



Monthly Magazine

# Faizan-e-Madinah

Jumadal Ukhra 1441 AH (February 2020)

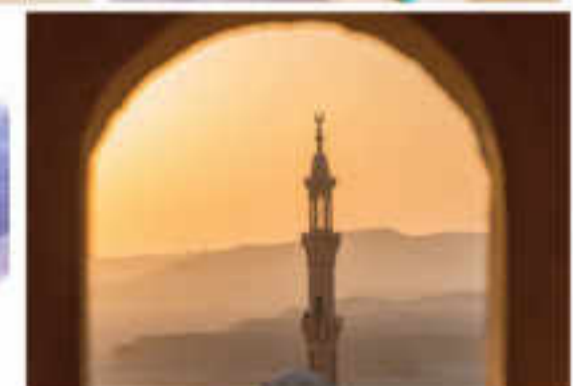
A glimpse of some interesting and highly informative topics:

- | The states of hearts (Part 3)
- | Treat guest with respect
- | Three important facts about Sayyiduna 'Isa عَلَيْهِ السَّلَام
- | Have Islamic scholars made Islam difficult?
- | Disease of mocking and insulting others
- | Pneumonia

Presented by:  
Translation Department (Dawat-e-Islami)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَسْأَلُ بِأَنَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Hamd / Munajaat



The Holy Rasool ﷺ stated:

Adorn your gatherings by reciting Salat upon me as this will be Noor [light] for you on the Day of Judgement.

(Firdaus-ul-Akhbar, vol. 1, pp. 422, Hadees 3149)

## Ilahi dikha day jamal-e-Madinah

Ilahi dikha day jamal-e-Madinah  
Karam say ho pura suwal-e-Madinah  
Dikha day mujhay sabz gumbad kay jalway  
Dikha mujh ko dasht-o-jibaal-e-Madinah  
Pohanch ker Madinay mayn ho jaye Maula  
Mayri jan fida-e-jamal-e-Madinah  
Gham-e-'ishq-e-sarwar Khudaya 'ata ker  
Mujhay az tufail-e-Bilal-e-Madinah  
Khuda-e-Muhammad hamaray dilon say  
Na niklay kabhi bhi khayal-e-Madinah  
Sada rahmaton ki barasti jharri hay  
Madinay mayn yeh hay kamal-e-Madinah  
Qadam choom ker sar pay rakh layna 'Attar  
Nazar aye gar nau nihaal-e-Madinah

(Wasail-e-Bakhshish, ammended, pp. 363)

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat كاتبة بزمائهم العالمة





# Naat / Istighaasah

Sultan-e-jahan Mahboob-e-Khuda tayri shan-o-shaukat kya kehna  
Har shay pay likha hay naam tayra, tayray zikr ki rif'at kya kehna  
Hay sar per taj nubuwat ka jorra hay tan pay karamat ka  
Sehra hay jabeen pay shafa'at ka ummat pay hay rahmat kya kehna  
Quran kalam-e-baari hay aur tayri zaban say jaari hay  
Kya tayri fasahat piyari hay aur tayri balaghat kya kehna  
Baaton say tapakti lazzat hay aankhon say barasti rahmat hay  
Khutbay say chamakti haybat hay ay Shah-e-Risalat kya kehna  
Aankhon say kiya dariya jaari aur lab pay Du'a piyari piyari  
Ro ro kay guzari shab saari ay Haami-e-Ummat kya kehna  
'Aalam ki bharayn her dam jholi khud khayain to bas jau ki roti  
Woh shan 'ata-o-sakhawat ki yeh zuhd-o-qana'at kya kehna  
Shuhrat hay Jameel itni tayri yeh sab hay karamat murshid ki  
Kehtay hayn tujhay Maddah-e-Nabi sab Ahl-e-Sunnat kya kehna

(Qabala-e-Bakhshish, pp. 47)

By: Maddah-ul-Habib, Maulana Jameel-ur-Rahman Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ

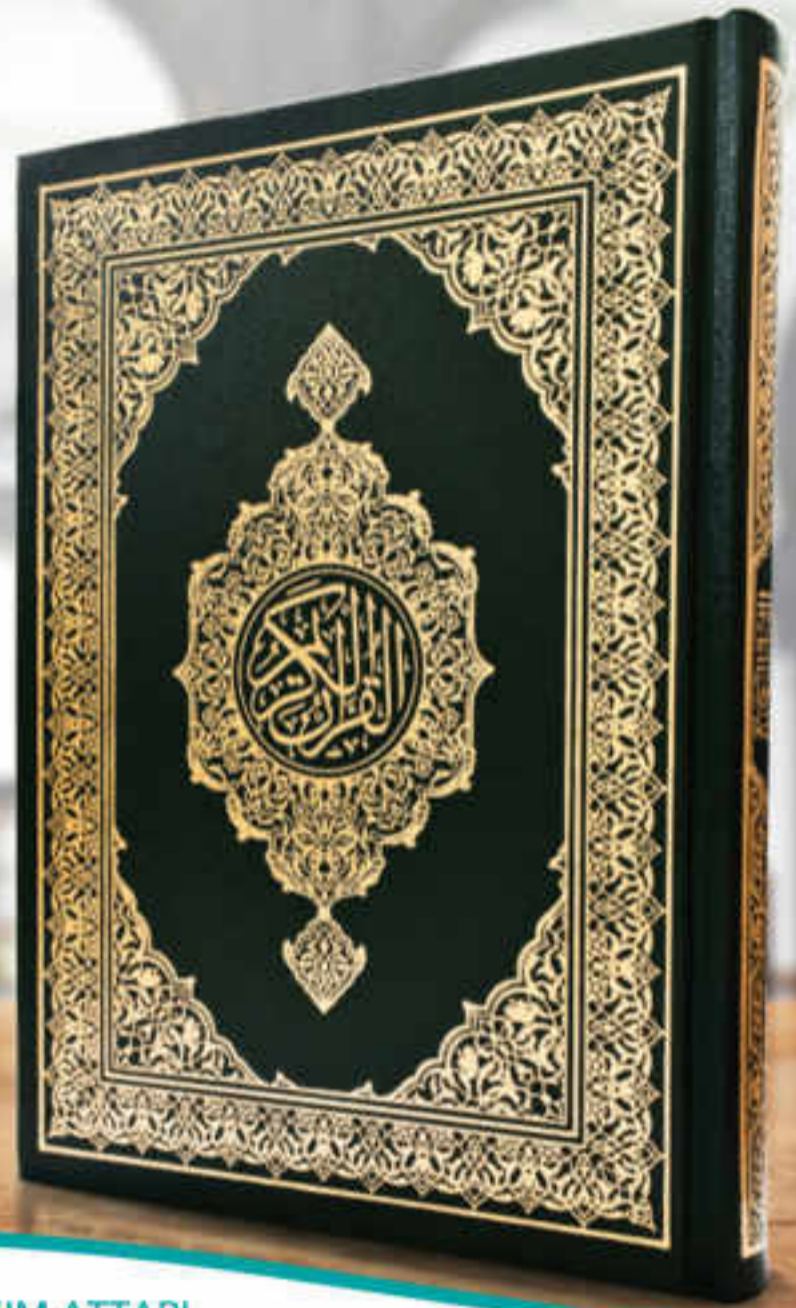


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# THE STATES OF HEARTS

(PART 2)

Commentary on the Holy Quran



MUFTI MUHAMMAD QASIM ATTARI

In the previous article, three states of the heart along with its spiritual reform were brought to light. Moreover, the doors of the heart, i.e. the desires of Nafs and cure for them were also discussed.

**The third door through which Satan can enter the heart is love for home, clothes and possessions.**

One who falls in this love indulges in beautification and ornamentation. Sometimes, he gets a new mobile phone or a new car just for a different colour and latest model; and at times he moves to a posher area. He remains engrossed in enhancing his status in the worldly life. Almighty Allah has said:

رَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ  
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْبِ ذَلِكَ مَتَابُ  
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿٣٣﴾

*Beautified for people is the love for what they desire; (of) women, and sons, and accumulation of heaps of gold and silver, and branded horses, and cattle and crops; all this is*

*the possession of this worldly life. And it is Allah عزوجل with Whom is the best abode. [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal-e-Imran, Ayah 14)*

It is stated in a blessed Hadees, 'Love for the world is the basis (root) of every evil.' (Shu'ab-ul-Iman, vol. 7, pp. 323, Hadees 10457)

Admittedly, if someone gets a home and other things so as to meet his needs, he will not be taken to task. However, if he indulges in the love for these things, adorning and ornamenting them all the time, this is not something praiseworthy at all. If a person is immensely interested in getting a luxurious home, nice clothes and valuable things, this is certainly a sign of a heedless heart. And, abundance of valuables and wealth poses a high risk of creating arrogance or boastfulness or self-admiration or love for respect in the heart.

A characteristic of worldly pleasures is that the more a person gains them, the more he gets desirous of



them. And there is no limit to it. Similarly, the more this heedlessness increases, the more he will become heedless of Divine remembrance.

Here is a cure for it. Instead of thinking about women, hoarding up gold and silver, vehicles and huge wealth in the world; one should relish the thought of having an abundance of these things in Paradise. He should accumulate the wealth of reward by sending worldly wealth to the Hereafter, i.e. by giving it to charity. He should replace love for wealth with love for the Gracious Lord and should enhance it. He should also continue to ponder over the fact that 'worldly things may take me away from the remembrance of my Beloved Lord. Therefore, I should be careful.' To stay mentally alert in this way is very beneficial.

### The fourth door that Satan can enter the heart through is anger

Anger makes a person unable to use his mind properly and paves the way for Satan to attack.

Anger is such a satanic trap that anyone falling into it becomes like a ball that Satan plays with. In anger, a man ends up saying such words that cause loss to him in this world and in the Hereafter and even ruin his faith. Having the power to vent anger gives rise to oppression; otherwise, anger brings about malice, jealousy, enmity and divorce. This also breaks off relations and may even result in bloodshed. All these issues take away comfort and solace from the life of a person and fill it with hatred and enmity. Similarly, anger leads to wrong decisions. On the contrary, ignoring the feeling of anger and forgiving others bring about solace and comfort, removing burden from the heart and the mind. And, such a person is included in the bondsmen liked by Almighty Allah.

Almighty Allah has said:

وَالْكٰظِمِيْنَ الْغَيْظِ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

*And who restrain anger and forgive people, and the righteous people; are the beloveds of Allah.*

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 134)



Here is a practical cure for anger. One should get rid of those causes which heighten the feeling of anger in the human psyche. By doing so, one will not feel intense anger or will not feel anger at all. Among those causes is the companionship of quarrelsome people who vent their anger even due to minor matters. Therefore, one should part company with such people. Likewise, there are several cures for it. For example, when one feels anger, he should repeatedly recite *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* or *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*. Second, one should make Wudu with cold water. Third, one should sit down if he is standing. If sitting, one should lie down. Fourth, one should engage oneself in some other activity right away. One way of it is to count down. Fifth, one should say to oneself, 'Weak is the person who gets dominated by anger and brave is the one who suppresses his anger.' Sixth method is that one should say to oneself, 'I am venting anger towards others over such a matter. If Almighty Allah inflicts wrath on me for such a minor matter, what will become of me? Therefore, I should control my anger so that Allah Almighty will also turn His wrath away from me.'

The fifth door that Satan enters the heart through is the impurity of human thoughts. Purity of thoughts is vitally needed. If a person has got a dirty mind, dirty thoughts will get deeply rooted in his heart. Then he starts putting those thoughts into actions. Therefore, a prayer has been narrated in a blessed Hadees for our guidance: *اللَّهُمَّ انى اسالك ان تطهر قلبى* 'O Allah *عز وجل*! I ask you to purify my heart.' (Mu'jam-e-Awsat, vol. 4, pp. 354, Hadees 6218) Any thought that crosses one's mind should be scrutinized in the light of Shari'ah. If it is in conformity with Shari'ah, it's good; otherwise, bad. There are two types of thoughts. One is the type of thoughts that a person intentionally thinks about; such as he thinks of going to Makkah and Madinah or, Allah *عز وجل* forbid, he thinks about going to a place of sin or committing sin. The other is the sort of thoughts that come into the mind of a person unintentionally. These thoughts might be good or bad. The thoughts of the first type are under one's control. An easy way of purifying them is to think about only good things. As for coping with the thoughts of the second type

which come into one's mind unintentionally, one should intentionally start thinking about good things or focusing his attention towards the Almighty. This will push bad thoughts out of one's mind because one can think about only one thing at a time, using his brain. Another way is to engage oneself in Divine remembrance, as is declared by Almighty Allah:

**إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ خَبْرٌ  
مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾**

*Indeed those who fear (Allah *عز وجل*); whenever a temptation from the devil touches them, they become alert, and at that very moment, their eyes open-up.*

*[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Ayah 201)*

Moreover, protection of eyes from unlawful gazing plays an important role in the purity of thoughts. One who indulges in unlawful gazing cannot have pure thoughts. Therefore, one should follow the above-mentioned pieces of advice. *إِنْ شَاءَ اللَّهُ*, he will be blessed with the purity of thoughts along with the wealth of a pure heart and satisfied soul.

**يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ**

**Translation:** O the One Who turns hearts! Keep our hearts steadfast in Your religion.

*(Musnad Ahmad, vol. 6, pp. 198, Hadees 17647)*

**اللَّهُمَّ يَا مُصْرِفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ**

**Translation:** O Allah *عز وجل* Who turns over the hearts. Turn over our hearts towards Your obedience.

*(Al-Asma was-Sifaat lil-Bayhaqi, vol. 1, pp. 371, Hadees 298)*





# TREAT GUEST WITH RESPECT

Maulana Abdul Rasheed Attari Madani,  
Markazi Jami'a-tul-Madinah, Okarah

The Beloved Rasool ﷺ has said, مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ i.e. 'The one who believes in Allah Almighty and the Judgement Day should respect guests.' (Bukhari, vol. 4, pp. 105, Hadees 6019)

## What does 'respect for a guest' mean?

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has said, 'The respect for a guest is that one should meet him smilingly, should arrange food and other things for him and should serve him as much as possible with his own hands.' (Mirat-ul-Manajeeh, vol. 6, pp. 52)

Allamah Ibn-e-Battal رَحْمَةُ اللَّهِ عَلَيْهِ has said, 'One way of treating a guest with respect is that you eat with him and do not let him feel lonely by having him eat the meal alone. Furthermore, entertain the guest with whatever best thing you have.' (Sharh-ul-Bukhari, vol. 4, pp. 118)

## Excellence of hospitality

Imam Nawawi رَحْمَةُ اللَّهِ عَلَيْهِ has said, 'Extending hospitality is the manner of Islam and the Sunnah of blessed Prophets and righteous people.' (Sharh-un-Nawawi, vol. 2, pp. 18)

## Two sayings of Prophet ﷺ about the excellence of hospitality

1. The Beloved Rasool ﷺ has said: Goodness and blessing descend upon the home

the hump of a camel. (Ibn-e-Majah, vol. 4, pp. 51, Hadees 3356) Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has said: There is no bone in the hump of a camel but there is fat only and a knife cuts it very quickly and reaches its bottom. Therefore, it has been compared with it i.e. goodness and blessing reach very quickly upon such a home. (Mirat-ul-Manajeeh, vol. 6, pp. 67)

2. The Beloved Rasool ﷺ has said: When a guest comes to someone's home, he comes with his own sustenance and when he leaves his home, due to him the sins of the host are forgiven. (Kashf-ul-Khifa, vol. 2, pp. 33, Hadees 1641)

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ has said: When a person extends hospitality to his brother for pleasing Allah Almighty and does not want any reward and thanks for it, Allah Almighty sends ten angels to his home



who, for one year, do Tasbih and Tahleel and say Takbeer and keep making Du'a of forgiveness for him (i.e. for host) and when the year ends, the worship equal to the whole year of angels' worship is written in his record of deeds and it is at the mercy of Allah Almighty that He feeds him the pure foods of Paradise in 'جنة الخلد' and in His immortal Kingdom. (*Kanz-ul-'Ummal*, vol. 5, pp. 110, Hadees 25878)

### Manners host should adopt

1. Food should be quickly brought.
2. If there are fruits in the food, they should be brought first because eating fruits before eating food is more suitable from medical point of view.



3. If there are different types of dishes, nice and delicious dishes should be brought first so that whoever amongst them wants to eat from them can do so.
4. Dining mat should not be removed unless the guest stops eating.
5. Place the amount of food before guests which

should suffice for them because placing less food than the need is against the respect and placing food more than the need is ostentation. (*Ihya-ul-'Ulloom*, vol. 2, pp. 21 to 23; summarised)

### Manners guest should adopt

1. He should sit where he is requested to sit.
2. Whatever is brought to him, he should be pleased with it.
3. He should not leave the place without the permission of his host.
4. When he (the guest) leaves, he should make Du'a for him (the host).

May Allah Almighty grant us Taufeeq to take great care of the manners of extending hospitality and becoming one's guest.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ عَلَيْهِ السَّلَامُ



# Three important facts about Sayyiduna 'Isa عَلَيْهِ السَّلَام

Islamic beliefs and information

Abu Salman Muhammad Adnan Chishti Attari Madani

The beliefs about Sayyiduna 'Isa Ruhullah عَلَيْهِ السَّلَام are also of great significance amongst the fundamental beliefs and ideologies of Muslims. Three Islamic beliefs about Sayyiduna 'Isa عَلَيْهِ السَّلَام and the Shar'i ruling regarding the one who denies them will be mentioned here:

1. Allah Almighty has raised him to the heavens alive and safe.
2. He عَلَيْهِ السَّلَام has not experienced death yet.
3. Before the Day of Judgement, he عَلَيْهِ السَّلَام will return to the world.

## First and second belief

Sayyiduna 'Isa عَلَيْهِ السَّلَام has neither been murdered nor crucified, but rather Allah Almighty has raised him to the heavens alive and safe. There was a hypocrite who entered his home to inform Jews about his location. Allah Almighty made him look like Sayyiduna 'Isa عَلَيْهِ السَّلَام. His face turned the same as Sayyiduna 'Isa's عَلَيْهِ السَّلَام, whereas his hands and feet were different from the hands and feet of Sayyiduna 'Isa عَلَيْهِ السَّلَام. Jews crucified the same person believing that he was Sayyiduna 'Isa عَلَيْهِ السَّلَام. Both of these beliefs are among the fundamental and essential beliefs of Islam and the one who denies them is a disbeliever. (*Fatawa Hamidiyyah*, pp. 140, summarised, *Tafseer-e-Madarik*, pp. 263-264)



The evidence of both these beliefs is the following statement of Allah Almighty:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۚ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ

And it is (the truth) that neither did they kill him nor crucify him, but for them a look-alike was created (his face resembling the face of 'Isa). And those who disagree regarding him (i.e. the look-alike) are indeed in doubt over him; they know nothing of him, but are merely following their assumption, and without doubt, they did not kill him. Rather, Allah raised him towards Himself.

[Kanz-ul-Iman (translation of Quran)](Part 6, Surah An-Nisa, Ayah 157, 158)

### Third belief

Near the Day of Judgement, Sayyiduna 'Isa عليه السلام will descend from the heavens and return to the world, and will propagate the religion of the Beloved Rasool صلى الله عليه وآله وسلم. This belief is among the essential beliefs of Ahl-us-Sunnah-wal-Jama'at, and the one who denies it is a misguided person and a heretic. This belief has been proven from numerous sayings of the Beloved Rasool صلى الله عليه وآله وسلم and the entire Ahl-us-Sunnah-wal-Jama'at are in agreement about it. (Fatawa Hamidiyyah, pp. 142; summarised)

### Important explanation

The return of Sayyiduna 'Isa عليه السلام to the world before the Day of Judgement does not contradict the finality of prophethood because he will come as the deputy of the Beloved Prophet صلى الله عليه وآله وسلم and will issue commandments as per the Shari'ah of the Beloved Prophet صلى الله عليه وآله وسلم. Imam Jalaluddin Suyuti رحمه الله عليه has stated: When Sayyiduna 'Isa عليه السلام descends, he will command as per the Shari'ah of the Beloved Prophet صلى الله عليه وآله وسلم as his deputy. Moreover, he will be amongst the Beloved Prophet's صلى الله عليه وآله وسلم followers and Ummah. (Khasais-e-Kubra, vol. 2, pp. 329)

### Three sayings of Beloved Rasool صلى الله عليه وآله وسلم about the descent of Sayyiduna 'Isa عليه السلام

Our Beloved Prophet صلى الله عليه وآله وسلم has mentioned the return of Sayyiduna 'Isa عليه السلام to the world in numerous blessed Ahadees. Three of them have been mentioned below:

1. By the One in Whose Power my life is, the time is near when Ibn-e-Maryam عليه السلام will descend among you. He will be just, will break the cross, will kill the swine, will eradicate Jizyah<sup>1</sup> and the wealth will increase so much that there will be no one to accept it. (Bukhari, vol. 2, pp. 50, Hadees 2222)
2. (After the appearance of Dajjal) Allah Almighty will send Sayyiduna 'Isa عليه السلام who will descend on the eastern white minaret of Jami' Masjid Dimashq; he عليه السلام will be wearing two light yellow robes and placing his hands on the arms of two angels. When he bows his head, water drops will be dripping and when he lifts his head, white silver beads will be falling off like pearls. (Muslim, pp. 1201, Hadees 7373 - Abu Dawood, vol. 4, pp. 157, Hadees 4321)
3. 'Isa Ibn-e-Maryam عليه السلام will surely descend as a just ruler and Imam and will surely go by a public road with the intention of Hajj or Umrah or both and will surely visit my grave and say Salaam, and I will surely reply to his Salaam. (Mustadrak, vol. 3, pp. 489, Hadees 4218)

For detailed information, please study the booklet, 'الصَّارِمُ الرَّبَّانِيُّ عَلَى إِسْرَافِ الْقَادِيَانِيِّ' written by Mufti Muhammad Hamid Raza Khan رحمه الله عليه, the son of A'la Hadrat, available in 'Fatawa Hamidiyyah'.

<sup>1</sup> The tax that was collected from non-Muslims in an Islamic government.



# Questions & answers of Madani Muzakarah



## Who is the superior Prophet after the Beloved Prophet ﷺ?

**Question 1:** Which Prophet is highly ranked after the Beloved Prophet ﷺ?

**Answer:** Sayyiduna Ibrahim Khaleelullah عليه السلام<sup>1</sup>  
(Madani Muzakarah, 11 Rabi'-ul-Aakhir 1439 AH)

## If the buttons of a jacket are undone during Salah,...

**Question 2:** Will Salah be considered to be valid if the zip or buttons of a jacket or jersey etc. are undone during Salah?

**Answer:** Yes, Salah will be considered to be valid.  
(Madani Muzakarah, 3 Rabi'-ul-Aakhir 1440 AH)

## Glory of Siddeeq-e-Akbar رضى الله عنه by Holy Prophet ﷺ

**Question 3:** Are the virtues of someone equal to the number of the stars in the sky?

**Answer:** Sayyidatuna Aaishah Siddiqah رضى الله عنها has said that she asked the Beloved Rasool ﷺ in a moonlit night: Ya Rasoolallah ﷺ! Will the virtues of someone be equal to the number of the stars in the sky? The Holy Prophet ﷺ said: Yes, Umar's [virtues] are. Sayyidatuna Aaishah رضى الله عنها asked: What about the virtues of (my father Sayyiduna) Abu Bakr (Siddiq رضى الله عنه)?

The Beloved Rasool ﷺ said: All the virtues of 'Umar are just like one virtue (that of the cave) out of the virtues of Abu Bakr.<sup>2</sup> (Madani Muzakarah, 3 Rabi'-ul-Aakhir 1440 AH)

## Ruling on checking others' mobile phones

**Question 4:** Some people have a habit of checking others' mobile phones and reading their messages. What do you say about this act of theirs?

**Answer:** It is impermissible. It is stated in a blessed Hadees: One who sees the letter of his brother without taking permission, he indeed sees in the



fire.<sup>3</sup> Moreover, people may have several secrets in their mobile phones such as the pictures of Maharim and personal chats with them etc. It is impermissible for a stranger to see and read them without taking Shar'i permission. If someone has already done so, he or she should repent. If you give your mobile phone to someone, tell him or her: If you want, you can make a call etc., but do not see anything else in it. (Madani Muzakarah, 4 Rabi'-ul-Aakhir 1439 AH)

### Efficacy of stones

**Question 5:** Do stones have any efficacy?

**Answer:** Yes! Stones also have efficacy, and only Allah Almighty has kept efficacy in them because Allah Almighty is the One Who creates efficacy. The efficacy of stones has also been mentioned in blessed Ahadees. Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: The gem of agate is very blessed.

It is stated in a blessed Hadees: 'تَخْتَمُوا بِالْعَقِيْقِ فَإِنَّهُ مُبَارَكٌ' (i.e. wear the ring of agate as it is blessed.)<sup>4</sup> Furthermore, he رَحْمَةُ اللهِ عَلَيْهِ has said: The gem of black agate in a silver<sup>5</sup> ring is very great.

It is stated in some narrations that the ring of yellow ruby protects against plague. In some narrations it has been stated that the ring of agate eradicates poverty<sup>6</sup>. In *Fayd-ul-Qadeer* it has been stated: The one who wears the ring encrusted with the gem of agate will find every kind of goodness and angels will love him. One of its qualities is that a person's heart remains peaceful at the time of a quarrel and his nose does not bleed anymore.<sup>7</sup> (Madani Muzakarah, 15 Rabi'-ul-Aakhir 1440 AH)

### Sleeping before 'Isha Salah

**Question 6:** If someone sleeps before 'Isha Salah, can he or she offer Salah at any time after getting up in the night?

**Answer:** The time of Isha remains until dawn. If someone gets up in the night before dawn and offers Salah at any time, the Salah will be considered to be valid. However, offering Salah with Jama'at [congregation] is Wajib. Missing Jama'at without any Shar'i compulsion is a sin. Furthermore, it is

forbidden to sleep before the Isha Salah, and it is not Sunnah either.

It is stated in a blessed Hadees that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked sleeping before the Isha Salah.<sup>8</sup> It means he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked such sleep due to which Jama'at is missed or Salah becomes Qada.<sup>9</sup> (Madani Muzakarah, 22 Rajab-ul-Murajjab 1440 AH)

### Making Du'a for forgiveness of the person who has committed suicide

**Question 7:** Can Du'a be made for the forgiveness of the person who has committed suicide?

**Answer:** Funeral Salah of the person who has committed suicide will be offered and Du'a for his forgiveness can also be made. (Madani Muzakarah, 9 Rabi'-ul-Aakhir 1440 AH)

### Ruling on liar's Salah

**Question 8:** If a person tells a lie and also offers Salah, will his Salah be considered to be valid?

**Answer:** Telling a lie is a sin, Haraam and an act leading to Hell. It is necessary to repent of it. However, if someone tells a lie and also offers Salah, his Salah will be considered to be valid. (Madani Muzakarah, 10 Rabi'-ul-Aakhir 1440 AH)

<sup>1</sup> Minh-ur-Raud Al-Azhar, pp. 336

<sup>2</sup> Mishkat-ul-Masabih, vol. 2, pp. 423, Hadees 6068 - Mirat-ul-Manajih, vol. 8, pp. 391

<sup>3</sup> Mustadrak lil Hakim, vol. 5, pp. 384, Hadees 7779

<sup>4</sup> Shu'ab-ul-Iman, vol. 5, pp. 201, Hadees 6357

<sup>5</sup> Whenever you wear a ring, take care that you wear only one silver ring, weighing less than 4.5 Masha (i.e. 4 grams, 375 milligrams). Do not wear more than one ring, and the ring must be encrusted with only one gem. It must not be encrusted with more than one gem. Do not wear a ring even without a gem. There is no limit to the weight of gem. A man is not allowed to wear any other metal ring except for silver or the above-mentioned weight of silver etc. (Namaz kay Ahkam, pp. 444-445)

<sup>6</sup> Mirat-ul-Manajih, vol. 6, pp. 131

<sup>7</sup> Fayd-ul-Qadeer, vol. 3, pp. 235, Taht-al-Hadees 3263

<sup>8</sup> Bukhari, vol. 1, pp. 208, Hadees 568

<sup>9</sup> Umdat-ul-Qari, vol. 4, pp. 93, Taht-al-Hadees 568



# Dar-ul-Ifta Ahl-e-Sunnat

Mufti Muhammad Hashim Khan Attari Madani

## Is it allowed to enter into an employment contract for publicity of products?

**Question 1:** What have Islamic scholars ruled on the following matter? I have made an agreement with a company on publicizing their permissible products by sending, for example, two hundred emails, two hundred messages and one hundred Whatsapp messages daily. The quantity of the content and the pay has also been decided. While preparing and publicizing the advertisement through the above means, I have to spend some time and money. Is this employment of mine permissible?

*Questioner: Muhammad Shafiq (Iqbal Town Lahore)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ أَلَيْكُمُ هِدَايَةُ الْحَقِّ وَالصَّوَابِ

**Answer:** To prepare the advertisement of permissible things in a permissible way and to publicize it through permissible means is such a job

that employment can be made for. Therefore, according to Shari'ah, your employment, as stated in the question, is permissible on the grounds that the type of work, i.e. the publicity of the permissible products of a company and the pay have both been predetermined. It is important to remember that even in this case the pay must not exceed a normal pay given for such a job and the quantity of the advertisement content, etc. must also be decided in advance so that there will be no conflict. Respected Islamic Jurists have declared that a normally given pay for writing agreements, affidavits, letters, etc. is permissible; provided that the quantity of the content and papers is already decided.

**Ambiguity:** This job of sending messages, etc. entails only a little hardship and one can do it through a smart phone or computer while sitting at home. Therefore, employment of such work which entails only a little hardship should not be permissible. This aspect of the situation is causing ambiguity.



**Clarification:** Hardship is not the only factor that determines pay. In fact, pay also depends upon the importance and need of the job as well as upon the required skills. Therefore, even if this work involves only a little hardship, the worker is entitled to pay. For this reason, 'Allamah Ibn 'Aabideen Shaami رَحْمَةُ اللهِ عَلَيْهِ has declared that pay will be given on the basis of established norms [for such a job] rather than hardship.

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِكُمْ مِنَ الظُّلْمِ وَبِهِدَمِ

Answered by: Muhammad Noor-ul-Mustafa Attari Madani

Verified by: Mufti Muhammad Hashim Khan Attari

### Warding off evil eye by using red chillies is not wastefulness

**Question 2:** What have Islamic scholars ruled on the following matter? In order to ward off the evil eye, chillies are moved around the affected person and are burned. What is Shar'i ruling on it? Will it be categorized as wastefulness?

Questioner: Muhammad Bilal (Lahore)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** For the purpose of warding off the evil eye, it is permissible to move chillies around the affected person and to burn them. In the light of Shari'ah, the popular remedies which are not contrary to Shari'ah are valid. Moreover, the action of warding off the evil eye by chillies is not classed as wastefulness on the grounds that this action is performed for the benefit of people. Almighty Allah has created all things for the benefit of people. Therefore, using something beneficial for the benefit of man is not wastefulness. However, it should be remembered that it is preferable to cure the harm of the evil eye by means of the prayers stated in the Holy Quran and Ahadees.

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِكُمْ مِنَ الظُّلْمِ وَبِهِدَمِ

Answered by: Mufti Muhammad Hashim Khan Attari

### Is it allowed to illegally live in a foreign country and to do business there?

**Question 3:** Some people live in a foreign country illegally, i.e. secretly and do business over there, earning income. What have Islamic scholars ruled on going to and living in a foreign country illegally as well as on the earning mentioned above?

Questioner: Muhammad Nafees (Faisalabad)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** To go abroad illegally is impermissible and a sin according to Shari'ah. In fact, this leads to exposing oneself to disgrace and endangering one's life. If caught, one is confronted with severe disgrace and dishonour. Sometimes, the police of the foreign country open fire on such people, killing them. These types of news are often published in newspapers, etc. The Blessed Shari'ah has prohibited the action that brings ruin, disgrace and dishonour.

As far as such earnings are concerned, the earnings are permissible provided that the business is itself permissible. On the contrary, if the business is Haraam, earnings from such a business are also Haraam. However, even if the income is permissible, how can blessings and goodness be expected in the



income that a person earns by disobeying Allah عزوجل and His Rasool ﷺ؟

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِكُمْ مِنَ الظُّلْمِ وَبِهِدَمِ

Answered by: Mufti Muhammad Hashim Khan Attari





## Are men allowed to wear embroidered clothing?

**Question 4:** What have Islamic scholars ruled on the following matter? According to Shari'ah, are men allowed to get slight embroidery done with simple thread on the front of the Qamees<sup>1</sup>, collar and cuffs as well as on the bottoms of their Shalwar [a type of loose trousers]?

Questioner: Muhammad Khalid Hasan Madani (District: Pakpattan Shareef)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

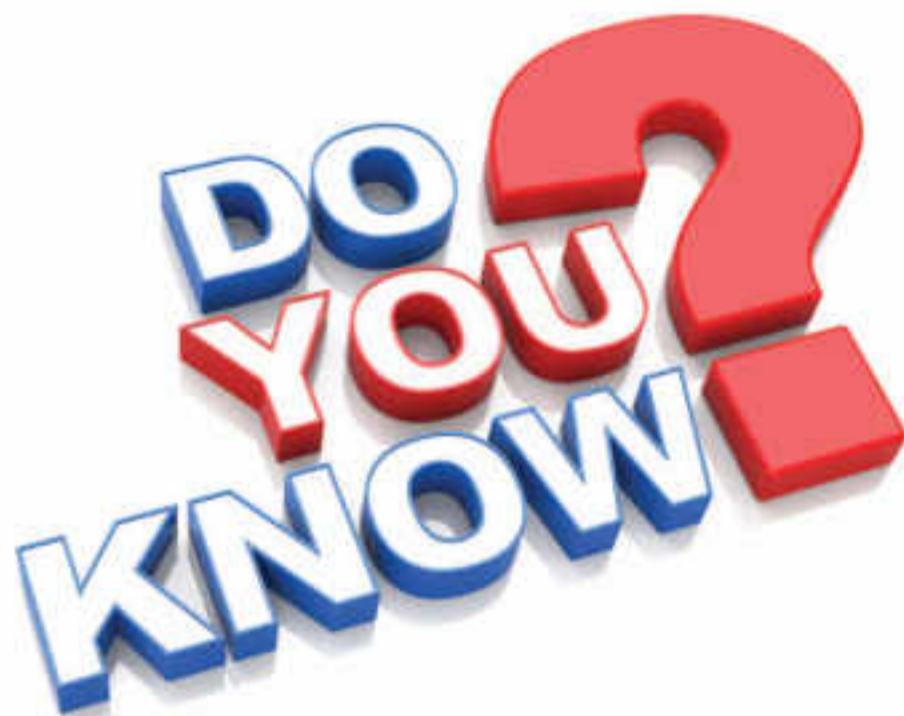
**Answer:** According to Shari'ah, men are allowed to get slight embroidery done with simple thread on the front of the Qamees, cuffs and collar as well as on the bottom of their Shalwar [a type of loose trousers]. There is no harm in it. Respected Islamic Jurists have even allowed silk embroidery that does not cover the area of more than four-fingers at any place. As per the clarification made in the question, there is no silk embroidery but rather it is simple thread embroidery for which there is no condition of four-fingers-space as well.

وَاللَّهُ أَعْلَمُ بِمَا نُرْسِلُكَ أَتَيْتَهُ عَلَى الْمَلَكِ الْمُرْسَلِ

Answered by: Muhammad Irfan Madani

Verified by: Mufti Muhammad Hashim Khan Attari

<sup>1</sup>A type of long and loose shirt.



Muhammad Rafeeq Attari Madani

**Question 1:** By which thing did Allah Almighty wipe out the nation of Sayyiduna Hood عليه السلام?

**Answer:** By a severe thunder windstorm. (Part 29, Surah Al-Haqqah, Ayah 6)

**Question 2:** To which nation did Allah Almighty send Sayyiduna Hood عليه السلام?

**Answer:** To the nation of 'Aad. (Part 8, Surah Al-A'raf, Ayah 65)

**Question 3:** Which blessed companion had the greatest knowledge of the Holy Quran?

**Answer:** Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. (Tareekh-ul-Khulafa, pp. 31, 32)

**Question 4:** Which and how many rivers are there in Paradise that have been mentioned in the Holy Quran?

**Answer:** There are four rivers.

1. River of clean water
2. River of milk
3. River of Sharab-e-Tuhoor [Pure Wine]
4. River of honey (Part 26, Surah Muhammad, Verse 15)

**Question 5:** What was the colour of the cow slaughtered by Bani Israel?

**Answer:** Yellow colour. (Part 1, Surah Al-Baqarah, Ayah 69)



# A few guiding principles on giving Tarbiyyah

(Episode: 4)

Nigran of Markazi Majlis-e-Shura,  
Maulana Muhammad Imran Attari

Plea

A righteous environment and good company play a key role in giving Tarbiyah. Introducing someone to a righteous environment by persuading him may bring about his excellent Tarbiyah. Sayyiduna 'Abdul Qadir 'Isa Shaazili رَحْمَةُ اللهِ عَلَيْهِ has stated: Blessed companions عَلَيْهِمُ الرِّضْوَانُ would regularly come to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and attain spiritual blessings from him and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would cleanse their Nafs and hearts. (*Adaab-e-Murshid-e-Kamil, pp. 80 with reference to Haqaiq 'Anit-Tasawwuf, pp. 47, summarised*)

Allah Almighty has stated:

إِذْ بَعَثْنَا فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِنَا وَيُزَكِّيهِمْ

That, He sent to them a (great) Messenger (Prophet Muhammad) from amongst them, who recites upon them His verses, and purifies them

[Kanz-ul-Iman (translation of Quran)](Part 4, Surah Aal-e-Imran, Ayah 164)

## Similarity in words and actions

One of the most important things that a Tarbiyah-giving person should keep in mind when giving Tarbiyah is that there should be a similarity

between his words and actions. By presenting one's own personality as a practical example, it becomes quite easy to persuade those who are under one's Tarbiyah, whereas contradiction between one's words and actions may cause apprehension amongst them such as he does not do such-and-such a thing himself, but keeps asking us to do it. As a result, such people do not pay attention to what he says and are not inclined towards the action. The character of a Tarbiyah-giving Islamic brother needs to be exemplary as it has a profound impact on people. Where the verbal Tarbiyah given by the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was improving the thoughts and actions of blessed companions عَلَيْهِمُ الرِّضْوَانُ, his blessed practical life also deeply inspired blessed companions رَضِيَ اللهُ عَنْهُمْ. His own blessed life would reflect what he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say. When a person's action is in harmony with his words, people love him and the same love proves to be helpful in giving Tarbiyah and building character.

## Generosity

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showed generosity himself and also persuaded his Ummah to do the same. Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ عَنْهُ has



said: Whenever something was asked from the Beloved Rasool ﷺ, he ﷺ would never say, 'لا' i.e. 'no' in reply. (Muslim, pp. 973, Hadees 6018)

A person came to the Beloved Rasool ﷺ and asked for something. He ﷺ gave him so many nanny-goats that a place between two mountains was filled with them. That person returned to his nation and said, 'All of you should embrace Islam. Undoubtedly, The Beloved Rasool (ﷺ) bestows so much that there remains no fear of starvation.' (Muslim, pp. 973, Hadees 6020)

Persuading his Ummah the Beloved Rasool ﷺ has said, 'Undoubtedly, Allah Almighty has made this religion exclusive to Himself and only generosity and good manners befit your religion. Therefore, adorn your religion with both of these.' (Mu'jam-e-Kabeer, vol. 18, pp. 159, Hadees 347)

At another place, he ﷺ has stated, 'Generosity is from the bounty and benevolence of Allah Almighty. Be generous, Allah Almighty will bestow more upon you.' (Kanz-ul-Ummal, vol. 3, pp. 169, Juz 6, Hadees 16213)

### Asceticism and contentment

The Beloved Rasool ﷺ himself lived a contented and ascetic life and also taught his Ummah to do the same. He ﷺ once held the shoulders of Sayyiduna Abdullah Bin 'Umar رضى الله عنه and said, 'Live in the world as if you were a traveller.' (Bukhari, vol. 4, pp. 223, Hadees 6416)

On another occasion he ﷺ said, 'The world is a home for the one who has no home and wealth for the one who has no wealth and only that person amasses it who has no sense.' (Shu'ab-ul-Iman, vol. 7, pp. 375, Hadees 10638)

The Beloved Rasool ﷺ would himself sleep on a straw-mat which would leave marks on his blessed body. He ﷺ and his family members never ate roti to their fill for three consecutive days and nor was his flour ever sifted before being cooked. Once, Sayyidatuna Fatimah رضى الله عنها presented a piece of barley roti to the Beloved

Rasool ﷺ. He ﷺ said, 'This is the first food that has entered your father's mouth after three days.' (Mu'jam-e-Kabeer, vol. 1, pp. 258, Hadees 750)

Here, it should be kept in mind that by the bestowal of Allah Almighty, the Beloved Rasool ﷺ is the owner of everything. He ﷺ could have lived a royal life if he had wanted, but he ﷺ himself wanted to present a practical example of asceticism and contentment that he ﷺ would preach to people. In short, if we want someone to perform a virtuous deed, we, first of all, have to perform it ourselves, otherwise it is unwise to expect good results.

### Heartfelt sympathy and well-wishing

A Tarbiyah-giving person should have heartfelt sympathy for the person he is giving Tarbiyah to. In his heart, he should yearn for his reform and Tarbiyah and have passion for doing good to him. Not only did the Beloved Rasool ﷺ remain worried about the blessed companions, but he ﷺ would also feel very concerned about the guidance for unbelievers. It has been stated in the Holy Quran:

فَلَعَلَّكَ بَاجِعٌ لِّفَسْكَ عَلَىٰ أَقَارِبِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

*So you perhaps will risk your life out of grief over them, if they did not believe in it.*

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Al-Kahf, Ayah 6)

Though the polytheists of Makkah used to trouble the Beloved Prophet ﷺ and his followers and inflict great cruelty on him and them, yet his attitude towards them was such that he ﷺ would remain extremely sad due to their not embracing Islam which would even put his blessed life in danger.

This is my plea to all the devotees of Rasool: Upholding the above-mentioned guiding principles, contribute towards the Tarbiyah of people in the society and be sincere in this regard. إِنَّ شَاءَ اللَّهُ the society will become righteous.





Our weaknesses

Human life consists of needs, facilities and luxuries. All these things are not for free of charge. We have to spend money on them. Four types of people are usually found in our society.

1. Those who earn good money and spend lavishly (Such people may face financial problems later in their life).
2. Those who earn good money, but spend wisely
3. Those who earn little and spend wisely
4. Those who earn little, but spend lavishly

These types of people are usually the salaried ones who remain worried financially. It also affects their domestic life and husband and wife start quarrelling.

### **Why is it necessary to plan a household budget?**

You might have heard the sentences such as 'unable to survive,' 'Income is not sufficient,' 'Nowadays, we are on a tight budget.' Undoubtedly, a few helpless people have such a low income that however they reduce their expenses, they are unable to fulfil even the basic needs of their lives. May Allah عزوجل improve

their conditions! However, there are also a few people who know how to earn, but do not know how to spend. Remember, it is better to think before you spend than to worry after you spend. Therefore, if we make a household budget to maintain a balance between income and expenses, we will be able to save ourselves from many worries.

### **Precautions of planning household budget**

Must take care of a few things before planning a budget.

- Avoid spending more money than is necessary
- Do not make unnecessary expenses a part of your household budget.
- Do not spend on the things that lead to sins. For example, tickets of cinema halls, expensive sound system, LCD for watching movies and listening to songs, etc.
- Deposit all the money to one person (in the family). The same person should pay for expenses and the same person should have a written record of income and expenses.



- Do not spend more money on a particular task than what you have planned in the budget.
- Save up wherever possible. The more you save, the less you worry.

### Method of planning household budget

Divide your monthly household budget into ten parts. (Everyone can decrease or increase it according to their lifestyle).

#### 1. Ration

It contains flour, rice, ghee, cooking oil, sugar, tea, pulses, vegetables, fruit, meat, salt, spices, milk, etc.

#### 2. Cleaning

It contains the items that are used for cleaning home, clothing, body, and crockery, such as soap, surf, shampoo, toothpaste, Miswak, phenyl.

#### 3. Utility bills

For example, electricity, gas, water, cable, internet, phone bills, etc.

#### 4. Rent

Such as the rent of the house, bus, taxi or rickshaw fare for going to the office or visiting someone else; if someone has their own bike or car, then the cost of its fuel, etc.

#### 5. Treatment

In case of illness, doctors' fees and medical expenses, etc.

#### 6. Education

School/college fees, school van charges, expenses of books, copies, and stationery, pocket money of children, and daily school lunch expense.

#### 7. Repair or exchange of household items

Spending money on repairing items such as fridge, washing machine, gas stoves, etc. or buying new items if the old ones are unusable

### 8. Spending in the way of Allah ﷺ

Helping the needy, giving food to someone who is hungry or poor, or donating [money] to Masjid or Madrasah, etc.

### 9. Unexpected expenses

For example, guests suddenly arrive or you have to attend a wedding or you lose something, your mobile phone or bike etc. is snatched or stolen.

### 10. Long-term expenses

Saving the money left after meeting expenses if somebody intends to buy an item such as fridge, washing machine, furniture, bike, or a piece of land in future.

### How much to spend on which thing?

For this, there is a suggestion that calculate, first of all, how much you usually spend on the above-mentioned things in your house and what are the things from which you can save money. Calculate your monthly expense according to it. Then plan your household budget as per the following assumed household budget. (If you want, you can write the actual amount in place of the amount in percentage. For example, if your utility bills expense is 10,000, write the same amount in the table).

### Table of Household Budget

Ration	40 percent
Cleaning	05 percent
Utility bills	10 percent
Rent	10 percent
Treatment	05 percent
Education	10 percent
Repair or exchange	03 percent
Spending in the way of Allah ﷺ	05 percent
Unexpected expenses	04 percent
Long-term expenses	07 percent

May Allah ﷺ make things easy and comfortable for us!

أهين بجاه النبي الأكرم ﷺ





Rashid 'Ali Attari Madani

# Greatness of Mu`min

(Episode 05)

## Tauba-tun-Nasuh [True repentance]

Allah Almighty is our Creator, Owner and Lord. If a Muslim ever commits any sin, he should immediately seek true repentance in the court of Allah Almighty. He عزوجل is the most Merciful and most Gracious. There are glad tidings of 'entering into Paradise' and 'forgiveness of sins' for those who repent truly.

Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا  
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ

*O believers! Repent to Allah with such repentance which becomes an advice for the future; it is close that your Lord may remove your sins and admit you into*

*Gardens beneath which rivers flow,*

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 8)

## Save your household from fire

Along with reforming himself, a Muslim is also responsible to reform his household. A Muslim, as per his capacity, should refrain his children and subordinates from disobeying the Shari'ah in all worldly or religious matters. Parents and guardians become worried about the illness and worldly losses of their children and make every possible effort to save them from difficulties whereas it is far more necessary for parents to save their beloved ones from the Hellfire by giving them good upbringing and making them obedient to Allah Almighty and the Beloved Prophet صلى الله عليه وآله وسلم.

Allah Almighty has stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا  
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ  
غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿١٥٠﴾

*O believers! Save yourselves and your families from the*



Fire; the fuel of which are humans and stones, appointed over it are extremely powerful angels, who do not refuse the command of Allah and they only do what they are commanded.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)

### Do not let wealth and children be a hurdle in the path of Allah

Earning lawful sustenance, giving good upbringing to children and providing the family with facilities are not bad acts at all but rather Shari'ah commands us to do all the mentioned acts, but a Muslim must take into account that the love for wealth and children should not make him disobey Allah Almighty and His Beloved Prophet ﷺ. Performing Faraid and Wajibaat, especially Fard Salah, Fasts, Hajj and Zakah should not be delayed or ignored at all. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ  
ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَيْرُونَ ﴿٩﴾

O believers! Let not your wealth or your children (or) anything cause you to neglect the remembrance of Allah. And whoever does this, so it is they who are in loss.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Munafiqoon, Ayah 9)

### The first Azan of Friday Salah

Friday is the 'chief day' amongst all days of the week and it is also the day of Eid. Friday Salah holds great importance in Islam. The glorious Quran describes its rulings: As soon as the first Azan is called out for Friday Salah, a Muslim should immediately walk towards the Masjid, stopping every piece of work, be it a business deal or some other work.

Allah Almighty has commanded:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ  
فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذِكْرَ خَيْرٍ لَكُمْ  
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

O believers! When the call for Salah is given on the day of Jumu'ah (Friday), so hurry towards the remembrance of Allah and stop buying and selling; this is better for you if you know.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Jumu'ah, Ayah 9)



### Help the religion of Allah Almighty

The religion 'Islam' is a great blessing from Allah Almighty and being a Muslim is a great favour of Allah Almighty on us. Allah Almighty has commanded us to serve Islam and preach the teachings of Islam. It is mentioned in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ

O believers! Become the helpers of Allah's religion,

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah As-Saff, Ayah 14)

### Act upon your knowledge too

Islam teaches us that there should be uniformity in our words and actions. A Muslim should act upon the knowledge of the Holy Quran and blessed Ahadees too what he preaches to others. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢٠﴾

O believers! Why do you say that which you do not practice?

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah As-Saff, Ayah 2)



### Every soul must see what it has sent ahead for tomorrow

To have Iman in the Hereafter is a basic belief of Islam. It has been mentioned in the Holy Quran at many places. Every human being will be accountable for his deeds on the Day of Judgement. Each righteous deed, carried out, is a stockpile for tomorrow, the Day of Judgement. Good deeds will be rewarded and bad acts will be punished. Therefore, a Muslim should contemplate more his Hereafter life. Allah Almighty has stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَتَنظَرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

*O believers! Fear Allah, and every soul must see what it has sent ahead for tomorrow (Day of Judgment). And fear Allah; indeed Allah is Aware of your deeds.*

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Hashr, Ayah 18)

### Good and bad consultation

Consulting about goodness, virtuous deeds, piety and abstinence is a very good practice and it should also be carried out and encouraged, whereas making plans for evil and disobeying acts is extremely forbidden and impermissible practice. A Muslim must not take part in such type of bad activities. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجُوا بِالْأَلْمِ وَالْعُدْوَانِ  
وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجُوا بِالْبِرِّ وَالتَّقْوَى  
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

*O believers! When you consult each other, so do not consult for sinning, nor exceeding the limits, nor disobeying the Messenger. And consult for righteousness and piety, and fear Allah, towards whom you will be raised.*

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Mujadalah, Ayah 09)

### Peaceful society shattered by evil acts

Evil assumption, finding faults, backbiting, false allegations, calling others with evil nicknames, taunting, mocking and teasing others play a vital role in fuelling hatred and causing differences, confusion and unrest in a peaceful society. A Muslim should always distance himself from these ominous acts. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ  
إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا  
أُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

*O believers! Avoid much suspicions; indeed some suspicions become sin. And do not search for (hidden) faults, do not backbite one another; would any one amongst you like to eat the flesh of his dead brother? So you will not tolerate this, and fear Allah. Indeed Allah is The Great Acceptor of repentance, Ever Merciful.*

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, Ayah 12)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا  
مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا  
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَابِ بِغِسِّ الْإِسْمِ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَ  
مَنْ لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٥﴾

*O believers! Men must not ridicule other men, it's likely that the ridiculed are better than the mockers, nor must the women ridicule other women, it's likely that the ridiculed women may be better than the mockers; and do not taunt one another, nor give evil nicknames. What a bad name it is to be called an evildoer after being a Muslim. And whoever does not repent, it is they who are unjust.*

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, Ayah 11)





Beloved Rasool ﷺ is aware of the state of every Ummati and deeds of Ummah are presented to the Prophet ﷺ



Matchless Messenger ﷺ

Kashif Shahzad Attari Madani

### Three special virtues of the Beloved Prophet ﷺ

#### 1. Deeds of Ummah are presented

Every day, all the deeds of Ummah are presented to the Beloved Rasool ﷺ in the morning and evening. He ﷺ thanks Almighty Allah for the good deeds of Ummah, whereas he ﷺ asks for forgiveness for the bad deeds [of his Ummah].<sup>1</sup>

#### Blessings in his blessed life as well as after apparent demise

The Beloved Rasool ﷺ has stated: My life is better for you. You talk to me and I talk to you for your benefit. When I will pass away, my demise will be better for you. Your deeds will be presented to me. If I see virtue, I will praise Allah Almighty, and if I find evil, I will make Du'a to Allah Almighty for your forgiveness.<sup>2</sup>



## Beloved Rasool is aware of the state of every Ummati

Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رحمته الله عليه has stated: Not only Salat and Salam, but everything the Ummah says, does, and performs is presented to the Beloved Rasool صلى الله عليه وآله وسلم twice a day. It has been explicitly mentioned in many blessed Ahadees that all kinds of good and bad deeds are presented to the Beloved Rasool صلى الله عليه وآله وسلم

There is not a single day when the deeds of the Ummah of Beloved Rasool صلى الله عليه وآله وسلم are not presented to him twice a day in the morning as well as in the evening. So, the Beloved Rasool صلى الله عليه وآله وسلم knows them by the signs on their faces as well as by their deeds.<sup>3</sup>

I, with the Taufeeq bestowed by Allah عز وجل, can write a comprehensive (i.e. detailed) book on this topic,



وسلم. Similarly, the deeds are also presented to all the Prophets عليهم السلام, parents, dear ones, and relatives.

I have collected all such Ahadees in my booklet 'سُلْطَنَةُ الْمُصْطَفَى فِي مَلَكُوتِ كُلِّ السَّوْرِ'. However, it is sufficient to state here that Imam-e-Ajal Abdullah Bin Mubarak رحمته الله عليه has narrated from Sayyiduna Sa'eed Bin Musayyab رضي الله عنه:

لَيْسَ مِنْ يَوْمٍ إِلَّا وَتَعَرَّضَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَعْمَالُ أُمَّتِهِ عَدْوَةً وَعَشِيًّا فَيَعْرِفُهُمْ بِسِيمَاهُمْ وَأَعْمَالِهِمْ

but for the one who does justice, this much is sufficient and if Allah Almighty blesses [him] with guidance, then even a word is sufficient.

## How many times are deeds presented in a week?

O the devotees of Rasool! Remember! The deeds of Ummah are presented to the Beloved Rasool صلى الله عليه وآله وسلم daily in the morning as well as in the evening. In



addition, they are presented on every Monday, Thursday, and Friday. It has been mentioned in different narrations.

Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ has stated: The deeds of Ummah are presented to the Beloved Rasool (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) daily in the morning and evening separately, then, on Monday and Thursday separately and then, the deeds of the entire week are presented on Friday separately.<sup>4</sup>

*Siyah hayn nama-e-a'maal apnay garchay ay Zahid  
Magar kafi hay dhulnay kay liye chheenta Muhammad  
ka<sup>5</sup>*

## 2. Would always say what is right

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would always say the right thing in every state whether he was sad or happy.<sup>6</sup>

### Note down everything you hear me say

Sayyiduna Abdullah Bin 'Amr رَضِيَ اللهُ عَنْهُ has stated that whatever I heard Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, I would note it down so that I could remember it. Quraysh forbade me to do so and said, 'Do you note down whatever you hear? Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a human. He speaks in both states whether he is pleased or displeased.' (Having heard this) I stopped noting things down. Later on, when I discussed this with the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ pointed his blessed finger towards his sacred mouth and said: أَكْتُبُ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ, i.e. Note down (whatever you hear me say). I swear to the One in Whose control my soul is! This (i.e. my mouth) only speaks what is right.<sup>7</sup>

*Woh dahn jis ki har baat wahi-e-Khuda  
Chashmah-e-'ilm-o-hikmat pay lakhon salaam<sup>8</sup>*

## 3. Did not say anything by his own desire

Almighty Allah has stated:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (۳۱) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (۳۲)

*And he does not say anything of his own desire. It is not but a revelation, which is sent down upon him.<sup>9</sup>*

[Kanz-ul-Iman (translation of Quran)](Part 27, Surah An-Najm, Ayah 3-4)

Commenting on this, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated in 'Tafseer-e-Noor-ul-Irfan': Quran and Hadees all are Divine revelation, as this verse has stated. However, Quran is Wahi-e-Jali and Hadees is Wahi-e-Khafi.

The commentator of Bukhari Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ has mentioned: This is right and correct that every word of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the revelation from Allah Almighty whether it is apparent or hidden, because the blessed verse

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (۳۱) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (۳۲)

has stated the same thing: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not say anything without a revelation.<sup>10</sup>

The great Mufti of Hind Allamah Maulana Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said:

*Hawa say pak jis ki zaat-e-qudsi  
Woh jis ki baat bhi wahi-e-Khuda hay  
Nahin kehtay huwa-e-nafs say kuch  
Jo farmaye wohi wahi-e-Khuda hay<sup>11</sup>*

<sup>1</sup> Zurqani 'Alal Mawahib, vol. 7, pp. 373 - An-Mauzaj-ul-Labeeb, pp. 230

<sup>2</sup> Musnad-e-Bazzar, vol. 5, pp. 308, Hadees 1925

<sup>3</sup> Mawahib-ul-Ladunniyyah, vol. 2, pp. 314

<sup>4</sup> Fatawa-e-Razawiyyah, vol. 29, pp. 522

<sup>5</sup> Qibalah-e-Bakhshish, pp. 31

<sup>6</sup> An-Mauzaj-ul-Labeeb, pp. 200

<sup>7</sup> Abu Dawood, vol. 3, pp. 445, Hadees 3646

<sup>8</sup> Hadaiq-e-Bakhshish, pp. 302

<sup>9</sup> Part. 27, Surah Najm, Ayah 3, 4

<sup>10</sup> Fatawa Sharih-e-Bukhari, vol. 1, pp. 371

<sup>11</sup> Samaan-e-Bakhshish, pp. 199





Abu Rajab Muhammad Asif Madani

The honourable teacher drew a line on whiteboard and asked students: Is there anybody who can shorten this line without touching and erasing it?

One student humbly said: We need to erase some of it for shortening it whereas you are forbidding us to touch and erase it. So it cannot be shortened.

When the honourable teacher looked at other students questioningly, they also nodded their heads in agreement.

Now the honourable teacher drew a bigger line next to it and asked: Now tell me whether the first line has shortened or not without touching and erasing it?

The students became surprised and were glad to see it!

Thereafter the honourable teacher put marker on the table and said: Today, we have learnt a very important lesson of the book of life that how to outdo someone without causing harm to him and how to earn more respect without degrading him.

Psychologically, everybody has the desire to excel his counterpart whether he is a student, trader, employee, sportsman, doctor, lawyer, professor, writer, or anyone else and no matter what field it is. In order to outdo others, if one indulges in cheap tactics and degrades others, then it is a negative approach. On the other hand, if one excels by hard work and by improving his 'skills and performance', then he can reach his desired destination. Regrettably! It is a tragedy of our society that the former disgusting method has become the integral part for achieving the goal, for example:



- To flourish business, a businessman tries to damage the repute of other businessman and defame him.
- For gaining promotion, an employee discredits his counterpart and even tries to get him sacked from his job indulging in evil activities.
- For gaining position in exams, a student uses different inappropriate methods and even hides notes and other needful objects of his competitor for affecting his school result.
- For running clinic successfully, a doctor tries to prove some other doctor in his area incompetent and ignorant.
- To excel in Na't reciting, a Na't reciter tries to tarnish the character and reputation of some other Na't reciter.

One disadvantage to this negative approach is that the one who sets a trap for others falls himself into it, and second disadvantage is that for weakening others' position, when someone makes false accusations, finds faults, backbites or hurts them, he gets piles of sins in his own record of deeds without even realising it because he makes up his mind to outdo others in one way or another. When, in the first place, someone does not even realise about accumulating sins in his record of deeds, how can he make up his mind to reform himself and repent for his misdeeds? How will he be able to save himself from the torment of the Hereafter?

Bell rang for the next period. Before leaving the classroom, the honourable teacher urged the students: My dear students! Never adopt any negative approach to achieve success in your life. May Allah عزوجل keep us away from the acts that incur His displeasure!

أَمْرٌ بِتَجَاوِزِ الْبُيُوتِ الْأَمْرِيْنَ نَسْرَ الشُّكْرِ بِهَدْيِهِ

## Ameer-e-Ahl-e-Sunnat's advice to children

# The truth ultimately prevails

TRUTH

Our beloved Ameer-e-Ahl-e-Sunnat, Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ has said: I have been speaking the truth since my childhood and I was afraid of telling a lie.<sup>1</sup>

Dear children! Good children always speak the truth and do not do anything for concealing which they have to tell a lie. If they do something wrong, they do not tell a lie when they are asked about it.

Dear children! What reward is reaped for speaking the truth? Let's try to get the answer from Ameer-e-Ahl-e-Sunnat: رَحْمَةُ اللهِ عَلَيْهِ has said, 'Speaking the truth earns a person respect in the world and the Hereafter; one who speaks the truth always succeeds because it is said, 'The truth ultimately prevails'. The one who speaks the truth should have no fear. (Jhoota Chor, pp. 18-20)

Dear children! The thing that is opposite to the truth is called 'a lie'. For instance, you eat something from the refrigerator, but when your mother asks you, you reply: 'I have not eaten anything from it', so it is a lie.

Lying is an act that displeases Allah Almighty and nobody believes the person who repeatedly tells lies.

Dear children! You also make a firm intention that you will always speak the truth and will never tell a lie.

Now chant a slogan in unison:

We will continue to fight against a lie;  
We will neither tell a lie nor cause anyone to tell a lie  
إِنْ شَاءَ اللهُ

<sup>1</sup> Madani Muzakarah conducted after 'Asr Salah on 15<sup>th</sup> June, 2016 corresponding to 9<sup>th</sup> Ramadan-ul-Mubarak 1437 AH.

# Blessed sayings of pious predecessors



## Fragrant Madani pearls

### Half wisdom, half knowledge, and half life

Treating people well is half of the wisdom, asking a good question is half of the knowledge and adopting a good strategy is half of the life.

(Saying of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ) (Munabihat, pp. 9)

### Importance of acting upon knowledge

If I act upon my knowledge, I am the greatest scholar and if I do not act upon [my knowledge], no one in the entire world is more ignorant than me.

(Saying of Sayyiduna Sufiyan Bin Uyainah رَضِيَ اللهُ عَنْهُ) (Al-Jami' Li-Akhlaq-ir-Rawi, pp. 57)

### Good news for him

Good news is for the person who has left the world

before the world leaves him.

(Saying of Sayyiduna Yahya Bin Mu'az Raazi رَضِيَ اللهُ عَنْهُ) (Munabihat, pp. 15)

### Listening to somebody attentively

Whenever a young person narrates a Hadees, I listen to it attentively as if I have not heard it before. However, I had heard the blessed Hadees even before he was born.

(Saying of Sayyiduna 'Ata رَضِيَ اللهُ عَنْهُ) (Al-Jami' Li-Akhlaq-ir-Rawi, pp. 134)

## A'la Hadrat's pearls of wisdom

### Lying about religious matter

[كَيْدٌ فِي الدِّينِ] (i.e. lying about a religious matter) is more severe than [كَيْدٌ فِي الدُّنْيَا] (lying about a worldly matter). (Fatawa-e-Razawiyyah, vol. 22, pp. 489)



### **Excellence of pleasing Sayyids**

Pleasing those who are Sadaat-e-Kiraam [Sayyid], if within the boundary of Shari'ah, is pleasing the Beloved Rasool ﷺ and pleasing the Beloved Rasool ﷺ is pleasing Allah عزوجل. (Fatawa-e-Razawiyyah, vol. 22, pp. 421)

### **Most intelligent class of the society**

O the devotees of Rasool! The most respectable and intelligent class of the society is the class of Islamic scholars. Do not criticise Islamic scholars, but rather revere and respect them. (Madani Muzakarah, 2<sup>nd</sup> Muharram-ul-Haram 1441 AH)



### **Prohibition of addiction**

Addiction has always been Haraam in every Shari'ah. (Fatawa-e-Razawiyyah, vol. 25, pp. 204)

### **Madani pearls of 'Attar**

#### **Beautiful way of conveying Sawab**

Whenever you convey Sawab to someone, convey, first of all, Sawab to the Beloved Rasool ﷺ, then convey Sawab to the one you want to by the Waseelah [through the medium] of the Beloved Rasool ﷺ. (Madani Muzakarah, 1<sup>st</sup> Muharram-ul-Haram 1441 AH)

#### **Protector of honour**

(Alas!) Today, Muslims are disgracing each other through social media and print media, whereas Islam has made Muslims the protector of each other's honour. (Madani Muzakarah, 5<sup>th</sup> Muharram-ul-Haram 1441 AH)

AFTER ALL, WHAT IS RIGHT?

# HAVE ISLAMIC SCHOLARS MADE ISLAM DIFFICULT?

MUFTI MUHAMMAD  
QASIM ATTARI

(EPISODE: 03)

The same question was answered in the previous topic and it has been completed in this topic. The central idea is that Islamic scholars have not made the religion difficult. Instead, Allah Almighty has sent this religion to us and every Muslim will have to accept it with all their heart and soul. Now it is the task of the objectors to tell us: What things have Islamic scholars made difficult?

We gave the example of acts of worship that, Allah Almighty has made Salah, fast, Zakah, and Hajj Fard. If you accept, perform them and if you do not accept, even then you have to perform them.

Now let's talk about other commandments. At the present time, the economic system of the world is based on interest-based economy. Interest is found everywhere in all international, national, and private financial affairs. Islamic scholars, from time to time, speak about its prohibition and its evils and they will continue to do so. They do not talk about all this on their own, and nor have they declared interest Haraam by themselves, but rather interest being

Haraam has been stated in the Holy Quran. It has not been mentioned in one or two verses, but rather in several verses, not in one or two Ahadees, but rather in dozens of blessed Ahadees. Now if someone is addicted to interest, or in his sight the entire system of the universe is running on interest, so whatever he assumes, as a Muslim, it is Fard for him to refrain from interest.

The prohibition of interest cannot be ignored. Now if someone finds difficulty or rather great difficulty regarding this ruling, I humbly say to him: Mr! Allah Almighty has declared interest to be Haraam, and the Holy Prophet ﷺ has mentioned it over and over again. This is not the personal desire or invention of Islamic scholars, therefore whether it is a poor or a rich person, a handcart vendor or a businessman, the head of a bank or the owners of big insurance companies, everyone, having faith in its prohibition, must refrain from it in any case.

Similarly, if someone assumes that bribe money is also given along with the file in a government office





and without this the work is not done, so Islamic scholars will still consider it Haraam, because earning money by evil means has been declared to be Haraam in the Holy Quran.

The Beloved Rasool ﷺ has declared that the one who takes and gives a bribe is a Hell-dweller. Now if someone finds it difficult to do something or get something done without a bribe, and the prohibition of bribe is hard for him, or whatever the situation is, it has been decided that Islamic scholars have not created this difficulty, but rather Allah Almighty has issued these excellent commandments for the reform and welfare of the system of the world.

Islam has a complete chapter of ethics along with beliefs and matters. This chapter has good manners, patience, gratitude, trust, and kind treatment with relatives, etc. These all have been mentioned in the Holy Quran and blessed Ahadees at several places. For example, forgive people, have patience, Allah عزوجل helps those who have patience, Muslims should express their gratitude to Allah عزوجل and treat parents kindly and talk to them politely. Perhaps, no one talks much about the topic of ethics because everyone asks to adopt good manners. However, there is a difference between general ethics and Islamic ethics. For example, it is prohibited to express your anger for yourself in both types of ethics. However, general ethics permit a person to express his anger for his country and nation, but they do not allow a person to express his anger for Allah عزوجل and Beloved Rasool ﷺ as well as for religion at all and the same thing secular and liberal people say. In comparison, Islamic ethics allow or rather order us to express our anger for the sake of Allah عزوجل and Beloved Rasool ﷺ. Allah forbid, if someone disrespects these great personalities, then expressing anger is a requirement of faith. On such an occasion, showing tolerance or talking about it is contrary to the faith. Similarly, strongly disliking deniers of Allah عزوجل and Beloved Rasool ﷺ, and considering disobedience to Divine commandments to be bad at least in the heart are Islamic ethics. These ethics have been mentioned at many places in the Holy Quran and blessed Ahadees. Now, no matter how much secular and liberal people mouth off at them, object to them, consider them difficult or rather معاذالله call them bad manner, blame Islamic scholars for everything, everyone knows that Islamic scholars have not made

these rulings, but rather they all have been stated in the Holy Quran and blessed Ahadees. Whoever wants can see the verses and blessed Ahadees under the title, 'الحب في الله والبغض في الله'.

Above-mentioned acts of avoiding interest and having esteem for faith are the commandments for which, the people who do not know the basics of religion usually blame Islamic scholars. In addition, the issue that has saddened secular and liberal people is the issue of purdah. They become very annoyed when Islamic scholars persuade women to observe purdah. For such people, the purdah of a woman is not only a chador, but it is like a tight shroud for their satanic desires. In other words, it is extremely unpleasant for them, though, purdah is the source of preventing someone from these impure desires. Anyway, with the intention of destroying this purdah and modesty, they sometime try to criticize purdah severely in the name of freedom of women, sometimes in the name of women employment, and sometimes using other tricks. However, the Holy Quran has stated about modesty and purdah clearly that Muslim men should keep their gaze lowered and Muslim women should keep their gaze lowered too, protect their chastity, and should not disclose their beauty. Now, whether someone accepts it or not, observing purdah is a must. It should be remembered here that Islamic scholars have not made these commandments themselves, but rather these commandments have been stated in the Holy Quran and blessed Ahadees.

There is another thing about which when Islamic scholars speak, it causes grief and anger among those who are sick of religion. It is dancing, singing, which, in modern terminology, is called music, dancing, musical evening, soul songs, jovial celebration, artist, and what not. Islamic scholars also declare them to be impermissible and Haraam not by themselves but in the light of the Holy Quran and blessed Ahadees and with the consensus of the entire Ummah.

In summary, by cursing Islamic scholars, Haraam acts will not become Halal, therefore fear Allah عزوجل and start following the commandments of Allah عزوجل and His Beloved Rasool ﷺ instead of committing sins by making excuses and spend your life under the guidance of blessed Islamic scholars.

*Din lahw mayn khona tujhay shab subh tak sona tujhay  
Sharm-e-Nabi khauf-e-Khuda yeh bhi nahin woh bhi nahin*



# اللغة العربية

## 12 Distinctive features of Arabic language

### Knowledge is light

Language diversity is also one of the signs of Allah Almighty. Somebody speaks Arabic, somebody Urdu, somebody English and somebody some other language; so this chain of 'language diversity and multiplicity' goes on. Allah Almighty has stated in the Glorious Quran:

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَالخْتِلَافَ أَلْسِنَتِكُمْ وَاللُّوَاكِمِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّعَالِمِينَ ﴿٢٢﴾

*And amongst His signs is the creation of the heavens and the earth, and the differences in your languages and colours; indeed in this are signs for people who know.*

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Ar-Rum, Ayah 22)

O devotees of Rasool! This is possible only through a

### Shahzaib Madani

language that a human being can express his thoughts, feelings and information easily and quickly. According to a research, almost 7000 languages are spoken across the world.

There is no other language that is enormously rich and holds such distinctive features that are possessed by the Arabic language.

12 distinctive features of Arabic language are as follows:

### The first-ever language

When Sayyiduna Adam عليه السلام came to the earth, Arabic was his language. From this perspective, the Arabic language is the most ancient languages in the world. (Al-Mazhar-lis-Suyuti, vol. 1, pp. 30)



## Language of the dwellers of Paradise

The Holy Book of Almighty Allah, blessed Ahadees of the Holy Rasool ﷺ and a big treasure of Islamic books are available in Arabic language. Similarly, Arabic will also be the language of the dwellers of Paradise. (*Mustadrak lil-Hakim, vol. 5, pp. 117, Hadees 7081*)

## Universal language

As the light of Islam spread across the world, Arabic language became so much popular across the world that now it has become one of the ten most spoken international languages.

## Religious language

Allah عزوجل has made 'Arabic language' an official language and the language of 'Islam'. (*Ruh-ul-Bayan,*



*Taht-al-Ayah 2, vol. 4, pp. 208*) Due to this reason, Arabic was the mother tongue of the Holy Prophet ﷺ, Glorious Quran is also in Arabic language as well as majority of the blessed companions رضوان الله عليهم were also native Arabic speakers.

The same practice is also seen in temporary worldly kingdom that they have their own official language, in which they create their national constitution and each department is obliged to use the official language.

## Beauty of the brevity in Arabic

In Arabic language, individual letters and sentences are used concisely as much as possible. It means that

people prefer those words and sentences that contain least letters and words. For this purpose, metaphor, Idghaam<sup>1</sup>, simile, omission of words etc., are widely used. This is why despite the matchless eloquence, smoothness and flow, Arabic content will look shorter than other languages if compared.

## Large number of individual letters

Arabic language is very vast. Many different words are used for describing one expression. Imam Shaafi'i رحمه الله عليه has said: I don't know anybody except for the Holy Prophet ﷺ who is thoroughly well-versed in Arabic language. (*Al-Mazhar-lis-Suyuti, vol. 1, pp. 65*) One can understand through the following example:

In Urdu, there is only one word for describing a lion whereas those who have some knowhow about Arabic language are aware of the three words that are used for describing a lion: 'أسد، لَيْث، and غَضَنَقَر'. According to one source, there are 150 different words and according to another source there are 500 different words that are used to describe a lion. (*Al-Mazhar-lis-Suyuti, vol. 1, pp. 325*)

## Harakaat

In Arabic language, Harkat that comes at the end of every word shows its worth or status. Harkat makes it easy to understand the meaning. Correct meaning will remain unknown if it is omitted or replaced, for example: 'ما أحسن زيد'. actual meaning of the mentioned Arabic phrase will remain ambiguous if Harakaat are not added. Check the meaning of the phrase after adding Harakaat mentioned below:

'مَا أَحْسَنَ زَيْدٌ': 'Zaid did not carry out a virtuous act.'

'مَا أَحْسَنَ زَيْدًا': 'What a great pious person Zaid is.'

'مَا أَحْسِنُ زَيْدًا': 'I will not do good to Zaid'

'مَا أَحْسِنَ زَيْدٌ': 'Goodness was not done to Zaid.'

<sup>1</sup> Idghaam is assimilation of one letter into the other.



# SOURCE OF INCOME OF SAYYIDUNA TALHAH رَضِيَ اللَّهُ عَنْهُ

Professions of pious predecessors

Abdur Rahman Attari Madani

## Brief introduction

The Kunyah<sup>1</sup> of Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللَّهُ عَنْهُ is 'Abu Muhammad'. He is one of those ten fortunate blessed companions who, during their lifetime, were given the glad tiding of being the 'definite dwellers of Paradise' by the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللَّهُ عَنْهُ belongs to those eight individuals who first embraced Islam<sup>2</sup>. He was so generous that the great titles such as 'Talha-tul-Khayr' on the day of the Battle of Uhud, 'Talha-tul-Fayyad' on the occasion of battle of the 'Zil-'Asheerah' [ذِي الْعَشِيرَةِ], and 'Talha-tul-Jood' on the occasion of the Battle of Hunayn or the Battle of Khyber<sup>3</sup> were bestowed upon him by the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

On 10<sup>th</sup> Jumadal Ukhra 36 AH, during the battle of Jamal, an arrow hit the blessed leg of Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللَّهُ عَنْهُ, cutting the blood

vein badly and causing a sudden gush of profuse bleeding. Due to this severe injury, he embraced martyrdom at the age of about 60 years.<sup>4</sup>

## Source of income

He was a trader of clothes<sup>5</sup>. The slave, freed by Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللَّهُ عَنْهُ, has stated that the daily income of Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللَّهُ عَنْهُ was one thousand Waafi<sup>6</sup>. 'Sayyiduna Ibrahim Taymi رَضِيَ اللَّهُ عَنْهُ, the grandson Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللَّهُ عَنْهُ stated that Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللَّهُ عَنْهُ used to earn 0.4 million dirhams from Iraq and more or less 10000 dinars from another source. Moreover, he also used to receive income from the surrounding areas of Madinah.<sup>7</sup>



## Business trips

The blessed life-history of Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللهُ عَنْهُ describes that he travelled Busra<sup>6</sup> for the purpose of trading before accepting Islam. During one of his trips, one monk asked him about the arrival of the Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The discussion with the monk motivated him and his heart got deeply inclined towards Islam that on his return from the journey, he embraced Islam at the hand of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ.<sup>9</sup>

## Excessive wealth troubled Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ

'Sayyidatuna Su'da Bint 'Awf رَضِيَ اللهُ عَنْهَا, the blessed wife of Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ said, once when Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ came home, I found him worried. So I asked him: Did I hurt you? He said: No, you are the best wife. Instead, the reason of my trouble is that I have accumulated sufficient wealth. I cannot figure out how to resolve it. The blessed wife humbly said: If you are worried about it then you can distribute it among people. So, Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ distributed that wealth among his people.

The blessed wife said: Upon inquiring about the figure of the distributed amount, the treasurer informed: '0.4 million dirhams<sup>10</sup> have been distributed among people'.

## Staying awake all night long

Once Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ sold a piece of land for 0.7 million dirhams, then he had to stay awake all night long out of fear of theft. Finally, As soon as the day dawned, he رَضِيَ اللهُ عَنْهُ distributed all the dirhams.<sup>11</sup>

## Incredible generosity

A Tabi'ee pious predecessor Sayyiduna Qabaisah Bin Jabir رَضِيَ اللهُ عَنْهُ narrated: I had been in the company of Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللهُ عَنْهُ. I did not find anybody other than him who would distribute wealth among people in abundance without being asked for.<sup>12</sup>

## Glimpses of some kind acts of Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ

- Upon receiving his income, Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللهُ عَنْهُ would send 10,000 dirhams to Umm-ul-Mu'mineen Sayyidatuna Aishah Siddiqah رَضِيَ اللهُ عَنْهَا every year.
- Upon finding any individual of his tribe 'Banu Taim' in the state of need, he رَضِيَ اللهُ عَنْهُ would fulfil his need and pay off his debt. Once he paid off a debt worth 30,000 dirhams owed to a Taimi person.<sup>13</sup>
- Upon knowing about the severe poverty of one of his blood relatives, he رَضِيَ اللهُ عَنْهُ donated 300 dirhams to him.
- One day Sayyiduna Talhah Bin 'Ubaidullah رَضِيَ اللهُ عَنْهُ distributed 0.1 million dirhams whereas he did not even have appropriate clothing on that day that he could wear and go to perform Salah.<sup>14</sup>

We pray to the Almighty Allah that He may grant us Taufeeq to earn Halal sustenance and spend in His path.

اَمْوِنٌ بِجَاهِ النَّبِيِّ الْاَكْبَرِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

<sup>1</sup> Kuniyah refers to that name which begins with 'اب', 'بن', 'بنو' or 'بنه'. (At-Ta'rifat, pp: 132) For example: Abul Qasim, Abu Bilal, Abu Rajab or Ibn-e-Ahmad etc

<sup>2</sup> Tareekh-e-Ibn-e-'Asakir, vol.25, pp, 54

<sup>3</sup> Siyar-e-A'laam-un-Nubala, vol. 3, pp. 19 - Mu'jam-e-Kabeer, vol. 1, pp. 112. Hadees 197

<sup>4</sup> Al-Isti'aab. Vol. 2, pp. 320

<sup>5</sup> Tilbees-e-Iblees, pp. 345

<sup>6</sup> One Waafi is equivalent to one dirham and four Daaniq. One Daaniq is the sixth part of a dirham. (In layman's terms, daily income was about 1,666 dirhams.)

<sup>7</sup> Siyar-e-A'laam-un-Nubala, vol. 3, pp. 21

<sup>8</sup> Busra is the city of Juran province and is located between Damascus and Balabak. On the other hand, Basrah is another city located in Iraq. A few people consider this (i.e. Busra) to be Basrah which is wrong. (Mint-ul-Mamjooah, vol. 3)

<sup>9</sup> Mustadrak, vol. 4, pp. 449, Hadees 5640

<sup>10</sup> Mu'jam-e-Kabeer, vol. 1, pp. 112, Hadees 195

<sup>11</sup> Az-Zuhd lil Imam Ahmad, pp. 168, Raqm 783

<sup>12</sup> Hilyat-ul-Awliya, vol. 1, pp. 130, Raqm 273

<sup>13</sup> Siyar-e-A'laam-un-Nubala, vol. 3, pp. 21

<sup>14</sup> Fayd-ul-Qadeer, vol. 4, pp. 357, Taht-al-Hadees 5274



# LAWS OF TRADE

## What is the ruling for an employee hiring somebody else to do the assigned work?

**Question 1:** What do the respected Islamic scholars state on the following issue? Nowadays, a new way of providing services is being adopted that a company provides services, but it doesn't provide services directly; instead, it hires somebody else to do the assigned work. For example, a mason is needed to do some work on a big hotel or building requires cleaning services. The company doesn't do this work on its own; rather, it brings on a small contractor to do the work at lower rates. That's how the company generates profit. Is it permissible?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ اللَّهِ الْوَقَّابِ الْهُدَىٰ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Yes, it is lawful. Basically, Ijarah (contract) of work is carried out here. And the task for which Ijarah (contract) is done would obviously not be performed by the owners of the company

themselves; rather, they will get it done by their employees. When they are allowed to get it done by their employees, they are also allowed to bring in any other company or a contractor to do the work. It is absolutely permissible. And the profit generated through it is also Halal. It is mentioned in Bahar-e-Shari'at: If doing the work on one's own is not conditioned, then one can also get it done by somebody else. He may get it done by his student or his servant or hire somebody else to do the work. All these conditions are permissible. (*Bahar-e-Shari'at*, vol. 3, pp. 119)

وَاللَّهُ أَعْلَمُ بِمَا جَزَاءُ رُسُلِهِ أَهْلَهُ مِنَ اللَّهِ عَلَيْهِ وَالسَّلَامُ

## Is it allowed to sell and purchase goods on the condition that the goods will be returned?

**Question 2:** What do the respected Islamic scholars state on the following issue? A person comes to my shop and says, 'I am selling this mobile phone to you



for 2500 Rupees on the condition that I will buy it from you after one or two months for 3000 Rupees, giving you an additional 500 Rupees.' I buy the mobile phone from him and keep it with me. In return, I give him 2500 Rupees. After 1-2 months, he gets back to me and gives me 3000 Rupees. Then, I return his mobile phone to him. So, will it be lawful if I buy his mobile phone and keep it with me, and later on, sell the same phone to him at a profit?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ وَالْمَلِئِكَةِ الْكُنُوزِ وَالصَّوَابِ

In the proposed condition, it is impermissible for you to take any kind of profit from the owner of the mobile phone.

The detail of the ruling is, the mentioned condition is actually mortgage, because the person who comes to you doesn't intend to sell his thing. In fact, he needs money on temporary basis. That's why he pawns his mobile phone and borrows some money from you. Later on, he gets back to you and repays the actual loan along with an additional 500 Rupees, which is actually profit on loan and according to a Hadees, taking profit on loan is Riba [interest]. As it is said by the Holy Prophet ﷺ 'كل قرض جر منفعة فهو ربا' [Every such loan that draws profit is Riba [interest]]. (Kanz-ul-Ummal, vol. 3, pp. 99, Hadees 15512) Therefore, entering into the contract you mentioned in the question is impermissible.

Even if it is considered to be a sale and purchase agreement, it will remain impermissible since to make a sale and purchase agreement lawful, it is necessary that there must be no such condition which is against the requirement of the contract and benefits the seller or buyer. In the above mentioned situation, the condition of returning the mobile phone on returning the money is against the requirement of the contract. And it also benefits one of them at least. That's why this condition will make the contract Fasid (defective).

In addition, In Shari'ah, the aim of a sale and purchase contract is that the person who buys anything can utilize it as he wants after becoming its owner, whereas in the condition you mentioned, you


can't utilize it which means you are not allowed to sell it or gift it to somebody etc. since it is necessary to return the same mobile to that person after some time as per the contract. And this point is against the aims of Shari'ah. Therefore, it can't be a lawful contract. Anyhow, the condition asked in the question is unlawful, no matter what the contract is. If it has ever happened, all the additional money you received is Maal-e-Khabees [impure wealth]. Therefore, the profit should be donated without the intention of earning reward.

Sadr-us-Shari'ah, Mufti Muhammad Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ has written regarding a conditional sale and purchase agreement: The condition which is against the requirements of the contract and benefits the seller, or the buyer, or the sold item (provided the sold item is among those entitled to obtain benefit), invalidates the sale and purchase contract. (Bahar-e-Shari'at, vol. 2, pp. 702)

While answering the situation mentioned in the question, he has written: **Bay'-ul-Wafa...** It is a sale and purchase contract which is done in such a way that when the seller returns the money to the buyer, the buyer will return the sold item to the seller. Bay'-ul-Wafa is actually mortgage. Therefore, all the rulings related to mortgage will apply to it and one will have to return whatever benefits he receives. I have mentioned this opinion that it is actually mortgage only because the intention of both the contracting parties endorses it. Even if it is classed as a sale and purchase contract, as its names show and the contracting people normally use the word 'Bay'' [a sale and purchase contract] for the contract, but still the condition that the sold item has to be returned on returning the money, is beneficial for the seller and is against the requirements of the contract. Such condition invalidates the sale and purchase contract as we have already learnt. The buyer and seller both will become sinners in this condition as well. (Bahar-e-Shari'at, vol. 2, pp. 834, 835)

وَاللَّهُ أَعْلَمُ بِرُؤُوسِ السُّؤَالِ وَالْجَوَابِ عَلَيْهِ وَسَلَّمَ





# Dealing among shopkeepers

Abdul rahman Attari Madani

## **A precaution in dealings among shopkeepers**

While working in the market, shopkeepers need to lend and borrow from each other. For example, it often happens that a party comes to a shopkeeper to collect payment, but the shopkeeper does not have cash at that time. So, he borrows money from another shopkeeper and pays off the debt to the party. Similarly, sometimes, when a customer demands an item which is not available with a shopkeeper or he has run out of it, he borrows that item from another shopkeeper of his field, etc. Such kind of dealings among shopkeepers continues.

However, along with taking other Shar'i precautions, one precaution, in this regard, should be to keep settling the accounts as soon as possible. Otherwise, it may lead to a dispute. For example, one will say: I have paid your money back, while the other will say: You have not paid it back or one will say: You took such-and-such an item from my shop, while the other will say: I did not take the item, or will say: I returned the item because the customer did not like it or will say that this item belongs to the previous transaction. I had already paid off for that item. You have not closed my account. Thus, there will be confusion. So, whenever you lend money to someone, write it down and when the borrower pays you back the loan, he should ask you to get his account closed [to erase what was written], so that it does not lead to any dispute later on.





## Different kinds of boards

In the market, people usually give and get a loan. However, it happens that a borrower goes himself to borrow, but when he has to pay back the loan, the lender has to come himself or send his designated person to him for getting it back. At times, the borrower even pays back the loan after worrying the lender. Such borrowers cause lenders inconvenience and sometimes they even fail to pay back their loans. For this reason, a number of people avoid giving a loan and deprive themselves of this big virtue. In order to avoid giving credit, a few shopkeepers, in their shops, fix boards with different kinds of writing on them.

## Show leniency in receiving loan

When the time of getting the loan back comes, the lender should show leniency. He should not say or do anything unfair. He should avoid using impolite words, showing anger, and abusing and try to get his money back with love and affection. It is stated in a

## Mediation between borrower and lender

If there is an argument between a borrower and a lender, the third person should mediate between them. However, the mediator should support and show favour to the borrower because the lender already possesses enough money, therefore he lends money. On the other hand, the borrower is needy and borrows under compulsion. However, if the borrower goes over the limit such as he puts off paying back the loan despite being able to do so, then the lender should be supported in order to prevent the borrower from this cruelty. It is stated in a blessed Hadees: Help your brother whether he is an oppressor or oppressed. Someone asked: Ya Rasoolallah ﷺ! I will help him if he is oppressed, but how can I help him if he is an oppressor? It was said: To prevent him from oppressing is your help to him. (Bukhari, vol. 4, pp. 389, Hadees 6952)

We pray to Allah Almighty to grant us Taufeeq to lend and borrow from each other as per Shari'ah.



blessed Hadees: Take your right in a decent manner [avoiding disliked talk and actions], whether [it is obtained] completely or not. (Ibn Majah, vol. 3, pp. 148, Hadees 2422)

أَمْرٌ بِجَارِ النَّبِيِّ الْأَمِيرِينَ عِنْدَ اللَّهِ تَعَالَى وَرَبِّهِمْ



## The incomparable virtues of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ

The fortunate people who, in the state of Iman [Faith], had the blessed company of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even just for a single moment of their life and passed away in the state of Iman are called blessed companions رَضِيَ اللهُ عَنْهُمْ. All the blessed companions رَضِيَ اللهُ عَنْهُمْ were incredibly pious, righteous, abstinent, and even prepared to willingly sacrifice their lives for the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as they were blessed with countless great virtues and qualities along with 'attaining the glad tidings of the pleasure of Allah Almighty. Amongst the large number of these blessed personalities, there were many blessed companions رَضِيَ اللهُ عَنْهُمْ who had such distinguishing attributes that were just peculiar to them. The following narration describes the highest ranked personality: Sayyiduna Muhammad Bin Hanfiyah رَضِيَ اللهُ عَنْهُ asked his blessed father Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ Who is the best person amongst the Ummah after the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ replied: Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ.

(Bukhari, vol. 2, pp. 522, Hadees 3671)

Let's read some distinctive features of the great personality of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ:

### 1-2. Sani Isnain [the second of the two]

Allah Almighty has blessed Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ with the blessed words صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (صاحبه) i.e. 'The companion of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' and (ثانى اثنين) (i.e. 'The second of the two') in the Holy Quran. (Part 10, Surah At-Taubah, Ayah 40)

Nobody else was blessed with this honour.

### 3. The name, 'Siddeeq'

The blessed name 'Siddeeq' was also bestowed by Allah Almighty. Nobody else was given the blessed name 'Siddeeq'.

### 4. Companion of Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the migration

Due to the cruelties and oppression inflicted by the disbelievers of Makkah; the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated from the blessed Makkah. Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ was the companion of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the migration.

### 5. Companion of the Holy Prophet inside the cave

During this very migration, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ was the only companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ inside the cave. (Faizan-e-Siddeeq-e-Akbar, pp. 493)



## 6. Very especial favour for Sayyiduna Siddeeq-e-Akbar رضي الله عنه

The Holy Prophet صلى الله عليه وآله وسلم instructed during the last day of his life: All the gates [of the houses opening] in the Masjid (Nabavi) should be shut except the gate of [the house of] Abu Bakr.

(Bukhari, vol. 1, pp. 177, Hadees 664 – Tafheem-ul-Bukhari, vol. 1, pp. 818)

first person from my Ummah to enter Paradise. (Abu Dawood, vol. 4, pp. 280, Hadees 4652)

## 8. Congratulatory messages

Once the Beloved Rasool صلى الله عليه وآله وسلم prepared food and invited the blessed companions رضي الله عنهم he رضي الله عنهم gave all the blessed companions رضي الله عنهم one morsel each whereas, he صلى الله عليه وآله وسلم gave three



## 7. The first person to enter Paradise

The Beloved Rasool صلى الله عليه وآله وسلم has stated: Jibraeel Ameen عليه السلام came to me, and holding my hand, [he] showed me that door through which my Ummah will enter Paradise. Sayyiduna Abu Bakr Siddeeq رضي الله عنه humbly said: Ya Rasoolallah صلى الله عليه وآله وسلم! It is my wish that I were with you at that time so that I would also have seen that door. The Holy Prophet صلى الله عليه وآله وسلم said: Abu Bakr! You will be the

morsels to Sayyiduna Abu Bakr Siddeeq رضي الله عنه. Sayyiduna Abbas رضي الله عنه asked the reason behind it. He صلى الله عليه وآله وسلم replied: When I gave the first morsel, Sayyiduna Jibraeel عليه السلام said: 'O Ateeq! Congratulations to you.' When I gave the second morsel, Sayyiduna Mikaeel عليه السلام said: 'O Rafeeq! Congratulations to you.' When I gave the third morsel, Allah Almighty said: 'O Siddeeq! Congratulations to you.' (Al-Haawī Lil-Fatawa, vol. 2, pp. 51)



### 9. Superior to all others

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ has stated: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw me walking ahead of Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and said: Are you walking ahead of the one who is superior to you? Don't you know that after blessed Prophets and Rusul, the sun neither rose nor set on anybody, superior to Abu Bakr. (Fazail-ul-Khulafa La-Abi Na'eem, pp. 38, Hadees 10)

### 10. Masjid in the courtyard

Before migration, Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ had built a Masjid in the courtyard of his house. Sayyidatuna A'isha Siddiqah رَضِيَ اللهُ عَنْهَا has stated: Since I reached the age of discernment, [I found that] my parents used to practice Islam. No day passed when the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not visit our house in the two ends of the day, morning and evening. Then Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ thought to build a Masjid in the courtyard of his house. Then he رَضِيَ اللهُ عَنْهُ used to perform Salah and recite the Holy Quran (loudly). The sons and women of polytheists used to listen to [it] and wonder at it and look at Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. (Bukhari, vol. 1, pp. 180, Hadees 476, Tafheem-ul-Bukhari, vol. 1, pp. 829)

### 11. The most beneficial amongst all

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once stated: The one whose companionship and wealth has benefitted me the most amongst all people is Abu Bakr (رَضِيَ اللهُ عَنْهُ); and if I were to make a Khalil (best friend) from my Ummah, I would make [choose] Abu Bakr (رَضِيَ اللهُ عَنْهُ) but Islamic brotherhood has been established. (Bukhari, vol. 2, pp. 591, Hadees 3904)

### 12. Companionship at the pond of Kausar

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ: You are my companion at the 'Pond of Kausar' and you are my companion inside the cave. (Tirmizi, vol. 5, pp. 378, Hadees 3690)

### 13. The kindest person

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام: Who will migrate with me?

Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام humbly replied: Abu Bakr, he will take over the affairs of Ummah after you and he [رَضِيَ اللهُ عَنْهُ] is the most superior in the Ummah and the kindest person in the Ummah. (Jami'-ul-Jawami' vol. 11, pp. 39, Hadees 160)

### 14. Favours shown by Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: I have repaid the favours done to me by anybody but Abu Bakr [رَضِيَ اللهُ عَنْهُ] has those favours upon me that will be repaid by Allah (عَزَّوَجَلَّ) on the Day of Judgement. (Tirmizi, vol. 5, pp. 374, Hadees 3681)

### 15. Special spiritual effulgence

When the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ started heading towards the cave of Saur, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ offered him a she-camel and requested: Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ please ride on it. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ rode on it. Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned towards Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and stated: May Allah Almighty grant you Ridwan-e-Akbar. He رَضِيَ اللهُ عَنْهُ humbly requested: What is that? The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah Almighty will manifest His Divine Noor on all bondmen in general and will manifest His Divine Noor on you in particular. (Al Riaz-ul-Nuzra, vol. 1, pp. 166)

### 16. Demise

He رَضِيَ اللهُ عَنْهُ departed this life on 22<sup>nd</sup> Jumadal Ukhra, 13 AH, the night between Monday and Tuesday in Madinah Munawwarah between Maghrib and Isha Salah at the age of 63. Sayyiduna Umar Ibn Khattab رَضِيَ اللهُ عَنْهُ led his funeral Salah. (Kitab-ul-Aqa'id, pp. 43)

May Allah Almighty shower His Mercy upon him and forgive us for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



# PEARLS OF WISDOM BY | SAYYIDUNA SIDDEEQ-E-AKBAR رَضِيَ اللَّهُ عَنْهُ

Asif Jahanzaib Attari

After the Blessed Prophets عليهم السلام, the most superior personality amongst the whole mankind is 'Sayyiduna Siddeeq-e-Akbar رضي الله عنه' who holds the privilege of being the 'Yaar-e-Ghaar' and 'Yaar-e-Mazaar' (accompanying the Beloved Rasool صلى الله عليه in the blessed cave of Saur and resting beside the Beloved Rasool صلى الله عليه وآله وسلم in the blessed shrine). The way he رضي الله عنه ruled and guided the Muslim Ummah is highly commendable and worth following. He رضي الله عنه delivered sermons filled with knowledge and wisdom from time to time for the reformation of the Ummah. His blessed sermons contain the pearls of wisdom regarding 'reminders of the Hereafter' and 'Divine-fear', serving as an excellent source of salvation in the Hereafter for every person. Out of these incredible sermons, read a remarkable sermon, enriched with pearls of wisdom, and instil 'Divine-fear' and 'remembrance of the Hereafter' in yourself:

I advise you to fear Allah and urge you to glorify Allah Almighty in a way He deserves to be glorified. Supplicate abundantly in the merciful court of Allah Almighty with 'Divine-fear' and 'hope' because while praising Sayyiduna Zakariyya عليه السلام and his household, Allah Almighty has stated:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ ﴿٩٠﴾

*Indeed they (the aforementioned Prophets) used to hurry to perform good deeds, and they pray to Us with hope and fear, and are humble in Our Majestic Court.*

[Kanz-ul-Iman (translation of Quran)](Part 17, Surah Al-Ambiya, Ayah 90)

O pious bondmen of Allah Almighty! Be aware, undoubtedly, Allah Almighty has held in pledge your souls for His right and He عز وجل has taken a (firm) covenant from you upon it and has bought this little and mortal life from you at the cost of an endless life. You have the Divine Book of Allah Almighty whose wonders do not cease nor does its Noor [spiritual light] fade. Testify the blessed verses of glorious Quran and seek advice from it; moreover, seek spiritual light from it for the dark day (i.e. Day of Judgement). Undoubtedly, Allah Almighty has created you to worship [Him] and has appointed over you, كِرَامًا كَاتِبِينَ (i.e. The angels that record a person's deeds) and they know what you do.

O bondmen of Allah Almighty! Be aware! You are spending your time from morning to evening till an appointed time (i.e. till death) and you have not been given any knowledge about it [death]. If you can devote your time to spending in the deeds that please Allah Almighty, then you must do so but it is not possible without the Taufeeq of Allah Almighty. So, take advantage of the remaining time period of your life and excel each other in (good) deeds before death approaches you and turn you back to your bad acts as many nations spent their lives for others ignoring themselves. It is for the reason I forbid you, to be like them. Hasten to attain salvation! Undoubtedly death is chasing you and it will approach very soon. (Musannaf Ibn-e-Abi Shaybah, vol. 8, pp. 144, Hadees 1)

May Allah Almighty also grant us Taufeeq to prepare for the Hereafter while acting upon these pieces of advice.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



# THOSE ISLAMIC PERSONALITIES WHOSE DAY OF DEMISE OR URS IS MARKED IN JUMADAL UKHRA

Our pious predecessors

Jumadal Ukhra is the sixth month of the Islamic calendar. Forty-nine blessed companions, Islamic scholars and blessed saints who passed away in this month were briefly mentioned in the *monthly magazine, Faizan-e-Madinah* of Jumadal Ukhra from 1438 AH to 1440 AH. Read about thirteen more.

## Blessed companions

(1) Sayyiduna Muhammad Bin Talhah Qurashi Taymi رَجِيءُ الْغَنَةِ was born in Madinatul-Munawwarah. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stroke his head and named him 'Muhammad'. He was a great worshipper and the elder son of a glorious companion, Sayyiduna Talhah Bin Ubaidullah رَجِيءُ الْغَنَةِ. He was brave, pious, righteous and very obedient. [He] was martyred in the Battle of Jamal on 10<sup>th</sup> of Jumadal Ukhra, 36 AH. Sayyiduna Ali رَجِيءُ الْغَنَةِ got very sad about his martyrdom and said, 'إِنْ كَانَ مَا عَرَفْتُهُ لَشَابَابًا صَالِحًا' i.e. 'Undoubtedly, I found him a very pious young man'. (*Usud-ul-Ghaabah*, vol. 5, pp. 101-102; *Tabaqat Ibn-e-Sa'd*, vol. 3, pp. 82)

(2) Sayyiduna Abdur Rahman Bin Attab Qurashi Umavi رَجِيءُ الْغَنَةِ was a very dignified, brave young man and was the leader of the participants in the Battle of Jamal. He was martyred in the same battle in Basra on the 10<sup>th</sup> of Jumadal Ukhra, 36 AH. After the martyrdom, a bird picked up his hand and took it to Madinah. A ring, found on his hand, helped people recognize that he had been martyred. (*Usud-ul-Ghabbah*, vol. 3, pp. 487)

## Blessed saints

(3) Sayyiduna Makhdoom Abdur Razzaq Gilani رَحْمَةُ اللهِ عَلَيْهِ was born in Uch Sharif (near Ahmed Pur East, district Bahawalpur) in the Ghausiyah family and passed away at the same place on 5<sup>th</sup> Jumadal Ukhra, 942 AH. He was a practicing Islamic scholar, an perfect saint and had great apparent and spiritual beauty. He is the third successor of Aastana-e-Aaliyah Qadiriyyah Gilaniyyah Uch Sharif. (*Akhtar-ul-Akhyar Farsi*, pp. 205; *Tareekh Uch Mutabarakah*, pp. 206)



(4) Sayyiduna Abdul Qadir Ganj Siwai Nagori رَحْمَةُ اللهِ عَلَيْهِ belonged to the family of Ghaus-e-A'zam. He was a famous blessed saint who was frequently visited by people from all walks of life. He was also the Shaykh-e-Tareeqat of the spiritual order, Qaadiriyah Shattariyyah. Hundreds of non-Muslims embraced Islam by virtue of his preaching. He was born in Partaab Garh (U.P India) in 910 AH and passed away in Nagor (Nahor) on 10<sup>th</sup> Jumadal Ukhra, 978 AH. His shrine in Nagor (a coast in the Bay of Bengal, Naga Paitnam, Tamil Nadu) is a place where Du'as are answered. (*Tazkira-tul-Ansaab*, pp. 114)

(5) Shaykh of jinns and humans, Sayyiduna Shah Muhammad Farhad Dihlvi Abul 'Ulaa'î رَحْمَةُ اللهِ عَلَيْهِ was born in Delhi and passed away at the same place on 25<sup>th</sup> Jumadal Ukhra, 1135 AH. [His] shrine is located in Pul Bangash, Gulabi (Ram) Baagh, New Delhi, India. He is the disciple and caliph of Sayyid Dost Muhammad Abul Ulaa'î Burhanpuri رَحْمَةُ اللهِ عَلَيْهِ, a blessed saint with saintly miracles, and a famous Shaykh-e-Tareeqat. (*Dellhi kay 22 Khutwajah*, pp. 228-231)

(6) Sayyiduna Shah Dargahi Alavi Mujaddidi رَحْمَةُ اللهِ عَلَيْهِ, a perfect blessed saint, was born in the locality of Bilawal Pur, Lahore, in 1160 AH. Since his childhood, he had a deep interest in worship and seclusion. He completed Nazra of Quran during travelling, benefitted from the spiritual chain of Madariyah, then became a disciple of Sayyiduna Shah Jamalullah Mujaddidi رَحْمَةُ اللهِ عَلَيْهِ. He permanently resided in Murshid Nagar, Mustafa Abad (U.P India) and passed away at the same place on 14<sup>th</sup> Jumadal Ukhra, 1226 AH. He was kind-hearted, the one whose Du'as were always answered, who would eat less and who would remain engrossed in the remembrance of Allah Almighty except during Salah timings. (*Tazkira-e-Kamilaan-e-Rampur*, pp. 124)

(7) Sayyiduna Shah Karamat Ali Qalandar Alavi Kakorvi رَحْمَةُ اللهِ عَلَيْهِ was born in the Alavi family of Kakorvi (Lucknow U.P, India) and passed away in Kakorvi Sharif on 4<sup>th</sup> Jumadal Ukhra, 1264 AH. His blessed grave is located in the Dargah of Shah Karamat Ali, Sa'di Mahallah. He was expert in academic and spiritual fields of knowledge, Shaykh-e-Tareeqat of the Qalandariyah spiritual

chain and a blessed saint with saintly miracles. (*Tazkira-e-Mashahir Kakorvi*, pp. 334-336)

(8) Sayyiduna Pir Sayyid Ghulam Haider Ali Shah Jalalpuri Chishti رَحْمَةُ اللهِ عَلَيْهِ was born in Jalalpur Sharif (Tehsil Pind Dadan Khan, District Jehlum) in 1254 AH and passed away at the same place on 6<sup>th</sup> Jumadal Ukhra, 1326 AH. People frequently visits (his) sacred shrine. He was the Khalifah [a person permitted to make disciple in a specific spiritual order] of Khuwajah Shams-ul-'Aarifeen, a religiously educated and a spiritual person, the founder of Aastana-e-Aaliyah Jalalpur, the embodiment of humility and humbleness and an influential personality of his area. (*Zikr-e-Habib*, pp. 59, 104, 109)

### Islamic scholars

(9) A student of Imam Shatibi, the leader of Quran reciters, Sayyiduna 'Ilmuddin Ali Bin Muhammad Sakhawi Shaafi'î رَحْمَةُ اللهِ عَلَيْهِ was born in Sakha (Egypt) in 558 AH. He had expertise in many branches of knowledge besides being the Imam in the field of Qira'at<sup>1</sup>. He was a lexicologist, jurisprudent, writer, poet and the author of many books. Many scholars benefitted from him. He passed away in Damascus on 12<sup>th</sup> Jumadal Ukhra, 643 AH. He was buried in Qasiyoon graveyard. 'Jamaal-ul-Qurra wah Kamal-ul-Iqra' is his monumental book. (*Al-'A'laam Liz-Zarkali*, vol. 4, pp. 332)

(10) Imam Badruddin Hasan Bin Muhammad Jalbi Fanari-Hanafi رَحْمَةُ اللهِ عَلَيْهِ was born in 840 AH in Turkey in a religiously educated family. He was a practicing Islamic scholar, Faazil of his era, teacher of Islamic scholars and the author of books.

He taught at many Madaris and wrote marginal footnotes to many books including 'Talweeh'. He passed away in Jumadal Ukhra, 886 AH in Bursa (North-Eastern Turkey). (*Al-Fawa'id-ul-Bahiyah*, pp. 83-84)

(11) Sayyiduna Hafiz Makhdoom Ghulam Muhammad Malkani رَحْمَةُ اللهِ عَلَيْهِ, the teacher of Islamic scholars, was born in 'Mauzah Mulkani' (Dadu district, Sindh) in 1276 AH. He was an excellent Islamic scholar and teacher, a good orator, poet of Islam, the author of around 40 books and



Shaykh-e-Tareeqat of the spiritual chain of Naqshbandiyyah, Mujaddidiyah. He passed away on 22<sup>nd</sup> Jumadal Ukhra, 1354 AH. His shrine is located at his birth place. (*Anwaar 'Ulama-e-Ahl-e-Sunnat Sindh*, pp. 589-593)

(12) Sayyiduna Maulana Imam Bakhsh Faridi Jampuri رَحْمَةُ اللهِ عَلَيْهِ, the teacher of Islamic scholars, was

AH and passed away on 25<sup>th</sup> Jumadal Ukhra, 1402 AH in Dhok Farman Ali, Rawalpindi. (He was) buried in the local graveyard. He was the head master in a school, had expertise in Islamic and spiritual knowledge, had authority in the Naqshbandiyah spiritual chain and the founder of Dar-ul-'Uloom Razawiyyah Siddiqah, Dhok Farman Ali, Rawalpindi. He benefitted from the questions he



born in Fadil Pur (Rajanpur district, south Punjab) and passed away on 24<sup>th</sup> Jumadal Ukhra, 1354 AH in Jampur. He was a sufi, an Islamic scholar, the author of books and an excellent teacher. He benefitted from the questions he asked from Ala Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ by mail. (*Jahan-e-Imam Ahmad Raza*, vol. 5, pp. 169-171)

(13) Majaz-e-Tareeqah (a person permitted to make disciple in a specific spiritual order), Sayyiduna Muhammad Ji Naqshbandi رَحْمَةُ اللهِ عَلَيْهِ was born in Devi (Gujar Khan Tehsil, Rawalpindi district) in 1319

asked from A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ by mail. (*Jahan-e-Imam Ahmad Raza Khan*, vol. 5, pp. 42-44)

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1. The rules and regulation of the Holy Quran recitation.





# GOOD DEEDS THAT MAKE PARADISE WAJIB (Part 2)

Virtuous deeds

Abdul Majid Naqshbandi Attari Madani

Continued from last issue

## 5. Showing patience when losing eyesight

Although all human organs are the blessings of Allah ﷺ, eyes are such phenomenal blessings through which we view the beautiful world created by Allah ﷺ. If someone is deprived of this great blessing, it becomes difficult for him to lead his routine life.

One who loses his eyesight and remains patient, there is a glad tiding of Paradise for him.

It has been narrated by Sayyiduna Ibn-e-Abbas رضى الله عنهما, the Holy Prophet ﷺ has said,

'When Allah ﷻ takes back someone's two beloved things, Paradise becomes Wajib for him', it was humbly asked, 'O Prophet of Allah (ﷺ)! What are those two beloved things?' He ﷺ replied, 'his both eyes'. (*Mishkat-ul-Masabih, vol. 2, pp. 214, Hadees 4975*)

## 6. Guiding a blind person for forty steps

Helping a blind person by guiding him for 40 steps is also one of the acts of leading to Paradise. Beloved Rasool ﷺ said: One who guides a blind person for 40 steps, Paradise becomes Wajib for him. (*Musnad Abi Ya'la, vol. 5, pp. 106, Hadees 5587*)



## 7. Worshipping during five nights

The Holy Prophet ﷺ said: One who makes five nights alive (i.e. stays awake in the night, performing the acts of worship), Paradise become Wajib for him. 'The night of Tarwiyah', 'The night of 'Arafah', The night of sacrificing [animal] (i.e. 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> Zil-Hajj), 'The night of Eid-ul-Fitr' (i.e. night before Eid-ul-Fitr) and 'The 15<sup>th</sup> night of Sha'ban'. (Attargheeb Wattarheeb, vol. 2, pp. 98, Hadees 2)

## 8. Treating orphans with kindness

The Holy Prophet ﷺ has said: One who includes [provides] an orphan child of Muslim parents in [with] his meal until Allah ﷻ has makes him (i.e. the orphan child) self-sufficient, Paradise becomes Wajib for that person. (Musnad, vol. 7, pp. 28, Hadees 19052)

## 9. Good conversation, Salam and feeding people

Sayyiduna Abu Shuraih رضى الله عنه said, I requested: O

Prophet of Allah (ﷺ)! Tell me about such thing [act] which makes Paradise Wajib for me. The Holy Prophet ﷺ replied: Making a good conversation, spreading Salam and feeding [the poor]. (Attargheeb Wattarheeb, vol. 3, pp. 285, Hadees 8)

## 10. Removing a painful thing

The Holy Prophet ﷺ has said: One who removes a troublesome [harmful] thing from the path of Muslims, Almighty Allah writes a virtue with Him [Allah ﷻ] for him [that person], and due to this virtue, Allah ﷻ makes Paradise Wajib for the one for whom He ﷻ writes a virtue. (Kanz-ul-Ummal, part 6, vol. 3, pp. 184, Hadees 16403)

May Allah ﷻ enable us to carry out virtuous acts abundantly, especially the blessed acts that make Paradise Wajib.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ





# Removed mother's worry

## Intelligent children

The mother of Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ was a pious lady and a worshipper. People would entrust their belongings to her.

One day, two people came and entrusted a box to her and left. After a few days, one of them came and asked for the box. The mother of Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ gave him the box.

After a few days, the second person came and also asked for the box. The mother of Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ told him that his companion had come and got the box. He replied, 'Didn't we tell you, 'Do not give the box until both of us come.' Having heard this, the mother of Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ got worried.

In the meantime, Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ came back home from Madrasah. At that time, he was six years old. Seeing his mother worried, he asked for the reason. His mother told him the reason for her worry. Having heard the reason he رَحْمَةُ اللهِ عَلَيْهِ said, 'Don't worry about it - I will reply to the person.'

He رَحْمَةُ اللهِ عَلَيْهِ said to the person, 'If you want to get the box, come with your companion so that the box is

## Kashif Shahzad Attari Madani

returned to both of you.' Having heard this reply, the person was very astonished and returned speechlessly. (*Sachchi Hikayaat, vol. 2, pp. 406 with reference to Tazkira-tul-Awliya, pp. 192*)

Dear children! From this parable of Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ, we have learnt that if parents are worried about something, children should help them remove their worry. يَا فَتَاهُ اللهِ, your parents will be pleased with you and if your parents are pleased with you, Allah Almighty will also be pleased with you.

From this parable, we have also learnt that we should not lose hope when we face any difficulty. We should face difficulty with great courage. By the grace of Allah Almighty, even a big trouble can be removed in a short period of time.

May Allah Almighty make us obedient to our parents and make us the one who removes their worries for the sake of Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ

أَمْرٌ بِجَاوِزِ الشُّبُهَاتِ الْأَمْرَيْنِ عَلَى الْمَقْدَرِ بِهِ وَسَلَّمَ





# Disease of mocking and insulting others

After returning from school, Nannhay Miyan entered the home and went straight to his room without saying Salaam. Nannhay Miyan's mother realised his unusual behaviour and followed him. She peeked through the door of the room and found that Nannhay Miyan was incredibly nervous. She went inside straightaway and asked him:

**Nannhay Miyan!** What happened? Is there any problem?

**Nannhay Miyan:** Mom! I didn't beat 'Shahid' and now I will not talk to him anymore.

**Mother asked:** After all, what has happened? Tell me.

**Nannhay Miyan:** He is a very bad-mannered boy. He was continuously calling me using strange words. When I answered him back, he started crying. I just ran away and came home. Mom! I'm speaking the truth. I have not beaten him.

Shaky voice of Nannhay Miyan sounded as if he would break into tears any moment now.

While consoling him, Mother said: It is alright! If you have not beaten him, there is no point of getting scared.

After a while, doorbell rang. Mother went to the door and inquired: Who is it?



An annoying voice of a lady was heard from outside: Please open the door quickly. This is Shahid's mother.

As soon as the door was opened, the lady entered the house with 'Shahid', saying: Where is Nannhay Miyan? I thought him to be a good child but he has exceeded all the limits of rudeness.

Nannhay Miyan's mother asked with tenderness: Dear sister! What has happened? Tell me something!

Shahid's mother replied: Shahid's skin colour is black. It does not mean that your son keeps teasing and hurting him by calling him, 'Black'. Today, Shahid has returned home in tears.

Nannhay Miyan's mother said: Dear sister! Have a seat, let me call him [Nannhay Miyan].

Shahid's mother replied: I don't want to sit; just call your beloved son.

Nannhay Miyan's mother called out: Nannhay Miyan! Come here immediately.

When there was no sign of his arrival for a while, Nannhay Miyan's mother went to see him herself. On the other hand, Nannhay Miyan had hidden himself in his grandmother's room when he saw Shahid's mother. Upon the second call of Nannhay Miyan's mother, grandmother herself took him out holding his hand.

After listening to the whole story related by Shahid's mother, grandmother said: Nannhay Miyan! I never expected anything like that from you.

In his defence, Nannhay Miyan said: But, grandma! 'Shahid' also mocks me daily.

Grandmother surprisingly said: Oh! How did the children develop this bad habit?

Thereafter the grandmother took both the children with her to drawing room; and while making them understand, she said: Calling people by bad names such as 'lanky', 'shorty', 'fatty' etc., and making fun of them is a very bad act. Let me narrate you a true story then tell me whether both of you did something good or bad.

In the meantime, mothers of both children entered the drawing room. Hearing about the true story, they also sat with fondness on the sofa.

During the reign of the Beloved Prophet ﷺ, a person called Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ: 'O the son of black woman!' When Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ complained about him in the court of the Beloved Rasool ﷺ, the Beloved Rasool ﷺ summoned that person.

Grandmother continued saying: Dear children! Do you know what did Beloved Rasool ﷺ say to him?

Both children spontaneously said in unison: What?

Our Beloved Prophet ﷺ said: I did not expect that your chests would still be holding the arrogance of pre-Islamic era.

Grandmother said in a curious way: So, dear children! Do you know what did that person do? 'Nannhay Miyan' and 'Shahid Miyan'! Both of you must listen to it carefully! That person placed his face on the ground and said: "Bilal! I will not lift my face from the ground in any case until you put your foot on my face. Eventually, at the continued insistence of that person, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ put his foot on his face.<sup>1</sup>

My dear children! Now tell me that are you doing a good or a bad thing?

Nannhay Miyan said: Grandma! It was a very bad practice. Shahid! Please, forgive me. I will never call you by bad names in future.

Shahid stood up, hugged Nannhay Miyan, and said: Please forgive me too. I will also never mock you now.

Seeing both the children hugging and showing affection for each other, Shahid's mother also calmed down, and on the other hand, mother and grandmother of *Nannhay Miyan* also became happy.

<sup>1</sup> Sharh Bukhari, vol. 1, pp. 87





# Offer of ministry

## Fables

One day, the king of a jungle went on a state visit along with his minister. On the way, telling the king about the conditions of the jungle the minister said, 'Your Majesty! Everybody is pleased with your government. All the animals live in peace, but there is a cat that keeps quarrelling with everyone. Due to this, everyone calls her a quarrelsome cat.'

'We cannot allow anyone in our jungle to provoke violence. We will definitely teach her a lesson,' the lion replied.

The minister said, 'Sir! She is very bad-tempered and ill-mannered. I fear that she may insult you.'

## Shahzaib Madani

'Don't need to worry. There is a trap for every kind of prey,' said the lion. The lion and the minister kept moving in the jungle until noon, then the king ordered to stay by tall trees. The lion was resting under the shade of the trees when a bone fell on his head from above him. When the lion looked up angrily, he found a cat sitting on a thick branch. It was chewing on meat enjoyably and throwing bones down. The lion gestured for the minister to come and asked about the cat.

As the minister looked at the cat, he recognised it and said, 'Sir! This is the same quarrelsome cat I told you about in the morning.'



The lion ordered the minister to present the cat before him.

Addressing the cat the minister said, 'Aunt! Please come down. The king wants to talk to you about something important.'

What the minister feared happened soon. The cat shouted in reply, 'Why did you call me aunt? I'm not that much old. Take your words back!'

The lion realized that the minister was right. The cat really seemed quarrelsome. He gestured for the minister to keep quiet and said himself lovingly, 'Lady! My minister is ignorant. I apologize to you on his behalf. Please come down. I need your advice about a governmental matter.'

The cat said proudly, 'Alright! I forgive you. Tell [me]! What advice do you need?'

Lion: 'You are a competent cat. You are famous for your intellect and wisdom in the entire jungle. I, therefore, want you to be my new minister.'

On hearing this, the minister pricked up his ears and started looking at the lion in surprise, but the lion comforted him with an eye-gesture. On the other hand, the cat exulted over the offer of ministry, climbed down the tree happily, came close to the king, and said excitedly, 'Your Majesty! I accept the offer.'

The lion hit the cat with his paw so hard that it flew and bumped into a tree. The cat got up and tried to run away but failed. The lion ordered to arrest her at once. The case went to court and the cat was punished for her action.

Dear children! It has become obvious that quarrelling and behaving badly towards others are bad habits. The person who commits such acts is punished for his acts sooner or later.



Khizr Hayat Attari Madani

A person requested the Holy Prophet ﷺ 'Advise me'. The Holy Prophet ﷺ said: 'لا تَغْضَبْ' 'Do not get angry'. That person humbly asked the same thing repeatedly; the Holy Prophet ﷺ answered (each time the same), do not get angry. (Bukhari, vol. 4, pp. 131, Hadees 6116)

Dear children! Nowadays, most of the quarrels break out at houses, in schools and markets due to anger. Acting upon the above-mentioned blessed Hadees, if we do not get angry for the sake of our own self, we will have peace and tranquillity everywhere.

Some children tend to get angry almost on everything, for example, if they are woken up early in the morning, if desirable food item is not available for them in the breakfast, if a window seat is not available for them in the school van, if they get a scolding in the class room, if they are asked to change the school uniform, if they are forbidden to play with bad boys, if they are asked to complete school homework and even if they are asked to go to bed early. In short, it is as if the angry feelings are the part and parcel of their normal routine life.

On the other hand, our beloved Holy Prophet ﷺ has said 'لا تَغْضَبْ' 'Do not get angry'.

So, good children do not get angry for the sake of their Nafs. If you also want to be a good child then control your anger and earn great reward by acting upon the mentioned blessed Hadees.

Dear children! About the virtues and parables associated with refraining from showing anger and forgiving others, read the booklet 'Ghussay ka 'Ilaaj [Cure for Anger]' authored by Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Qadiri رَضِيَ اللهُ عَنْهُمُ الْعَالِيَةُ.

# Children and preparation for exams

Message to parents

Bilal Husain Attari Madani

Children usually take exams very seriously. When the exams are coming up, even very naughty children also tend to study their books leaving all fun and non-serious activities. Hard-working children forget even to eat and drink these days. No doubt, the preparation for the exams is important, but children's cheerfulness and joy are important too. Therefore, parents should take special care of their children's physical and mental development during the days of their exams.

As far as the preparation for the exams is concerned, parents, in this matter, should not consider themselves to be free from the responsibility by leaving everything up to children's teachers, but rather they should also help their children with the preparation for their exams.

Few such points are being presented below by acting upon which parents can help their children with the preparation for their exams:

## 1. Give them peace of mind and encourage them

Our education system and social attitude have made children very sensitive about their exams and they

also suffer from mental stress.

In this situation, it is extremely difficult for children to prepare for their exams, therefore, parents should make them feel relaxed and encourage them and talk to them about the problems they are facing while preparing for their exams and solve them. In this way, children will begin to realize the interest and cooperation of their parents and this realization will give them peace of mind as well as persuade them to work hard further.

## 2. Make schedule

Together with children set out the timetable which they can also easily follow and prepare for their exams and they do not disturb your routine either. Moreover, prefer morning time as much as possible.

## 3. The work that has been left due to being absent

Sometimes due to being absent from school, some work of children remain incomplete. Children cannot complete it due to some compulsion or negligence. Parents should try to make their child do his work by himself or make him complete the work by getting the notebook from his classmate so that he





may not face any problem in the preparation for his exams.

#### 4. Division of subjects

Give equal importance to all subjects. Do not let them be negligent at all in preparing for any subject after considering it easy. Advise him in this way. O son! It is possible that the question paper of the subject you are considering to be easy may be against your expectations and may trouble you in the examination hall. Of course, give extra time for the preparation of those subjects which are thought to be difficult and revise them over and over again so that you do not forget them later on.

#### 5. Division of book

Make three sections of a textbook.

1. The topics which have been given importance by the teachers of your child.
2. The topics which are expected to be given in the exam/question paper.

If your child prepares for these two parts, his chances of success in the exam will increase.

3. The topics which have slim chances to be given in the exam/question paper.

Children should also be made to prepare for this section besides the two above-mentioned sections. Sometimes due to its revision a child secures a position.

#### 6. Manner of memorization

Prevent your children from cramming. Make it compulsory for them to study lessons attentively by understanding them and memorise them attentively. Moreover, make them write important paragraphs very briefly and in the form of points. It is much better to memorise the lesson after writing once rather than looking it over many times, because one has to be mentally present while writing and the lesson that has been written remains relatively safer in the mind.

#### An important point

Do not let your children be heedless of the Hereafter exam due to being busy with the worldly exams. Persuade them to keep offering Salah even in these days. Keep persuading them to continue to make Du'a to Allah Almighty for the success in every exam of the world as well as of the Hereafter.

In order to seek further guidance, study the book 'How to prepare for the exam?' published by Maktaba-tul-Madinah.



# Honouring and Serving Mother-in-law

Fictional story

Bint-e-Sayyid Zia-ul-Haq Attariyyah Madaniyyah

Mother-in-law asked Rabia (daughter in law) to make a cup of tea for her.

Rabia got married just six months earlier. In her in-laws house, there were four sister-in-laws and one mother-in-law. All her sister-in-laws were married, but the wayward and self-willed attitude of Rabia coupled with adverse influence of society made the household chores a big burden for her.

Rabia was busy enjoying a chat on her mobile phone with her friend but mother in-law's order spoiled her fun-filled chatting. Holding her mobile, Rabia headed to kitchen with anger. Keeping water on stove, she was thinking: "Allah knows when I will get rid of her. I am being treated as if I am a maid."

When Rabia came out after giving tea to her mother in law, she got a call from Yasir, Rabia's husband, asking: "Some guests are coming tonight so prepare especial dishes". She got irritated by Yasir's call; on the other hand, her mother-in-law asked her to pick up the cup. Upon this, she murmured angrily: "She always makes me do domestic chores all day long."

Rabia's murmuring voice was not high enough yet it

reached Atiyyah's ears. Having heard it, Atiyyah prayed silently: O Allah! Never make anybody dependent on others! The back pain has left me bedridden. I am no longer the same Atiyyah Begum who reared five children alone, and now I am totally dependent on my daughter-in-law. I had made great efforts to find a good marriage proposal for my only son. After rejecting many proposals, I chose an educated girl for my son but now I have realised that there is a world of difference between being educated and civilized. Perhaps, I had flawed priorities.

Yasir: السلام عليكم! Dear Ammi Jan.

Yasir greeted his mother, breaking her train of thought.

Atiyyah: وعليكم السلام! Good to see dear son! Get changed and help Rabia. There is a lot of work.

After freshened up, Yasir went to kitchen and asked: "How much time is it going to take now? I am very hungry, and the guests will also be on their way soon."



Rabia: The meal is ready but what to do about the demands and orders of Ammi Jan.

Yasir: What do you mean?

Rabia: You come back home in the evening whereas I am at home all day long and carry out all her orders such as 'doing the laundry', 'giving medicine', 'heating up the milk' etc. I am awfully tired now with such hectic routine. I do not even take out some time for myself.'

Yasir interrupted: If we are serving the mother by carrying out some of her work then there should not be anything wrong. After all she is our mother.

Rabia answered straight back: She is your mother, not mine. Responsibility of serving her is also on your shoulder, not mine.

Bell rang at this point and Yasir silently thanked Allah Almighty and said: If it is over, I receive the guests.

After having dinner, Yasir went to perform Isha Salah. Thereafter when he was sitting lost in thoughts in the Masjid, someone patted his shoulder affectionately. He looked up, there he found the honourable Imam Sahib of the Masjid. Yasir immediately stood up and shook his hands with the Imam.

Imam Sahib: 'Is everything all right Yasir? You were lost in deep thoughts.'

Imam Sahib had been serving this Masjid as an 'Imam of Masjid' for more than ten years. He did not only know the names of the Salah-offering people but he also shared their joy and sad times. That is why the Salah-offering people also used to consult him about their affairs. Upon asking, Yasir shared his matter and asked for a piece of advice.

The honourable Imam Sahib said: Dear brother Yasir! She is right but when it comes to fulfilling responsibilities, people remind others of Faraaid and Wajibat whereas when it comes to getting rights, they forget everything.

The honourable Imam Sahib gave Yasir a helpful piece of advice, full of wisdom. Yasir felt very satisfied and came back home.

The next day, Yasir was in the office, he received a phone call from Rabia: Listen! Come home early

today, I have to buy a suit from a new cloth sale.'

Yasir remembered the advice of imam sahib, he courteously replied: 'We just had gone shopping last month and I had bought you a new suit?'

Rabia: 'What has happened to you? What has made you count my suits?'

Yasir! Listen Rabia! We should avoid unnecessary shopping. Well, I am getting off the phone, I am little busy here'.

Phone call was cut off but Rabia was sitting there staring at the phone. Yasir came home in the evening, he was normal as if nothing had happened. After dinner, Rabia again picked the same topic and said: 'Listen! My niece is also getting married two months later; so, obviously we will have to go shopping then why not we should take advantage of the sale.'

Yasir replied mildly: There is no need to go to the wedding! Stay at home and give time to yourself.

Rabia irritatingly said: I know everything is not necessary but ethics and social requirements also matter.

Yasir smilingly said! Look! I pondered over the matter of serving mother-in-law, and I concluded that you were correct and it is not obligatory for you to serve the mother-in-law; so, in future, we will adopt the same standard in our other matters and follow only obligatory tasks. I will not ask you to take care of my mother and you will not demand for a new suit before six months either, because it is Wajib for a husband to buy his wife a new suit after every six months. Similarly, you will not insist on meeting your mother and siblings until a year passes. From now on, we both give up all ethical duties, you also carry out only those acts which are obligatory for you, so do I. Alright! I guess, you must be happy now.

After listening to Yasir's words, Rabia was deeply ashamed of her attitude. She was thinking that everything should not be judged from the perspective of 'Wajib standard'. Ethical and social life also have some requirements for a happy life.

Emotions of embarrassment and guilt on Rabia's face were clearly indicating that she had realized her ill behaviour. Now Yasir was thinking to buy her a new suit tomorrow.





# BE A BLESSING NOT A TROUBLE

## A Story

Move aside or you will receive a slap', Umm-e-Bilal shouted at Arwa. Umm-e-Bilal was busy preparing food whereas her younger daughter, Arwa, was stubbornly insisting on doing any piece of work, sitting in the kitchen. In the meantime, Umm-e-Bilal heard the crying of her son; she asked Arwa to go and silence the little brother.

Worried, Umm-e-Bilal was thinking: On the one hand, there are endless house chores and on the other hand, children have made me extremely busy. There is no sigh of relief. I had better visit my brother and stay some days at his house.

'Please take us to the house of Arwa's uncle', Umm-e-Bilal requested her husband, 'Mr. Saleem', while giving him tea.

Bint-e-Irfan Attariyyah

Mr. Saleem: How many days did you plan to stay there?

Umm-e-Bilal: Approximately a week or ten days.

Mr. Saleem: All right.

After sending her children to school, Umm-e-Aatika was busy cleaning the house. Doorbell rang.

Umm-e-Aatika: Who is it?

Umm-e-Bilal: Dear Umm-e-Aatika! This is me, 'Umm-e-Bilal'.

Recognising the voice of her younger sister-in-law, Umm-e-Aatika opened the door and greeted the guests warmly.



Umm-e-Aatika: What a surprise! There was no news about your arrival.

Umm-e-Bilal: We thought to give you a surprise. It has been quite a while since we met.

Umm-e-Aatika: Well! It is nice to see you here. I am bound due to the school routine of my children. Sit comfortably here. I make tea for you.'

A week had passed since Umm-e-Bilal was staying at her brother's house. She had got rid of all domestic chores. Both brother and brother's wife would remain busy serving Umm-e-Bilal and her children all day long.

Next morning, Umm-e-Bilal received a phone call from her elder sister.

Umm-e-Bilal: Dear sister [السلام عليكم]! How are you?'

Elder sister: Umm-e-Bilal! Keep in mind! We should not take unnecessary advantage of other's good attitude of 'giving honour and consideration'. Nobody asks his guest to leave. This is the guest who needs to understand the situation. There are some manners of being a good guest too.

Umm-e-Bilal! O dear sister! You think too much. We have heard about the manners of hospitality. Now you have mentioned the 'manner of being a good guest' today.

Elder sister: Look! If someone visits us and stays for a couple of days, we become so worried, right! We are haunted by our limited monthly budget; so, we should also think about others? They live in this world too and they may also face the same problems like us. As far as manners of being a good guest is concerned, this is not a new idea produced by me but rather our Islam teaches us about it. Our Holy



Elder sister: I am fine. What about you? What made you so much busy that you have not contacted for many days?

Umm-e-Bilal: We are at brother Yasir's house for a week, having fun and enjoying.

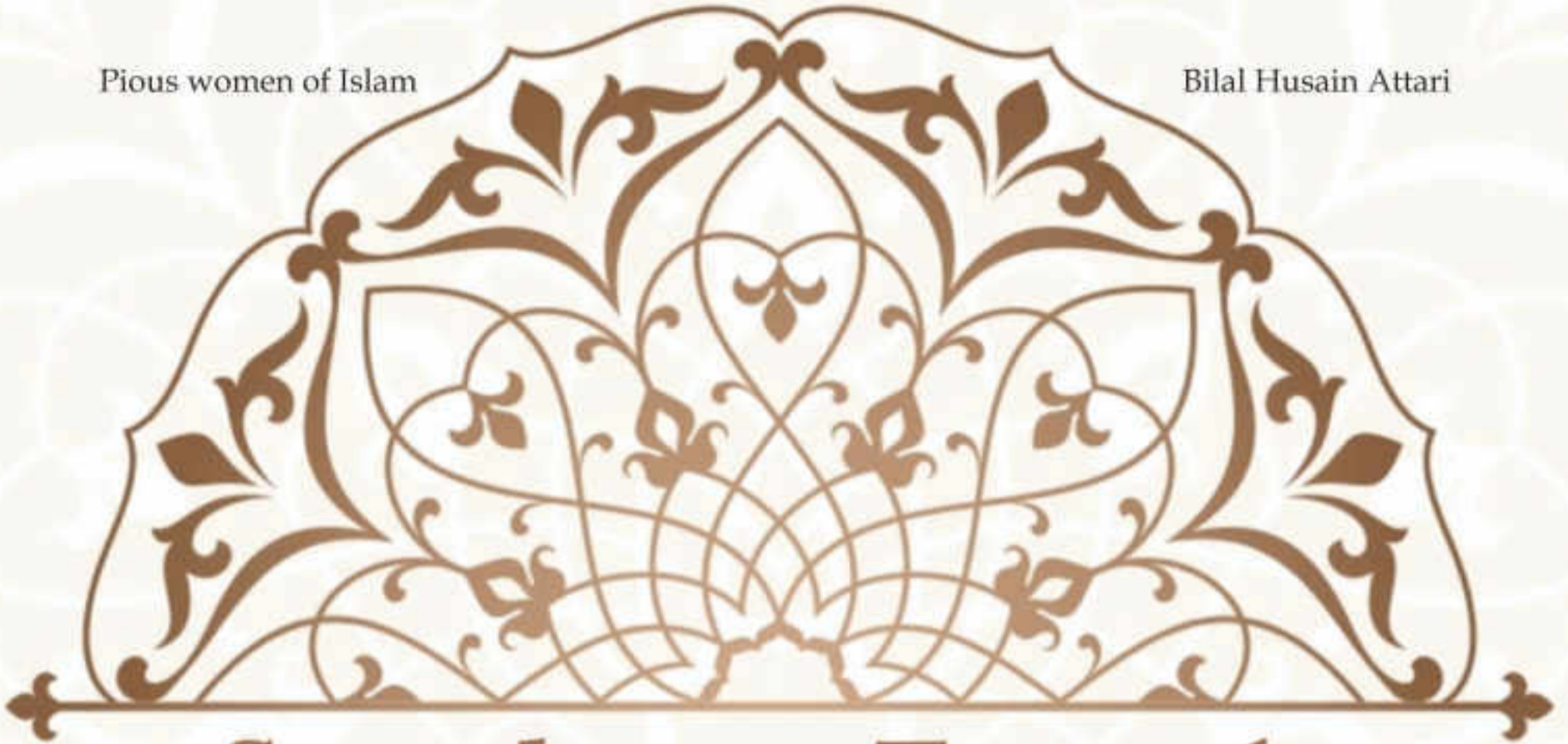
Elder sister: A week! We should not put a lot of burden on others. Umm-e-Bilal: No dear sister! Bhabi and brother, both are happy. They are not feeling any disturbance. They have been taking great care of us.

Prophet ﷺ has said: **Hospitality is for a day and a night, and good hospitality is for three days and after that it is charity. And it is not lawful for the guest to stay so long as to cause him annoyance.** (*Mishkat-ul-Masabeeh, vol. 2, pp. 101, Hadees 4244*)

As an elder sister, it was necessary for me to advise you. Now, it is up to you.

Responding back to say goodbye, Umm-e-Bilal was thinking about going back to home and she called Arwa's father.





# Sayyidatuna Fatimah Bint-e-Qays رَضِيَ اللهُ عَنْهَا

Sayyidatuna Fatima Bint-e-Qays Fihriyah Qarashiyyah رَضِيَ اللهُ عَنْهَا was also one of the fortunate Sahabiyah who was blessed with the honour of 'Iman' in the early days of Islam and then 'migration to Madinah Munawwarah'.

## Brief introduction

Blessed name of this fortunate Sahabiyah is 'Fatimah'; her mother's name is 'Umaymah Bint-e-Rabi'ah' and her father's name is 'Qays Bin Khalid'. She possessed outstanding beauty, great intellect and strong discernment. She was the elder sister of Sayyiduna Dahhak Bin Qays رَضِيَ اللهُ عَنْهُ who was the chief of Banu Qays Tribe. Her genealogy is as follows:

Fatimah Bint-e-Qays Bin Khalid Al-Akbar Bin Wahb Bin Sa'labah Bin Wailah Bin 'Amr Bin Shayban Bin Maharib Bin Fihri Bin Maalik Bin Nadr Bin Kinanah. (Tahzeeb-ul-Kamal fi Asma-ir-Rijal, vol. 11, pp. 756 - Usud-ul-Ghabbah, vol. 7, pp. 248)

## Marriage

Having completely dedicating their lives, personal status and family, the honourable blessed companions عَلَيْهِمُ السَّلَامُونَ had willingly surrendered themselves to the will of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is for this reason that upon receiving marriage proposals, she رَضِيَ اللهُ عَنْهَا entrusted the matter to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ requesting him: 'My matter is at your disposal. [You can] perform my Nikah with whom you want'. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised her to marry Sayyiduna Usamah Bin Zaid رَضِيَ اللهُ عَنْهُ. Obeying the command of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she رَضِيَ اللهُ عَنْهَا married Sayyiduna Usamah Bin Zaid رَضِيَ اللهُ عَنْهُ. She رَضِيَ اللهُ عَنْهَا used to say that Allah Almighty bestowed so much blessing upon this Nikah that by dint of this Nikah, people started envying me. (Abu Dawood, vol. 2, pp. 416, Hadees 2284 - Nasa'i, vol. 6, pp. 80, Hadees 3238; summarised)



## Service of Hadees and propagation of the commandments of Islam

- Sayyidatuna Fatimah Bint-e-Qays رَضِيَ اللهُ عَنْهَا has narrated 34 Ahadees from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- The blessed Ahadees narrated by her are mentioned in the renowned 'Sihah-e-Sittah', six books containing the collections of Hadees (i.e. Sahih Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn-e-Majah and Sunan-e-Nasa'i).

narrated Ahadees regarding the 'provisions' and 'residing place' for divorced women.

- A blessed Hadees mentioned in the books 'Sahih Muslim' and 'Abu Dawood', known as 'Hadees-e-Jassasah' (The Hadees that mentions the accounts of Dajjaal) amongst the Islamic scholars has also been narrated by Sayyidatuna Fatimah Bint-e-Qays رَضِيَ اللهُ عَنْهَا. (*Siyar A'laam-un-Nubala*, vol. 2, pp. 319; *Tahzeeb-ul-Kamal fi-Asma-ir-Rijaal*, vol. 11, pp. 755; *Tahzeeb-ul-Asma wal-Lughat*, vol. 2, pp. 617)



- Including eminent personalities, great Tabi'een-e-Kiraam have narrated Ahadees from Sayyidatuna Fatimah Bint-e-Qays رَضِيَ اللهُ عَنْهَا such as 'Sayyiduna Sa'eed Bin Musayyab', 'Urwah Ibn-e-Zubair, 'Aswad Ibn-e-Yazeed Nakh'ee', 'Sulayman Bin Yasaar', 'Aamir Sha'bi', 'Abdur Rahman Bin 'Aasim' and Abu 'Salmah Bin Abdur Rahman' عَلَيْهِمُ السَّلَامُ.
- Sayyidatuna Fatimah Bint-e-Qays رَضِيَ اللهُ عَنْهَا has

### Blessed demise

The year of the blessed demise of Sayyidatuna Fatima Bint-e-Qays رَضِيَ اللهُ عَنْهَا has not been mentioned in the books of Seerah. However, 'Allamah Muhammad Bin Ahmad Zahabi رَحِمَهُ اللهُ عَلَيْهِ has mentioned that she رَضِيَ اللهُ عَنْهَا passed away during the reign of Sayyiduna Ameer-e-Muawiyah رَضِيَ اللهُ عَنْهُ. (*Siyar A'laam-un-Nubala*, vol. 2, pp. 319)



# Shar'i rulings regarding Islamic sisters

## What is the ruling for a woman going to her parents' home with a Baligh (adult) brother-in-law?

**Question 1:** What have the respected Islamic scholars ruled in this regard that the distance of a woman's parents' house from her place is more than the distance of a Shar'i journey i.e. more than 92 km, but no one is there to take her to her parents' home or bring her back from her parents' home to her husband's house. So, can she travel between her parents' and husband's homes with her Baligh brother-in-law when children are also with her? The boy is five years old and the girl is six years old. And public transport is used for travelling? It is done because the husband is busy at work and the father is old. And she doesn't have any Mahram [unmarriageable kin] there. Please guide us in this matter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَبَابُ بِعَوْنِ الْمَلِئِكِ الْوَفَّاءِ اللَّهُمَّ وَدَايَةَ الْحَقِّ وَالْقَوَابِ

**Answer:** In terms of Shari'ah, it is impermissible and Haraam for any old or young lady to travel a distance that constitutes a journey as defined by Shari'ah, i.e. 92 km; unless she is accompanied by her husband or a trust-worthy, sane and Baligh (Murahiq, meaning one nearing adulthood, is also considered a Baligh in this ruling) Mahram, with whom her Nikah is Haraam forever, regardless of the purpose of the journey.

And the brother-in-law and brother's wife are also non-Mahrams and strangers for each other. And they are obliged to observe Purdah from each other. In fact, the rulings for the husband's brother are stricter than those for common people.





Hence, the said lady cannot travel between her parents' and husband's homes with her brother-in-law, because he is a non-Mahram too. And if she does travel, then sins will be written in her record of deeds for every step she takes. And if, *مَعَاذَ اللَّهِ* [Allah forbid], she doesn't observe Purdah from her brother-in-law, that will also be a sin on its own.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ عَلَى النَّاسِ وَالصَّلَاةُ وَالصَّلَامُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَيَّوَابِ بِعَوْنِ الْمَلِئِكِ الْوَهَّابِ أَللَّهُمَّ جَدِّ آيَةِ الْكُرْسِيِّ وَالصَّلَامُ

**Answer:** In the mentioned situation, it is impermissible for a lady to leave her husband's home to attend her father's Chaleesvan or spend Eid at her parents' home during Iddah as it is Wajib upon her to stay in the house her husband had



### What is the ruling for a lady on visiting her parents' home during her Iddah?

**Question 2:** What have the respected Islamic scholars ruled in this regard that a lady is observing 'Iddah after Talaq-e-Mughallazah [a kind of divorce]. Her father has passed away and now his Chaleesvan (memorial ceremony for Isal-e-Sawab (conveying reward) held on the 40th day of death) is taking place. Can she go to another city to attend her father's Chaleesvan. And can she leave the house of her husband to spend Eid? (Questioner: Syed Shahid Attari (Badami Bagh, Lahore))

provided her to live in prior to the divorce until the end of Iddah, unless there is a Shari'ah-endorsed justification, whereas attending a Chaleesvan or spending Eid at parents' home is not a Shari'ah-endorsed justification.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ عَلَى النَّاسِ وَالصَّلَاةُ وَالصَّلَامُ



# 'Al-Mu`tamar Al-Sufi' Sufi conference

Haji Abdul Habib Attari

Kashif Shahzad Attari Madani

## One after another, there gathered a caravan

From South Africa to Jakarta, I reached alone to attend the conference, namely 'Al-Mu'tamar As-Sufi'. Four more Islamic brothers joined me there. Two of them were those who had migrated to Indonesia along with their families for the Madani activities of Dawat-e-Islami. 'Haji Ghulam Yaseen Madani' and 'Haji Muhammad Husain Attari', along with other native Islamic brothers, were already present at Jakarta airport to receive us.

Besides these two preachers of Dawat-e-Islami, there was a Yemeni businessman from Arab who has his business set up in Indonesia. Some time ago, I had met this Islamic brother in Haramayn Tayyibayn and requested him: 'I will visit Indonesia in a few days and I will be pleased if you join me.' Now, he was already present in Jakarta even before me, travelling a long distance.

Likewise, while travelling across Haramayn Tayyibayn, I was introduced to another

businessman, namely 'Aijaz', belonging to Australia. I had also informed him: 'I will be travelling to Indonesia in a few days. If possible, join me there.' 'Brother Aijaz' also reached Jakarta from Australia, flying a long distance of about six hours. Thus, there was a caravan of five Islamic brothers going to attend Sufi conference.

Let me share an important aspect here that there are a number of preachers of Dawat-e-Islami like 'Haji Ghulam Yaseen Madani' and 'Haji Muhammad Husain Attari', who, after migrating from their home countries, are busy preaching 'Sunnahs of the Holy Prophet ﷺ' in different countries abroad. So, for whoever it is possible for should devote himself to serving Islam. If it seems difficult, then every Islamic brother should make two important Madani activities, 'attending weekly Sunnah-inspiring Ijtima'at of Dawat-e-Islami' and 'travelling with Madani Qafilahs', a part of his routine life. **إِنْ شَاءَ اللَّهُ**, he will attain the blessings of this world and the Hereafter in abundance.



*Sunnatayn 'aam karayn Deen ka ham kaam karayn  
Nayk ho jayain Musalman Madinay walay*

### **A unique speech**

Although I am privileged to deliver speeches frequently by the blessings of Dawat-e-Islami, the speech I was supposed to deliver in this conference was a unique one because I was going to deliver it in the presence of hundreds of international Islamic scholars in Arabic language, not Urdu. 'Arabic Tarajim', the department of Madani Channel, also especially contributed in the preparation of the content of the speech.

### **Purpose of attending this conference**

One of the purposes of attending this conference was to approach the scholars belonging to the countries where Madani activities of Dawat-e-Islami have not yet started so that Madani activities of Dawat-e-Islami could be initiated there.

In order to distribute the books among the scholars, we had brought the Arabic books of Maktaba-tul-Madinah with us. Besides, we had also prepared an introductory video (presentation) in Arabic language for the attendees of conference.



### **Develop the habit of having patience**

We had booked a flight from Jakarta to Semarang at around 07:30 in the morning but the flight got delayed due to some technical fault so the plane took off around 10:30 AM.



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Jumadal Ukhra 1441 AH  
(February 2020)

Dear Islamic brothers! On such an occasion, some people get angry and talk utter nonsense about airport staff and flight crew and argue with them. On the contrary, if we think from opposite perspective, then we should thank Allah Almighty. Just imagine! If such type of technical fault gets discovered during air travel, how many lives will be at stake? So, on such occasions, instead of showing impatience, we should do Zikr, recite Salat and make Du'a.

*Mushkilon mayn day sabr ki taufeeq  
Apnay gham mayn faqat ghula Ya Rab*

*(Wasail-e-Bakhshish, pp. 80)*

### **Dawat-e-Islami on international platform**

The announcer invited me for delivering speech after giving a proper 'introduction of Dawat-e-Islami' and 'Ameer-e-Ahl-e-Sunnat' *وامت بركاتهم العالیه* in a very graceful way. I delivered my speech for about 11 minutes followed by the session of showing introductory video in Arabic language. Honourable attendees watched the introductory video of 'Dawat-e-Islami' and 'Ameer-e-Ahl-e-Sunnat' *وامت بركاتهم العالیه* with full attention.

After getting back to my seat, I checked my mobile phone and found a number of messages of appreciation and congratulation from across the world. Besides my own social media account, the speech and the introductory video were broadcast live on the social media accounts of the conference. Our Islamic brothers can watch this conference by visiting the link given below.

<https://youtu.be/RTrhCWdutgg>

By virtue of attending this conference, may Dawat-e-Islami progress by leaps and bounds in more countries and may Allah Almighty accept the efforts of all Islamic brothers.

*اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*

To be continued...

# Some Voice Messages of Ameer-e-Ahl-e-Sunnat



## Short-cut to develop Affection in Someone's Heart

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has stated in an audio message:

تَخَدُّدًا وَنُصْنًا وَنَسِيمًا عَلَى رَسُولِهِ الشَّيخِ الْكَرِيمِ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Due to being ill on the blessed eleventh night of Rabi'-ul-Aakhir 1441 AH, I was unable to attend the blessed programme of the blessed night. Alas! قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَّ Meaning, it happened as Allah Almighty willed and was destined by Him. Islamic brothers inquired after my health, prayed, and sympathised. May Allah Almighty bless everyone with great reward and forgive them without accountability.

Visiting the sick develops affection in their hearts. This is a short-cut to develop affection in the heart, i.e. when someone is in pain, you express sympathy to them. May Allah Almighty bless all of you with reward!

Let me mention a blessed Hadees as a present: 'The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said: 'The Muslim who visits another [sick] Muslim in the morning, seventy thousand (70,000) angels pray for his forgiveness till the evening. And if he visits in the evening, 70,000 angels pray for his forgiveness till the morning. And there will be a garden for him in Paradise.' (Tirmizi, vol. 2, pp. 290, Hadees 971)

May Allah Almighty bestow the best return and reward on you! It felt very good.

Even if a patient is a hundred years old, if someone asks them about their health, prays for them and expresses sympathy, then obviously it will bring happiness to their heart. May Allah Almighty enable

all of us to bring happiness to everyone's heart and spread love! Usually, people do not inquire about a patient's health. May Allah Almighty grant us Tawfiq to sympathise, comfort and bring happiness to the hearts of Muslims!

I am still in need of your prayers. Please pray for my forgiveness without accountability. Whoever inquired about my health, may Allah Almighty protect them from fatal diseases and spiritual illnesses! May all these prayers be accepted in my favour as well! May Allah Almighty bless me with patience and courage and not make me dependent on anyone other than Him!

*Asl barbad kun amraaz gunahon kay hayn  
Bhai kyun is ko faramosh kiya jata hay*

(Wasail-e-Bakhshish, pp. 432)

May we also realise the diseases of sins and become worried about their treatment too!

While thanking everyone who visited him, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has stated in another audio message:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I received messages of sympathy and prayers from Islamic brothers from Pakistan and abroad. May Allah Almighty bless everyone with great reward! I am feeling better now. I was not feeling well last night. I had a headache. Haji Ubayd Raza came and blew on me. الْحَمْدُ لِلَّهِ My headache went away. I had taken out medicine to use but put it back. Then, I also attended the special Madani Muzakarah. These are the blessings of Allah Almighty and the Du'as [supplications] of all of you. May Allah Almighty keep you all safe! Those who sympathised with me, may Allah Almighty make them enter Paradise without accountability! Aameen!



# Pneumonia

Madani clinic

Muhammad Rafeeq Attari Madani

In a blessed Hadees, the Beloved Rasool ﷺ has stated about seven types of people that they are martyrs. One of them is also Zaat-ul-Janb [ذَاتُ الْجَنْبِ], (i.e. one who dies from pneumonia). (*Abu Dawood, vol. 3, pp. 252, Hadees 3111*) About the disease mentioned in this blessed Hadees Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has said: In this disease, small boils appear on ribs, pain occurs in ribs and the patient suffers from fever and often develops cough as well. (*Mirat-ul-Manajih, vol. 2, pp. 420*)

## **Pneumonia/Zaat-ul-Janb [ذَاتُ الْجَنْبِ]**

Pneumonia/Zaat-ul-Janb are two names for one disease. The infection in the lungs causes inflammation which is called pneumonia. Due to swelling in the lungs, it becomes difficult for the air to reach the lungs and the patient faces great difficulty in breathing. Due to this, the air bags in the

lungs, which are called alveoli, are affected. In this disease, sometimes one lung is affected, and sometimes both are affected. Inflammation often occurs in the lower part of the lungs. People of all ages may suffer from this disease, especially children and the elderly fall victim to this disease. This disease poses a serious threat in winter season and the number of people suffering from pneumonia increases. In some countries, pneumonia is a big reason for the death of sucklings infants and those under the age of five.

## **Types and reasons for pneumonia**

It has three types:

1. Bacterial pneumonia
2. Viral pneumonia
3. Fungal pneumonia

There are several reasons for this disease to develop. Few of them are given below:

3. Infection in the lungs and windpipe
4. Feeling cold



5. Coughing and strep throat
6. Wearing wet clothes for a long time
7. Staying in cold wind for a long time
8. Using cigarette and tobacco
9. Lying on cold grass after doing exercise or playing a sport
10. Staying for a long time at the place where animals are tethered.
11. Moreover, one may also suffer from pneumonia due to asthma, diabetes, heart diseases, measles, smallpox, influenza, and inflammation of kidneys.

### Symptoms of pneumonia

Its symptoms include:

11. Having flu and cold
12. Having mucus with cough
13. Having trouble in breathing
14. High fever, pain in chest and stomach
15. Sweating excessively
16. Going blue
17. Low blood pressure, etc.

### Increase water intake

Give children more water to drink. Due to it, infection clears up and health improves. However, in this condition, one loses his appetite.

### Vaccination

Pneumonia is one of the diseases against which vaccinations are given. There are several benefits of getting children vaccinated. It can protect them from many other diseases including pneumonia. Some people do not get their children vaccinated despite having the facility. They must get their children vaccinated as it can help overcome pneumonia.

### Disadvantages of not getting vaccinated

Four disadvantages of not getting vaccinated are mentioned below:

1. A child cannot drink and eat because he uses his entire energy in breathing.
2. He suffers from fever.
3. Lungs are also affected due to a lack of oxygen.
4. If oxygen does not reach the brain, the brain also gets damaged.

### Diet for pneumonia patients

After the treatment of pneumonia, the patient, especially children, should be given more and better diet than before, because the child suffering from pneumonia does not eat and drink and the body needs energy. It is preferable to give the patient vegetables and such diet that contains vitamin A. Vitamin A protects against infection. Some people do not feed children during their illness. They should not do so. Instead, they should feed them.

### Pneumonia and mother's milk

Feed infants on their mothers' milk because mother's milk is a great blessing of Allah عزوجل for a child. It greatly improves the health of a child. Moreover, Allah عزوجل has kept such a power in mother's milk which has the potential to cure several diseases including pneumonia.

### Responsible for the protection of children

Parents, especially mothers, should not take children to smoky places, especially kitchen, nor should they allow them to go there themselves. Similarly, do not smoke a cigarette near children because cigarette and smoke can badly affect lungs and cause pneumonia.

### Not giving timely treatment

No matter whatever the disease is, its treatment should be given at the early stage. Similarly, do not be negligent at all in treating pneumonia, because not treating it right on time or by any qualified doctor may even put a patient's life in danger.

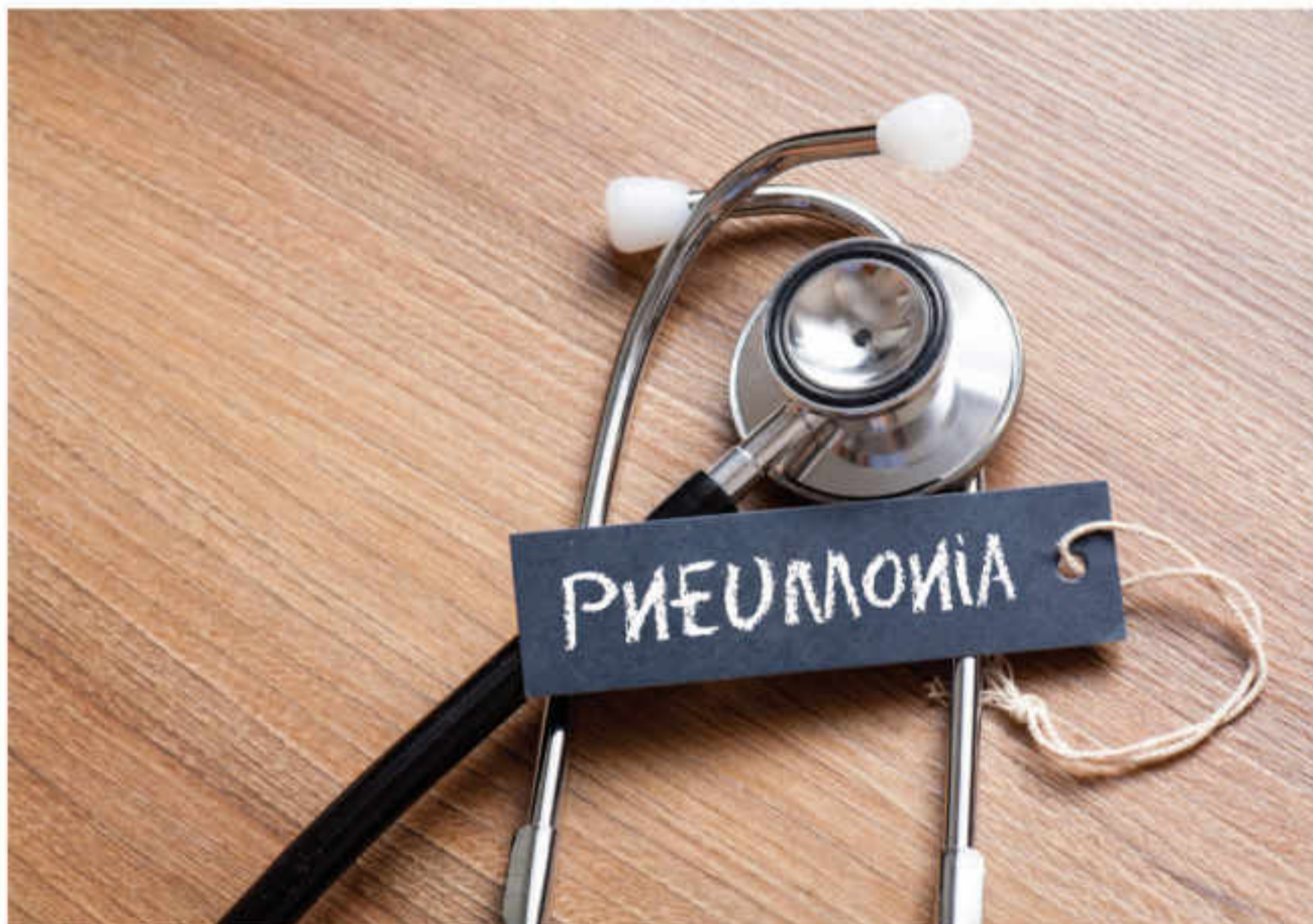
### Home remedy for pneumonia

Take the yolk of a free-range egg, 10 tolas honey, i.e.



116 grams, and 2 ratti saffron, i.e. one fourth of a gram. Grind the saffron and mix it into the honey.

then managed to save his life with great difficulty. (Derived from *Mirat-ul-Manajih*, vol. 2, pp. 429, 430)

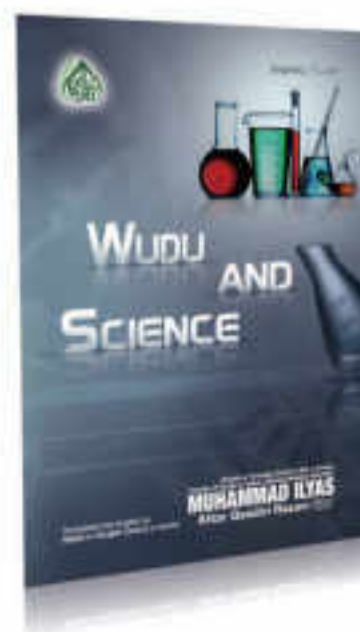


Then, add the egg yolk and mix it well. Give children half a spoon of it along with milk or water three to four times a day. Give a quarter of spoon to the children under the age of two. *إِنْ شَاءَ اللَّهُ* pneumonia will go away.

**Note:** Take every medicine as per your physician's (doctor or Hakim) advice. This topic has been medically verified by Dr. Muhammad Kamran Ishaq Attari and Hakeem Rizwan Firdaus Attari of Majlis Tibbi 'Ilaaj (Dawat-e-Islami).

### Do not self-medicate

Mufti Ahmad Yar Khan *رحمة الله عليه* has mentioned that the people of Arab would often suffer from bilious fever for which Ghusl [bath] is beneficial. We should not treat fever with Ghusl without the consultation of a qualified doctor, because we are non-Arabs. We often suffer from the fevers for which Ghusl is harmful. It may cause pneumonia. It is written in *Mirqat*: [Once] a person, after reading the translation of a blessed Hadees, took Ghusl while having a fever as a treatment for it, he developed pneumonia and



# Offer 5 Salahs and gain reward for 50 Salahs

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ stated: On the night of the Ascension, fifty Salahs were declared Fard for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but they were reduced to five. Then a voice came, 'O Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Our Word does not change. And for you, there is reward for fifty Salahs in return for these five Salahs.' (Sunan-ut-Tirmizi, vol. 1, pp. 254, Hadees 213)

The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah عَزَّوَجَلَّ declared fifty Salahs Fard for my Ummah. As I returned to Musa (عَلَيْهِ السَّلَام), he asked me, 'What has Allah عَزَّوَجَلَّ declared Fard for your Ummah?' I told him that Allah عَزَّوَجَلَّ had declared fifty Salahs Fard for me.' He [i.e. Sayyiduna Musa عَلَيْهِ السَّلَام] said, 'Go back to your Lord. Your Ummah does not have so much strength.' I returned to my Lord, and some part of those [50 Salahs] was reduced. When I came to Musa (عَلَيْهِ السَّلَام) again, he sent me again. Allah عَزَّوَجَلَّ said, 'All right, these are five but are a substitute for fifty because My Word does not change.' I came back to Musa (عَلَيْهِ السَّلَام). He said, 'Go back to your Lord' but I replied, 'I now feel shy of my Lord.' (Ibn Majah, vol. 2, pp. 166, Hadees 1399)

O devotees of Rasool! Have you noticed? After two thousand and five hundred years of his visible demise, Sayyiduna Musa عَلَيْهِ السَّلَام helped the Ummah of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by having fifty Salahs reduced to five on the night of the Ascension. No doubt, Allah عَزَّوَجَلَّ already knew that the number of Salah would be five but initially He عَزَّوَجَلَّ declared fifty Salahs Fard and then reduced them to five through His two Beloved Prophets عَلَيْهِمَا السَّلَام. Some people, influenced by satanic whispers, deny any help and assistance from the deceased. It is interesting that these people also offer five Salahs, not fifty, despite the fact that post-demise help from anyone other than Allah عَزَّوَجَلَّ has certainly played a part in having five Salahs declared Fard.



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