



One section from the book, "Call to Righteousness," written by the renowned spiritual guide and Amir of Ahl al-Sunnah **امام محمد رفیع الداعیہ**, with additions and adjustments, entitled,

Interesting information about **Lawh-e-Mahfuz** (Preserved Tablet)



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

لوح محفوظ کے بارے میں دلچسپ معلومات

Louh-e-Mahfooz Kay Baray Mayn Dilchasp Ma'lomaat

Interesting information about Lawh-e-Mahfuz (Preserved Tablet)

THIS booklet was written by Shaykh-e-Tareeqah, Ameer-e-Ahl-e-Sunnah, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُ الْعَالِيَهُ in Urdu. **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.

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Interesting information about Lawh-e-Mahfuz (Preserved Tablet)
An English translation of ‘Lauh-e-Mahfooz Kay Baray Mayn Dilchasp Ma'lomaat’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط

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 عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Durood upon the Beloved Rasool ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
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This text has been extracted from "Call to Righteousness", pages 376 to 395 (Urdu)

Interesting information about Lawh-e-Mahfuz (Preserved Tablet)

Du'a of Attar:

O Lord of the Prophet! Whoever listens to or reads the 31 page booklet "Interesting information about Lawh-e-Mahfuz (Preserved Tablet)", grant them a wealth of knowledge, may they act upon it; and forgive them, their parents and relatives without accountability.

أَمِينِ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Last Prophet ﷺ

The one who faces any difficulty should recite salat upon me abundantly, because reciting salat upon me prevents calamities and afflictions.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Qaul-ul-Badi', pp. 141

Dear Islamic brothers! Almost every Muslim hears the word “Lawh-e-Mahfuz” after he has matured. However, it is not necessary that everyone has knowledge about it. Let us learn what Lawh-e-Mahfuz is! Mentioning Lawh-e-Mahfuz, Allah Almighty has said in verses 21 and 22 of Surah Al-Burooj in part 30:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

*Translation of Kanz-ul-Iman: Rather, it (i.e. what the beloved Prophet Muhammad recites) is a magnificently excellent Quran.
(Written) in the Preserved Tablet.*

Commenting on the foregoing verses, Allamah Muhammad bin Ahmad Ansari Qurtubi has stated under these verses in Tafseer-e-Qurtubi, vol. 10, page 210:

The holy Quran is written on a “Lahw” (Preserved Tablet), which is not accessible to Satans and is protected by Allah Almighty. Islamic scholars رَحِمَهُ اللهُ have stated that the “Lawh-e-Mahfuz” contains the description of all kinds of creatures, as well as all matters related to them, such as death, sustenance, deeds, their consequences and the decisions to be implemented about them.¹

Location of “Lawh-e-Mahfuz”

Sayyiduna Muqatil رَحِمَهُ اللهُ عَلَيْهِ has stated: “The ‘Lawh-e-Mahfuz’ is

¹ Tafseer Qurtubi, Vol. 10, pp. 210

Interesting information about Lawh-e-Mahfuz (Preserved Tablet)

located at the right side of the Arsh (Divine Throne).”¹

“Lawh-e-Mahfuz” is made of white pearl

Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا has narrated that the greatest and holiest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: “The ‘Lawh-e-Mahfuz’ is made of white pearl. Its Pen is nur, and its writing is also nur.”²

What was the first thing written in “Lawh-e-Mahfuz”?

Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا has stated:

The very first thing which Allah Almighty wrote in ‘Lawh-e-Mahfuz’ is: “I am Allah. No one other than Me deserves to be worshipped. Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is My Prophet. One who accepted My decision, had patience with the trouble I brought on him, and expressed gratitude for My favours, I wrote him as ‘siddique’ and will resurrect him with ‘siddiqeen’. And one who did not accept My decision, did not have patience with the trouble I brought on him, and did not express gratitude for My bounties, then he should make anyone his Lord other than Me.”³

Subservience to Nafs

Hajjaj bin Yusuf once wrote a warning letter to Sayyiduna

¹ Tafseer Qurtubi, vol. 10, pp. 210

² Hilya-tul-Awliya`, vol. 4, pp. 338

³ Tafseer Qurtubi, vol. 10, pp. 210

Muhammad bin Hanfiya رَضِيَ اللهُ عَنْهُ. In reply, he رَحِمَهُ اللهُ عَلَيْهِ wrote:

A narrated saying has reached me that Allah Almighty sees Lawh-e-Mahfuz three hundred and sixty times each day. He عَزَّوَجَلَّ gives respect and disgrace, causes poverty and prosperity and does whatever He عَزَّوَجَلَّ wills. Perhaps, one of those sights has made you engage in your nafs so much that you are never free from it.¹

Everything occurring till Judgment day is written in Lawh-e-Mahfuz

Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا has stated:

Allah Almighty created Lawh-e-Mahfuz. It was one hundred years' distance in length. Then, before Allah Almighty made the Creation, He commanded the Pen: "You write My knowledge about the Creation." Hence, it recorded everything occurring till Judgment Day.²

One testifying لَا إِلَهَ إِلَّا اللهُ will enter Paradise

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has narrated that the revered and renowned Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

¹ Tafseer Qurtubi, vol. 10, pp. 210

² Al-'Uzma-tul-la Abi Al-Shaykh, pp. 86, Raqm 223

Interesting information about Lawh-e-Mahfuz (Preserved Tablet)

Without doubt, Allah Almighty wrote in Lawh-e-Mahfuz: “إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا” Without doubt, I am Allah (Almighty), and no one other than Me is Mabud [i.e. deserves to be worshipped].

I have made over three hundred and ten (kinds of) creatures. Out of them, any creation who testified “لَا إِلَهَ إِلَّا اللَّهُ” will enter Paradise.¹

Who deserves Paradise?

Sayyiduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا has said:

It is stated in Lawh-e-Mahfuz that there is none worthy of worship except Allah (Almighty). His religion is Islam, and Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is His distinguished bondsman and Prophet. Allah will admit into Paradise the one who believed in Him, fulfilled His promise and followed His Prophets.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Good news of birth of baby boy

Shāh Waliyullāh Muḥaddiṣ Dihlvi رَحِمَهُ اللَّهُ عَلَيْهِ has narrated that his father Shāh ‘Abdul Raḥīm رَحِمَهُ اللَّهُ عَلَيْهِ has stated: ‘Once, I went to visit the shrine of Sayyidunā Khuwājāh Bakhtiyār Kākī رَحِمَهُ اللَّهُ عَلَيْهِ. His soul appeared and told me, “You will have a baby boy; name

¹ Tafseer Dur Mansoor, vol. 8, pp. 472

him Quṭbuddīn Aḥmad.” Since my wife had been quite old, I figured that my son would have a son (i.e. I would have a grandson). Becoming instantly aware of my inner thought, Sayyidunā Khuwājāh Quṭbuddīn Bakhtiyār Kākī رَحْمَةُ اللهِ عَلَيْهِ said, “I did not mean what you have understood; it is you who will father that son.””

Shāh Walīyullāh رَحْمَةُ اللهِ عَلَيْهِ further reported, ‘Long after it, my father married another woman who gave birth to me, the narrator of this parable. On that occasion, he [i.e. my father] forgot this parable and named me Walīyullāh, but later on, he recalled it and named me Quṭbuddīn Aḥmad (respecting the wish of Shaykh Sayyidunā Khuwājāh Quṭbuddīn Bakhtiyār Kākī رَحْمَةُ اللهِ عَلَيْهِ).’¹ May Allah Almighty have mercy on them and forgive us without accountability for their sake.

أَمِينٍ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Why did you not come out upon the first thought?

By the bestowment of Allah Almighty, Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ would also become aware of the thoughts of the heart. Sayyiduna Khayr-un-Nasaj رَحْمَةُ اللهِ عَلَيْهِ has stated:

¹ *Anfas-ul-‘Aarifeen*, pp. 79

I was in my home. The thought that Sayyiduna Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ has come to my door suddenly came in my heart, but I pushed it away. The same thought came for the second and then for the third time. After I came out, I really found him standing at the door. He رَحْمَةُ اللَّهِ عَلَيْهِ said to me, ‘Why didn’t you come out when the first thought occurred to you?’¹

سُبْحَانَ اللَّهِ! You have learnt that Sayyiduna Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ told the news of ghayb (unseen), saying: ‘Why did you not come out when the first thought occurred to you?’ If this is the knowledge of ghayb of awliya, then how great and glorious would be the blessed knowledge of ghayb of the beloved Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allāmaḥ Būshīrī رَحْمَةُ اللَّهِ عَلَيْهِ has composed the following couplet in his famous Qaṣīdah Burdah Sharīf:

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

Yā Rasūlallāh صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The world as well as the Hereafter are only a portion of your generosity. The knowledge of the Lawḥ and the Pen (in which whatever happened and will happen all is written) is simply a part of your blessed knowledge.

¹ Risalah-e-Qushayriyyah, pp. 274

My master Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ has also composed a couplet in the blessed court of the beloved and blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

*Khuda nay kiya tujh ko aagah sab say
Do 'alam mayn jo kuch khafi-o-jali hay
Karon 'arz kiya tujh say ay 'Aalim-us-sir
Keh tujh par mayri halat-e-dil khuli hay*

Explanation of the couplet of Raza: In the foregoing couplets, Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ has said: 1) Ya Rasul Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Allah Almighty has informed you about everything, whether concealed or apparent in both the worlds. 2) O the one who knows hidden things! What request should I make to you? You know the entire condition of my heart.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Call to righteousness even after demise

Suleman Umri رَحْمَةُ اللهِ عَلَيْهِ said that he had seen Abu Jafar Qadri رَحْمَةُ اللهِ عَلَيْهِ in a dream after the latter's demise. Abu Jafar Qadri رَحْمَةُ اللهِ عَلَيْهِ said:

¹ For detailed information on Ilm e Ghayb (the knowledge of unseen), studying the booklets "Khalis ul I'tiqad" (Fatawa Razawiyyah, vol. 29, pp. 411 to 483), Al Kalimatul 'Ulya (by Sadrul Fazil Molana Naeem uddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ) and Ja Al Haq (by Mufti Ahmed Yar Khan رَحْمَةُ اللهِ عَلَيْهِ) will prove to be very beneficial.

Convey my salaam to my brothers and inform them that my Allah Almighty has bestowed upon me the status of martyrs as well as sustenance from Him. Also convey my salaam to Abu Hazim; warn him to come to his senses and to get cautious, because Allah Almighty and His angels see his night gatherings.¹

Superior to one thousand rakat salah

Dear Islamic brothers! This parable indicates that Sayyiduna Abu Jafar Qari رَحْمَةُ اللَّهِ عَلَيْهِ was aware of the night gatherings of Abu Hazim even after passing away. It seems that Abu Hazim would have bad company at night, which is why Sayyiduna Abu Jafar رَحْمَةُ اللَّهِ عَلَيْهِ sent a message to him along with salaam, conveying the call to righteousness and alerting him to the consequences of his night gatherings. All of us should refrain from bad company which can have an adverse influence even on a pious person. One should always keep the company of the pious bondsmen and the devotees of Rasul. Hujjat-ul-Islam Sayyiduna Imam Abu Hamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated in Kimia-e-Sa'adat:

One should search for such a person whose company and conversation lessen one's interest in the world, inspiring his interest in the hereafter. One whose conversation does not produce such an effect will not be deemed to be having a

¹ *Kitab-ul-Manamaat, vol. 3, pp. 153, raqm 321*

“gathering of knowledge.” It is narrated: To attend a gathering of knowledge is preferable to offering one thousand rakat nafl salah.¹

Maulana Room has composed a couplet in Masnawi Sharif:

Yak zamanah sohbat-e-ba-Awliya`

Behter az sad salah ta'at-e-bay riya

Translation: To have the company of awliya for a short while is better than the sincerely performed worship of hundred years.

Friendship of rat and frog

Describing the loss of bad company, Arif billah, Maulana Room رحمۃ اللہ علیہ has stated: At a rivulet bank, a rat and a frog met each other by chance, becoming friends. The rat said: ‘If I ever want to meet you, how will I inform you about it? You live under water where voice cannot reach.’ It was finally decided that one end of a piece of thread be tied to a leg of the rat while its other end to a leg of the frog so that both of them will be able to inform each other when necessary. Therefore, they did as was decided. One day, all of a sudden, a crow pounced on the rat and flew in the air with the rat under its beak. The frog tied with the thread was also being dragged in the air. The frog said: ‘This is the punishment of

¹ *Kimiya-e-Sa'adat*, pp. 161

friendship with someone stupid like a rat.’ It shows that the company of stupid and wicked people causes a lot of troubles.

اے فُغان آ ز یارِ ناچِنسِ اے فُغان
بَمَنَشینِ نیکِ جَوئیدِ اے مہراں

*Translation: I complain about the stupid friend. O my friends!
Look for pious companions.¹*

Adopt the company of devotees of Rasul as the one keeping their company and having affection for them will fear Allah Almighty and have devotion to Mustafa ﷺ. It is stated in a Hadith Qudsi

وَجِبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَرَاوِرِينَ فِيَّ وَالْمُتَبَاذِلِينَ فِيَّ

Translation: Allah Almighty says: “Those who love each other because of Me and sit next to each other because of Me and mingle with each other and spend money, My love has become wajib (obligatory) for them.”²

Parable of Hadith-describing preacher

Sayyiduna Abdan bin Muhammad Marwazi رَحْمَةُ اللّٰهِ عَلَيْهِ has stated: “I saw Hafiz Yaqub bin Sufyan رَحْمَةُ اللّٰهِ عَلَيْهِ in my dream and asked:

¹ Masnawi, Daftar Shisham, pp. 266, 267, 285 Bitaghayyur

² Muata Imam Malik, Vol. 2, pp. 439, Hadis 1828

مَا فَعَلَ اللهُ بِكَ؟ ‘How did Allah Almighty treat you?’ He replied: ‘Allah Almighty has forgiven me and said: “Describe Hadith in the heavens as you used to do in the world.” Therefore, I described Hadith in the fourth sky, and angels gathered beside me, and Sayyiduna Jibrael عَلَيْهِ السَّلَام ordered me to dictate the Hadith, then the angels wrote it with gold pens.’¹

Deceased father was smiling in green attire

Dear Islamic brothers! You have noticed that Islamic scholars and Hadith preachers have a very high rank. Not only was a Hadith preacher given the good news of forgiveness, but he was also privileged to describe Hadith among angels in the fourth sky, which they wrote with gold pens. O those who long for Paradise in afterlife! You also gain the treasure of religious knowledge by attending the weekly Sunnah-inspiring ijtimas of Dawat-e-Islami and by travelling with Sunnah-inspiring Madani qafilas in the company of devotees of Rasul. Also continue to strive for Jannatul-Firdous by acting upon pious deeds, listening to Sunnah-inspiring speeches and delivering at least two dars daily from Faizan e Sunnat consistently. Here is a summary of a Madani parable for your persuasion and motivation:

¹ *Sharh-us-Sudoor*, pp. 293

An Islamic brother from Nishtar Basti, Karachi, stated:

I once had a dream in which I saw my deceased father in an extremely weak condition. He was wearing no clothes and walking with someone else's support. I got worried. Therefore, I intended to travel with Madanī qāfilaḥs for three days every month with the intention of iṣāl-e-ṣawāb (conveying sawab) for my father. I began journeys regularly. Three months later, having returned from a Madanī qāfilaḥ, when I went to sleep at home, I had a dream in which I saw my father again. This time, I found him smiling, dressed in green attire. A light rain was also showering on him.

إِنْ شَاءَ اللَّهُ! The importance of travelling with Madanī qāfilaḥs became even more evident to him, and now he is determined to continue travelling for three days every month with the devotees of Rasūl الله.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Do dreams reveal definite information?

Dear Islamic brothers! Good dreams are certainly good. Remember! A Prophet's dream is based on revelation (waḥī), but the dream of a non-Prophet does not have such credibility and his dream is not regarded as proof. For example, if somebody

dreamt that the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the glad tidings of entering Heaven, we cannot still declare that the dreaming person will surely enter Heaven just on the basis of his dream. No doubt, whoever sees the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream has definitely seen him, because the devil cannot appear in the form of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and whatever he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ says in the dream is doubtlessly true. However, there is a possibility of mishearing and misunderstanding as a person's senses are weak in dream. Hence, it cannot be declared for sure that the dreaming person has heard every single word clearly and correctly. Since it is quite possible that the dreaming person may have misheard and misunderstood, one must refer to the ruling of Shari'ah before carrying out the order given in the dream. If the order given in the dream does not contradict Shari'ah, it can certainly be carried out; still, it is not wājib by Shariah to do so. On the other hand, if it contradicts Shari'ah, then it will not be carried out at all. This issue can further be elaborated on with the help of the following example:

Was he commanded to drink alcohol or abstain from it?

A'lā Hazrat Imām-e-Ahl-e-Sunnat, reviver of Sunnah, eradicator of bid'ah, scholar of Shari'ah, guide of tariqah, 'Allāmah Maulānā Al-Hāj Al-Hāfiz Al-Qārī Ash-Shaḥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Once a man dreamt that the Prophet of raḥmah, the Intercessor of Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered him to

drink alcohol (Allah عَزَّوَجَلَّ forbid). The dreaming person consulted Sayyidunā Imām Ja'far Ṣādiq رَحْمَةُ اللَّهِ عَلَيْهِ about the interpretation of the dream. Imām Ja'far Ṣādiq رَحْمَةُ اللَّهِ عَلَيْهِ said, 'The noble Rasūl صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited you from drinking alcohol; you misheard.'

Remember! The sinners and the pious are equal in this matter. In other words, a pious person's dream will not necessarily be considered true just on the basis of his piety. Similarly, a sinner's dream will not necessarily be considered unreliable because of his sins. The criterion for true and false dreams has already been explained.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

When he saw a young man making wudu incorrectly

A saint was passing through some area in Baghdad. He saw a young man who was not making wudu properly. The saint explained to him very affectionately: "O young man! Make wudu correctly. May Allah Almighty bestow grace upon you in the world and in the hereafter!" Saying this, the saint went away. The young man who was very impressed by the beautiful way the call to righteousness was conveyed to him, went to the saint after making wudu and sought advice from him. (Conveying the call

¹ *Fatawa Razawiyyah, vol. 5, pp. 100 Makhuzan*

to righteousness) The saint gave him three Madani pearls: (1) Know that the one who gains the marifah [i.e. recognition] of the Creator of the universe will gain absolution. (2) One who feels religious (i.e. Divine) fear will be protected from destruction. (3) One who adopts asceticism in the world will feast his eyes on the reward granted to him by Allah Almighty on the day of resurrection. (The saint then said) “Should I tell something more?” The young man replied: “Do tell me.” The saint said: “Anyone having three characteristics has perfected his faith. (1) One who enjoins good and also acts upon what he enjoins. (2) One who prevents evil and also refrains from it. (3) One who protects Divinely-declared boundaries (i.e. carries out the commandments of Shariah and refrains from Shariah-prohibited deeds).” The saint further asked: “Should I tell something more?” The young man replied: “Why not?” The saint said: “Get uninterested in the world and fascinated by the Hereafter. Adopt truthfulness about every matter with your Creator. You will gain salvation with other salvation-gaining ones.” Saying this, the saint went away. The young man enquired about the saint, so he was told that the saint was Sayyiduna Imam Shafi’i رَحْمَةُ اللَّهِ عَلَيْهِ. May Allah Almighty have mercy on him and forgive us without accountability for his sake.

أَمِينٍ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

One should reform others instead of criticizing them unnecessarily.

Dear Islamic brothers! Notice how the religious guide of millions of Shafi Muslims, Sayyiduna Muhammad bin Idrees—famously known as Imam Sahfi'i رَحْمَةُ اللَّهِ عَلَيْهِ—made individual effort very affectionately and gently, conveying the call to righteousness to a young man who was not making wudu properly, thus reforming him. If only we would also succeed in following the same way. May we also be granted tawfeeq that if we ever see someone making mistakes in wudu, be negligent in salah or commit sins such as lying, backbiting, taletelling, we attempt to rescue him from the mire of sins rather than jump into the abyss of backbiting by unreasonably criticizing him and speaking ill about him. We should advise him very affectionately and courteously, gaining the treasure of rich reward in the afterlife. If we make anyone understand with sincere intentions, it will certainly bear fruits إِنَّ شَاءَ اللَّهُ; why will this not bring benefit? Hence, in His truthful book, Allah Almighty has already declared that advice produces benefit. Stated below, in this context, is the 55th verse of Surat-uz-Zariyat with its translation from page 964 of sacred Kanz-ul-Iman published by Maktabat-ul-Madinah, the publishing department of Dawat-e-Islami. Allah Almighty has said in part 27:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

Translation of Kanz-ul-Iman: And give advice (i.e. remind), that giving advice benefits the Muslims.

Method of wuḍū (Hanafi)

Dear Islamic brothers! The foregoing parable shows that Sayyiduna Imam Shafi'i رَحِمَهُ اللهُ عَلَيْهِ rectified the mistakes of a young man about wudu. People would make mistakes in wudu even in that era. Today, the situation is even worse. It is observed that most Muslims do not know how to make wudu correctly. Therefore, let us learn the method of wudu. It is stated on page 7 to 13 of the book 'Laws of Salah' published by Maktabat-ul-Madinah, the publishing department of Dawat-e-Islami.

It is mustahab to sit on an elevated place facing the Qiblah. Making intention for wuḍū is a Sunnah. If wudu is made without intention, wudu will still be valid, but one will not earn reward. An intention is a firm resolution inside your heart. To make a verbal intention is preferable provided the intention in the heart is present. Make the verbal intention in these words: I am doing wuḍū in order to fulfil the commandment of Allah عَزَّوَجَلَّ and to attain purity.

Recite **بِسْمِ اللَّهِ** as it is a Sunnah. Recite also **بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ**. By its blessings, angels will continue to write virtues as long as one is in the state of wuḍū. (Majma'-uz-Zawāid, vol. 1, pp. 513, Ḥadīṣ 1112) Now wash both hands up to the wrists three times (with the tap turned off), and do khilāl [i.e. pass the fingers of one hand through the gaps of the fingers of the other rubbing them together]. Use miswāk at least three times in the right, left, upper and lower teeth. Rinse the Miswāk each time.

Ḥujjat-ul-Islam Sayyidunā Imam Muhammad Bin Muhammad Ghazālī **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** has stated, 'Whilst using a miswāk, make the intention of cleaning the mouth for reciting the Holy Quran in salah and making the zikr of Allah **عَزَّوَجَلَّ**.'¹

Now rinse your mouth three times with handful of water using the right hand (with the tap turned off each time), ensuring that the water reaches all parts of the mouth (up to the throat) each time. Gargle as well if you are not fasting. Then sniff water three times with (half a handful of) water with the right hand up to the soft part of the nose (with the tap turned off each time). If you are not fasting, sniff water up to the top part of the inner soft bone of the nose. Now wipe the inside of the nose inserting the little finger of the left hand into the nostrils (with the tap turned off). Now wash the whole face three times in such a way that water must flow on every part of it from the top of the forehead (the

¹ *Ihyā-ul-'Ulūm, vol. 1, pp. 182*

point where the hair naturally begins to grow) to the bottom of the chin and from one earlobe to the other. Do khilal of your beard if you have one (with the tap turned off) and are not in ihram by inserting your fingers into your beard from beneath and bringing them out to the front.

Now first wash the right arm from the tips of the fingers up to and including the elbow three times, and then wash the left arm in the same manner. It is mustahab to wash up to half of the upper part of the arm.

Most people take a small amount of water in their hand and pour it over their arms towards the elbow three times. This involves the risk of water not flowing over the sides of the wrist and the arm. Therefore, wash arms as mentioned above. Now there is no need to pour a handful of water over the arms. In fact, doing this (without a valid Shar'i justification) is a waste of water. Now wipe the head (with the tap turned off). Leaving the index fingers and thumbs, join the tips of the three fingers of both hands and place them on the skin or hair of the forehead. Take these fingers (pressing them gently) from the forehead all the way to the back of the neck without the palms touching the head. Then bring back the palms from the back of the neck to the forehead. During this, the index fingers and thumbs should not touch the head at all. Now pass the index fingers over the inside surface of the ears. Then pass the thumbs over the outer surface of the back of the ears, and insert the little fingers into the openings of the ears. Then wipe the back of the neck with the back of fingers of both

hands. Some people wipe the throat [i.e. the front of the neck], forearms and wrists which are already washed; this is not Sunnah. (A method of wiping is also mentioned in Fatawa Razawiyyah, volume 4, page 621: It is more convenient, especially for Islamic sisters. Therefore, it is written: "In wiping the head, it is also sufficient for performing the Sunnah, just to place the fingers on the front part of the head and the palms on the sides of the head, and he should place his hands firmly and pull them up to the nape"). Make a habit of turning the tap off properly before wiping the head. It is israf and sin to wipe the head with the tap turned on or turned off improperly, resulting in water dribbling and going to waste. Now wash both feet three times, first the right and then the left, beginning from the toes up to the top of the ankles.

It is mustahab to wash the feet up to the half shank three times. It is Sunnah to do khilal of the toes of both feet. (The tap should be kept turned off during khilal.) Its mustahab method is to begin khilal from the little toe of the right foot to its big toe using the little finger of the left hand, and then, doing khilal from the big toe of the left foot to its little toe using the same little finger of the left hand. (Common books)

Hujjat-ul-Islam Sayyidunā Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has said, 'Whilst washing each body part

during wuḍū, one should hope that the sins of that body part are being washed away.¹

Leftover water of wudu has cure for seventy diseases

It is Sunnah to stand and drink the leftover wudu water from the pot one has made wudu with, and it also has cure for diseases. My master Ala Hazrat Imam Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated on pages 575 and 576 of the fourth volume of referenced Fatawa Razawiyyah: Shariah requires that the leftover water of wudu be respected and honoured. It is proven that the beloved and blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made wudu and drank the leftover water whilst standing. Another Hadith states that drinking this water is cure for seventy diseases.² In these matters, this water is like ZamZam water. It is not appropriate to make istinja with the leftover water of wudu. Describing the manners of wudu, the book ‘Tanveer’ states that one should drink the leftover water of wudu whilst standing and facing the Qiblah. Allamah Abdul Ghani Nablusi رَحْمَةُ اللهِ عَلَيْهِ has stated: I have experienced that when I fall ill, I get cure by means of the leftover water of wudu. I have adopted this approach by relying on the perfect treatment advised by the beloved and blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ *Ihyā-ul-‘Ulūm*, vol. 1, pp. 183

² *Musnad Al-Firdaus*, Vol. 2, pp. 362, Hadith 3671

All eight doors of Heaven open

It is stated in a Ḥadīṣ, ‘Whoever makes wuḍū properly and then looks towards the sky and recites Kalimah Shaḥādaḥ, 8 doors of Heaven are opened for him so that he may enter through any of the doors he likes.’¹

Eyesight never gets weak

If a person looks towards the sky after making wuḍū and recites Sūrah Al-Qadr, his eyesight will never become weak **إِنْ شَاءَ اللَّهُ**.²

Excellence of Reciting Sūra-e-Qadr thrice after wuḍū

One sacred Hadith mentions: If a person recites Surah Al-Qadr once after wudu, he will be included in Siddiqeen, and if he recites it twice, he will be included in martyrs, and if he recites it three times, Allah **عَزَّوَجَلَّ** will keep him with His Prophets **عَلَيْهِمُ السَّلَام** on the Day of Judgement.³

Dua to be recited after wudu (with salat upon the Last Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once before and after it)

If a person recites the following kalimāt after he has made wuḍū, these Kalimāt will be sealed and kept below the ‘Arsh and be

¹ Sunan Daarimi, Vol. 1, pp. 196, Hadis 716

² Masa'il al-Qur'an, p. 291

³ Jam'ul-Jawami', vol. 7, p. 251, Hadith 22817

given to the reciter on the Day of Judgement.¹

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ

أَنَّ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation: O Allah (عَزَّوَجَلَّ)! You are Pure and all praises are for You. I testify that there is none worthy of worship except You. I seek forgiveness from You, and I turn to You for repentance.

Recite this du'ā too after wuḍū (with salat upon the Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and after it).

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Translation: O Allah (عَزَّوَجَلَّ)! Make me amongst those who repent abundantly and make me amongst those who remain pure.

40 Razavi Madani pearls

Appended below are 40 Razavi Madani pearls regarding wudu etc. presented by Ala Hazrat Imam Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ which will **إِنْ شَاءَ اللهُ** increase your knowledge. All of these Madani pearls are extracted from page 613 to 746 of “Fawaid-e-Jalilah” contained in the fourth volume of referenced Fatawa Razaviyyah.

¹ Masa'il-ul-Qur'an, pp. 291

1. One should not tightly close his eyes during wudu. However, if anyone does so, his wudu will still be valid. *(pp. 613)*
2. If wudu is made with lips tightly closed and did not rinse the mouth, wudu will not be valid. *(pp. 614)*
3. The water of wudu will be placed onto the pan of good deeds on the Day of Judgment. *(pp. 614)* (But remember, using water in excess of need is israf [wastefulness].)
4. If miswak is available, then cleaning the teeth with a finger is not sufficient to perform Sunnah and to gain reward. However, if miswak is not available, then cleaning teeth with a finger or a coarse piece of cloth is sufficient to perform Sunnah. For women to clean teeth with missi (black herbal powder) is sufficient even if miswak is available. *(pp. 615)*
5. If one is wearing a loosely fit ring, then washing the skin beneath it by moving the ring is Sunnah. If the ring is tightly fitted and water cannot reach beneath it without moving it, then washing the skin beneath the ring by moving it is fard. The same ruling applies to earrings, etc. *(pp. 616)*
6. To wash parts of the body by rubbing them thoroughly is Sunnah both in wudu and ghusl. *(pp. 616)*
7. When washing the parts of body during wudu, it is wajib to wash them a little more than the minimum washing limit determined by Shariah so that there remains no doubt about

them being washed up to the Shariah-determined washing limit. *(pp. 616)*

8. To give up rinsing the mouth or sniffing water into the nose during wudu is makruh (disliked). One habitual of doing so will be a sinner. Those who do not rinse the mouth in such a way that every part of the mouth up to the throat is washed, and those who only cause water to come into contact with the nose without sniffing it, are all sinners. If this mistake is made during ghusl, then the ghusl as well as the salah will not be valid at all. *(pp. 616)*
9. During wudu, it is Sunnat-e-muakkadah to wash every part of the body (which is washed in wudu) completely three times. One habitual of missing it will be a sinner. *(pp. 617)*
10. One should not make wudu in a hurry. Instead, make it calmly and carefully. There is a common misconception that one should make wudu like a young man [i.e. very quickly] and offer salah like an old man [i.e. very slowly]. This is not correct about wudu. *(pp. 618)*
11. When washing the face, one should neither start by throwing water on the cheeks nor on the nose. Nor should he throw water on the forehead with force as all of them are the practices of the ignorant. What one should do is to pour water gently over the top part of the forehead so that it flows down the chin. *(pp. 618)*

12. During wudu, if the water dripping from the face falls over the arm - for example - and flows over it, wudu will not be valid. As for ghusl, the ruling is different. For example, (in ghusl) the water poured over the head will purify all area it flows over. There is no need to wash that area with unused water. *(pp. 618)*
13. If someone sits to perform wudu but could not finish it owing to some hindrance, he will gain reward for every act he had done so far even if wudu is invalid. *(pp. 618)*
14. One who had already intended to make half wudu will not gain reward for those acts. Similarly, one sitting to make wudu and does not complete it without any valid reason should not deserve to be rewarded for all the acts he had done. *(pp. 619)*
15. If so many drops of rain fall over the head of a person that one fourth part of it gets wet, masah will be valid even if he neither touched his head nor intended to do. *(pp. 619)*
16. If dewdrops fall over the head uncovered, wetting one fourth part of it, masah will be valid. *(pp. 619)*
17. It is makruh to make wudu with so much hot or cold water which cannot be properly poured over the body, making it impossible to fulfil Sunnah. If any fard is not fulfilled due to this water, wudu will not be valid at all. *(pp. 620)*

18. To use water purposelessly or to throw it away is haram. (pp. 621)
(Those throwing away leftover water of the glass or the jug after they or anyone else has drunk should repent and refrain from it in future.)
19. If yellowish fluid flows out of the navel, wudu will become invalid. (pp. 622)
20. If blood or pus flows within the eye and has not flowed out of the eye, wudu will not be invalid. If it is wiped with a piece of cloth and the cloth is put into water, the water will not be impure. (pp. 624)
21. If a wound is bandaged but the bandage is stained with blood etc. in so much quantity that it would have flown if the wound had not been bandaged, wudu will become invalid; otherwise, neither wudu will become invalid, nor will the bandage get impure. (pp. 624)
22. If one feels as if a droplet is going to be discharged or blood etc. flows within the penis, wudu will remain valid unless the droplet comes out from the opening of the penis. If urine only appears at the opening of the penis, this is sufficient to invalidate wudu. (pp. 624)
23. Minors never lose their wudu and ghusl. They are advised to make wudu and ghusl in order that they learn manners and

become habitual of wudu and ghusl. No wudu-invalidating act invalidates their wudu. *(pp. 633)*

24. If a person who is in the state of wudu washes the clothes of their parents, washes fruits for them to eat, or washes the masjid's floor to earn reward, water will remain unused, even though these deeds are performed for Divine pleasure. *(pp. 636)*
25. If a minor takes their pure hand or any other part of their body into water even when not in the state of wudu, that water will still remain usable for wudu. *(pp. 637)*
26. To keep the body clean and to remove dirt are required by Shariah, as Islam is based on cleanliness. If someone in the state of wudu washes their body with the same intention, he will definitely be granted reward, and water will remain unused. *(pp. 637)*
27. Used water is pure and can be used to wash clothes. However, wudu cannot be made with used water. To drink used water or to knead the dough with it is makruh (tanzih) (disliked). *(pp. 637)*
28. If someone has stolen the water of anyone else or has taken it into his custody forcefully without permission, though wudu will be valid with this water, this is haram. However, if someone has filled water from a well despite being forbidden by its owner, it is permissible to use this water. *(pp. 650)*

29. It is better not to make wudu with the water the jet or drops of used water have fallen into. *(pp. 650)*
30. In case of making wudu during winter, if someone suspects that he will feel uncomfortable and severe cold, but there is no risk of any disease, then tayammum is not allowed. *(pp. 662)*
31. Satan spits and blows causing the salah-offering person to suspect that he has passed a urine droplet and broken wind. The ruling is that the salah-offering person should not pay attention to this satanic thought unless he is sure that he can take an oath about his wudu being invalidated. If Satan says, 'Your wudu has been invalidated', he should reply in the heart, 'O Devil! You are a liar.' He should continue offering salah. *(pp. 697)*
32. It is wajib to protect the masjid from anything disgusting even if it is pure, such as saliva, phlegm, spittle, mucus, watery nasal discharge during cold, wudu water. *(pp. 706)*
33. Caution: After making wudu, some people wipe their face and arms with their hands and then jerk their hands in the masjid. This is absolutely haram and impermissible. *(pp. 706)*
34. To urinate into water is absolutely makruh even if he is in river. *(pp. 725)*
35. If some impurity is lying anywhere, it is makruh to recite the Holy Quran there. *(pp. 727)*

36. To waste water is haram. (pp. 728)
37. To waste wealth is haram. (pp. 728)
38. To make wudu and ghusl with ZamZam water is absolutely permissible. If one has used clods (after urination etc.), it is makruh to make istinja with ZamZam water. Washing impurity off excretory organs with ZamZam (for example, washing the urinary organ after urination with ZamZam water without drying it with a tissue paper etc.) is a sin. (pp. 742)
39. The israf that is impermissible and a sin can only take place in the following two situations: 1) To spend something on a sin. 2) To waste wealth purposelessly. (pp. 743)
40. If some people give a funeral bath to a deceased person in order to teach it to others without intending to give the funeral bath, the deceased person will get pure and fard will also be considered to have been fulfilled by living people. The action of giving the funeral bath is sufficient. However, no reward will be granted without intention. (pp. 707)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

In order to learn essential rulings about wudu, do read the 66-page booklet “Method of Wudu” (Hanafi) contained in the book “Laws of Salah”.

Next Week's Booklet



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