhanay ka Tariqa

The Method of Explaining

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Translation Department (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 Method of Explaining
An English translation of ‘Samjhanay ka Tariqa’



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Maktaba-tul-Madinah

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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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Method of Explaining

Dua of Attar: O Lord of Mustafa! Whosoever reads or listens to the 26-page booklet, ‘The Method of Explaining’, grant them the ability to perform every action in accordance to the Shari’ah and Sunnah, and grant them forgiveness without accountability.

أَمِينُ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending Salat upon the Prophet ﷺ

The Prophet ﷺ said: “The closest person to me on the Day of Judgement will be the one who sent the most Salat upon me in the world.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Some Effective Methods of Advising

Sayyidatuna Umm Darda رَضِيَ اللَّهُ عَنْهَا stated: “The one who advised his brother in secret, it is as though he has adorned

¹ Tirmizi, vol. 2, p. 27, Hadith 484

him, and the one who advised his brother in public, has tarnished him.”¹

O devotees of the Prophet! Explaining something is an art; May Allah Almighty grant us the ability to acquire expertise in this skill. If it is necessary for you to explain something from a *shar’i* perspective, do so whilst respecting your elders and showing affection to the young. If you explain something to people aggressively, or whilst scolding them, they might become silent, but inside their hearts, they will not be prepared to rectify themselves. In many cases, the manner of advising is rough and harsh which prevents the person from understanding, and even causes him to become uninterested. This is especially true regarding the way in which people harshly advise each other on social media. This only causes stubbornness in the person’s heart; even if they are in the wrong and their conscience is telling them they are wrong, they will never accept the advice of such a ‘reformer’. He thinks that if he were to accept this error, the one correcting him will antagonise him further, so instead, he provides erroneous proofs to support his claim.

Remember! None of us are free of Satan’s influence, so the manner of advising should be such that it does not cause the one being advised to become stubborn and to be manipulated by Satan to think that his rectification will cause him disgrace.

¹ *Shu’ab al-Imaan*, vol. 6, p. 112, Hadith 7641

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For example, if he has good qualities or mentioned something beneficial, highlight this first and praise him in a permissible way. Then proceed to mentioning his error and say: "If I have understood this incorrectly, please forgive me." This is the age of social media; emojis asking for forgiveness can even be sent on WhatsApp. However, be wary not to explain in a way that causes the other person to become stubborn and angry. If you advise someone with wisdom, love and gentleness, he will rectify himself and pay heed to your advice.

There are some people who wish to correct others but do not have their mobile number. So, they make videos and audio messages and post them on social media, urging others who have contact with the brother to forward the message to him; this should not be done. You are disrespecting him by telling thousands of people to correct him. Even if he listens to your advice and corrects himself, who will tell the thousands of people that he corrected himself? It could also be the case that you have misunderstood, and he can explain himself.

Furthermore, it is not even incumbent upon you to deliver this message of rectification to him via thousands of people! This is a means of disgracing the other person, and it can cause animosity in his heart. Even if he does correct himself, he will have a bad impression of you.

If someone older than you is doing or saying something impermissible, and you are aware that the correct matter is explained in so-and-so book, then it is necessary for you to

explain it to him, given that you are certain he will accept what you say. This can be done whilst showing the relevant text from the book itself and kindly asking them to explain what is written. If he is intelligent, he will understand. Even if a younger person points out a mistake, the elderly should accept the error and correct themselves, as this is a cause of goodness in this world and the Hereafter. May Allah Almighty grant us the passion to reform ourselves and the people of the entire world.¹

امِين بِجَاهِ النَّبِيِّ الْاَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Invaluable Wealth

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “The one who possesses the following three qualities will taste the sweetness [delight] of faith:

1. He loves Allah and His Messenger the most.
2. He only loves people for the sake of Allah.
3. He hates to revert to disbelief the way he hates to be thrown into the fire.”¹

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ would say: “I swear by Allah!

¹ This material was prepared with the help from the Madani Muzakarah of the 27th February 2021. It has been presented after receiving advice from the Ameer of Ahl al-Sunnah (دَاعِيَةُ بَرَحَاتِهَا الْعَالِيَةِ).

¹ Bukhari, Hadith 16

The one who does not fear an evil end [a faithless death], will have an evil end.”¹ If only we had a true concern for preserving our faith. If only our hearts would tremble at the mere thought of dying without faith. If only we would repent and seek forgiveness continuously. Always seek the protection of your faith in the generous court of Allah Almighty. Just as being negligent regarding worldly wealth can cause it to become lost, the matter of losing one’s faith is even more sensitive.

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ mentions that the noble scholars have said: “There is fear that the one who is not fearful of losing his faith will have it snatched from him at the time of death.”²

O devotees of the Prophet! It is imperative that you take greater measures in protecting your faith than you do in protecting your wealth, because faith is invaluable. If, نَعُوذُ بِاللَّهِ نَعُوذُ بِاللَّهِ نَعُوذُ بِاللَّهِ, we die upon disbelief, Hell will be our eternal abode, regardless of how many prayers we offered and how much we gave in charity. If we do not die upon faith, all those good deeds will be of no use.

It is mentioned in a Hadith: إِنَّمَا الْأَعْمَالُ بِالنَّوَائِظِ – “Verily, [the rewards of] deeds are dependent on one’s end.”³ The commentators of Hadith state: “Eternal bliss or everlasting

¹ Qoot al-Quloob, vol. 2, p. 228

² Malfuzaat Ala Hazrat, p. 495

³ Bukhari, Hadith 6607

punishment is subject to a person's final deed at the time of death. If someone embraces faith at the time of death, before witnessing the angels of punishment, Allah Almighty will rid him of disbelief and the evil he committed during his time in disbelief. On the other hand, if the final action of a Muslim is upon disbelief, his deeds will be destroyed.”¹

O devotees of the Prophet! The situation is very dire in current times; we face all kinds of tribulations every day. In order to develop a fear of a bad end and a passion for protecting your faith, adopt good company and a righteous environment, and read the books of the scholars of Ahl Al-Sunnah, especially those of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.²

The Harms of Swearing

It is said that a snake managed to find its way into an ironsmith's shop. The snake collided with a saw and suffered from a light injury. The snake turned back and bit the saw with all its strength, causing a wound in its mouth too. Overcome with anger, and thinking it was his enemy, the snake wrapped itself around the saw and squeezed it, which led to its death.

O devotees of the Prophet! Those who remain in a state of anger are like this foolish snake; they cause harm and difficulty to others. They curse over the most trivial of issues, and some

¹ Umdah al-Qaari, vol. 5, p. 565, Sharh al-Bukhari Li Ibn Battaal, vol. 10, p. 306

² This topic has been prepared from various Madani Muzakaras and is presented after being reviewed by the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالَمِينَ

even swear at animals! If they bump into a wall, they swear at the wall; if the door won't open, they swear at it; if the car is not starting, another curse; if a call does not connect, he swears at the mobile network; in short, everything is the target of their curses. Just like the foolish snake, the one who is angered by small matters destroys his honour himself.

Remember! Swearing at a Muslim and dishonouring him is a sin.

1. The Prophet ﷺ said: [Dealing with] Usury is a combination of 70 sins, the lowest of which is that a person performs immoral acts with his mother, and disrespecting another Muslim is a greater sin than [dealing with] usury.¹
2. The one who receives the verbal abuse becomes annoyed at the one who is swearing; whether it is a boss to his employees; a husband to his wife; or a teacher to his students. Even if they respect him, it is only so they can attain their goals, or to stay safe from his evil. It is mentioned in a Hadith that the one who is respected [by others] so that they remain safe from his evil, is the worst amongst the people.²
3. The one who swears is an evil individual. It is mentioned in a Hadith: سَبَّابُ الْمُسْلِمِ قُسْنٌ – Cursing a Muslim is transgression.³

¹ Mawsu'ah ibn Abi al-Dunya, vol. 7, p. 124, Hadith 173

² Refer to Bukhari, Hadith 6131

³ Mishkat al-Masabih, vol. 2, p. 190, Hadith 4814

4. Having a habit of cursing whilst arguing is one of the signs of hypocrisy.¹

Therefore, from one aspect, it is as if the one who curses is trying to include himself amongst the hypocrites.

Remember! Cursing a Muslim and hurting their feelings is Haram and an act that leads to Hell. Make sincere repentance today and seek forgiveness from those whom you have cursed or hurt, so that you are protected from the disgrace of this world and the Hereafter.

May Allah Almighty grant us the ability to use our tongues for good and to protect it from insulting others.²

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّمَ

(Mahnamah Faizan-e-Madinah, Jumādal Oola 1442)

Teach Your Children about Islam!

Most Muslims today only encourage their children to gain secular education and they are seen to make major efforts for this. They admit their children into schools that charge expensive fees and spend thousands on tuition classes too. In

¹ Refer to Bukhari, Hadith 34

² This was prepared with the help of the Madani Muzakara of 13th Zul Qa'da 1441 AH. It was presented after consultation with the Ameer of Ahl al-Sunnah

دَاعَتْ تَرْجَمَةُ الْوُجُوهِ الْعَالِيَةِ

contrast, their heedlessness in terms of their children's religious education is such that most of them are unable to even recite the Quran correctly whilst looking at it. I have seen many people whose kids can speak English very well but cannot recite the *kalima* correctly. Likewise, it is common for them to not possess the knowledge of beliefs that their religion, faith and salvation in the Hereafter is dependent upon.

Despite attaining illustrious degrees and other qualifications, they do not have the basic and necessary knowledge regarding the obligations of religion, like Salah, Zakat, Hajj, etc. They do not know the correct method of performing *wudhu* and *ghusl*. They do not know the fundamentals of Salah, and would probably struggle to recite the supplication of the funeral prayer. It is often the case that the children who have only acquired secular education are the ones who cause harm to their parents and send their elderly parents to care homes. The ones who are uninterested in Islam مَعَادَ اللَّهِ and raise objections against its fundamental rulings and beliefs tend to be the ones who have only acquired a secular education.

I am hopeful that you will be unable to name even one scholar of Islam who has committed suicide, and if Allah Almighty wills, this will always remain the case regarding such blessed individuals.

The majority of people who commit suicide are those who

have only acquired a secular education. To attain success in both worlds, we must teach our children about Islam. After teaching them about the essentials of Islam, with good intentions and whilst acting in accordance to the principles of the *shari'ah*, we should give them a secular education too.

Remember! Just as we will be questioned on the Day of Judgement about the various blessings we received in this world, we will also be questioned about the blessing of children. Prepare for this question in this world by giving your children a correct Islamic upbringing. Sayyiduna Abdullah bin Umar

رَضِيَ اللهُ عَنْهُمَا once said to a man: “Give your children a good upbringing, for you will be asked about your children and about how you raised them and what you taught them.”¹ Thus, do not teach your children that which will become a cause of disgrace for you on the Day of Judgment. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “A father has not given his child a gift that is better than good manners.”²

Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states: “The term ‘good manners’ means to make your child religious, pious, and righteous. What can be a greater gift for children than something that will aid them in this world and the Hereafter? Parents should not leave this world having only made their children wealthy, rather they should depart having made their

¹ *Shu'ab al-Imaan*, vol. 6, p. 400, Hadith 8662

² *Tirmizi*, vol. 3, p. 383, Hadith 1959

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children devout Muslims; such that they will benefit them in the grave, for the reward of the good deeds of the living children benefit the deceased.”¹

May Allah Almighty grant us the ability to teach our children about Islam, with good intentions.²

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

There is Goodness in Reconciliation

After the Taraweeh prayer on the 25th night of Ramadan 1441 AH, the following question was asked during the Madani Muzakarah: “Our father had an argument with our uncle and some other relatives, so what should we do in this case? Should we break ties or maintain our relationships with them?”

The Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ replied: “Children should not get involved in their parents’ issues. The nephew must maintain ties with the uncle, as cutting ties with relatives is *haram*. It should not be the case that the son is not visiting his uncle because the brothers are not on good terms with each other. Regardless of whether the father has a disagreement with his brother, or the mother has a disagreement with her sister, children should not cut ties with their relatives as a result of this. Siblings should not be

¹ *Mirat al-Manajeeh*, vol. 6, p. 420

² *Mahnamah Faizan-e-Madinah*, Zul-Hajjah 1441

disunited; they should meet with one another and solve their issues.

An account: Our elders had a dispute, and because of this, my [i.e. the Ameer of Ahl Al-Sunnah's] maternal aunt stopped visiting us and we were not permitted to visit her. I would lead the prayer at Shaheed Masjid, which was near my aunt's home. By the grace of Allah Almighty, I went to her home (I did not have any reason to be upset with her). Upon seeing me, they became surprised and said: "You?" I replied: "Yes! I have come to reconcile; please forgive us!" I met my uncle and he said: "You have become such a renowned personality, yet you have come to visit us! (This was when Dawat-e-Islami was fairly new, but my name had become well-known)." After reconciling, I returned home and told everyone what I had done and that they could now visit their aunt. **بِإِذْنِ اللَّهِ** by the grace of Allah Almighty, we began visiting each other again.

Thus, if two parties are unhappy with each other, one of them should take the initiative and make plans of reconciling. However, if you meet and remind them of the things that happened in the past, such as: "You said such-and-such to me, you did such-and-such to me but I still came to you", it is possible that the other party tells you to leave and questions your motives. Hence, the one who is reconciling must be humble and display humility, otherwise it will be extremely difficult to mend relations. Anyhow, the one who displays

humility and humbleness will be successful. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللهُ – “The one who displayed humility for the sake of Allah, Allah Almighty will elevate him.”¹ Thus, we should all try to reconcile with each other. There is a booklet of Maktaba-tul-Madina regarding this topic, entitled, “Instant Reconciliation with Paternal Aunt.” If Allah Almighty wills, after reading this booklet, you will develop a mindset to reconcile, and not to quarrel. May Allah Almighty grant us the ability to live with each other in peace.²

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّيَ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Message to those who ask Useless Questions

اَلْحَمْدُ لِلّٰهِ, I do not have the habit of asking people useless questions like: How many children do you have? What is your profession? What is your salary? Sometimes, the one who is being asked these questions does not like the nature of the questions because if his salary is low, he will be too embarrassed to answer. Even if he does answer, it is possible the questioner may respond with: “You only earn that much! You are educated and have a lot of experience.” If his salary is high, it is possible that he fears he may fall victim to the evil

¹ *Shu'ab al-Imaan*, vol. 6, p. 276, Hadith 8140

² *Mahnamah Faizan-e-Madinah*, Muharram-ul-Harām 1442

eye [being affected by the evil eye is a reality and is proven through Prophetic narrations].

Some people needlessly ask about how many sons and daughters one has, their ages, and other useless questions pertaining to marriage proposals and weddings. This tires the other individual, and if they are successful in finding out about a non-married child, they ask: “What is the problem? Why are you not getting him married? He is getting old, do something about it.” If a couple has been married for several months, they ask: “Is there any good news?” Women are also guilty of asking such needless questions. May Allah Almighty grant us a sound intellect.

When a man gets his daughter married, they ask: “What was the bridal gift? What did you give and how much gold did you give?” They go to someone’s house and without being asked about their opinion, they say: “You should have put this there instead.” Then they talk about the doors and windows, and say if it was like this, it would have been better. Sometimes they say hurtful things to the hosts, such as: “You need to ensure this place is clean.” Likewise, they find something to criticise about the carpet, doors and the washroom. I am certain that those who refrain from asking useless questions remain tension-free, do not make hurtful statements and do not put others into uncomfortable situations in which they are forced to lie.

May Allah Almighty grant us the ability to save ourselves from engaging in useless conversations, asking needless questions

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and performing useless actions, and allow us to protect others from this too.¹

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّي اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(*Mahnamah Faizan-e-Madinah, Jumādal Šānī 1440*)

How to Increase the Number of Attendees in the Masjid

People are close to the places of sin but distant from the Masaajid and the places of learning. Old Masaajid would have walls made of mud but the people were consistent in offering their prayers. Now, the Masaajid are made of cement and marble but the people do not offer their prayers consistently, except those whom Allah Almighty saves.

In this age of tribulation, most Muslims do not offer the prayer in the Masjid. The ones that do go to the Masjid, find the facilities of the Masjid to be inadequate, making it easy for the *nafs* and Satan to distance them from it. Therefore, it is a request to those who are involved in the design and construction of Masaajid to offer even more facilities and comforts. May Allah Almighty accept all your efforts.

اِنْ شَاءَ اللّٰهُ, the number of people who pray at the Masjid with the congregation will increase. This will become a continuous means of reward for you. These methods should only be acted

¹ This was prepared with help from the Madani Muzakarah of the 24th of Ramadan 1441AH. It has been presented after being reviewed by the Ameer of Ahl Al-Sunnah.

upon after receiving *shar'i* guidance from a Sunni Dar-ul-Ifta.

- ❖ The weather of the world is being affected due to global warming; the severity of the heat we experience now is unlike anything of the past. Therefore, if possible, an AC system should be installed in the Masjid.
- ❖ In winter, a thick mat or thin carpet should be placed upon the floor, which allows the forehead to firmly press on the floor with ease when prostrating.
- ❖ Ensure the taps, etc., of the Wudu area are working properly. Also, provide soap and other hygiene products.
- ❖ Provide “sweet water” instead of salt water in the place of Wudu.
- ❖ The toilets of the Masjid should be in pristine condition. In those places where there are a large number of attendees, a person should be appointed to clean up after the rush of people has ceased.
- ❖ Some people are unable to do *Istinjaa* because of WCs.; they need “commodes”. Hence, Masaajid should accommodate to the needs of the people. It should have its own air ventilation and a sign on the door. Instead of being locked, it should remain open.
- ❖ I have heard that in some countries, some Masaajid provide a seating area outside the Masjid. This is useful for the elderly who find it difficult to constantly travel to and

from the Masjid. They sit in this area after Asr and Maghrib, and wait for the next Salah. Some Masaajid even provide fridges, in which water, etc., is kept. This is a great initiative, and if possible, it should be adopted after consultation with a Sunni Mufti.

- ❖ After the Isha prayer, especially in the winter, tea can be prepared for the people who have offered the prayer. However, a separate collection must be made for this.
- ❖ Some Masaajid provide chairs for those who find it difficult to stand. However, they are unable to use the chairs because of how uncomfortable they are. This causes a lot of trouble, especially for the elderly. Therefore, instead of providing cheap and low-quality chairs, ensure that comfortable and padded chairs are provided.
- ❖ A larger number of comfortable chairs should be made available in those places where the weekly Sunnah inspired gatherings take place. However, those who can sit on the floor should sit on the floor.
- ❖ If the Madani Qafilah stays in a village where there is no suitable washroom or Wudu facilities, if possible, the brothers in the Qafilah should pool together their money and resolve the problem. Along with granting ease to the ones who offer the prayer at the Masjid, it will help those who travel there for a Qafilah in the future. (Advice: Whenever you construct a Wudu area, use the diagram

given on the back page of the booklet, “Method of Wudu (Hanafi)”, as a reference).

- ❖ Remember! If someone becomes consistent in offering the prayer because of the facilities you provided, it will undoubtedly be beneficial for you on the Day of Judgement.
- ❖ When appropriate, and after consultation, the places that Islamic sisters use for their gatherings and residential courses should also have these amenities and facilities.

May Allah Almighty make it so that our children become devout Muslims, our Masaajid become full, the Muslims offer their Salah, and act upon the Sunnah.¹

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Note: No work should be carried out in the Masjid without consulting the Muftis of Ahl Al-Sunnah beforehand. For *shar’i* guidance, here is the number of Dawat-e-Islami’s Dar-ul-Ifta: 03117864100 (10:00am-4:00pm, Day off: Friday.)¹

The Movement of Populating and Building Masaajid

Here are three sayings of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ This topic has been prepared from the Madani Muzakarah of 8th Muharram 1441 AH. It has been presented after being reviewed by the Ameer of Ahl al-Sunnah (دامت برکاتہم وعلیہم السلام).

¹ Mahnamah Faizan-e-Madinah, Rabī’-ul-Al-Saani 1441)

regarding the virtue of populating the Masjid:

The Beloved Prophet ﷺ said:

1. “Verily, those who populate the houses of Allah Almighty are the people of Allah.”¹
2. “The one who loves the Masjid, Allah Almighty makes him His beloved.”²
3. “When a person attends the Masjid to perform Salah and remember Allah, Allah Almighty looks at him with mercy, just as the family of one who is absent feels joy when he comes back to them.”³

اَلْحَمْدُ لِلّٰهِ, the movement of Dawat-e-Islami aims to propagate the invitation towards goodness and populate the Masaajid. Through individual and collective efforts, the devotees of the Prophet are encouraged to pray with the congregation in the Masjid. A Madani Halqa is held after the Fajr prayer in various Masaajid, and after some prayers, short reminders are delivered from Faizan-e-Sunnat. Aside from this, the weekly Sunnah-inspired gatherings and training sessions are held in the Masaajid. The Madani Muzakara also takes place in a Masjid (i.e. Aalami Madani Markaz, Faizan-e-Madina). The Madani Qafilahs that travel around the world usually stay in the Masaajid; which is a great way of populating them.

¹ *Mu'jam Awsat*, vol. 2, p. 58, *Hadith* 2502

² *Mu'jam Awsat*, vol. 4, p. 400, *Hadith* 6383

³ *Ibn Majah*, vol. 1, p. 438, *Hadith* 800

Giving encouragement to construct Masaajid, the Prophet ﷺ said:

1. “The one who builds a Masjid for Allah, Allah Almighty will build a house for him in Paradise.”¹
2. “Construct Masaajid and make them a sanctuary.”²

Dear Islamic brothers! Just as Dawat-e-Islami is a movement of populating the Masaajid, it is also a movement of building Masaajid. The department of Dawat e Islami, “Majlis Khuddam-ul-Masaajid”, strives to construct Masaajid and deal with staff-related matters, like salaries etc. اَلْحَمْدُ لِلّٰهِ! In Pakistan alone, in the year 2017, 723 Masaajid were constructed. In 2018, we have a goal of building 1200 Masaajid, اِنْ شَاءَ اللّٰهُ. The construction work for 591 Masaajid has already begun, and 547 plots have been acquired for the construction of further Masaajid.

To better your Hereafter, participate in the construction of Masaajid. Contact Majlis Khuddam-ul-Masaajid by mobile: 03130143472; WhatsApp: 03463622219; Email: masajid@dawateislami.net.

Madani Pearls about the Wudu Area

- ❖ Reciting بِسْمِ اللّٰهِ before performing Wudu is Sunnah.³

¹ Muslim, p. 1218, Hadith 7471

² Musannaf Ibn Abi Shaybah, vol. 1, p. 344, Hadith 9

³ Bahar-e-Shari'at, vol. 1, p. 293

Usually, attached baths are made. In this scenario, after Istinja, if Wudu is to be performed in the same room, the Du'as of Wudu, etc., cannot be recited.

- ❖ After Istinja, leave and offer the Du'a of leaving the bathroom. Then recite the desired Du'as before entering and performing Wudu.
- ❖ The toilet should be separated with sliding doors. Placing a piece of cloth to cover the entrance will not be sufficient. In this scenario, after Istinja and closing the sliding door, the Du'as of Wudu etc., can be recited.
- ❖ This does not require a large washroom; a partition in the form of sliding doors can be installed in a small washroom too.
- ❖ The washroom in my house is small but this method of separation has been utilised. A washroom has also been built in the office of Faizan-e-Madina.
- ❖ It is unfortunate that efforts are made to provide all sorts of facilities in homes, but we cannot make a small area for Wudu.¹

Essential Matters Pertaining to Salah

It is mentioned in a Hadith: “The one who does not fully bow

¹ Slightly amended; *Mahnamah Faizan-e-Madinah, Jumadal Oola 1438*

or prostrate, the prayer says to him: ‘May Allah destroy you just as you have wasted me.’ His prayer is then wrapped like an old cloth and thrown into his face.”¹ Also, it is mentioned in another narration: “The greatest thief is the one who steals during the prayer.” It was asked: “Who is the thief of Salah?” He replied: “The one who does not fully bow or prostrate.”²

Here are some Madani pearls regarding some of the common mistakes performed in Salah now a days:

- ❖ The minimum requirement for Ruk’u [bowing] is that when one bows, the hands must reach the knees. A complete Ruk’u is for the back to be completely straight.³
- ❖ Performing Ruk’u is from amongst the Fard of Salah, and to remain there [in Ruku] for a while, i.e. to bow with calmness, is Wajib [necessary].⁴
- ❖ When prostrating on something soft, e.g. grass, carpet, etc., it is necessary to press on the forehead and the bone of the nose to the extent that you cannot press down anymore. If the forehead is not pressed in this manner, then the prayer is invalid, whereas if the nose is not pressed like this, the prayer is Makruh Tahreemi [disliked, close to Haraam], and it will be Waajib to repeat the prayer.⁵

¹ *Shu’ab al-Imaan*, vol. 3, p. 144, Hadith 3140, selected

² *Musnad Ahmad*, vol. 8, p. 386, Hadith 22705

³ *Bahar-e-Shari’at*, Part 3, vol. 1, p. 513, Extracted

⁴ *Mirat al-Manajeeh*, vol. 2, p. 75

⁵ *Aalamgiri*, vol. 1, p. 70

- ❖ Whilst prostrating, it is Fard to have the base of one toe firmly placed on the ground, and having the base of at least three toes from both feet on the ground is Waajib.¹
- ❖ Standing upright after Ruk'u, and sitting upright in between two prostrations is Wajib. To remain standing/sitting for as long as it takes to recite **سُبْحَانَ اللَّهِ** once is Wajib.²
- ❖ Scratching three times in one pillar of prayer will render the prayer void, i.e. if he scratches once by lifting his hand, then he does it again, then as soon as he does it for a third time, the prayer will be invalid. If he lifts his hand once and makes several movements, it will only count as scratching once.³
- ❖ To bow, prostrate, or lift your head, etc. before the Imam is Makruh Tahreemi.⁴
- ❖ Looking around by turning the face during Salah is Makruh Tahreemi. To look around without turning the face is Makruh Tanzeehi.⁵

(To learn about the rulings of Salah in greater detail, read part 3 of Bahar-e-Shari'at and "Laws of Salah".)⁶

¹ *Fatawa Razawiyyah*, vol. 3, p. 253, selected

² *Bahar-e-Shari'at*, vol. 1, p. 518, selected, *Namaz kay Ahkam*, p. 218

³ *Bahar-e-Shari'at*, vol. 1, p. 614, Part 3, summarized

⁴ *Bahar-e-Shari'at*, vol. 1, p. 626, Part 3,

⁵ *Bahar-e-Shari'at*, vol. 1, p. 626, Part 3, summarized

⁶ *Mahnamah Faizan-e-Madinah*, *Sha'bān-ul-Mu'azzam* 1439

Madani Pearls Regarding the Etiquettes of the Masjid

- ❖ Protect the Masjid from every bad smell.
- ❖ Never throw any rubbish in the Masjid. In fact, keep a small bag in your pocket so that you can place in it any pieces of dirt or hair that you find in the Masjid.
- ❖ The Prophet ﷺ said: “Whosoever removes something harmful from the Masjid, Allah Almighty will build for him a house in Paradise.”¹
- ❖ To protect the floor, carpet or mat of the Masjid from your saliva, sweat etc., the *mu'takifeen* [ones performing I'tikaaf] should only sleep on their personal shawl or mat.
- ❖ If the place of Wudu is outside of the Masjid, comb your hair and apply oil there, and pick up any hair that fall.
- ❖ One should only eat outside the Masjid on a dining mat; never on the carpets of the Masjid.
- ❖ During I'tikaaf, it is permissible to mention worldly matters when necessary. However, it is imperative to not disturb people who are praying or sleeping. It is impermissible to talk about worldly matters needlessly.
- ❖ The Prophet ﷺ said: “A time will come when people will talk about worldly matters in the Masaajid. Do not sit with these people, as Allah Almighty has no need of them.”²

¹ Ibn Majah, vol. 1, p. 419, Hadith 757

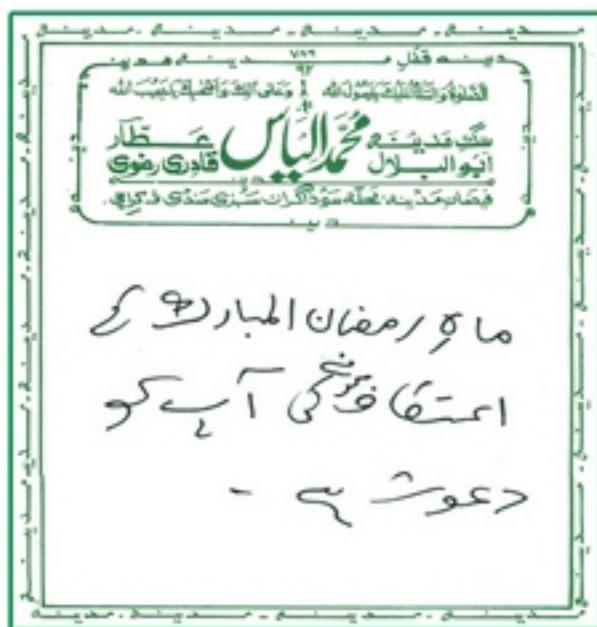
² Shu'ab al-Imaan, vol. 3, p. 86, Hadith 2962

- ❖ Remain quiet, peaceful and serious in the Masjid. One should not laugh nor make anyone else laugh. However, there is no harm in smiling.
- ❖ Refrain from spitting, blowing your nose, etc. on the door, walls, carpet or mat of the Masjid.
- ❖ It is impermissible and a sin for water from the washed parts of Wudu to fall on the floor of the Masjid.
- ❖ It is disallowed to run or walk in a way that causes loud footsteps. Try to sneeze, cough, burp, etc., as quietly as possible.
- ❖ Always place things such as hats, shawls, wood, umbrellas, fans, etc., on the floor gently, and avoid throwing things.
- ❖ Stretching your legs towards the Qiblah is prohibited in every place. Do not stretch them in the Masjid as it opposes the etiquettes of the Divine court.
- ❖ Make a habit of eating less than your appetite, as eating till your heart's content can cause bad breath, and it is *haram* to enter the Masjid if a bad smell is coming from your mouth.
- ❖ Refrain from eating raw radish, raw onions, raw garlic and anything that causes an unpleasant smell.
- ❖ The Prophet ﷺ said: "The one who eats onions, garlic or leeks, should not come near our Masjid."¹

¹ Abu Dawood, vol. 3, p. 506, Hadith 3827

- ❖ Only use your mobile if necessary.
- ❖ A *mu'takif* should definitely not use social media and a non-*mu'takif* should generally avoid using it.
- ❖ Do not bring a child who lacks understanding to the Masjid.

Written note of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ



A written call to righteousness of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ to an Islamic brother: "You are invited to observe I'tikaf in Ramadan-ul-Mubarak."



Alalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

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

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