

Weekly Booklet



92 Madani Pearls from **Tafsīr Nūr ul-‘Irfān** (Part 1)

- The Command of travelling to Gujrat from Madinah
- The greatest blessing from Allah Almighty
- Reason for the punishment
- Signs of Laziness in Prayer



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92 Pearls of Wisdom from Tafsīr Nūr al-ʿIrfān (Part 1)

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92 Pearls of Wisdom from Tafsīr Nūr al-ʿIrfān (Part 1)



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

Supplication for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **إِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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 *shalāt* upon the beloved Prophet ﷺ once before and after.

Table of Contents

92 Pearls of Wisdom from Tafsir Nūr al-‘Irfān (Part 1).....	1
Supplication of Attar:.....	1
Virtue of sending <i>Ṣalāt</i> upon the beloved Prophet ﷺ.....	1
Order to travel to Gujarat from Madinah.....	2
True devotee of the Prophet, Mufti Aḥmad Yār Khan Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ	2
4 Beautiful points from Surah al-Fātiḥah.....	3
41 Beautiful points from Surah al-Baqarah.....	4
The beloved Prophet ﷺ knows.....	5
Difference between a worldly and religious Life.....	10
21 Important points from Surah Āl ‘Imrān.....	14
10 Pearls of wisdom from Surah Al-Nisā.....	19
Self-praise.....	19
Reflecting upon the noble Quran.....	20
Signs of laziness in prayer.....	21
15 Pearls of wisdoms from Surah Al-Mā ‘idah.....	22
The difference between the punishment of a believer and disbeliever	23
Method of attaining blessings from the pious elders of Islam رَحْمَتُهُمُ اللهُ	24
Pleasure of worship.....	25

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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92 Pearls of Wisdom from Tafsīr Nūr al-ʿIrfān (Part 1)

Supplication of Attar:

O Allah! Whoever reads or listens to the booklet *92 Pearls of Wisdom from Tafsīr Nūr al-ʿIrfān (Part 1)*, grant them the blessings of the noble Quran, and forgive them and their family without accountability.

أَمِيرِن بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending *Ṣalāt* upon the beloved Prophet ﷺ

Someone asked the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “How should we send *ṣalāt* upon you?” The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, “Like this:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ
وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Ṣaḥīḥ al-Bukhārī, vol. 2, p. 429, Hadith 3369

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

Order 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 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 Gujrat 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 Gujrat. Now Gujrat is like Madina to me.”¹

True devotee of the Prophet, Mufti Aḥmad Yār Khan

Naʿīmī 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 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: *Tafsīr Nūr al-ʿIrfān* and *Tafsīr*

¹ Ḥayāt-e-Sālik, p. 127, summarized

Naʿīmī (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 the 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-ʿIrfān*. May Allah shower His mercy upon the mufti and grant us his blessings.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4 Beautiful points from Surah al-Fātiḥah

1. Prophet Sulaymān عَلَيْهِ السَّلَام wrote a letter to queen Bilqīs and it started with بِسْمِ اللهِ. Through the blessings of this, Prophet Sulaymān was granted the queen and kingdom of Yemen.¹
2. Only recite “بِسْمِ اللهِ، اللهُ أَكْبَرُ” when slaughtering because

¹ Tafsīr Nūr al-ʿIrfān, p. 2

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

the mercy of Allah Almighty should not be mentioned during this act of subdual. This is why the Prophet's name is not mentioned either.¹

3. The greatest blessing from Allah Almighty is guidance to the straight path, such that it is to be prayed for in every unit of prayer.²
4. A sign of the correct path is that the noble saints رَحْمَةُ اللَّهِ and righteous are upon it because they are those who receive the blessings of Allah.³

41 Beautiful points from Surah al-Baqarah

1. There is no prophet or divine scripture after the noble Quran because it only confirms, and does not give glad tidings of someone. Confirmation is for something of the past (i.e., previous divine scriptures), whereas glad tidings are for something in the future.⁴
2. The greatest preacher is the one whose actions preach and admonish more than his words. Consequently, people become pious after witnessing him.⁵

¹ Tafsīr Nūr al-ʿIrfān, p. 2

² Tafsīr Nūr al-ʿIrfān, p. 2

³ Tafsīr Nūr al-ʿIrfān, p. 2

⁴ Tafsīr Nūr al-ʿIrfān, p. 9

⁵ Tafsīr Nūr al-ʿIrfān, p. 9

3. The entire Torah was revealed to the Banū Isrāʿīl at once, and they were required to adhere to all of its commands at once. When they refused to accept the commands, Mount Ṭūr was raised above them and they were threatened with it being cast down upon them if they rejected. It is the mercy of Allah Almighty that the noble Quran was revealed gradually, allowing people to act upon its commands with ease.¹

The beloved Prophet ﷺ knows

4. Stones possess the recognition and fear of Allah, and sticks and stones possess the recognition of the Prophet ﷺ and love for him. The beloved Prophet ﷺ said, “Uḥud is a mountain that loves us and is loved by us.”² This Hadith informs us that the beloved Prophet ﷺ knew the ‘thoughts’ of stones, so how could he be unaware of what lies in the hearts of people? The heart which is deprived of love for the beloved Prophet ﷺ is harder than stone.³
5. Being miserly when describing the traits of the beloved Prophet ﷺ or preventing people from

¹ Tafsīr Nūr al-ʿIrfān, p. 12

² Ṣaḥīḥ al-Bukhārī, vol. 3, p. 150, Hadith 4422

³ Tafsīr Nūr al-ʿIrfān, p. 14

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

praising him is the way of the Jews.¹

6. It is the disbelievers who will have no help on the Day of Judgement, but Allah Almighty will appoint many helpers for the believers.²
7. 4,000 Messengers were sent after Prophet Mūsā عَلَيْهِ السَّلَام who preserved his Shariah and ensured the commands of the Torah were obeyed. There is no prophet after the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so the scholars were assigned the obligation of preservation, and اَلْحَمْدُ لِلّٰهِ they fulfilled it well. This is why the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The scholars of my nation are like the Prophets of the Banī Isrāʿīl.”³
8. Everyone is a businessman. The world is your shop, the moments of life are your products which are diminishing all the time. After selling these moments, the products of actions are purchased which continue to increase. The one who earns good deeds is a successful merchant, and the one who earns disbelief and sin is in great loss.⁴
9. One should not turn his back to the noble Quran as it is

¹ Tafsīr Nūr al-ʿIrfān, p. 14

² Tafsīr Nūr al-ʿIrfān, p. 16

³ Tafsīr Nūr al-ʿIrfān, p. 16; Kashf al-Khafāʾ, vol. 2, p. 60, Hadith 1742

⁴ Tafsīr Nūr al-ʿIrfān, p. 17

a sign of indifference and inattention.¹

10. A disbelieving polytheist can never be a well-wisher for Muslims. Whoever considers them to be well-wishers will be deceived.²
11. Prophet Ibrāhīm عَلَيْهِ السَّلَام made many supplications for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Allah Almighty accepted them all. For example, he prayed for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be born to a group of believers, to be born in Makkah, to be a Messenger sent with a divine scripture, and to be granted wisdom alongside the scripture. Prophet Ibrāhīm عَلَيْهِ السَّلَام prayed for him to be a teacher for the universe but only taught by Allah Almighty, and for the people who adopted his company to be believers and not grave sinners. Therefore, those who believe the noble Companions رَضِيَ اللهُ عَنْهُمْ to be open sinners are in fact rejecting the acceptance of Prophet Ibrāhīm's supplication. How pure is that group who received a purifying teacher like the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? We also learn that supplications are accepted in the vicinity of the Kaʿbah.³

(All the noble Companions رَضِيَ اللهُ عَنْهُمْ are people of Paradise. A

¹ Tafsīr Nūr al-ʿIrfān, p. 19

² Tafsīr Nūr al-ʿIrfān, p. 20

³ Tafsīr Nūr al-ʿIrfān, p. 24

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

promise of goodness has been granted to all of them in the noble Quran, so thinking ill of them due to depending on some history book is extremely dangerous for one's faith. May Allah Almighty grant us the ability to always be respectful to the noble companions and Ahl al-Bayt رضي الله عنهم. In order to learn about their virtues, read two booklets written by the leader of Ahl al-Sunnah, *Every Sahabi is destined for Paradise* and *Blessings of the Ahl-ul-Bayt*. Scan these



to download them for free.)

12. Living as a Muslim is not perfection, but dying as one is.¹
13. One should not pay attention to anyone's criticism in acting upon the rulings of Islam.²
14. Whoever acts upon an abandoned Sunnah receives the reward of 100 martyrs. A martyr dies because of one wound whereas this individual is continuously wounded by insults.³
15. Like worship, eating and drinking when needed is an

¹ Tafsīr Nūr al-ʿIrfān, p. 25

² Tafsīr Nūr al-ʿIrfān, p. 28

³ Tafsīr Nūr al-ʿIrfān, p. 28

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

important obligation because all obligations are dependent upon it.¹

16. Always eat pure and permissible food. Piety is not abandoning delicious food, rather it is refraining from what is forbidden.²
17. Spend your beloved wealth in the way of Allah Almighty and for the betterment of your life and health when needed.³
18. The noble Quran has 23 names, and one of them is “Quran” (i.e., a book that gathers). In other words, it is the divine Book that unites mankind upon Islam.⁴
19. The noble sufis رَحْمَةُ اللهِ say, “If you want Allah Almighty to listen to you, obey Him. Disobeying Him and expecting to be heard is foolish.”⁵
20. Seeking only the world is a bad thing. Seek the pleasure of Allah Almighty in every worship and supplication.⁶
21. Generous people in the world become angry when people ask from them. Allah Almighty is so generous

¹ Tafsīr Nūr al-ʿIrfān, p. 32

² Tafsīr Nūr al-ʿIrfān, p. 32

³ Tafsīr Nūr al-ʿIrfān, p. 33

⁴ Tafsīr Nūr al-ʿIrfān, p. 34

⁵ Tafsīr Nūr al-ʿIrfān, p. 35

⁶ Tafsīr Nūr al-ʿIrfān, p. 38

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

that He is displeased when you do not ask from Him, or ask little from him. So seek a lot from Him at all times.¹

22. Test a man through actions and not speech. All that glitters is not gold.²
23. Shaving the beard and wearing the attire of the polytheists is a sign of weak faith. Once you become a Muslim, your character and appearance should reflect this. A delicious drink is not drunk from a dirty glass, so take care of your inner and outer states.³

Difference between a worldly and religious Life

24. A worldly life is the one spent succumbing to desires, whereas the life spent acquiring good deeds for the Hereafter is a religious life.⁴
25. A believer never relies upon his deeds, rather he has hope which includes fear.⁵
26. True salvation will only be from the mercy of Allah

¹ Tafsīr Nūr al-ʿIrfān, p. 38

² Tafsīr Nūr al-ʿIrfān, p. 39

³ Tafsīr Nūr al-ʿIrfān, p. 39, selected

⁴ Tafsīr Nūr al-ʿIrfān, p. 40

⁵ Tafsīr Nūr al-ʿIrfān, p. 42

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

Almighty, not from your good deeds.¹

27. It is correct to be hopeful after performing good deeds, whereas abandoning good deeds and being hopeful is mockery, not hope.²
28. Whoever keeps in mind at all times that Allah Almighty is aware of my actions, will never dare to sin *إِنْ شَاءَ اللَّهُ*. This mindset is the basis of piety.³
29. The fear of death is good and bad. It is good if one repents because of it, but bad if it leads to abandoning good deeds and committing sins.⁴
30. *Qarḍ Ḥasan* (beautiful load) is when the borrower is not compelled to return the money, although it is better to do so, otherwise it is pardoned. There are several conditions for this: the one who loans is sincere, money is given with goodwill, he earns lawful wealth and is not hasty for the money to be returned. Sometimes, every charity is called a beautiful loan.⁵
31. Sincere people are always few, just as there were only

¹ Tafsīr Nūr al-ʿIrfān, p. 42

² Tafsīr Nūr al-ʿIrfān, p. 42

³ Tafsīr Nūr al-ʿIrfān, p. 45

⁴ Tafsīr Nūr al-ʿIrfān, p. 48

⁵ Tafsīr Nūr al-ʿIrfān, p. 48

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

313 sincere people from thousands in the Battle of Badr.¹

32. The noble Prophets عَلَيْهِمُ السَّلَامُ have different ranks pertaining to their virtues. Some are superior to others, but our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest.²
33. It can be said that some noble Prophets عَلَيْهِمُ السَّلَامُ are greater than others, but you cannot say some are inferior to others because it is disrespectful.³
34. Angel Jibrīl عَلَيْهِ السَّلَامُ stayed with Prophet ʿĪsā عَلَيْهِ السَّلَامُ at all times.⁴
35. One should be charitable with every blessing he receives. Utilise your knowledge, wealth, health, family and time in the way of Allah Almighty.⁵
36. Allah Almighty is independent, yet He is also forbearing because he forgives the sins of his slaves. So, you should also be kind to the poor and forgiving to your subordinates.⁶
37. Just as some good deeds eradicate sins, there are sins

¹ Tafsīr Nūr al-ʿIrfān, p. 50

² Tafsīr Nūr al-ʿIrfān, p. 51

³ Tafsīr Nūr al-ʿIrfān, p. 51

⁴ Tafsīr Nūr al-ʿIrfān, p. 51

⁵ Tafsīr Nūr al-ʿIrfān, p. 51

⁶ Tafsīr Nūr al-ʿIrfān, p. 54

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

which destroy good deeds. (For example, prayer and fasting remove sins, but backbiting, slander, jealousy, etc., destroy good deeds.)¹

38. Give obligatory charity (e.g. zakat, 'ushr etc.,) publicly, and optional charity secretly, just as the five daily prayers, *Jumu'ah* and the two Eid prayers are offered publicly and *Tahajjud* is offered privately.²
39. The one who deals with usury is a human in appearance but a devil in reality because he has no compassion for the poor and he destroys others to make himself successful. Therefore, he will have this appearance on the Day of Judgement.³
40. There are no blessings in usury for the believers. It can be sustenance for the disbelievers but not for the believers. The dung beetle eats dung to live, whereas the nightingale feeds on flower; so, do not compare yourselves to the disbelievers. The disbeliever deals with interest to be successful, but the believer gives zakat to attain success. Furthermore, the money acquired from interest is not accepted when giving zakat or charity.⁴

¹ Tafsīr Nūr al-ʿIrfān, p. 55

² Tafsīr Nūr al-ʿIrfān, p. 56

³ Tafsīr Nūr al-ʿIrfān, p. 56

⁴ Tafsīr Nūr al-ʿIrfān, p. 57

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

41. When supplicating, it is better to call out to Allah Almighty with the names relating to your needs. If you are ill, say “يَا شَافِيَ الْأَمْرَاضِ”, if you have a need, say “يَا قَاضِيَ الْحَاجَاتِ”, and the sinners should say “يَا عَفَّارَ الذُّنُوبِ”. Allah Almighty has many names because people have many needs. Saying رَبَّنَا اللَّهُمَّ (i.e., “O our Lord”, or “O Allah”) is more preferred.¹

21 Important points from Surah Āl ʿImrān

1. Punishments always arrive when a Prophet is rejected. Firʿawn claimed divinity for 400 years and slaughtered innocent children, but he was only destroyed after he rejected Prophet Mūsā عَلَيْهِ السَّلَام.²
2. It is better to supplicate and repent in the morning because every creation is remembering Allah Almighty at that time, except dogs. If someone’s remembrance is accepted in the court of Allah Almighty, everyone’s will be accepted إِنَّ شَأْنَهُ. The last half of the night until sunrise is called *saḥar*.³

¹ Tafsīr Nūr al-ʿIrfān, p. 59

² Tafsīr Nūr al-ʿIrfān, p. 61

³ Tafsīr Nūr al-ʿIrfān, p. 62

3. Jealousy is an evil ailment. The devil misguides everyone, and he was misguided by jealousy.¹
4. Just as Allah Almighty is not dependent on the obedience of His slaves in His Lordship, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is needless of the people of the world in his Prophethood. Rejecting the existence of the sun does not diminish its warmth and light. Even if the entire universe rejected the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it would not decrease his status.²
5. Prophet ʿĪsā عَلَيْهِ السَّلَام is called كَلِمَةُ اللَّهِ because he was created from the word كُنْ, not from the *nutfah* of a man or woman.³
6. Knowledge of medicine was prevalent during the era of Prophet ʿĪsā عَلَيْهِ السَّلَام. According to Galen and other medical experts of the time, three matters were impossible: bringing the dead back to life, curing the vision of people born blind, and healing leprosy all over the body. Prophet ʿĪsā عَلَيْهِ السَّلَام performed all of these. We deduce that a Prophet is given miracles about matters which are discussed in his era.⁴

¹ Tafsīr Nūr al-ʿIrfān, p. 63

² Tafsīr Nūr al-ʿIrfān, p. 63

³ Tafsīr Nūr al-ʿIrfān, p. 67

⁴ Tafsīr Nūr al-ʿIrfān, p. 68

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

7. Non-Quranic texts should not be read with Quranic *tajwīd* and intonation. Verse and *rukūʿ* symbols should not be marked on them either.¹
8. It is prohibited to read or write non-Quranic texts in a manner resembling the noble Quran.²
9. It is a Prophetic Sunnah to reconcile between Muslims. It is the practise of the Jews to make Muslims fight among themselves.³
10. Every Muslim should be a preacher. Teach people about the rulings you know and act upon them yourself.⁴
11. Expressing happiness upon the distress of Muslims is the practise of the disbelievers.⁵
12. The angels who participated in the Battle of Badr are superior to other angels, and Allah Almighty placed special marks on them to distinguish them from others. Additionally, serving the Prophet ﷺ and the warriors of Islam is superior worship because these angels who served are greater than other angels. Therefore, the noble Companions of the Prophet

¹ Tafsīr Nūr al-ʿIrfān, p. 72

² Tafsīr Nūr al-ʿIrfān, p. 72

³ Tafsīr Nūr al-ʿIrfān, p. 76

⁴ Tafsīr Nūr al-ʿIrfān, p. 77

⁵ Tafsīr Nūr al-ʿIrfān, p. 79

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are the most superior Muslims because they were blessed to serve him.¹

13. Do not be happy with your good deeds but hope for their acceptance and fear their rejection. Many ships have sunk in this ocean. Learn from the downfall of Satan.²
14. If you wish to see Allah's punishment, look at the remains of the inhabitations that were destroyed. If you wish to see Allah's mercy, look at the inhabitations which received Allah's mercy and the places where the beloved servants of Allah Almighty have been laid to rest and their footsteps have illuminated their surroundings. We also learn that it is permissible to travel for this purpose; so it is correct to travel for an *ʿurs* etc.³
15. Superior people should perform superior deeds and more than those beneath them. Sayyids, scholars and spiritual guides should perform more good deeds than others.⁴
16. If Muslims remain truthful, their fear will remain in the

¹ Tafsīr Nūr al-ʿIrfān, p. 80

² Tafsīr Nūr al-ʿIrfān, p. 81

³ Tafsīr Nūr al-ʿIrfān, p. 81

⁴ Tafsīr Nūr al-ʿIrfān, p. 83

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

hearts of the disbelievers until the Day of Judgement. Our bad deeds lead to our infamy.¹

17. Attachment to the world makes death severe, but desire for the Hereafter makes it easier. This is why the death of the pious elders is called *wiṣāl* or *ʿurs*.²
18. Disputing the knowledge of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the practise of the hypocrites.³
19. Receiving blessings from Allah Almighty despite sinning is punishment because it is like poison in honey. Receiving punishment immediately after sinning is a mercy from Allah Almighty because it allows one to repent quickly.⁴
20. Calling cowards brave and labelling the ignorant as erudite scholars, and those addressed in this way becoming happy at this, is the practise of the disbelievers. Similarly, unlearned people becoming distinguished scholars and becoming happy at their certificates is the way of the ignorant. Unfortunately nowadays, some ignoramus plan and get hold of

¹ Tafsīr Nūr al-ʿIrfān, p. 84

² Tafsīr Nūr al-ʿIrfān, p. 85

³ Tafsīr Nūr al-ʿIrfān, p. 89

⁴ Tafsīr Nūr al-ʿIrfān, p. 89

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

scholarly certificates.¹

21. Praising Allah Almighty before supplication, calling out to Him by saying رَبَّنَا رَبَّنَا and سُبْحَانَكَ repeatedly is a means of its acceptance by the grace of Allah Almighty.²

10 Pearls of wisdom from Surah Al-Nisā

1. The minor child whose father has passed away is an orphan. The young animal whose mother has passed away is an orphan. A pearl is an ‘orphan’ because it is alone in an oyster, which is why it is known as “دُرِّيَّتِيْم” and it is very valuable.³
2. Earning wealth is not an extraordinary matter but spending it is. Everyone knows how to earn but only some know how to spend.⁴

Self-praise

3. It is prohibited to write titles to your name yourself because it falls within self-praise. Also, it is incorrect to praise yourself verbally, but it is permissible for

¹ Tafsīr Nūr al-ʿIrfān, p. 91, summarized

² Tafsīr Nūr al-ʿIrfān, p. 91

³ Tafsīr Nūr al-ʿIrfān, p. 93

⁴ Tafsīr Nūr al-ʿIrfān, p. 94

expressing the blessings of Allah Almighty.¹

4. The court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a cure for every illness and nobody is turned away empty handed. Keep in mind that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ coming to us and us entering the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are different. If the sun comes to us, it is to shine upon us, and our approach to the sun is to remove every obstacle and bask in its light.²
5. The noble sufis رَحِمَهُمَا اللهُ say, “The one who arrives at the door of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will find the mercy of Allah. It is as if the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the address of Allah Almighty, where (path to) Allah Almighty is found.³

Reflecting upon the noble Quran

6. Reflecting upon the noble Quran is also worship. The noble scholars say reading a verse and understanding it is better than reciting a thousand verses without understanding them. Reciting the noble Quran, looking at it and reflecting upon it is worship, but it is not lawful for everyone to derive rulings from it, otherwise it

¹ Tafsīr Nūr al-ʿIrfān, p. 104

² Tafsīr Nūr al-ʿIrfān, p. 107

³ Tafsīr Nūr al-ʿIrfān, p. 107

would lead to the destruction of Islam. If a layman who self-studies medicine for a while treats a patient, he will take a life. Likewise, if someone derives rulings from the noble Quran, he will take someone's faith. Remember, everyone's thinking is different. The *mujtahidīn* study the noble Quran and derive Islamic rulings from it. The sufis رَحِمَهُمُ اللَّهُ study the Quran and reveal its secrets. The honourable scholars study the noble Quran and understand the wisdom of its rulings. The public should read the noble Quran and revitalise their faith. Not everyone should wade into the ocean.¹

Signs of laziness in prayer

7. Laziness in prayer is a sign of hypocrisy. There are several forms of this laziness: failing to attend the masjid for no valid reason, missing the congregational prayer without reason, arriving late to the prayer, performing the prayer without a hat due to laziness, and not performing the pillars of prayer correctly. One must refrain from all of this.²
8. The kings of the world give punishments for three reasons:

¹ Tafsīr Nūr al-ʿIrfān, p. 110

² Tafsīr Nūr al-ʿIrfān, p. 122

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

- Risk of personal loss.
- To extinguish the flames of anger resulting from the lower self.
- Due to the crime of a criminal.

The third reason can be forgiven, but they do not forgive in the instance of the first two. Allah Almighty only punishes for the third reason because He is pure from the first two.¹

9. Sinful believers will be punished, but they will not be disgraced on the Plain of Judgement. Humiliation and disgrace there are specifically for the disbelievers.²
10. A practising scholar receives more reward for their good deeds because a practising scholar makes people pious. A scholar's actions should be in accordance with the Sunnah so his every action is a call to righteousness.³

15 Pearls of wisdoms from Surah Al-Mā'idah

1. *Qurbānī* is an ancient worship which the sons of Prophet Ādam عَلَيْهِ السَّلَام performed.⁴

¹ Tafsīr Nūr al-ʿIrfān, p. 122

² Tafsīr Nūr al-ʿIrfān, p. 123

³ Tafsīr Nūr al-ʿIrfān, p. 125

⁴ Tafsīr Nūr al-ʿIrfān, p. 135

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

2. It was impermissible for the previous nations to eat the meat of the slaughtered animals. An accepted slaughter was set alight by divine fire, and a rejected slaughter was left as it was. Eating the meat of a slaughtered animal is a special trait of our nation.¹
3. The first crime committed by man was that of murder.²
4. Jealousy is an evil trait. It was jealousy which destroyed the devil.³
5. The first corruption in the world occurred due to a woman.

Couplet:

Jagre ki Bunyaden Teen! Zan hai, Zar hai awr Zameen

i.e., Most disputes occur because of women, land or wealth.⁴

The difference between the punishment of a believer and disbeliever

6. A disbeliever will be in Hell forever and the punishments will not lessen. A believer will not remain

¹ Tafsīr Nūr al-ʿIrfān, p. 135

² Tafsīr Nūr al-ʿIrfān, p. 135

³ Tafsīr Nūr al-ʿIrfān, p. 135

⁴ Tafsīr Nūr al-ʿIrfān, p. 135

in Hell forever and the punishment will be lessened. In fact, some will have their life removed from them and will have it returned when they are extracted from Hell. Some disbelievers will be punished lightly from the start, others more severely, and some will be punished lightly from the start on some days.¹

7. One should not call out to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with his name or common words. Allah Almighty called out to all the noble Prophets عَلَيْهِمُ السَّلَام with their names, but He addressed the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with beautiful titles.²

Method of attaining blessings from the pious elders of Islam رَحِمَهُمُ اللهُ

8. Those who adopt the company of the righteous, considering themselves empty and with the intention of gaining from them, will receive blessings. How can someone gain blessings if he has made presumptions? An empty bucket takes water from the well, and it is easy to dye white fabric - how can black fabric be recoloured easily?³

¹ Tafsīr Nūr al-ʿIrfān, p. 137

² Tafsīr Nūr al-ʿIrfān, p. 137

³ Tafsīr Nūr al-ʿIrfān, p. 138

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

9. It is necessary to enjoin good and forbid evil. There is risk of receiving Allah's punishment if preaching ceases.¹
10. Befriending disbelievers, imitating their appearance and adopting their practises are signs of hypocrisy. Love for Allah Almighty and His Messenger can never coincide with love for their enemies in the heart. It is impossible for darkness and light to come together in the same place.²
11. The presence of noble scholars and pious people in a nation is the mercy of Allah Almighty.³

Pleasure of worship

12. Crying out of love when remembering Allah Almighty is superior worship. Crying out of the fear of Allah Almighty and hope for His mercy is worship too. It is a sunnah to sway whilst reciting the noble Quran because it is the ecstatic state of devotees and resembles the swaying of soft branches in the morning breeze. The reciter sways because of the breeze of Allah's mercy.⁴

¹ Tafsīr Nūr al-ʿIrfān, p. 146

² Tafsīr Nūr al-ʿIrfān, p. 146

³ Tafsīr Nūr al-ʿIrfān, p. 146

⁴ Tafsīr Nūr al-ʿIrfān, p. 147

92 Madani Pearls from Tafsīr Nūr ul-ʿIrfān (Part 1)

13. Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told his entire nation about the questions and answers of the grave even though the questions of examinations are usually concealed. This is Allah's favour upon this *ummah*.¹
14. Do not neglect yourself by worrying about others, rather correct yourself first before rectifying others.²
15. It is better to ask the pious to pray for the fulfilment of your needs. The efficacy of the tongue is needed alongside the efficacy of words for the acceptance of supplications, just as the power of a rifle is needed to deliver the effect of a cartridge.³

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Tafsīr Nūr al-ʿIrfān, p. 149



² Tafsīr Nūr al-ʿIrfān, p. 151


³ Tafsīr Nūr al-ʿIrfān, p. 153


Next Weekly Booklet



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