

Weekly Booklet



72 Pearls of Wisdom from Tafsir Nūr al-'Irfān (Part 2)

- Misfortune of hardness of the heart
- The very First Believer
- Four levels of Sainthood
- The harm of enmity towards a Prophet ﷺ



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تفسیر نور العرفان سے ۷۲ مدنی پھول

72 Pearls of Wisdom from Tafsīr Nūr al-ʿIrfān (Part 2)

This booklet was written in Urdu by Dawat-e-Islami's Islamic Research Centre. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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72 Pearls of Wisdom from Tafsīr Nūr al-ʿIrfān (Part 2)



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

Dua for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study ان شاء الله.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

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

Note:

Recite ṣalāt upon the Prophet ﷺ once before and after.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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72 Pearls of Wisdom from Tafsir Nūr al-ʿIrfān (Part 2)

Supplication of Attar: O Allah! Whoever reads or listens to the booklet *72 Pearls of Wisdom from Tafsir Nūr al-ʿIrfān (Part 2)*, grant them the blessings of the noble Quran, forgive them and grant them and their parents proximity to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat al-Firdaws.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Prophetic reply to *salām*

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ أَحَدٌ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ عَلَيْهِ السَّلَامَ “No one recites *salām* upon me, except that Allah returns my soul to me so that I reply to his *salām*.”¹

Commentary upon the Hadith

Ḥakīm al-Ummah, Mufti Aḥmad Yār Khan Naʿīmī رَحِمَهُ اللهُ عَلَيْهِ states:

Here, soul means attention and not the soul by which life is established. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive with

¹ Sunan Abū Dāwūd, vol. 2, p. 315, Hadith 2041

continual life. This Hadith does not mean, “I am lifeless and keep coming to life upon someone’s recital of *salām* to reply to it.” Otherwise, in every moment, hundreds of thousands of *salāt* are being recited, which would mean that the Prophetic soul is exiting and re-entering hundreds of thousands of times in one moment.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Command to travel to Gujarat from Madinah

The exegete of the Quran, Mufti Aḥmad Yār Khan Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ visited the noble *Haramayn* (Makkah and Madinah) seven times. On one occasion after performing Hajj, he spent the best days of his life for a long period in the beautiful city of Madinah, and his heart longed to stay in this blessed land forever. Someone who lived near al-Masjid al-Nabawī saw the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream and received this command: “Tell Aḥmad Yār Khan to go to Gujarat and work on an exegesis of the Quran.” When he رَحْمَةُ اللهِ عَلَيْهِ received this message, he رَحْمَةُ اللهِ عَلَيْهِ became elated and said, “I received a command from the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to go to Gujarat. Now Gujarat is like Madinah to me.”²

¹ Mir'āt al-Manājīh, vol. 2, p. 101

² Ḥayāt-e-Sālik, p. 127, summarized

True devotee of the beloved Prophet, Mufti Aḥmad Yār Khan Na'īmī رَحْمَةُ اللهِ عَلَيْهِ

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ was a renowned, true devotee of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a practising scholar, a sufi, and an exegete of the noble Quran. Allah Almighty granted the great mufti and his works acceptance in the world. Why would his Quranic exegeses not be accepted when the command to write them came directly from the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He authored two famous exegeses: 1) *Tafsīr Nūr al-'Irfān* and 2) *Tafsīr Na'īmī* (the latter is incomplete as he passed away after finishing 11 chapters).

Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ was an expert scholar and *muḥaddith* of his era. If you read his works, you will find love of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in every line. Whether it was an exegesis of the noble Quran or commentary of *Aḥādīth*, the mufti did not miss an opportunity to praise the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He provides rational examples for people that are influenced by rational arguments, and examples from the noble Quran and *Aḥādīth* for general Muslims, catering for all. This booklet contains pearls of wisdom from *Tafsīr Nūr al-'Irfān*. May Allah shower His mercy upon the mufti and grant us his blessings.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

22 beautiful points from Surah al-Anʿām

1. There are seven skies and seven earths. However the skies are at some distance from one another, whereas the seven earths are attached to one another like the layers of an onion. Furthermore, the reality of every sky differs, one is of copper, one of silver and another of gold. However, the reality of every earth is soil. For this reason, everywhere in the noble Quran, the sky is plural and the earth is singular. Therefore, there is no conflict within the Quranic verses. It should be remembered that the skies were created in 2 days, the earth in 2 days and the animals, trees, etc., in 2 days. The meaning of a day is that amount of time, otherwise there was no day at that time. A day is according to the sun and there was no sun at that time.¹

2. The evil deeds of a disbeliever will ride upon him, whereas a believer will ride upon some of his good deeds. The sacrificial animal will be a conveyance. The good acts of a disbeliever will be light and his sins will be heavy. The good deeds of a believer will be weighty and his bad actions will be light. If the stomach is upset, food becomes burdensome and weighs down on us. If the stomach is well, food is light and becomes a conveyance.²

Misfortune of hardness of the heart

3. From all punishments, the worst is hardness of the heart

¹ Tafsīr Nūr al-ʿIrfān, pp. 154-167 selected

² Tafsīr Nūr al-ʿIrfān, p. 158 selected

which is unaffected by Prophetic teachings. From this, it is apparent that receiving worldly ease, despite sins, is the wrath of Allah Almighty and His punishment. Due to it, a person becomes more heedless and daring upon sin. In fact, he surmises that: “Sin is a good thing, otherwise I would not have these blessings.” This is disbelief. It is also evident that difficulty befalling a pious person is a means of divine mercy, as through it, this righteous person’s ranks are elevated.”¹

Three names for the death of a believer and disbeliever

4. There are 3 names for the death of a believer:

1. **وفات** (i.e., the time for completion of one’s action). Ahead, there is time for rest and reward.
2. **وصال** i.e., the means of meeting the beloved.
3. **شهادت** i.e., the means of arrival in the court of Allah Almighty.

There are also 3 name for the death of a disbeliever:

1. **دَمْرُهُمْ تَدْمِيرًا** (i.e., destruction) **تَدْمِيرٍ**
2. **أَهْلَكَهُمْ هَلَاكًا**

¹ Tafsir Nūr al-'Irfān, p. 160

3. أَخَذْنَاهُمْ أَخَذُوا

In this way, the name of a believer's life is **حَيَاتٍ طَيِّبَةٍ** (a pure life) and the life of a disbeliever is called **مَعِيشَةً ضَنْكًا** (a constricted life).¹

5. The righteous have glad tidings that they will not be taken out of the doors of the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Therefore, the one who seeks proximity to the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should remember Allah Almighty. This command is until Day of Judgement.²

6. Every large and small matter is inscribed on the Preserved Tablet. This is not due to any fear of Allah Almighty forgetting, rather it is to inform His special, proximate servants.³

7. No such awe of creation comes in the heart of the noble Prophets **عَلَيْهِمُ السَّلَامُ** which prevents them from establishing that which is obligatory.⁴

8. The establishment of the world and our stay here are temporary. The real place of stay is the Hereafter. That is why

¹ Tafsīr Nūr al-ʿIrfān, p.160

² Tafsīr Nur al-Irfan, p. 161

³ Tafsīr Nur al-Irfan, p. 162

⁴ Tafsīr Nūr al-ʿIrfān, p. 166

the world is called **دَارُ الْفِرَارِ** (the abode of fleeing) and the Hereafter is called **دَارُ الْقَرَارِ** (the abode of lasting stay).¹

9. The noble sufis **رَحْمَتُهُمُ اللَّهُ** state:

The way a seed cannot sprout without water, the same way, our actions cannot be accepted in the court of Allah Almighty without someone's concerned gaze. Satan had many seeds of action, however he did not receive the water of Prophethood, therefore the fruit of acceptance did not grow.²

10. A sermon-giver and scholar should not deliver an exhortation in such a way that produces obstinacy in people and results in physical attack. If there is a strong assumption that advising a person is cause of greater corruption, one should not advise him.³

11. Propagation and miracles are not independent guides. Guidance comes from the grace of Allah Almighty. These matters are means of guidance. To repel an illness, one should certainly take medication, however trust should be placed with Allah Almighty.⁴

¹ Tafsir Nūr al-'Irfān, p. 169

² Tafsir Nūr al-'Irfān, p. 169

³ Tafsir Nūr al-'Irfān, p. 758

⁴ Tafsir Nūr al-'Irfān, p. 171

12. Apart from jinn and humans, all creation is obedient to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, worships Allah Almighty and is neither disbelieving or an enemy to any Prophet.¹

13. Disputing concerning religious rulings without knowledge or debating merely with the intention of argumentation is the action of Satan or satanic people.²

14. A sinful believer does not deem his sin to be good, so he remains a believer. However, a disbeliever deems his sins to be good and is proud of them, therefore, he is not worthy of forgiveness.³

Signs of a constricted chest

15. Finding religious activity burdensome and worldly activity easy is a sign of a constricted chest. Constriction of the chest is the accumulation of the causes of disbelief and the causes of Islam not being readily available. Allah Almighty save us from this. It should be remembered that this does not mean that a person is compelled upon disbelief, rather he commits disbelief and disobedience of his own choice. His evils cause a state in his heart like the development of rust on iron, which makes it useless.⁴

¹ Tafsīr Nūr al-ʿIrfān, p. 171

² Tafsīr Nūr al-ʿIrfān, p. 172

³ Tafsīr Nūr al-ʿIrfān, p. 759

⁴ Tafsīr Nūr al-ʿIrfān, p. 173

16. There will be every kind of safety in Paradise. There will be no illness, death or the thought of opposing another. For this reason, it is called *دَارُ السَّلَامِ* (the abode of peace).¹

17. If you desire good leaders, perform good actions.²

18. On the Day of Judgement, accounting, the books of deeds, and questioning will not be due to any lack of knowledge with Allah Almighty, rather just as there is no punishment on those that are unaware in the world, likewise in the Hereafter. In fact, the sinners will be informed, convinced and then punished.³

19. Appearing pious whilst sinning secretly, is not piety. Rather, it is ostentation. Piety is to fear Allah Almighty in every state. The ostentatious person is more dangerous than an open sinner.

Proverb:

Tan ujla man sanula bagule ka sa bheek

*Tu se tu kaga bhala jo andar bahir ik*⁴

(i.e., the ostentatious person is like the heron, which appears

¹ Tafsir Nūr al-'Irfān, p. 759

² Tafsir Nūr al-'Irfān, p. 174

³ Tafsir Nūr al-'Irfān, p. 174

⁴ This is a proverb. In *Tafsir Nūr al-'Irfān* it is written as poetry. There is some change in the wording, which has been corrected by referring to lexicons.

white and clean, however it is ever ready to hunt. A crow is better than the ostentatious person as it is the same as its appearance.) May Allah Almighty grant true piety.¹ اٰوِيْنُ

20. The noble sufis رَجِيْمُ اللّٰهُ say:

Corruption in dealings with people leads one to corrupt one's worship. In turn, this sometimes leads to corruption in creed. Abandoning the recommended leads to abandoning that which is Sunnah and abandoning the *sunan* leads to abandoning that which is *farḍ*. Prevent the thief at the door.²

21. A life for the sake of Allah Almighty is that which is sacrificed for Allah's work. May you live serving the religion and in the remembrance of Allah Almighty. May you pass away in obedience to Allah Almighty.³

22. Amongst all creation, the first believer is the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was a worshipper and even a Prophet before Sayyidunā Mikā'il and Sayyidunā Jibrīl عَلَيْهِمَا السَّلَام.⁴

21 beautiful points from Surah al-A'raf

1. The final part of the night is the time of the descent of the

¹ Tafsīr Nūr al-ʿIrfān, pp. 178-760

² Tafsīr Nūr al-ʿIrfān, p. 179

³ Tafsīr Nūr al-ʿIrfān, p. 760

⁴ Tafsīr Nūr al-ʿIrfān, p. 760

mercy of Allah Almighty for the ones who remember Allah Almighty and the descent of punishment for the heedless. For this reason, offering *tahajjud* at this time is better to extinguish the fire of divine wrath.¹

Divine love and devotion to the Messenger of Allah ﷺ

2. Love for Allah Almighty and love for the beloved Prophet ﷺ will not be weighed as they are not actions, rather they are states of the heart. In this way, the actions of the beloved Prophet ﷺ will not be weighed as no scale can weigh his deeds. Just as the scales of the world cannot weigh the water of the oceans and air. The name of the beloved Prophet ﷺ will be so weighty that *إِنْ شَاءَ اللَّهُ* the scrolls of sinful deeds of hundreds of thousands of sinners like me will be lightened before it.²

3. The first to perform *تَقِيَّتِهِ* was Satan, i.e. to lie., as he feigned friendship on his tongue whilst harbouring enmity towards Sayyidunā Ādam عَلَيْهِ السَّلَام in his heart.³

4. One should ascribe mistakes to himself and pious deeds to Allah Almighty. This is the Prophetic Sunnah. Satan ascribed his own misguidance to Allah Almighty, saying: *فِيمَا أَعْوَجْتَنِي* “You

¹ Tafsir Nūr al-'Irfān, p. 181

² Tafsir Nūr al-'Irfān, p. 182

³ Tafsir Nūr al-'Irfān, p. 183

misguided me,” so he became rejected.¹

5. Satan is outwardly a friend to disbelievers and disbelievers are friends of Satan from their hearts. Whereas, in reality, Satan is not even a friend to disbelievers; he is an enemy to every human being.²

There is blessing in agreement

6. One of the punishments of the Hellfire is disagreement amongst its dwellers just as one of the rewards of Paradise is mutual love and harmony. In the world, whichever believer’s home is a place of reconciliation, it is a heavenly home.³

7. Forbearance in the face of the insolence of the ignorant is a Sunnah of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.⁴

8. Calamity and rest in this world is a test. One should be patient in calamity and grateful in rest.⁵

9. Not turning to Allah Almighty in calamity and considering it just coincidental is a sign of a heedless nation. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ would think that every illness had come due to some mistake and they would fear at every blessing, lest

¹ Tafsīr Nūr al-ʿIrfān, p. 761

² Tafsīr Nūr al-ʿIrfān, p. 184

³ Tafsīr Nūr al-ʿIrfān, p. 186

⁴ Tafsīr Nūr al-ʿIrfān, p. 191

⁵ Tafsīr Nūr al-ʿIrfān, p. 196

it be a punishment from Allah Almighty. This is the sign of a heart which is alive. May Allah grant us this.¹

10. The punishment of Allah Almighty often comes at a time of heedlessness. Heedlessness mostly occurs in the last part of the night or in the afternoon.²

11. The recognition of a complete believer is that the disbelievers are not happy with him. The displeasure of the disbelievers is an evidence of strong faith. He whom both the disbelievers and believers are happy with is a hypocrite.³

12. Arrogance is that fire which burns and destroys all the capabilities of the heart; in particular, when pride is in opposition to Allah's accepted people.⁴

13. Allah Almighty informed the previous nations of the pious deeds of the beloved Prophet's *ummah*, but did not make any of their misdeeds apparent because even though this nation has sins, it is the *ummah* of the beloved.⁵

14. Reverence of the beloved Prophet ﷺ is necessary, verbally, practically, in every way, in fact, it is a pillar of faith. That reverence which is not forbidden should be shown; there

¹ Tafsir Nūr al-'Irfān, p. 196

² Tafsir Nūr al-'Irfān, p. 196

³ Tafsir Nūr al-'Irfān, p. 199

⁴ Tafsir Nūr al-'Irfān, p. 202

⁵ Tafsir Nūr al-'Irfān, p. 764

is no need for proof. Do not perform prostration; otherwise, revere in every way.¹

15. The meaning of emulating the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is: to emulate him thinking and understanding that you have placed yourself in his hands the way that the deceased is in the hands of those washing him.²

16. The blessings of Allah Almighty are taken away due to the misfortune of sins.³

17. To reside in a blessed city is also a blessing of Allah Almighty. The people of al-Madinah al-Munawwarah are fortunate that they reside in the land of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁴

18. The tongue which does not praise Allah Almighty and laud the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mute. The ear which does not listen to the Book of Allah Almighty is deaf. The eye which does not witness His proofs is blind because it does not fulfil the purpose of its creation.⁵

19. Few of jinn and mankind are upon guidance and more are misguided,⁶

¹ Tafsīr Nūr al-ʿIrfān, p. 205

² Tafsīr Nūr al-ʿIrfān, p. 205

³ Tafsīr Nūr al-ʿIrfān, p. 765

⁴ Tafsīr Nūr al-ʿIrfān, p. 765

⁵ Tafsīr Nūr al-ʿIrfān, p. 209

⁶ Tafsīr Nūr al-ʿIrfān, p. 209

20. If man remained upright he would surpass the angels and if he proceeds incorrectly, he will become worse than animals, as they know their right and wrong and he does not. A dog smells before he enters his mouth, but this human devours the lawful and unlawful alike, without investigating.¹

21. Just as one should fulfil worship, such as prayer and fasting etc., he should also reflect on creation, as through this, recognition of Allah Almighty is attained.²

6 beautiful points from Surah al-Anfal

1. One should recite the noble Quran with presence of mind and humility. A believer's fear of Allah Almighty in this world is the means of absence of fear in the future.³

2. Through the grace of Allah Almighty, fear of the disbelievers does not enter the heart of a believer, rather the disbelievers are in awe of the believer. Faith is the great weapon of the believer.⁴

3. Allah Almighty has granted the believer such inner sight that he can distinguish between the sincere and the hypocrite. So how is it possible that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cannot recognise the hypocrites! In this way, the believer can

¹ Tafsir Nūr al-'Irfān, p. 209

² Tafsir Nūr al-'Irfān, p. 209

³ Tafsir Nūr al-'Irfān, p. 213

⁴ Tafsir Nūr al-'Irfān, p. 767

distinguish between truth and falsehood through the light of faith. A believer's heart naturally loathes falsehood and craves the truth.¹

Explanation of ostentation and sincerity

4. There are four levels of piety, therefore the degrees of sainthood are also four: 1. To safeguard against disbelief, 2) to avoid sin, 3) to stay away from doubtful matters, and 4) to avoid other than Allah Almighty - other than Allah Almighty which makes one heedless of Allah Almighty. If prayer and other worship is for ostentation (to show people), they are other than Allah Almighty, and if food is consumed for the sake of Allah Almighty, it is not that other.²

5. Clapping and whistling are the practices of the disbelievers.³

6. Allah hears all, but He does not accept everybody. He only accepts from those who accept from Him.⁴

23 beautiful points from Surah al-Tawbah

1. Passion for populating the masjid is a sign of faith. In this way, dislike of *masājid* or desiring their destruction is a sign of disbelief.⁵

¹ Tafsīr Nūr al-ʿIrfān, p. 217

² Tafsīr Nūr al-ʿIrfān, p. 768

³ Tafsīr Nūr al-ʿIrfān, p. 218

⁴ Tafsīr Nūr al-ʿIrfān, p. 768

⁵ Tafsīr Nūr al-ʿIrfān, p. 228

Lighting the masjid is an early practise

2. Lighting the masjid for the completion of the noble Quran in Ramadan is very rewardable as it enters into populating the masjid. Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ was the first to place high quality rugs in al-Masjid al-Nabawī. Prior to this, there was just sand. Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ was first in giving it a grand structure. Sayyidunā Tamīm al-Dārī رَضِيَ اللهُ عَنْهُ was first in arranging candles in it. In the era of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ, he illuminated the masjid in Ramadan and Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ supplicated for light in the grave for Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ. Sayyidunā Diḥyah al-Kalbī رَضِيَ اللهُ عَنْهُ would light lanterns in al-Masjid al-Nabawī. Sayyidunā Sulaymān عَلَيْهِ السَّلَام illuminated Bayt al-Muqaddas so much that women would spin yarn in its light, miles away. Sayyidunā Sulaymān عَلَيْهِ السَّلَام arranged lighting of red sulphur in Bayt al-Muqaddas which would shine for 12 square miles and decorated it with gold and silver. These were all beloved people of Allah Almighty.¹

3. The works of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are the works of Allah Almighty. As giving glad tidings to the believers is the work of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he is also named بِشِير (one who gives glad tidings).²

4. On the Day of Judgement, forgiveness and the bounties of

¹ Tafsir Nūr al-'Irfān, p. 228

² Tafsir Nūr al-'Irfān, p. 770

Paradise will not just be the result of one's actions, rather they will be the consequence of the grace of Allah Almighty. Pious deeds are a means of attaining His grace.¹

5. The pleasure of Allah Almighty is the greatest of all blessings. May Allah Almighty grant it to us.²

Rank of al-Ṣiddīq

6. The Companionship of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ is a definitive, Quranic belief; therefore, its denier is a disbeliever. After the rank of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū Bakr's station is the greatest as Allah Almighty mentioned him second to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. For this reason, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appointed him as imam of prayer in his place. The Caliphate belongs to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ after the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When Allah Almighty has already appointed him as the second, who is it that makes him third or fourth? Even in the grave, he is second and on the Day of Judgement too.³

7. A hypocrite even performs pious deed with an evil intention.⁴

¹ Tafsīr Nūr al-ʿIrfān, p. 770

² Tafsīr Nūr al-ʿIrfān, p. 770

³ Tafsīr Nūr al-ʿIrfān, p. 771

⁴ Tafsīr Nūr al-ʿIrfān, p. 234

The affair of the Hereafter is opposite to this world

8. To be safe from difficulty in the way of Allah Almighty is loss and enduring trouble is beneficial. The one who spends more in the way of Allah Almighty profits, and he who spends less is in loss. The affair there is opposite to here.¹

Meaning of laziness in prayer

9. Offering prayer lazily is the practice of the hypocrites. Many legal rulings can be extracted from this. Praying in constricted timing and habitually offering prayer individually rather than in congregation. Praying bare headed or with sleeves rolled up is disliked as it is a sign of laziness.²

10. Those children and that wealth which distracts a person from Allah Almighty is the punishment of Allah Almighty. Allah Almighty save us from that.³

Death of a believer and a disbeliever

11. A wealthy person's soul exits with great difficulty and he has two-fold pain, that of departing the world and that of leaving wealth. The soul of a believer exits with ease as he sees it as a means of meeting the Messenger of Allah ﷺ. That is

¹ Tafsir Nūr al-'Irfān, p. 771

² Tafsir Nūr al-'Irfān, p. 235

³ Tafsir Nūr al-'Irfān, p. 235

why the day of passing is called **عُرْس** i.e., day of wedding and meeting the groom. Death is a train which delivers a criminal to his place of hanging and the groom to the place of his wedding. For a believer, death is the ‘Day of Meeting’ and for the disbeliever it is the “Day of Separating”.¹

Blessings of Jannah and pleasure of Allah Almighty

12. The greatest blessing of Paradise will be Allah’s pleasure with the dwellers of Paradise. He will never be displeased with them. It should be remembered that the pleasure of Allah Almighty and His beatific vision will not be in return for any action. This will be the special bestowal of Allah Almighty. In the world, the sign of Allah’s pleasure is that the pious servants of Allah Almighty are pleased with a person and that Allah Almighty grants him the ability to perform pious acts. When Allah Almighty is pleased with a person, it is announced amongst the angels that, “We are pleased with him, you be pleased with him as well.” Then love for him enters the hearts of all the dwellers of the earth. The inclination of hearts towards the pious predecessors **رَحِيمَهُمُ اللَّهُ** is a sign of them being beloved to Allah Almighty.²

13. Even a small portion of the pleasure of Allah Almighty is great success, May Allah Almighty grant it to us by His grace.³

¹ Tafsir Nūr al-ʿIrfān, p. 235

² Tafsir Nūr al-ʿIrfān, p. 239

³ Tafsir Nūr al-ʿIrfān, p. 239

14. Whoever finds sinning easy and pious deeds laborious, understand that there is hypocrisy in his heart. May Allah Almighty save us from that.¹

It is permissible to place blessed relics in the grave

15. Placing blessed relics in the shroud or grave of the deceased to repel the punishment of the grave is permissible, in fact, it is a Sunnah.²

16. The one taking charity should supplicate for the donator.³

17. No Muslim can reach the station of the noble Companions **رضي الله عنهم**. They have received approval of their pious deeds from the mighty 'Arsh. We have no news of the acceptance of any pious act of ours.⁴

18. Visitation of the resting place of the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and repenting there is cause for greater acceptance.⁵

Favoured charity

19. The charity that is given out through the hands of the

¹ Tafsir Nūr al-'Irfān, p. 772

² Tafsir Nūr al-'Irfān, p. 241

³ Tafsir Nūr al-'Irfān, p. 244

⁴ Tafsir Nūr al-'Irfān, p. 244

⁵ Tafsir Nūr al-'Irfān, p. 245

Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is most beloved. The noble Companions رَضِيَ اللهُ عَنْهُمْ acted upon this.¹

20. Boycotting a persistent transgressor is an excellent method of rectification.²

21. The noble sufis رَجَمَهُمُ اللهُ state:

Whoever has enmity for a Prophet in his heart, it is rare for him to be granted the ability to repent. Mostly, such a person dies upon disbelief.³

22. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born in al-Makkah al-Mukarramah and he resides in al-Madinah al-Munawwarah. However, he is in the heart of every believer. Just as the sun is upon the fourth sky, but illuminates the whole world. Just as the light of the sun is everywhere, but its specific benefits in specific places, ripening plants, causing flowers to blossom in gardens and fruit to ripen in orchards, forming garnets and rubies in the mountains of Badakhshan.⁴ Likewise, the general blessings (i.e., propagation) of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached all, but only the believers received faith, the saints of Allah Almighty received general gnosis, the special saints received the draught of قَطِيبَت and عَوْثِيَّت and a specific group received

¹ Tafsīr Nūr al-ʿIrfān, p. 245

² Tafsīr Nūr al-ʿIrfān, p. 775

³ Tafsīr Nūr al-ʿIrfān, p. 249

⁴ A region of Afghanistan whose garnet gemstones are famed.

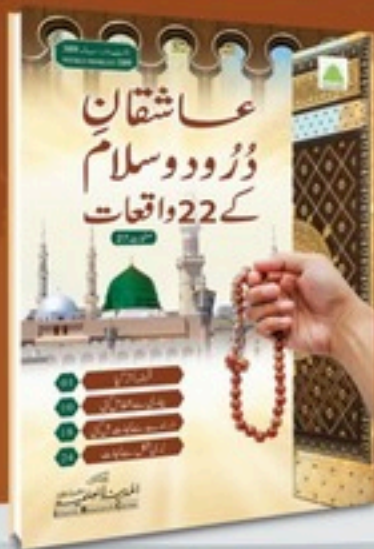
Companionship. With the passing of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ his birth, i.e., appearance, ended. However, his coming did not. He has come forever. Just as the sun sets, its appearance ends, but not its existence.¹

23. Other people are covetous of good for themselves and their children, but this Messenger of mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is deeply concerned for the well-being of his *ummah*.²




¹ Tafsir Nūr al-'Irfān, p. 775

² Tafsir Nūr al-'Irfān, p. 775


Next Weekly Booklet



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