

Weekly Booklet



# Sayyidunā Amīr

رضی اللہ عنہ Mu'āwiyah

(A speech by Ameer Ahl al-Sunnah)



- The Name "Mu'āwiyah" in the Noble Family of Mawlā 'Alī رضي الله عنه
- The First Monarch in Islam
- The Final Words of Sayyidunā Amīr Mu'āwiyah رضي الله عنه
- In that engagement, Sayyidunā 'Alī رضي الله عنه was upon haqq



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قامش تبرکاتہم  
العلی السہ

حضرت امیر معاویہ رضی اللہ عنہ

## Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللّٰهُ عَنْهُ

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

رَضِيَ اللَّهُ عَنْهُ Sayyidunā Amīr Mu‘āwiyah

### Supplication of Attar:

O Allah! Whoever reads or listens to the booklet Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, make him one who honours all the noble Prophetic Companions and the pure Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ and grant him, along with his parents, forgiveness without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### One Hundred Needs Fulfilled (Excellence of *Ṣalāt*)

The eminent *Tābi‘ī* saint, leader of the noble Sayyids, Sayyidunā Imam Ja‘far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ narrates from Sayyidunā Jābir marfū‘an<sup>2</sup>:

Whoever sends *ṣalāt* one hundred (100) times upon Allah’s Final Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his pure Ahl al-Bayt, Allah Almighty fulfils one hundred of his needs— seventy (70) of which are related to the Hereafter.

For ease of practice, the wording of *ṣalāt* compiled by Shaykh Sajā‘ī رَضِيَ اللَّهُ عَنْهُ in the margin of this Hadith is:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ<sup>3</sup>

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> This booklet has been prepared using the contents of the speeches delivered by Amir Ahl al-Sunnah رَضِيَ اللَّهُ عَنْهُ on 22 Rajab 1445/1446 AH during the ‘Urs of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, and the Madani Muzakarah conducted on 25 Rajab 1446 AH during the graduation ceremony.

<sup>2</sup> Marfū‘an: attributing the wording to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>3</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 67

## The Verdict of the Noble Sayyid

The spiritual master and guide, Sayyid Muhammad Bāqir ‘Alī Shāh رَحْمَةُ اللهِ عَلَيْهِ, custodian of the blessed shrine of Kalianwala Sharif, stated:

“The person who finds fault in the honour of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ is not granted sainthood by Allah Almighty.”

He once narrated the following incident to those present:

One day, at about ten o’clock, I said during a discussion: “Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ committed great excess by opposing Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ.” As soon as I uttered these words, the thought crossed my heart that I had spoken improperly regarding Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. Immediately, my spiritual blessings ceased. I spent the entire day distressed.

That night, in a dream, I saw the old sitting room where my noble father, Khawājah Nūr al-Ḥasan Shāh—authorised *khalīfah* of Qiblah Mian Sher Muhammad Sharqpūrī رَحْمَةُ اللهِ عَلَيْهِ—spent his life in spiritual instruction and where he passed away.

Someone knocked at the door; I opened it, and the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered.

Behind him were Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ.

They stood in such a manner that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in front, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ stood to his right, and Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ stood beside him.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ remained silent.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ said to me, sternly and with displeasure:

“The dispute was between me and Amīr Mu‘āwiyah; what right did you have to interfere?”

He repeated this three times. I sought forgiveness, but no reply was given.

The three noble personalities then departed.

For six months afterwards, I was deprived of seeing Qiblah Mian Sharqpūrī رَحْمَةُ اللهِ عَلَيْهِ and my father and spiritual guide. All spiritual blessings ceased—until finally I was blessed again with the vision of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, after which the flow of spiritual blessings resumed.<sup>1</sup>

O devotees of the noble Companions and the pure Ahl al-Bayt!

From this incident we learn:

- The saints of Allah Almighty demonstrate profound humility.
- If they err, they repent immediately.
- Saints are not *ma’sūm* (infallible); lapses may occur, but they never persist in them.

May Allah Almighty shower mercy upon them, and for their sake grant us forgiveness without accountability.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

## Introduction to Sayyidunā Amīr Mu‘āwiyah رضى الله عنه

He is a Companion of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a scribe of revelation, and the first king of the Islamic state. His blessed name is Mu‘āwiyah. His teknonym is Abū ‘Abd al-Raḥmān, and among his titles are: *Nāṣir li-Dīnillāh* (Helper of Allah’s Religion). *Nāṣir li-Ḥaqqillāh* (Helper of Allah’s Truth)<sup>2</sup>

<sup>1</sup> Dushmanān-e-Ameer Mu‘āwiyah kā ‘Ilmī Muḥāsabah, vol. 1, p. 380, with minor adaptation

<sup>2</sup> Tārīkh al-Khamīs, vol. 2, p. 291; Siyar A‘lām al-Nubalā’, vol. 4, p. 285

## The Name “Mu‘āwiyah” in the Noble Family of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ

لَا نَحْدِلُ إِلَهَ! We love all the noble Companions and the pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, and we love everything associated with them.

Here are some delightful points regarding the blessed name Mu‘āwiyah—let your heart rejoice!

The Commentator of Bukhārī, Imam Badr al-Dīn Maḥmūd b. Aḥmad al-‘Aynī al-Ḥanafī رَحِمَهُ اللهُ عَلَيْهِ states: “More than twenty Companions bore the name Mu‘āwiyah.”<sup>1</sup>

Many noble *Tābi‘īn* رَحِمَهُمُ اللهُ were also named Mu‘āwiyah. The blessed family of the Lion of Allah, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, likewise carried this name. For example, one of the sons of Sayyidunā Ja‘far al-Ṭayyār رَضِيَ اللهُ عَنْهُ—himself a Companion—was Sayyidunā ‘Abdullāh رَضِيَ اللهُ عَنْهُ, and his son was named Mu‘āwiyah رَحِمَهُ اللهُ عَلَيْهِ.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The Acceptance of Islam by his Parents

The noble father of the noble Companion and scribe of revelation, Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, is Sayyidunā Abū Sufyān رَضِيَ اللهُ عَنْهُ. His blessed mother is Sayyidah Hind رَضِيَ اللهُ عَنْهَا. Both embraced Islam in the august court of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of the Conquest of Makkah (8 AH).<sup>3</sup>

سُبْحَنَ اللهُ! The father of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ was a Companion, his mother a Companion, and his sister Sayyidah Umm Ḥabībah رَضِيَ اللهُ عَنْهَا was honoured with being a blessed wife of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ—thus attaining the rank of Mother of the Believers.

<sup>1</sup> ‘Umdat al-Qārī, vol. 2, p. 69, under Hadith 71

<sup>2</sup> Ansāb al-Ashraf, al-Balādhurī, vol. 2, p. 319, summarised

<sup>3</sup> Zurqānī ‘alā al-Mawāhib, vol. 2, p. 440

May Allah Almighty allow us to benefit from their blessings.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ — A Man of Paradise

Imām Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ, in his marginal notes on *al-ʿIlal al-Mutanāhiyah* of Imam Ibn al-Jawzī رَحْمَةُ اللهِ عَلَيْهِ, cites a *ṣaḥīḥ* ḥadīth from *Ṣaḥīḥ al-Bukhārī* that establishes the excellence and *paradise-worthy* status of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ.

He writes:

By the grace and generosity of Allah Almighty, I say this: Allah Almighty enabled me to find a sound Hadith which affirms that Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ is among the people for whom Paradise has been made obligatory.

The noble Companion Sayyidah Umm Ḥarām رَضِيَ اللهُ عَنْهَا narrates: “I heard the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say: ‘The very first army of my Ummah that wages battle by sea has made Paradise obligatory for themselves.’

I asked: ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, will I be among them?’

He replied: ‘You will be among them.’”<sup>1</sup>

Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ writes further:

This naval expedition took place during the Caliphate of Sayyidunā ‘Uthmān al-Ghanī رَضِيَ اللهُ عَنْهُ under the leadership of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ.<sup>2</sup> Thus, it is proven that Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ is among those for whom Paradise became obligatory—in fact he

<sup>1</sup> Ṣaḥīḥ al-Bukhārī, vol. 2, p. 288, Hadith 2924

<sup>2</sup> ‘Umdat al-Qārī, vol. 10, p. 242



was the commander of that blessed army.<sup>1</sup>

## The First Monarch in Islam

Imām Aḥmad Razā Khan رَحِمَهُ اللهُ عَلَيْهِ writes: “Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ is the first monarch of Islam and the first king of the Muhammadan empire.”

He explains that this is alluded to in the *Tawrah*, where it is mentioned:

مَوْلِدُهُ بِمَكَّةَ، وَمُهَاجَرُهُ بِطَيْبَةَ، وَمُلْكُهُ بِالشَّامِ

“His birth will be in Makkah, his migration to Ṭaybah (Madinah), and his kingdom in al-Shām.”<sup>2</sup>

Imām Aḥmad Razā Khan رَحِمَهُ اللهُ عَلَيْهِ adds:

The kingship of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ is indeed a kingdom—but whose kingdom?

It is the kingdom of Muhammad, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## O Allah! Grant us life and death in the love of Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ

Across the centuries—from the third century of Islam until today—great scholars of Arab and non-Arab lands have written works on the excellence of this illustrious Companion.

The Imam of millions of Ḥanbalīs, Imām Aḥmad b. Ḥanbal رَحِمَهُ اللهُ عَلَيْهِ supplicated: “May Allah grant us death upon the love of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ.”<sup>4</sup>

<sup>1</sup> Ta‘līqāt Imām Aḥl al-Sunnah ‘alā al-‘Ilāl al-Mutanāhiyah, p. 5, manuscript

<sup>2</sup> Al-Mustadrak, vol. 3, p. 526, Hadith 4300

<sup>3</sup> Al-Fatāwā al-Riḍāwiyah, vol. 29, p. 357

<sup>4</sup> Shadharāt al-Dhahab, vol. 1, p. 270

Imām Aḥmad ibn Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ is one of the four renowned Mujtahid Imams.<sup>1</sup> His followers are known as Ḥanbalīs. He lived his life in the love of Sayyidunā Amīr Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ and desired to depart this world with the same love. سُبْحَانَ اللَّهِ!

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

الْبِرُّ مَعَ مَنْ أَحَبَّ

“A person will be with whom he loves.”<sup>2</sup>

Thus, love for every noble Companion and every member of the pure Ahl al-Bayt is essential.

May Allah Almighty grant us, through their love, a martyr's death in Madinah—with faith and well-being.

أَمِيرِنَا بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The Virtue of Protecting a Muslim's Honour

Sayyidunā Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُ narrates: I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, “Whoever protects the honour of his brother, Allah will protect him on the Day of Resurrection from the Fire of Hell.” Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the following blessed verse:

<sup>1</sup> A Mujtahid is a person who possesses such a high level of scholarly competence and intellectual capability that he can understand the Qur'anic indications and subtleties, recognize the intended meaning of the discourse, and derive rulings from it. He has complete knowledge of Nāsiḥ and Mansūkh, and has full mastery over 'Ilm al-Ṣarf, 'Ilm al-Naḥw, Balāghah, and related sciences. He has comprehensive command over all the verses of rulings and the Aḥādīth related to them.<sup>1</sup> (A'lā Ḥaḍrat se Sawāl Jawāb, p. 44.)

<sup>2</sup> Tirmidhī, vol. 4, p. 172, Hadīth 2392

## وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٢٥﴾

*It is upon Our Bestowal to help the Muslims.<sup>1-2</sup>*

In his commentary on this blessed ḥadīth, Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ states:

This sublime command is very general—whoever in any manner preserves the honour of another Muslim, whether in their presence or in their absence, Allah Almighty will save them from the Fire of Hell. “The honour of a Muslim is exceedingly dear to Allah.”

Friends! Today, the noble Companions are being subjected to much calumny. Rise up and proclaim their eminence—see then how the Lord and His beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bestow bounty. Publishing books in their defence, delivering speeches, and disseminating the Quranic verses and *Aḥādīth* that demonstrate their virtues—all of this is a means of attaining nearness to Allah Almighty.

Thereafter the honourable Mufti humbly states:

This humble servant has written a short booklet, *Hazrat Amīr Mu'āwiyah رَضِيَ اللهُ عَنْهُ Par Ek Nazar* in which I have collected the *Aḥādīth* and Quranic verses concerning the virtues of the Companions, especially Sayyidunā Amīr Mu'āwiyah رَضِيَ اللهُ عَنْهُ. May this humble endeavour be accepted by virtue of the above noble command (to protect a Muslim's honour) and may Allah Almighty forgive my sins.<sup>3</sup>

### The Reward Bestowed upon the Mufti

Mufti Aḥmad Yār Khan Na'īmī رَحْمَةُ اللهِ عَلَيْهِ authored a concise and spiritually uplifting work entitled *Hazrat Amīr Mu'āwiyah رَضِيَ اللهُ عَنْهُ Par Ek Nazar*, which compiles Quranic verses and blessed *Aḥādīth* regarding the eminence of this noble Companion. It is a

<sup>1</sup> Al-Quran, Surah al-Rūm, verse 47; translation from Kanz al-'Irfān

<sup>2</sup> Sharḥ as-Sunnah, vol. 6, p. 494, Hadith 3422

<sup>3</sup> Mir'āt al-Manājiḥ, 6/569

work that every person should read; **إِنْ شَاءَ اللَّهُ** it will refresh one’s faith.

Mufti Aḥmad Yār Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** is regarded as a foremost authority on evidential proofs—may Allah Almighty shower countless mercies upon him. He was a great benefactor to the Ahl as-Sunnah. Mufti Sahib received such a magnificent reward for writing this book that it is related that the noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** expressed pleasure at the author’s defence of his beloved Companion. It is reported that the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** appeared in a dream to Mufti Aḥmad Yār Khan Na‘īmī **رَحْمَةُ اللَّهِ عَلَيْهِ** and said: “You have endeavoured to protect the honour of my Companion; may Allah preserve your honour.”<sup>1</sup>

O devotees of the Companions and the pure Ahl al-Bayt! Regrettably, the noble command —“Whoever protects the honour of his brother, Allah will save him from the Fire” —is much neglected today. When slander is being spoken before us, too often we nod in approval despite knowing it is wrong. When a Muslim’s reputation is being besmirched, if it is possible without causing strife, we ought to defend that Muslim and restrain the slanderer. There is great benefit for us: whoever preserves another’s honour, Allah Almighty will protect them from the Fire of Hell.

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

### Earlier Scholars Teaching the Virtues of Amīr Mu‘āwiyah **رضي الله عنه**

The eminent third-century scholar, Imam Abū ‘Umar Muḥammad b. ‘Abd al-Wāḥid al-Baghdādī **رَحْمَةُ اللَّهِ عَلَيْهِ**, attracted many students who sought religious knowledge. He compiled a treatise of *Aḥādīth* relating the virtues of Sayyidunā Amīr Mu‘āwiyah **رضي الله عنه** and used to present that work first to every novice who came to study; only thereafter would he teach them the subject for which they had originally come.<sup>2</sup>

May Allah Almighty have mercy upon those scholars and may we be forgiven

<sup>1</sup> Ḥālāt-e-Ḥayāt-e Ḥakīm al-Ummat, p. 127 summarised

<sup>2</sup> Tārīkh Baghdad, vol. 3/160

without accountability for their sake.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

## The Deserved Punishment of Hellfire for the Defamer

Mufti Muḥammad Amjad ‘Alī al-A‘zamī رَحْمَةُ اللّٰهِ عَلَيْهِ writes in *Bahār-e-Sharī‘at* (the summary of which is as follows):

Whoever manifests a heretical belief or harbours a corrupt creed regarding any Companion رَضِيَ اللّٰهُ عَنْهُ holds enmity against the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم—even if he accepts the four Caliphs and claims to be Sunni. May Allah protect us from harbouring any evil thought concerning a Companion or any member of the pure Ahl al-Bayt رَضِيَ اللّٰهُ عَنْهُمْ.

He further States:

All the noble Companions—whether eminent or less prominent (and in truth, none among them is lesser)—are destined for Paradise. They will not even hear the faintest sound of Hell, and they will enjoy whatever their hearts desire eternally. The great panic of the Day of Resurrection will not grieve them; angels will receive them, saying: “*This is the day that you were promised.*” This is all affirmed by the noble Quran.

In Surah al-Ḥadīd, Allah Almighty divided the Companions into two groups and declared:

وَكُلًّا وَعَدَ اللّٰهُ الْحُسْنٰی ط

*Allah has promised them all the most beautiful reward (Paradise),<sup>12</sup>*

When *the most beautiful reward* has been promised to every Companion, it is self-

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<sup>1</sup> Al-Quran, Surah al-Ḥadīd, verse 10; translation from Kanz al-ʿIrfān

<sup>2</sup> Bahār-e-Sharī‘at, vol. 1, p. 254, Part 1, abridged

evident that such a promise cannot include the punishment of Hell; rather, Paradise is assured.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ Praised (An Incident)

A person once asked Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ about a particular matter. He replied: “Ask Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ—he knows more than I do.”

The man said: “I prefer your answer over the answer of ‘Alī.”

Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ responded: “You have said something very evil. Do you dislike the one whose knowledge was honoured by the Prophet of Mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Indeed, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: “*Your relationship to me is like that of Hārūn عَلَيْهِ السَّلَام to Mūsā عَلَيْهِ السَّلَام, except that there is no prophet after me.*”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Companions and the pure Ahl al-Bayt! Indeed, respecting the Companions and the pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ is part of our religion and faith, and servitude to these noble personalities is a means of felicity in both worlds. They are the beloved ones of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the coolness of his blessed eyes.

May Allah Almighty grant us the ability to follow in their noble footsteps.

أَمِينُ بَجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Faḍā’il al-Ṣaḥābah by Imam Aḥmad b. Ḥanbal, p. 840, Hadith 1153

## The Eminence of Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ in the Words of Sayyidunā

‘Abdullāh b. al-Mubārak رَحِمَهُ اللهُ عَلَيْهِ

A man asked the great *Tābi‘ī* saint, Sayyidunā ‘Abdullāh b. al-Mubārak رَحِمَهُ اللهُ عَلَيْهِ: “Is Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ superior, or the righteous Caliph ‘Umar b. ‘Abd al-‘Azīz رَحِمَهُ اللهُ عَلَيْهِ?”

He replied: “The dust that entered the nostril of the horse of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ while he rode in battle alongside the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior to ‘Umar b. ‘Abd al-‘Azīz رَحِمَهُ اللهُ عَلَيْهِ.”<sup>1</sup>

## How Can a *Tābi‘ī* Be Compared to a Companion?

Sayyidunā Mu‘āfā b. ‘Imrān رَحِمَهُ اللهُ عَلَيْهِ was asked the same question. Hearing it, he became angry and said:

“Do you compare a Companion of the Prophet with a *Tābi‘ī*? Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ is a Companion of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his relative through marriage, a scribe of revelation, and an entrusted guardian of divine revelation!”<sup>2</sup>

Meaning: Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ holds a lofty rank such that no *Tābi‘ī* or *walī* can attain the station of any Companion.

## Who Is a “Companion” and Who Is a “*Tābi‘ī*”?

Imam Ibn Ḥajar al-‘Asqalānī رَحِمَهُ اللهُ عَلَيْهِ states:

“Whoever met the blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a state of faith and died upon faith is termed a Companion.”<sup>3</sup>

“A *Tābi‘ī* is the one who met a Companion in a state of faith and died upon faith.”<sup>4</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Kitāb al-Sharī‘ah li al-Ājurī, vol. 5, p. 2466

<sup>2</sup> Al-Bidāyah wa al-Nihāyah, vol. 5, p. 643

<sup>3</sup> Nuzhat al-Nazar, p. 111

<sup>4</sup> Nuzhat al-Nazar, p. 113

## His Virtue Is Established in Every Respect

‘Allāmah ‘Abd al-‘Azīz Pirhārī رحمه الله عليه writes in *al-Nibrās*:

Sayyidunā Amīr Mu‘āwiyah رضي الله عنه is an honourable Companion. Even if one were to regard him as among the “younger” Companions, his virtue is unquestionably proven by all the blessed *Aḥādīth* that describe the collective excellences of the noble Companions—while, in reality, he is among the great and distinguished Companions, concerning whom specific narrations also exist.

For example, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated:

اَللّٰهُمَّ اجْعَلْهُ هَادِيًا مَّهْدِيًّا، وَاهْدِيْهِ

“O Allah! Make him a guide, rightly guided, and guide others through him.”<sup>1</sup>

Another narration states: “O Allah! Teach Mu‘āwiyah the Book and arithmetic, and protect him from punishment.”<sup>2</sup>

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Belief Concerning the Noble Companions رضي الله عنهم

The distinguished saint of the Siyālī spiritual order, Khawājah Shams al-Dīn Siyālī رحمه الله عليه, states: “Until one’s belief regarding all the noble Companions رضي الله عنهم is correct, one’s faith cannot be complete.”<sup>3</sup>

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## “Not Even a Single Word Against Amīr Mu‘āwiyah رضي الله عنه”

Ghazālī-e-Zamān, ‘Allāmah Sayyid Aḥmad Sa‘īd Kāẓimī Shah رحمه الله عليه states: “I

<sup>1</sup> Tirmidhī, vol. 5, p. 455, Hadith 3868

<sup>2</sup> Majma‘ al-Zawā‘id, vol. 9, p. 594, Hadith 15917; *al-Nibrās*, p. 330

<sup>3</sup> Mir‘āt al-‘Āshiqīn (Urdu translation), p. 183



cannot even imagine uttering a single word against Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ—let alone consider it permissible to speak so. He is a Companion of the Messenger.”<sup>1</sup>

May Allah Almighty shower His mercy upon him and grant us forgiveness without accountability for his sake.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The Statement of Khawājah Ghulām Farīd رَحْمَةُ اللهِ عَلَيْهِ

The renowned saint of Kot Mithan, Khawājah Ghulām Farīd رَحْمَةُ اللهِ عَلَيْهِ said: “Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ is a pious Companion among the senior noble Companions. To harbour malice, envy, or ill-thought against him is sheer wretchedness.”<sup>2</sup>

### The Religious Mindset of Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

#### Regarding the noble Companions and the Pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ

May Allah Almighty shower countless mercies upon Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ and increase our love for him.

How fortunate would we be if our hearts remained ever filled with love for the noble Companions and the pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ! May Allah Almighty make us passionately devoted to them, never speaking— nor listening to—anything contrary to their honour.

If someone outwardly speaks well, but it is known that his belief regarding any Companion—for example Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ—is deficient or he speaks ill of him (Allah protect us), then even that person’s good words must not be listened to, because listening to such a person’s speech is prohibited. Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ has issued verdicts on this matter.

<sup>1</sup> Khuṭabāt-e-Kāzīmī, vol. 3, p. 300

<sup>2</sup> Ishārāt-e-Farīdī, also known as Maqābīs al-Majālis, p. 1016

الْحَدِيثُ! We are the servants of the Companions and the pure Ahl al-Bayt رضي الله عنهم — rather, the servants of their servants, and even the servants of their servants. They are the crowns upon our heads.

### A Gift from the Beloved Prophet ﷺ

How exalted is the rank of Sayyidunā Amīr Mu‘āwīyah رضي الله عنه that he would assist the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in performing wuḍū’.

At the time of his passing, he said:

“One day, when I was pouring water for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to perform wuḍū’, he said to me: ‘Shall I not clothe you in a shirt?’

I replied: “May my parents be sacrificed for you, O Messenger of Allah! Certainly.”

The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ removed the blessed shirt from his own body and dressed me in it. I preserved it.

When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ trimmed his blessed nails, I collected them and preserved them in a vial.

Then he instructed those present:

When I pass away, place that blessed shirt inside my shroud against my body, and finely separate the blessed nails and apply them to my eyes. Perhaps Allah Almighty will show me mercy through the blessings of these sacred relics.<sup>1</sup>

### What Is *Tabarruk*?

سُبْحَانَ اللهِ! We learn that seeking blessings (*tabarruk*) through the sacred relics of the noble Prophets, Companions, and saints has been the practice of the pious since

<sup>1</sup> Tārīkh Ibn ‘Asākir, vol. 59, p. 227, abridged

early times. It is not a new concept.

The noble Quran itself mentions *Tābūt al-Sakīnah*, which contained sacred relics and through which Allah Almighty granted victory in battle.

Any item associated with a Prophet, a Companion, a saint, or a sacred place becomes blessed.

Examples include:

- Dates of Madinah
- *Tasbīh* from Madinah
- Zamzam water
- Sweetmeats distributed in religious gatherings as a means of conveying reward

### The Final Words of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ

At the time of his passing, the noble Companion and scribe of revelation said to his family: “Fear Allah. Whoever fears Him is granted His protection; and for the one who does not fear Him, there is no refuge.”

Immediately after uttering these words of admonition, he departed from this world.<sup>1</sup>

اللَّهُ أَكْبَرُ! The Companion of the Prophet and scribe of revelation, Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, passed away while still inviting to righteousness. He died in the famous city of Damascus (Syria) at the age of seventy-eight on a Thursday in the month of Rajab, in the year 60 AH.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Al-Kāmil fī al-Tārīkh, vol. 3, p. 370

<sup>2</sup> Fayzan Ameer Muawiyah, p. 246

## Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ 's Concern

Due to ignorance or other reasons some people have spoken ill of Sayyidunā Amīr Mu‘āwiyah رضي الله عنه, while scholars of truth have defended him.

مَعَاذَ اللَّهِ! Even today there are those who, relying solely upon historical accounts, vilify Sayyidunā Amīr Mu‘āwiyah رضي الله عنه—yet even an elementary student of religion knows that historical reports carry no weight against the clear texts of the Quran and Hadith.

I (i.e., Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ) pity such people: how will they face the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Resurrection? The Prophet appointed scribes of revelation; the community regarded their written texts as authoritative.

Sayyidunā Amīr Mu‘āwiyah رضي الله عنه contributed to the codification of the noble Quran, and we all recite from the text that was preserved through the hands of such trustworthy individuals. Yet some only say: “He was the father of Yazīd.” What will those critics say of Prophet Nūḥ عَلَيْهِ السَّلَام when his son perished in the Flood? The noble Quran itself declares that this disobedient son was not counted among the family of Sayyidunā Nūḥ. If a son proves wicked, to blame the father is reprehensible — اَسْتَغْفِرُ اللَّهَ.

Indeed, Yazīd was the son of Sayyidunā Amīr Mu‘āwiyah رضي الله عنه, and he was vile and unworthy; we do not defend Yazīd. But one must not slander Sayyidunā Amīr Mu‘āwiyah رضي الله عنه—rather, his merits should be recounted. We do not claim that Sayyidunā Amīr Mu‘āwiyah رضي الله عنه is superior to the fourth Caliph, Sayyidunā ‘Alī رضي الله عنه.

## Concerning the Battle between Sayyidunā ‘Alī and Sayyidunā Amīr Mu‘āwiyah رضي الله عنهما

A battle occurred between the fourth Caliph, Sayyidunā ‘Alī رضي الله عنه, and Sayyidunā Amīr Mu‘āwiyah رضي الله عنه. Both sides included other noble Companions رضي الله عنهم. There was no enmity between them, and those who fell were martyrs. In

that engagement, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was upon *ḥaqq* (i.e., that which is right and correct), while Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ was upon *khaṭa* ' (i.e., mistaken)—but his mistake was *khaṭa* ' *ijtihādī*, as he was a *mujtahid*.

A *mujtahid*<sup>1</sup> is an erudite scholar; even when he errs in *ijtihād*<sup>2</sup>, he still receives a reward, and he is not reviled for an *ijtihādī* mistake. Consider the celebrated Imams of the four Sunnī Schools of Islamic jurisprudence, who differed on many juristic matters; yet a person acquainted with sacred knowledge does not denounce any of them for their different opinions.

Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ made an *ijtihādī* mistake in this affair; Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was in the right, yet to criticise Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ on that account is *fisq* (a sin).

Corruption in belief is more dangerous than corruption in action. We, Ahl al-Sunnah, are people of Paradise by virtue of the noble Companions and the pure Ahl al-Bayt. Keep these points in mind, and, إِنَّ شَاءَ اللَّهُ, none will be able to mislead you. Establish your resolve with conviction!

## Why I Composed a Poem in his Praise

Someone advised me that I had written no *manqabat* (panegyric) for Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. I was moved, and on the 22<sup>nd</sup> of Rajab I began composing these couplets. This is my first *manqabat* for Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ; may Allah Almighty reward the one who gave that counsel. اَلْحَمْدُ لِلّٰهِ, I love Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ as a Companion of the Messenger of Allah. He is one of those through whom the noble Quran reached us. Those who dissent from him—how will they present another Quran? All the blessed Companions رَضِيَ اللهُ عَنْهُمْ

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<sup>1</sup> A *mujtahid* is one who possesses such scholarly competence and capability that he can understand the indications and subtleties of the noble Quran, recognise the purpose of the speech, and derive rulings from it. He must have complete knowledge of the abrogating (*nāsikh*) and abrogated (*mansūkh*) texts. He should have full mastery of the sciences of morphology (*ṣarf*), grammar (*naḥw*), rhetoric (*balāghah*), and the like. He must have comprehensive awareness of all the verses of rulings and the *Aḥādīth* related to them. (*Aḥl Hazrat se Sawal Jawab*, p. 44)

<sup>2</sup> Exertion of utmost effort by a *mujtahid* in deriving a Shariah ruling from the sources of Islamic law.

accepted this noble Quran and so it remains preserved. Allah Almighty says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*Surely, We revealed this Quran, and surely We preserve it.<sup>1</sup>*

Belief in every letter of the noble Quran is essential. Whoever denies even a single letter is an unbeliever. Allah Almighty has undertaken its guardianship. May Allah Almighty preserve our faith.

### Love for Sayyidunā ‘Alī رضي الله عنه

اَلْحَمْدُ لِلّٰهِ! Since the time I became conscious of things, I have always been a devotee of Sayyidunā ‘Alī, Sayyidah Fāṭimah, and the noble Imam Ḥasan and Imam Ḥusayn رضي الله عنهم. By Allah! My love for Sayyidunā ‘Alī رضي الله عنه is such that if someone were to cut me and draw blood, every drop would call out: “Alī! ‘Alī!”

### Six Counsels of Sayyidunā Amīr Mu‘āwiyah رضي الله عنه

1. Refrain from depriving people, for such behaviour destroys a person’s honourable character and throws a noble individual into disgrace.<sup>2</sup>
2. He who does not benefit from experience can never attain a lofty rank.<sup>3</sup>
3. A person who acts with reflection and caution remains successful.<sup>4</sup>
4. When fear of Allah departs from a person’s heart, even those who once praised him begin to speak ill of him.<sup>5</sup>
5. The best gifts bestowed upon a human are intellect and forbearance. This is

<sup>1</sup> Al-Quran, Surah al-Hijr, verse 9; translation from Kanz al-‘Irfān

<sup>2</sup> Ansāb al-Ashraf, vol. 5, p. 33

<sup>3</sup> Iḥyā’ ‘Ulūm al-Dīn, vol. 3, p. 230

<sup>4</sup> Tārīkh Ibn ‘Asākir, vol. 59, p. 189

<sup>5</sup> Ansāb al-Ashraf, vol. 5, p. 36

because a person who possesses these qualities demonstrates the following virtues:

- he accepts advice when given,
- he expresses gratitude when blessed,
- he shows patience in affliction,
- he suppresses anger when agitated,
- he forgives even when capable of taking revenge,
- and if he wrongs someone inadvertently, he seeks forgiveness at once.<sup>1</sup>

(The phrase “if he commits a wrong” refers to a mistake, not deliberate harm. For instance: if someone unintentionally infringes on another’s right, pushes someone, or bumps into another person, he should promptly apologise. Remember! *Huqūq al-ʿIbād*—the rights of people—if settled in this world, bring safety; otherwise, on the Day of Judgement, one will have to part with his good deeds, and if those are insufficient, he will have to bear the sins of others. The matter of the Hereafter is extremely severe. May Allah Almighty grant us forgiveness without reckoning.

امِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## When Is a Person Qualified to Give Advice?

**6.** A man is not fit to offer an opinion until his forbearance overcomes his ignorance, and his patience overpowers his desires; and a person cannot reach this station except through the strength of knowledge.<sup>2</sup>

O devotees of the Prophet! Understand this well: If someone gives advice and becomes angry when his suggestion is not accepted—declaring, “Why did you not act upon my advice?”—then such a person is not fit to offer counsel. Many people present their own words as advice, yet expect them to be treated as orders.

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<sup>1</sup> Ansāb al-Ashrāf, vol. 5, p. 46

<sup>2</sup> Iḥyā’ ‘Ulūm al-Dīn, vol. 3, p. 220

## Unsolicited Advice

I (i.e., Amīr Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ) must have received thousands of unsolicited suggestions. In the early days of Dawat-e-Islami, people would stop me along the way simply to offer unrequested advice.

Once, an individual approached me and said, “There is an urgent need for Dawat-e-Islami’s work in such-and-such area of Punjab; you should travel there with a Qafilah!”

At that time, I was leading prayers at Shaheed Masjid in Kharadar, Karachi. I asked, “Will you accompany us?” He replied, “I do not have the time.” There are many such people: they only have time to give unsolicited advice!

During the days when the Sunnah-Inspired Gathering was held at Kakri Ground (Kharadar, Karachi), one gentleman told me: “You should have a box placed at the entrance so that everyone entering donates one rupee. This will raise funds and also show how many people attended.”

Such a suggestion could not be implemented because:

- Forcing people to pay when entering a religious gathering is not permissible according to the Shariah.
- If I had implemented this, many would have rushed out angrily saying, “We will not attend this programme!”

Some used to send long letters telling me what “must” be done, issuing instruction-like suggestions. Had I been inexperienced, hot-tempered, and acted upon every such idea, Dawat-e-Islami would never have spread across the world as it has today by the mercy of Allah Almighty. Nor would the blessings of Madani Channel have reached every corner of the globe.

Many suggestions I received were outside the experience of the advisers. When I opened the “shop” of my work, I learnt how to handle “customers.”

For example, if an inexperienced labourer tells a shopkeeper, “Deal with customers rudely and talk down to them”—how will any customer feel satisfied? A seasoned



shopkeeper will instead speak politely: “Brother, please, sir,...”.

I give this analogy only to explain that I had extensive experience in my work, though whenever a suggestion made sense, I adopted it.

By Allah’s mercy, through our religious activities we have reached many countries — and, **إِنْ شَاءَ اللَّهُ**, following the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, we shall also enter Paradise.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Next Weekly Booklet



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