

Monthly Magazine

# Faizan-e-Madinah

Zul-Qa'dah 1441 AH (June - July 2020)



## A quick glimpse:

- | Are epidemics Divine retributions?
- | Bringing blessings in sustenance
- | Powers of the Holy Prophet ﷺ
- | Thirty-one ways of improving ability in making decisions
- | Companion of the Prophet, Sayyiduna Jahjah Bin Sa'eed Ghifari رَضِيَ اللهُ عَنْهُ

Presented by:  
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By the spiritual favour of A'la Hadrat, Imam of Ahl-us-Sunnah, Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ

Monthly Magazine  
**Faizan-e-Madinah**

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Translated into English by  
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Madani Channel**

# TABLE OF CONTENT

- |    |   |    |   |
|----|---|----|---|
| 01 | Hamd, Na't                                | 20 | Ways to spread 'call to righteousness'  |
| 03 | Human and the Holy Quran                  | 23 | Treaty of Hudaibiyah  |
| 05 | Do you know?                              | 25 | Laws of trade   |
| 06 | Earning lawful sustenance                 | 28 | Companion of the Prophet, Sayyiduna Jahjah Bin Sa'eed Ghifari رَضِيَ اللهُ عَنْهُ |
| 08 | Are epidemics Divine retributions?        | 30 | Battle of Khandaq   |
| 13 | Questions and answers of Madani Muzakarah | 32 | How should an Imam be?  |
| 15 | Dar-ul-Ifta Ahl-e-Sunnat                  | 34 | Bringing blessings in sustenance  |
| 17 | Powers of the Holy Prophet ﷺ              | 36 | Thirty-one ways of improving ability in making decisions                          |

# TABLE OF CONTENT

- 39** Patience
- 41** Sultan Aurangzeb Aalamgeer
- 43** What is Fate?
- 45** Hospitality
- 46** Date Tree
- 47** Joint family system and fights between children
- 49** Words of Wisdom
- 51** Shar'i rulings for Islamic sisters
- 53** Belgium to Germany, and then Pakistan
- 55** Trader of monkeys
- 56** When I grow up, I want to be...
- 57** Tomorrow never comes
- 58** Ice Cream and English Notebook
- 59** Dear children! Keep away from these things
- 60** Some voice messages of Ameer-e-Ahl-e-Sunnat
- 61** Views of scholars and other dignitaries
- 62** Loving Allah Almighty

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَشَابِعُهُ فَأَعُوذُ بِاللَّهِ مِنَ الْقَيْظِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Prophet ﷺ has said: 'Adorn your gatherings by reciting Durood upon me, as your invoking of Durood will be Noor for you on the Day of Judgement.'

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



## Hamd/Munajaat

Sharf de Hajj ka mujhay mayray Kibriya Ya Rab

Sharf de Hajj ka mujhay mayray Kibriya Ya Rab

Rawana soo-e-Madinah ho Qafilah Ya Rab

Dikha de aik jhalak sabz sabz Gumbad ki

Bus un kay jalwon mayn aajaye phir qaza Ya Rab

Mayra ho Gumbad-e-Khazra ki thandi chaaon mayn

Rasool-e-Pak kay qadmon mayn khatimah Ya Rab

Bawaqt-e-Naza' salamat rahay mayra Iman

Mujhay naseeb ho taubah hay iltija Ya Rab

Jawab qabr mayn Munkar Nakeer ko doon ga

Tayray karam se agar hosla mila Ya Rab

Baroz-e-Hashr chalakta sa jaam kausar ka

Badast-e-Saaqi-e-Kausar hamayn pila Ya Rab

Baqi'-e-Pak mayn Attar dafn ho jaaye

Bara-e-Ghaus-o-Raza az pae Ziya Ya Rab

(Wasail-e-Bakhshish (Murammam), pp. 87)

By Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat كَاتِبَتْ بَرَكَاتُهُمُ الْعَالِيَةِ





# Na't/Istighaasa

Naam tayra Ya Nabi mayra mufarreh jaan hay  
Naam tayra Ya Nabi mayra mufarreh jaan hay  
Tayray naam-e-pak se dil mayra shaad har aan hay  
Jis ghari mushkil mayn layway koi tayra naam-e-pak  
Ya Rasoolallah! Mushkil uski sab asaan hay  
Qurb mayn apni jaga di tayray Rab-e-Pak nay  
Waasitah Aadam nay chaha, yeh tau tayri shan hay  
Tu woh hay Allah khud ta'reef karta hay tayri  
Aur tayri Maddah yaan dunya mayn khud Quran hay  
Jo waseela tum se chahay uss ka bayra paar hay  
Jo na jaanay tum ko Shaafi', woh tau bay-iman hay  
Nooh nay toofan mayn, Yusuf nay hay zindaan<sup>1</sup> mayn  
Rab se tayra waasta chaha, yeh tayri shaan hay  
Waan Khaleelullah ne aatish se pai thi najaat  
Aur shafa'at ka tayri khuwahan yahan Burhan hay

(Jazbaat-e-Burhan, pp. 125)

By Khalifa-e-A'la Hazrat, Mufti Burhan-ul-Haq Jabal Pouri رَحْمَةُ اللهِ عَلَيْهِ

Khalifa-e-A'la Hazrat, Mufti Burhan-ul-Haq Jabal Pouri رَحْمَةُ اللهِ عَلَيْهِ wrote this Na't only at the age of 9.

<sup>1</sup>Prison





# HUMAN AND THE HOLY QURAN

Episode: 01

Mufti Muhammad Qasim Attari

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

*O people! Fear your Lord, Who created you from a single soul and from it, created its spouse and from them both, has spread many men and women,*

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Nisa, Verse 1)

In this verse, it is stated that Allah Almighty created all humans from a single soul, i.e. Sayyiduna Adam عَلَيْهِ السَّلَام, and from him, Allah عزَّوَجَلَّ created Sayyiduna Adam's spouse, i.e. Sayyidatuna Hawwa رَضِيَ اللَّهُ عَنْهَا. Then, generation by generation, He عزَّوَجَلَّ created men and women through both of them, who populated the Earth, being in a large quantity.

It is not surprising that there is fabulous and perfect detail of the origin of human, the stages of his creation and human psychology in the Holy Quran as Allah عزَّوَجَلَّ has created humans and certainly, the Creator knows the best. Allah Almighty has

mentioned this reality in the Holy Quran; He عزَّوَجَلَّ states:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

*Does He Who has created not know? Only He is The One Who knows of every complexity, Aware (of everything else).*

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Mulk, Verse 14)

The status of human in the court of Allah Almighty, his good qualities and imperfections, positive and negative aspects, strengths and weaknesses, the correct use of strength, and the ways of overcoming weaknesses are mentioned in a very beautiful manner in the Holy Quran. These details are very interesting as well as beneficial for the one who ponders over the teachings of the Holy Quran. Some aspects are highlighted in this article.

Allah Almighty has made human superior and more honourable than the rest of Creation as stated in the Holy Quran:



وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

*And indeed We have honoured the descendants of Adam and transported them on land and sea, and gave them good things as sustenance, and made them superior than many (i.e. all) of Our creation.*

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Verse 70)

It means that human being has been blessed with intellect, knowledge, ability to speak, bright face, moderate height, and different means of transportation which vary from animals to [modern-day] aeroplanes. Furthermore, Allah Almighty has made him aware of the ways of succeeding in this world and the Hereafter, and granted him dominance over all things. Allah ﷻ has granted human being 'dominating power', and hence, he has explored the world today, made underground discoveries, learnt flying, and even landed on the moon. He has also discovered a lot about Mars. In short, human being has made remarkable achievements in the land and seas. These are just a few examples. Besides these, Allah Almighty has granted human being countless things and blessed him with respect and honour. Allah ﷻ has made human being Afdal [most superior] in the entire Creation such that prophets عَلَيْهِمُ السَّلَام, the most Afdal [superior] personalities amongst humans, are greater than all angels, and a pious Muslim is greater than common angels.

Along with spiritual excellence and virtues, Allah Almighty has also blessed human being with distinctive form and appearance. He ﷻ has stated:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

*We have indeed created man in the best form.*

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Teen, Ayah 4)

It means: We have indeed created man in the best form, maintained a balance in his body parts, enabled him to stand upright rather than bent like animals, granted him the ability to eat using his hands rather than directly with mouth like animals,

and We have also blessed him with knowledge, intellect, understanding, manners, and the ability to speak.

We learn from the Holy Quran that the whole universe has been created for human being, and Allah ﷻ has created everything in the world to serve him. It is stated in Surah Al-Baqarah:

هُوَ الَّذِي خَلَقَ لَكُمْ مِمَّا فِي الْأَرْضِ جَمِيعًا

*It is He Who created for you whatever is in the earth,*

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 29)

It means: Allah ﷻ has created all the rivers, mountains, mines, agricultural fields, seas, etc. in the world for your religious and worldly benefit. The religious benefit is that human being becomes more and more aware of the wisdom and power of Allah ﷻ by seeing the wonders of the world, and discovers the secrets of the universe through his intellect. The worldly benefit is that he may have thousands of foods and drinks, and use countless of things for his benefit.

Furthermore, human's benefit is not restricted only to the Earth. According to the details in the Holy Quran, other great blessings of the universe like the sun, moon, wind, water, day and night, rivers, streams, seas, etc. are also benefitting humans as created by Allah ﷻ. Allah ﷻ has provided human beings with all those things which are necessary or beneficial for life. He ﷻ has stated:





اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

It is Allah Who created the heavens and the earth, and sent down water from the sky; thereby producing some fruits for you to eat, and made the boat subservient to you that they (the boats) may sail through the river by His command, and made the rivers subservient to you. And He made the sun and the moon subservient to you, which are constantly moving, and made the night and the day subservient to you.

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ibrahim, Verses 32 & 33)

In short, by His mercy, Allah عَزَّوَجَلَّ has blessed human being with so many blessings which can never be counted. Allah Almighty has stated:

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا

And if you count the favours of Allah, you will never be able to count them.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 18)

The great 'rank and status' of human being in this universe of Allah عَزَّوَجَلَّ is clear from the verses of the Holy Quran and the blessings which Allah عَزَّوَجَلَّ has granted him. The one who has been bestowed with 'greatness' should choose the 'path of greatness', and that path is 'being submissive to Allah عَزَّوَجَلَّ'. On the other hand, ungratefulness, disobedience, ignorance, oppression, pride and arrogance, bad habits, and despicable character traits do not befit human being. In fact, these bad attributes plunge him from 'the best form' to 'the lowest of the low state'. Human weaknesses and the ways to overcome them will be discussed in the next article, إِنَّ شَاءَ اللَّهُ



## Do you know?

Muhammad Rafique Attari Madani

**Question 1:** Why is the region Arabia known as 'Jazeera-ul-Arab'?

**Answer:** Like an island is completely surrounded by water, this region is also surrounded by the ocean on three sides and river Euphrates covers it on the fourth side. That is why, it is known as 'Jazeera-ul-Arab' i.e. Island of the Arabs (more commonly known as Arabian Peninsula). (Seerat-e-Mustafa, pp. 40, summarised)

**Question 2:** Why is the great-grandfather of our Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called 'Hashim'?

**Answer:** Once due to a famine, Sayyiduna Hashim رَضِيَ اللَّهُ عَنْهُ brought dry bread from Shaam. He crumbled it, made Sareed (a dish) by mixing it in the gravy of camel meat and fed it to the Hajj pilgrims to their fill. Since then, people started to call him 'Hashim' (i.e. the one who breaks bread into pieces). (Madarij-un-Nubuwwah, vol. 2, pp. 8; Seerat-e-Mustafa, pp. 52, summarised)

**Question 3:** Why is Sayyiduna Nuh عَلَيْهِ السَّلَام called 'Nuh'?

**Answer:** Due to crying in the fear of Allah Almighty too often. (Siraat-ul-Jinaan, vol. 3, pp. 347)

**Question 4:** Whose title is Quraysh?

**Answer:** It is the title of Sayyiduna Fihir Bin Maalik, one of the ancestors of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Seerat-e-Mustafa, pp. 51)



# Earning Lawful Sustenance

Muhammad Hamza Attari Madani

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

طَلَبُ كَسْبِ الْحَلَالِ قَرِيضَةٌ بَعْدَ الْقَرِيضَةِ

‘Seeking Halal [lawful] earning is a Fard after Fard.’

(*Shu'ab-ul-Iman*, vol. 11, pp. 175, Hadees 8367)

Dear Islamic brothers! Earning lawful sustenance holds a great importance in Islam. The glorious Quran and blessed Ahadees, at numerous places, command and persuade the people to eat lawful sustenance and refrain from unlawful. Commenting upon the aforementioned Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: ‘[The word] ‘seeking’ refers to pursue and gain something. Additionally, this Fard act comes after the Fard acts of worship because many other Fard acts are dependent upon it. Remember! This command does not apply to everyone, it is only intended for those whose expenses are not borne by others but rather they are responsible for their expenses themselves. Moreover, they are not wealthy as this act will not be Fard for the wealthy and young children. In this respect, it should also be noted that earning as per one’s need is necessary. If someone is alone, he must earn as per his needs and a ‘supporter family member’ must earn as per family needs.’ (*Mirat-ul-Manajih*, vol. 4, pp. 239, summarised)

Commenting on this Hadees, Imam Sharaf-ud-Deen رَحْمَةُ اللهِ عَلَيْهِ has stated: ‘This is such type of Fard act that is limitless, so, the lawful earning is the foundation for piety and abstinence.’ (*Sharh Teebi*, vol. 6, pp. 26)

Dear Islamic brothers! We come across many people today, when they are invited to perform Salah, other Fard acts or when they are invited to righteousness, they often reply: ‘Earning a lawful income for one’s family is also a Fard act’ Thus, with this mindset, they miss Fard Salahs and some of them even miss fasts. Even though lawful earning has been declared a Fard act in the following blessed Hadees, by no means does it mean that it is such kind of Fard act due to which other Fard acts can be missed. Commenting on the on the blessed words of this Hadees, رَحْمَةُ اللهِ عَلَيْهِ, ‘قَرِيضَةٌ بَعْدَ الْقَرِيضَةِ’, Allamah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ has stated: ‘The Fard act of earning a lawful livelihood is not equivalent to the Fard acts such as performing Salah, fasting and performing Hajj etc.’ (*Mirqat-ul-Mafatih*, vol. 6, pp. 31)

The honourable Mufti Sahib has added: ‘The blessed words ‘بَعْدَ الْقَرِيضَةِ’ made it evident that the Fard act of earning is not like the Fard acts such as performing Salah and Hajj, so, the denier of it will not be considered a disbeliever and the one who misses it will not be considered a Fasiq’ (*Mirat-ul-Manajih*, vol. 4, pp. 239)



Earning a Halal livelihood and consuming the Halal sustenance are a means of salvation for Muslims in this world and the Hereafter, whereas consuming food earned from unlawful means causes destruction in this world and the next. Read two blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding unlawful livelihood, serving as a warning lesson:

1. A person makes a long journey, his hair is untidy and body is covered with dust (i.e. he is in such a state that whatever Du'a he makes will be answered). He lifts his hand towards the sky and

he leaves it behind after his demise, it will lead him to Hell. Allah Almighty does not eradicate evil through evil but rather, [Allah Almighty] erases evil through good. Indeed, evil does not eliminate evil. (*Musnad Ahmad, vol. 2, pp. 34, Hadees 3672*)

### Curse of an unlawful morsel

It is stated in *Mukashafa-tul-Quloob*: When an unlawful morsel enters the stomach of a person, for as long as it remains in his stomach, every angel of the earth and sky curses him. And if he dies in the



says, 'O Rab, O Rab (i.e. he makes Du'a) but his state is that his food is unlawful, his drink is unlawful, and his clothes are unlawful and his meal is unlawful. How can then his Du'a be answered? (i.e. if you wish that your Du'a be answered, then earn Halal sustenance.) (*Muslim, pp. 506, Hadees 1015; Halal Tariqay Say Kamanay Kay 50 Madani Phool, pp. 3*)

2. [If] the one who earns unlawful wealth [and] gives it in charity, it is not accepted, and if he spends it, there is no blessing in it for him, and if

very state (i.e. with the unlawful morsel present in his stomach), he will be made to enter Hell. (*Mukashafa-tul-Quloob, pp. 10*)

May Allah Almighty grant us Taufeeq to earn Halal sustenance and prevent us entirely from the unlawful.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



What is right after all?

# ARE EPIDEMICS DIVINE RETRIBUTIONS?

Mufti Muhammad Qasim Attari

Upon the occurrence of different kinds of epidemics, mass fatality, accidents, storms, earthquakes and catastrophes, two types of attitudes are observed. The learned and religious segments of society are of this opinion: Misfortunes entailing many wisdoms and reason strike by the decree of Allah Almighty. First reason is to test the people in the face of difficult situation whether they show patience or not. Second reason is to reveal the great conduct and character of pious people so that public follow their noble acts. Third reason is to elevate the ranks of pious people. Fourth reason is to admonish sinners so that they prevent sins and take advantage of the respite granted to them in the form of this life. Fifth reason is the punishment of sins, and immodesty, adultery and indecency are the major sins.

Some wisdoms and reasons have been mentioned above. Many other causes can also be added further.

On the other hand, people like liberals, so called moderates, those having grudge against Deen, lovers of western philosophies and believing themselves to be the most sensible individuals, keep hurting the feelings of believers by producing weird type of content to snatch away their Iman [faith]. These people deride these facts, pass derogatory remarks upon the Divine punishment and give baseless arguments. Some people bring false arguments of non-Muslim western philosophers without reference and reasoning as if they themselves are the innovative production produced from the intellect of the western philosophers such as 'Aristotle' and 'Plato'. On the contrary, these logics are nothing but some borrowed arguments which they pen down for earning purpose. Some of them decline to at such low ebb that when they come back after visiting any country, running



interest-based banking, they comment like this: 'Clerics preach that practising usury is like waging a war against Allah Almighty, it brings destruction but the country we have visited is a very peaceful land and there is no Divine war, instead people are living a prosperous life, thousand times better than us.' In fact these types of people dare not to reject Glorious Quran directly, so they use the word 'cleric' instead.

In reality, 'practising usury is a war against Allah Almighty', is not declared by any cleric but rather it is mentioned in the blessed verse of Glorious Quran. Nevertheless, to satisfy Muslims, we as a Muslim are giving evidences in the light of Glorious Quran and blessed Ahadees, explaining what factors lead to calamities and misfortunes and whether Divine retribution is involved in it or not.

### Calamities intent on testing people

It is stated in Glorious Quran:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٥٧﴾

And We will definitely test you with some fear and hunger, and with some deficiency of wealth, lives and fruits, and give glad tidings to those who are patient. (Patient ones are those) that, when they are afflicted with any calamity, they say, 'We belong to Allah and only to Him we are to return.' These are the people upon whom are the blessings of their Lord, and mercy; and it is they who are on the (Straight) Path.

[Kanz-ul-Iman (translation of Quran)](Part 2, Surah Al-Baqarah, Verse 155-157)

### Trials distinguish between good and bad

It is stated in glorious Quran:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ ﴿٣٢﴾

Do you assume that you will enter Paradise whilst Allah has not yet tested your warriors, nor yet tested the patient ones?

[Kanz-ul-Iman (translation of Quran)](Part 4, Surah Aal-e-Imran, Verse 142)

It is stated in Surah Al-Ankaboot:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٣١﴾  
وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ  
لَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣٢﴾

Do people have this perception; that they will be left alone just by declaring, 'We believed,' and they will not be tested? We indeed tested those before them, so Allah will surely observe the truthful, and will surely observe the liars.

[Kanz-ul-Iman (translation of Quran)](Part. 20, Surah Al-Ankaboot, Verse 2-3)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The harder will be the test, the greater will be the reward. When Allah عَزَّوَجَلَّ loves any nation, He puts it to test. So, whoever is content with the trial befallen by Allah Almighty, Allah gets pleased with him and whoever shows discontent with the trial befallen by Allah Almighty, there is displeasure for him from Allah. (Tirmizi, Hadees 2396)

### Chosen servants of Allah Almighty

Calamities and misfortunes are the test for the chosen servants of Allah Almighty for elevating their ranks and presenting these personages as the best example for the people. Some examples are as follows:

- Despite a lifelong preaching, majority of people from the Ummah of Sayyiduna Nuh عَلَيْهِ السَّلَام did not believe in him.
- Sayyiduna Ibraheem عَلَيْهِ السَّلَام was thrown into the fire.
- Sayyiduna Ibraheem عَلَيْهِ السَّلَام took his beloved son 'Sayyiduna Ismail عَلَيْهِ السَّلَام' to mount for the sacrifice.
- Sayyiduna Ayyub عَلَيْهِ السَّلَام suffered severe illness and lost all his children and wealth.



- Sayyiduna Musa عَلَيْهِ السَّلَام travelled from Syria to Madyan.
- Persecution caused to Sayyiduna Isa عَلَيْهِ السَّلَام.
- Martyrdom of blessed Prophets عَلَيْهِمُ السَّلَام.

All these are the examples of experiencing sufferings and ordeals. Patience of these blessed personages serves as elevating their ranks and making them the role model for Muslims as it is stated in Glorious Quran:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

*Indeed, there was a good example for you to follow, in Ibrahim and those with him,*

[Kanz-ul-Iman (translation of Quran)](Part 28, Surah Al-Mumtahinah, Verse 4)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When Allah Almighty allocates any rank for a human and he remains unable to attain it due to his insufficient deeds, Allah Almighty makes him experience suffering of his body, possession or children. (Abu Dawood, Hadees 3090)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever Allah wills good for [him], He afflicts him with sufferings. (Bukhari, Hadees 5645)

Blessed demise of the blessed companions عَلَيْهِمُ الرِّضْوَانُ and pious predecessors رَحِمَهُمُ اللهُ causes due to different pandemics is also linked with it.

### Sins are forgiven by trials

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whatever tiredness, disease, anxiety, grief, trouble and sorrow befalls a Muslim, even if a thorn pricks his foot, Allah عَزَّوَجَلَّ forgives his sins because of it. (Sahih Bukhari, Hadees 5641)

On another occasion, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Muslim man and woman in connection with their life, children and wealth always remain under affliction until they meet Allah Almighty in the state they have no sin. (Tirmizi, Hadees 2399)

### Genuine issue:

So far as concerned the matter that secular and liberal segment of society, despite being Muslims, get angrier at the point that sins lead to affliction, worries, pandemics etc. Moreover, the evil of immodesty, in particular, brings about the mentioned dire consequences. They have an ardent desire not to talk about this captivating, pleasing and passionate act of sin. Now read a detail answer of it. Sins and the acts of immodesty surely give rise to pandemics and calamities. If you are a Muslim, you must have to have faith in following blessed Quranic verses explaining these evil acts. This is not possible for a Muslim to accept half Quranic verses and deny the rest of them and preferably accept anti-Islamic philosophies.

### We reap what we sow

Misfortunes, adversities and calamities also occur due to sins as it is stated in the Glorious Quran:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۝۳۰

*And whatever calamity befell you; that is because of what your hands have earned, and He pardons much.*

[Kanz-ul-Iman (translation of Quran)](Part 25, Surah Al-Shura, Verse 30)

It is stated in another Quranic verse:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ۝۲۱

*Turmoil appeared in the land and the sea because of the evil deeds which people's hands have earned, so that they taste the flavour of some of their (evil) deeds; perhaps they abstain.*

[Kanz-ul-Iman (translation of Quran)](Part 21, Surah Ar-Room, Verse 41)

Now here is my question that all those who claim themselves to be Muslims, do they have faith in the mentioned Quranic verses or not? If the response is in positive then answer this question: Is befalling of misfortune as a result of misdoings not proven by



Quran? Moreover the mentioned blessed Quranic verses do not talk about the previous Ummahs but here our Ummah is under discussion. Now let's read the Divine order regarding the punishment causing due to immodesty in this world.

It is stated in Glorious Quran:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

*Indeed those who wish that scandal should spread amongst the Muslims; for them is a painful punishment in this world and the Hereafter. And Allah knows, and you know not.*

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah An-Noor, Verse 19)

Here is a blessed saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding 'spreading of diseases' causing due to immodesty:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When adultery or usury becomes rampant in a nation, it makes the punishment of Allah lawful for them. (Attargheeb Wattarheeb, Hadees 3630)

It is stated in another blessed Hadees,

When you get into five things [evils], and I seek refuge with Allah Almighty that you get into these things. (First thing that is mentioned out of them), first [thing] is that the nation in which immodesty is committed openly, it spreads plague and such diseases which were not present amongst previous people. (Ibn-e-Majah, Hadees 4019)

In the light of the aforementioned blessed Ahadees and Quranic verses, it is quite evident that misfortunes and diseases also cause due to sins. Can we presume whether any specific disease or pandemic be associated to sins? So, when there are different causes of sufferings and calamities, generally, it can be said that misfortunes occur due to sins. But no definite commandment of any punishment can be set for any specific misfortune and any specific individual. However, there are possibilities but deriding the fact of punishment by

liberals and seculars is totally unacceptable. The above-mentioned discussion must have dispelled many objections for example if pandemics are torments then why blessed companions عَلَيْهِمُ الرِّضْوَانُ had to suffer them. Here is the answer, calamities or misfortunes did not occur as punishment for them instead for elevating their ranks. For those who say if pandemics are punishments then why common Muslims suffer them, here is the answer, it is an admonition for many Muslims, it is a source of seeking forgiveness for many sinners and it is a test for many Muslims, it is a punishment for many evildoers and it is a warning for many who have not suffered any trouble or it is a respite for many evildoers. Now here is another question, there are many transgressors or those deeply indulged in indecent activities are safe from these pandemics and calamities even though they should have been the first ones to get caught, here is the answer, Allah Almighty does not need your suggestion, He is [فَعَالٌ لِّمَا يُرِيدُ]. He is 'Perfectly Wise' and 'All-Knowing'. He is not accounted for what He does or what He does not. However, people will be accounted for their deeds.

Now there can be another question, when it cannot be called a form of punishment with certainty, why to make repentance and Istighfar. Answer of this query lies in the blessed Sunnah and the noble teachings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. For making 'Taubah' and 'Istighfar', it is not necessary that it is fully proven that the prevailing suffering is a Divine punishment; instead making 'Taubah' and 'Istighfar' upon the possibility of it being a Divine punishment is an act of Sunnah. Here, let me share a beautiful act of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا said: When a windstorm would break out, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make this Du'a:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسَلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسَلَتْ بِهِ

'O Allah, I ask you for the goodness of this wind and the goodness of the rain etc., within it and I seek goodness for which purpose it is sent. O Allah! I seek



refuge with you from the evil of this wind, and I seek refuge from the thing within it, and for which purpose it is sent.'

And when it would thunder, the color of the blessed face of Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would change and he would sometimes come inside and sometimes go out, out of fear. If it would rain, his fear would dispel. I humbly asked: Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! When people see clouds, they become pleased as it seems a sign of rain but you feel a burden. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Aaishah [رَضِيَ اللهُ عَنْهَا]! How can I become rest assured that there is no punishment? People of 'Aad were punished with wind. They were glad to see the punishment (that it

'(This windstorm) destroys all things by the command of its Lord.' So in the morning no one could be seen except their empty houses; this is how We punish the criminals.

[Kanz-ul-Iman (translation of Quran)](Part 26, Surah Al-Ahqaaf, Verse 24-25)

So, when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would hear the sound of thunder, he would make Du'a:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

'O Allah, do not destroy us with Your wrath, and nor do You destroy us with Your torment, and grant us safety before that.' (Tirmizi, Hadees 3450)



[Wind] will shower rain for us out of it whereas there was a punishment). (Muslim, Hadees 899)

Allah عَزَّوَجَلَّ says in Glorious Quran:

فَلَمَّا زَاوَاهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَ لَئِن هَذَا عَارِضٌ  
مُّمَطَّرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ  
(٢٣) تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا  
مَسْكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (٢٥)

So when they saw the punishment advancing towards their valleys, spread like a cloud on the side of skyline, they said, 'That is the cloud which will shower rain upon us.' Said Hud 'Rather, this is which you were asking to be hastened; a windstorm in which is a painful punishment.'

So, it is learnt that repentance [Taubah] and Istighfar will be made despite the possibility (not the confirmation) that it is the punishment in the form of misfortune and adversity. Now ponder over the prevailing pandemic and ask yourself whether it is occurred due to sins or not, and whether we should make 'Istighfar' upon it or not. The blessed Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ demands us to fear it as it might be a Divine punishment. The blessed Sunnah teaches us that we should make 'Istighfar' upon it.

O Allah عَزَّوَجَلَّ! Let not our heart deviate and grant forgiveness to all Muslims.





# Questions and answers of Madani Muzakarah



## Calling out Azan by young children

**Question 1:** Can young children call out Azan?

**Answer:** If young children are sensible and they know how to perform Azan correctly, they can call out Azan. (Derived from *Durr-e-Mukhtar*, vol. 2, pp. 73) (Madani Muzakarah, 2<sup>nd</sup> Rabi-ul-Aakhir 1441 AH)

## The length of 'Imamah [Islamic turban]

**Question 2:** What should be the minimum and the maximum length of 'Imamah'?

**Answer:** Answering a question, A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: As per Sunnah, 'Imamah should not be shorter than 2.5 yards and nor should it be longer than 6 yards. (*Fatawa Razawiyah*, vol. 22, pp.186) (Madani Muzakarah, 7<sup>th</sup> Rabi-ul-Aakhir 1441 AH)

(To learn more about the 'Imamah, read the book entitled '*Imamay kay Fazaail*', publication of Maktaba-tul-Madinah)

## Performing Wudu with the water in which a fly dies

**Question 3:** Is it allowed to use the water for Wudu in which a fly or a mosquito dies?

**Answer:** If a fly or mosquito or cockroach or any other similar insects that does not have such quantity of blood that flows out [in some amount] when dying in water, the water will not become impure. If someone performs Wudu using this water, his Wudu will be considered to have been made, even though, one will find it unpleasant and he will be reluctant to perform Wudu with this water yet it will not be considered impure. However, if any animal such as a lizard or mouse etc., that has such quantity of blood that flows out [in some amount] when dies in a container, cooler or tank then water will become impure. (Madani Muzakarah, 2<sup>nd</sup> Rabi-ul-Aakhir 1441 AH)

(To learn more about purity and impurity, read the book entitled '*Kapray Pak Karney ka Tareeqah*', publication of Maktaba-tul-Madinah)

## Ruling regarding the Khutbah of Nikah

**Question 4:** What will be the Shari'ah based ruling if the Khutbah of Nikah is not recited?

**Answer:** Reciting the Khutbah of Nikah is a Sunnah act. If it is not recited, yet Nikah will be valid; however, the Sunnah act of reciting Khutbah will be missed. (Madani Muzakarah, 5<sup>th</sup> Rabi-ul-Aakhir 1441 AH)



## What do Islamic scholars say about asking someone to make Du'a?

**Question 5:** It is common practice among people that they ask each other for Du'as. Some people prove it from a blessed Hadees that once the Beloved Prophet صلى الله عليه وآله وسلم said to Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ, 'O 'Umar! Remember me too in your Du'a'. Is this Hadees true?

**Answer:** Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ has stated: I requested permission from the Beloved Prophet صلى الله عليه وآله وسلم to go for [performing] 'Umrah. The Beloved Prophet صلى الله عليه وآله وسلم granted me permission and said, 'O my brother!<sup>1</sup> Remember us too in your Du'a and do not forget us'. Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ said: The Beloved Prophet صلى الله عليه وآله وسلم said the thing due to which I experienced the greatest joy in the world. (*Mishkat-ul-Masabih*, vol. 1, pp. 421, Hadees 2248)

Anyhow, we request Du'a from those people who are known to be pious. There is no harm in it. However, we should request Du'a from common people as well, as Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ would say to the children of Madinah Munawwarah: O children! Make Du'a for 'Umar that he be forgiven. (*Fazaail-e-Du'a*, pp. 112, summarised) (*Madani Muzakarah*, 30<sup>th</sup> Rabi-ul-Awwal, 1441 AH)

*Kartay raho yeh Haq say Du'a mayray bhaiyon!*

*Attar ko day maut Nabi kay diyar mayn*

*(Wasail-e-Bakhshish, pp. 275)*

## What do Islamic scholars say about cutting a fish that is alive?

**Question 6:** Can a fish be cut if it is caught alive?

**Answer:** It can be cut, but there is an appeal for mercy. When you catch it and it dies because of being out of water, it should be skinned and cut into pieces. Sometimes, it is observed that fish is mercilessly being skinned and cut into pieces while it is still writhing alive. It should not be done. (*Madani Muzakarah*, 2<sup>nd</sup> Rabi-ul-Aakhir 1441 AH)

## Are the deeds of children presented to their parents in the grave?

**Question 7:** Are the parents aware of their children's life in the grave?

**Answer:** Good and bad deeds of children are presented to their deceased parents every Friday. On seeing good deeds, they become happy and their faces light up (i.e. there are signs of joy on their faces), but on seeing sins, they become grieved. (*Derived from Fatawa Razaaviyyah*, vol. 24, pp. 392, 401) (*Madani Muzakarah*, 7<sup>th</sup> Rabi-ul-Aakhir 1441 AH)

## What to do if someone forgets [to recite] Du'a-e-Qunoot?

**Question 8:** If someone forgets [to recite] Du'a-e-Qunoot in the Witr Salah, can he recite something else?

**Answer:** In the third Rak'at of the Witr Salah, after reciting Surah Al-Fatihah and any other Surah, prior to performing Ruku' raise your hands as it is done in Takbeer-e-Tahrimah and say اللهُ أَكْبَرُ - and then fold your hands below the navel. This Takbeer is called Takbeer-e-Qunoot and it is Wajib. It is Wajib to recite Du'a-e-Qunoot in it. If someone forgets to recite Du'a-e-Qunoot, he can recite the Du'a 'رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ' or he can recite 'اللَّهُمَّ اغْفِرْ لِي' three times. Even if he forgets this, he can recite يَا رَبِّ، يَا رَبِّ، يَا رَبِّ three times, Wajib will be considered to be fulfilled. (*Derived from Durr-e-Mukhtar*, vol. 2, pp. 533-535) (*Madani Muzakarah*, 7<sup>th</sup> Rabi-ul-Aakhir 1441 AH)

<sup>1</sup> It is the great favour of the Beloved Prophet صلى الله عليه وآله وسلم that he called Sayyiduna 'Umar his brother. It is like a king saying to his subject, 'I am your servant', but no Muslim can call the Beloved Prophet صلى الله عليه وآله وسلم brother. Allah Almighty has stated:

لَا تَجْعَلُوا دَعَاءَ الرُّسُلِ بَيْنَكُمْ كَدَعَاءِ بَعْضِكُمْ بَعْضًا

(O people!) Do not make the calling of the Messenger amongst yourselves just like one calls the other amongst yourselves.

[*Kanz-ul-Iman (translation of Quran)*] (Part 18, Surah Al-Noor, Verse 63)

For this reason, blessed companions never called the Beloved Prophet صلى الله عليه وآله وسلم brother. In the narrations of Hadees, all companions would say: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ [The Prophet صلى الله عليه وآله وسلم has said.] (*Mirat-ul-Manajih*, vol. 3, pp. 299, 300)



# Dar-ul-Ifta Ahl-e-Sunnat



## Ruling on wearing two silver rings

**Question 1:** What do blessed Islamic scholars and Muftis state about the following issue: Can a man wear two silver rings? Moreover, what do blessed Islamic scholars say about making the person who is wearing two silver rings an imam and his act of leading Salah? If it is not permissible, then what is the ruling on offering Salah led by such an Imam?  
*Questioner: Muhammad Arsalan (Orangi Town, Karachi)*

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

**Answer:** It is permissible for a man to wear one silver ring only. The ring must weigh less than 4.5 Masha [approx. 4.365 g] and it must have a stone. To wear two rings or more than one ring even if they are all made of silver and their combined weight is less than 4.5 Masha is not permissible. The person who wears more than one ring is Faasiq-e-Mu'lin [one who publicly commits sins]. To make him an Imam is impermissible and a sin and it is compulsory to perform Salah again correctly that has been led by such a person. It is also compulsory to make repentance.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Muhammad Qasim Attari



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## Will the Fard Hajj of the one performing Hajj-e-Badal [Hajj on behalf of someone] be considered to be performed or not?

**Question 2:** What do blessed Islamic scholars and Muftis state about the following issue: Is the Fard Hajj of the one performing Hajj-e-Badal considered to be performed, or will he have to perform Hajj again when he fulfils the conditions for Hajj?

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

**Answer:** The Fard Hajj of the one who is performing Hajj-e-Badal is not considered to be performed but rather, the Hajj of the person on whose behalf Hajj-e-Badal is being performed will be considered to be performed. Furthermore, the ruling should also be remembered: It is Makruh-e-Tahreemi and impermissible to send such a person for [performing] Hajj-e-Badal for whom Hajj has already become Fard. The ruling says that instead of performing Hajj-e-Badal on behalf of another person, such a person should perform his own Fard Hajj. Therefore, it is better to send such a person to perform Hajj-e-Badal who has already performed his own Fard Hajj. It is also permissible to send such a person for whom Hajj has not yet become Fard.

However, when such a person is financially able (to afford Hajj) and fulfils the relevant conditions for Hajj, Hajj will become Fard for him.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abu Huzayfah Muhammad Shafeeq Attari Madani

Verified by: Mufti Muhammad Qasim Attari

### Can Muqtadi<sup>1</sup> say the Takbeers of the funeral Salah?

**Question 3:** What do blessed Islamic scholars and Muftis say about the following issue: Is it also necessary for the Muqtadi to say the Takbeers of the funeral Salah? *Questioner: Ahmad Raza (Saddar, Karachi)*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَلْحَمْدُ لِلّٰهِ الَّذِیْ هَدٰنَا لِهٰذَا الْحَقِّ وَالصَّوَابِ

**Answer:** Of course! It is also necessary for the Muqtadi to say the four Takbeers of the funeral Salah as these Takbeers are the fundamentals of the funeral Salah, and the funeral Salah will not be considered valid if its fundamentals are not performed. Moreover, each Takbeer is a substitute for a Rak'at; just as a Salah consisting of Rak'at becomes invalid by missing a Rak'at, similarly, the funeral Salah will become invalid by missing a Takbeer.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Muhammad Qasim Attari

### When will damage to a sacrificial animal's horn be considered a defect?

**Question 4:** What do blessed Islamic scholars and Muftis state about the following issue: I have intention to buy an animal, but its horn is broken. When I asked its owner about it, he told me that when one horn broke, he also removed the other one. Can such an animal be sacrificed? The animal has no visible marks upon its head and nor does it have any kind of wound on its head. Please give us guidance.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَلْحَمْدُ لِلّٰهِ الَّذِیْ هَدٰنَا لِهٰذَا الْحَقِّ وَالصَّوَابِ

**Answer:** In the case mentioned above, the Qurbani of such an animal is permissible. A broken horn will only be considered a defect when it is broken from its root and the wound has not healed either. Therefore, if the horn of an animal is broken from the root, but the wound has healed, it can be sacrificed because the defect which was preventing it from being slaughtered for Qurbani is no longer found, therefore, its Qurbani will be valid.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abu Huzayfah Muhammad Shafeeq Attari Madani

Verified by: Mufti Muhammad Qasim Attari



<sup>1</sup> The one offering Salah led by an Imam.



# Powers of the Holy Prophet ﷺ

Matchless Messenger ﷺ

Kashif Shahzad Attari Madani

O devotees of the Holy Prophet! By Divinely-bestowed authority, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can declare anything to be 'Fard and Wajib' or 'impermissible and Haraam' as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes. Moreover, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can exempt anyone he wants from a general commandment. Among the specialities of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this is a great speciality which highly acclaimed Islamic scholars, Fuqaha<sup>1</sup>, Mufasssireen<sup>2</sup>, Muhaddiseen<sup>3</sup>, and Mujtahideen have mentioned.

Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has written: 'Researching Islamic scholars have made it quite clear that the commandments of Shari'ah have been given under the authority of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can declare anything Wajib and anything impermissible and can also exempt anything or anyone from any commandment, as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes.

(Zurqaani 'alal Mawahib, vol. 7, pp. 346; Fatawa Razawiyyah, vol. 30, pp. 518)

Some detail regarding this special authority of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned below:

## Authority to declare something Halal or Haraam

Many verses of the Holy Quran and numerous Ahadees have proved that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can declare anything Halal or Haraam, or Fard or Wajib, as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes. As a proof, one verse of the Holy Quran and one Hadees have been presented below:

Allah Almighty has mentioned 2 following attributes of His beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَيَجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ

And he will make the clean things lawful for them and make the unclean things unlawful for them.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Ayah 157)



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The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

‘إِنِّي حَرَّمْتُ كُلَّ مُسْكِرٍ’ i.e. ‘Indeed, I have declared every intoxicant Haraam.’ (Nasa’ee, pp. 886, Hadees 5614)

### Exempting someone from a general commandment

Allah Almighty has given the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the authority to exempt anyone from a general commandment, as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes. Six of the many examples mentioned in Ahadees have been given below:

#### 1. General commandment

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

إِنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ i.e. *Indeed, Allah Almighty has declared 5 Salahs Fard for His bondmen every day and night.* (Bukhari, vol. 1, pp. 471, Hadees 1395)

#### Exemption from 3 Salahs

One person came to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and embraced Islam on the condition that he would offer only 2 Salahs. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted this condition of his. (Musnad-e-Ahmad, vol. 7, pp. 283, Hadees 20309)

#### 2. General commandment

Allah Almighty states:

وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ رِجَالِكُمْ

And appoint two witnesses from amongst your men  
[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 282)

#### One male witness declared equal to two

The title of Sayyiduna Khuzaymah Bin Saabit Ansari was ذُو الشَّهَادَتَيْنِ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared forever that the evidence given by Sayyiduna Khuzaymah Bin Saabit alone was equal to the evidence given by two men. Therefore, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: مَنْ شَهِدَ لَهُ خَزِيمَةٌ أَوْ شَهِدَ عَلَيْهِ فَحَسْبُهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

i.e. *Whomsoever Khuzaymah gives evidence for or against, the evidence given by him alone suffices.* (Mu’jam-e-Kabeer, vol. 4, pp. 87, Hadees 3730)

#### 3. General commandment

Holding silk in his right hand and gold in his left one, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ هَذَيْنِ حَرَامٌ عَلَيَّ ذُكُورِ أُمَّتِي i.e. *Indeed, both these things are Haraam for the men of my Ummah.* (Abu Dawood, vol. 4, pp. 71, Hadees 4057)

#### Permission of wearing silk clothes

Sayyiduna Zubair Bin ‘Awwam and Sayyiduna Abdur Rahman Bin ‘Awf رَضِيَ اللهُ عَنْهُمَا had a dry itch on their body. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave them the permission to wear silk clothes. (Bukhari, vol. 4, pp. 61, Hadees 5839)

#### 4. General commandment

Sayyiduna Baraa Bin ‘Aazib رَضِيَ اللهُ عَنْهُ has narrated:

نَهَانَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ خَاتَمِ الذَّهَبِ i.e. *The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden us from wearing a gold ring.* (Al-Mujalasaah wa Jawahir-ul-‘Ilm, vol. 3, pp. 283, Hadees 3639)

#### Permission for wearing gold ring

Sayyiduna Baraa Bin ‘Aazib رَضِيَ اللهُ عَنْهُ used to wear a gold ring. Upon people objecting to it, he رَضِيَ اللهُ عَنْهُ mentioned: ‘We were in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who was distributing the spoils of war. At the end, when only this ring was left, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his blessed gaze and looked at the attendees and then lowered his gaze. Second time, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his gaze and then lowered his [blessed] gaze. Third time, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cast his merciful gaze and said: ‘O Baraa!’ I [i.e. Sayyiduna Baraa] went close to him [i.e. the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] and sat down. Holding the ring, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held my wrist and said:

إِلْبَسْ مَا كَسَاكَ اللَّهُ وَرَسُوهُ i.e. *Wear whatever Allah and His Rasool make you wear.* (Musnad-e-Ahmad, vol. 6, pp. 427, Hadees 18625)



## 5. General commandment

The duration of Iddat for a woman whose (husband has passed away) is four months and ten days. (Bahar-e-Shari'at, vol. 2, pp. 237)

Allah Almighty states:

وَالَّذِينَ يَمُوتُونَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا لَا يَرِيحْنَ بِأَنْفُسِهِنَّ أَزْبَعَةَ  
أَشْهُرٍ وَعَشْرًا

And those amongst you who die leaving wives behind, they (widows) shall restrain themselves for four months and ten days.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 234)

## 6. General commandment

The one who is in need of taking a Shar'i bath, it is Haraam for him to enter a Masjid. (Bahar-e-Shari'at, vol. 1, pp. 326)

### Exemption

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

يَا عَلِيُّ! لَا يَجِلُّ لِأَحَدٍ أَنْ يَجْتَنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ  
It is not Halal for anyone except you and me to enter this Masjid in the state of Janabat<sup>5</sup>. (Tirmizi, vol. 5, pp. 408, Hadees 3748)

Tu Naaib-e-Khuda hay Mahboob-e-Kibriya hay  
Hay mulk may Khuda kay jaari nizaam tayra

(Qabala-e-Bakhshish, pp. 23)



## 'Iddat for three days

Sayyiduna Ja'far Tayyar رَضِيَ اللهُ عَنْهُ was the husband of Sayyidatuna Asma Bint-e-Umayy رَضِيَ اللهُ عَنْهَا. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was martyred, the Holy Prophet said to her: اِضْغِي مَا شِئْتِ ثَلَاثًا ثُمَّ اصْنَعِي مَا شِئْتِ i.e. Stay away from adornment for three days, then do whatever you want. (Jami'-ul-Ahadees, vol. 4, pp. 89, Hadees 10362)

Here, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exempted her from the general commandment which declares that it is Wajib for a woman to observe Saug<sup>4</sup> over the death of her husband for four months and ten days. (Fatawa Razawiyah, vol. 30, pp. 529)

<sup>1</sup> Islamic Jurists

<sup>2</sup> Commentators of the Holy Quran

<sup>3</sup> Islamic Scholars who are expert in the science of Hadees

<sup>4</sup> In Islamic laws, Saug is a term in which a widow is required to mourn for certain time of period whose details can be seen in Bahar-e-Shari'at.

<sup>5</sup> The state of impurity in which it becomes necessary to take a Shar'i bath to enter a Masjid and perform certain acts of worship.



# Ways to spread 'call to righteousness'

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## Plea

The pious predecessors رَحِمَهُمُ اللَّهُ adopted many ways to spread 'call to righteousness' around the world, three important ways are as follows:

Remarkable literary work, great speeches and impeccable character:

### 1. Literary work

'Inviting people to righteousness through literary work is the very old, important and productive method. Sayyiduna Ka'b Ahbaar رَحِمَهُ اللَّهُ عَلَيْهِ has stated: 'Firstly Sayyiduna Aadam عَلَيْهِ السَّلَام wrote books in Arabic and Syriac languages three hundred years before his demise. He عَلَيْهِ السَّلَام first wrote [words] on wet clay, then solidified them with fire.' (Ruh-ul-Bayan, vol. 10, pp. 473)

Sayyiduna Sulayman عَلَيْهِ السَّلَام wrote a letter to the Queen Bilqees for inviting her to Islam. It has also been mentioned in the Holy Quran. (Part 19, Surah Al-Naml, Ayah 28) After the truce of Hudaibiyah, when the war threats were lifted and peace

prevailed all around, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent letters to the king of Rome 'Qayser', king of Persia 'Kisra', king of Abyssinia 'Najashi', king of Egypt 'Aziz' and other kings of Arab and rest of the world, inviting them to Islam. (Seerat-e-Mustafa, pp. 364)

Dear Islamic brothers! Blessed Scholars and honourable Mashaaikh have spread the message of Islam through their literary work in every era. Mufasssireen<sup>1</sup>, Muhaddiseen<sup>2</sup>, Fuqaha<sup>3</sup>, Mujtahideen<sup>4</sup>, etc. have written innumerable books for the guidance of Ummah. Some great scholars have authored so many excellent and voluminous books within very short lifespan, leaving the world amazed. The names of some great scholars are as follows:

<sup>1</sup> Commentators of the Holy Quran

<sup>2</sup> Scholars who are expert in the science of Hadees

<sup>3</sup> Islamic Jurists

<sup>4</sup> Scholars who derive the laws of the Shari'ah from its sources





1. Imam Abul Wafa Ibn-e-Aqeel رَحْمَةُ اللهِ عَلَيْهِ has authored eighty books on different subjects. And among them, one of his books comprises 800 volumes.
2. Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِ has authored around one thousand books.
3. Imam Ibn-e-Jareer رَحْمَةُ اللهِ عَلَيْهِ has authored three hundred and fifty eight thousand (358,000) pages in his lifetime.
4. Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ authored 78 reformatory, academic and research based books. Out of them, a great piece of writing, 'Yaqoot-ut-Taveel' comprises 40 volumes.
5. Imam Ibn-e-Hajar Makki Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has authored more than 500 remarkable books.
6. Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has authored more than one thousand (1,000) books.
7. In the current era, Ameer-e-Ahl-e-Sunnat, 'Allamah, Maulana, Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ has written hundreds of books and booklets despite his extremely busy commitments in connection with the activities of Dawat-e-Islami, his acts of worship and so many other matters, etc.

## 2. Lectures and speeches

Delivering lectures, speeches and Dars is also one of the important means of inviting people towards the Creator, Allah Almighty. The Blessed Prophets عَلَيْهِمُ السَّلَام kept inviting people towards Allah Almighty through motivating by their words and speeches in every era. The Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty followed the same blessed practice. Having received the commandment of Allah رَعُوْا حُدُوْدَ اللهِ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to mount Safa and invited people to the religion of Allah Almighty through his majestic speech. During 23 years of his lifespan after the declaration of Prophethood, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continuously conveyed the message of Allah Almighty to people through his blessed speeches. Even today, the

blessed words passed the blessed lips of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are present in the form of Ahadees.

After the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companions عَلَيْهِمُ الرِّضْوَانُ spread across the world to call people towards Allah Almighty and conveyed the message of the Creator. Following their footsteps, Tabi'een, Tab' Tabi'een رَضِيَ اللهُ عَنْهُمْ, pious predecessors رَضِيَ اللهُ عَنْهُمْ and the blessed scholars رَضِيَ اللهُ عَنْهُمْ also kept spreading 'call to righteousness' committedly.

اللَّهُمَّ! The Madani movement of the devotees of the Holy Prophet, Dawat-e-Islami, is also a chain of this great mission and at present, Dawat-e-Islami has been serving the Deen of Allah far and wide by carrying out its Madani activities in more than 200 countries across the globe. Due to its blessings, hundreds and thousands of non-practicing Muslims have repented, started following the Sunnahs and have become the preachers of Islam. The preachers of Dawat-e-Islami also serve this noble cause by delivering speeches.

Remember! In order to deliver a good speech, a preacher should be mindful of few things:

First of all, a preacher should collect information about the mindset of the people living in that area where Ijtima' is being taken place, so that he can prepare the speech according to their mind-set and levels. This will help him a lot to address the correct subject and study the punishments and social impacts of the evils prevailed in that area beforehand. Moreover, easy words should be used to deliver the speech.

## 3. Character

Dear Islamic brothers! It is not possible for everyone to propagate Islam through literary work and speeches. Islamic knowledge is mandatory for calling people towards Allah Almighty. If a non-'Aalim [the one not an Islamic scholar] tries to write a religious book, he will likely to commit mistakes. In order to convey the 'call to



righteousness', one also needs to be well aware of the manners of talking in addition to having the knowledge of Islam. If a non-'Aalim wants to deliver a speech, he should read to the attendees a book written by any authentic Islamic scholar. However, there is another way of preaching, easier than literary work and speech; that is one's own character.

Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ himself: 'Do you have any trouble due to my drain?' He رَحْمَةُ اللهِ عَلَيْهِ replied: 'When filthy drops through the drain, I clean it every day with my broom.'

Surprised, the disbeliever said: 'Despite facing so much trouble, you have never got angry?' He رَحْمَةُ اللهِ عَلَيْهِ replied, Allah Almighty has said: 'Those who control their anger, not only are their sins



The noble character of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood him out as the most impeccable one ever, to the point that the disbelievers of Makkah used to call him Sadiq (truthful) and Amin (honest) even before the declaration of the Prophethood. In addition to writing (books and booklets) and speeches, the pious predecessors رَحْمَتُهُمُ اللهُ also spread the message of Islam through their excellent character.

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ rented a house near a disbeliever's house and his room was adjoined to the door of a disbeliever. The disbeliever got fitted a drain outside his house for causing trouble to him. Now, through this drain, he would throw filthy water on the house of Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ, making his praying area polluted and impure. He continued this bad practice for a very long time but he رَحْمَةُ اللهِ عَلَيْهِ never complained. One day, the disbeliever said to Sayyiduna Maalik

forgiven but also they earn reward.' Listening to this, the disbeliever said: 'Indeed, your religion is excellent, because showing patience over the troubles caused by enemies is considered good [in Islam]. So, today, I embrace Islam wholeheartedly.'

(Tazkira-tul-Awliya, pp. 51)

It is requested to all devotees of the Holy Prophet to use their writing skill, communication skill and their good character for calling people to Allah Almighty. For the ease of attaining this purpose, practically join the Madani environment of Dawat-e-Islami.

May Allah Almighty give us Taufeeq of serving Islam with sincerity.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# TREATY OF HUDAYBIYAH

Muhammad Asif Iqbal Attari Madani

In the sixth year of migration to Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a dream that he, along with his blessed companions, entered Makkah with peace and prosperity and performed Umrah. Some of them shaved their heads while others had their hair cut. They entered Baytullah and took its key. Furthermore, they stayed in (the ground of) Arafat. (*Seerat-e-Halbiyah, vol. 3, pp. 13*)

The dream of a prophet is a revelation. Therefore, in Zul-Qa'dah, 6 AH, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left for Makkah with the intention of [performing] Umrah along with his 1400 blessed companions. They had to stay at Hudaibiyah. Unbelievers prevented them from entering Makkah. It was there that this treaty was drawn up which came to be known as the treaty of Hudaibiyah. Here are some of its details.

## **The conditions of the treaty of Hudaibiyah**

From the side of unbelievers, Budayl Bin Warqa Khuza'i, Urwah Bin Mas'ood Saqafi, Hulaish Bin Alqama, and Mikraz came for negotiations respectively. Finally, Suhail Bin Amaru Qurayshi, the orator of Quraysh, came over and signed up the treaty, in which the following conditions were agreed.

- Both parties will observe a ceasefire for ten (10) years.
- The Muslims should go back without performing Umrah this year. They should come to perform Umrah the next year and stay in Makkah for three days.
- The Muslims should only be armed with swords and those swords should be in the sheaths.



- If a person migrates to Madinah from Makkah, he will be sent back; but if a person migrates to Makkah from Madinah, he will not be sent back.
- Tribes of Arabia will have the authority to take any side they want. (*Subul-ul-Huda, vol. 5, pp. 52; Al-Kamil fil Tareekh, vol. 2, pp. 87-89, summarised*)

### The far-reaching consequences of the treaty of Hdaybiyah

Apparently, the conditions of the treaty were against Muslims, but they had far-reaching consequences. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said: On the surface, Islam seemed to have given in, but in fact it was a prominent victory, which Allah عَزَّوَجَلَّ has described as:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

*We have indeed granted a clear victory for you (O beloved) [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Fath, Verse 1)*

Then A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, interpreting the Ayah 25 of Surah Al-Fath, has said: This Ayah was revealed to console Muslims, implying that there were many reasons for preventing them from entering Makkah: There are many men and women in Makkah who are Muslims in secret. You could have trampled them unknowingly while attacking unbelievers. Moreover, there are people who are unbelievers now, but soon Allah Almighty will shower His blessings on them. He will honour them with embracing Islam. Their killing is not approved. These were the reasons why the unbelievers of Makkah were protected against killings and destruction. (*Fatawa Razawiyyah, vol. 30, pp. 381*)

### There is no victory greater than that of Hdaybiyah

Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ used to say: There is no victory greater than the victory of Hdaybiyah in Islam, but people's intellectual levels cannot understand the matters of Allah Almighty and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Seerat-e-Halbiyah, vol. 3, pp. 41*)

### The abundance of those embracing Islam

Sayyiduna Imam Zuhri رَحْمَةُ اللهِ عَلَيْهِ has said: When the ceasefire took effect and the peace was restored, the people started going to meet each other and the call to Islam began to spread. Anyone who had even a little bit of common sense entered the fold of Islam; and within two years from the treaty of Hdaybiyah to the conquest of Makkah, the number of people embracing Islam was equal to those who had embraced Islam before this period altogether, even more than that. (*Tareekh-e-Tabari, vol. 2, pp. 224, summarised*)

### The blessings of Islam in Khyber, Fidak, and Tabuk

Once they felt secure from the side of Quraysh, [Muslims] found the opportunity to defeat the opposing powers of northern and central Arabia. Only three months after the treaty [was signed], the Jewish Centres Khyber, Fidak, and Tabuk were conquered and the allied tribes of Quraysh began to embrace Islam one after another. (*Common biography books*)

### The Madani pearls obtained from the treaty of Hdaybiyah

Dear Islamic brothers! We can get a lot of Madani pearls if we ponder over the treaty of Hdaybiyah. Here are a few of them:

1. Based on the requirement of circumstances, it is sometimes far-sighted and safe to reach an understanding and make a compromise.
2. It is wise and a good judgement to lose a smaller benefit in favour of many and larger ones.
3. If one fears persecution, quarrel, and bloodshed, he should give up his right, even though he deserves his right.
4. Sometimes, withdrawing oneself from personal, family, or social disputes brings about peace.
5. One should avoid making haste if he anticipates more benefits in waiting.



# LAWS OF TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

## What do Islamic scholars state about drawing cartoons on furniture?

**Question 1:** What do Islamic scholars say about the following issue? We make furniture for children. When furniture is ready, customers sometimes ask us to draw pictures on it. Please give us Shar'i guidance on it. Is it permissible?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** The first thing that should be remembered about a picture is that taking a digital picture is permissible because it is a reflection not a picture, but when it is printed, the ruling of picture applies to it and drawing a picture of a living thing is Haraam. Now whether it applies to cartoons or not, it is another issue.

There are two types of cartoons which are being drawn nowadays:

1. If it does not tell about a living thing, it is permissible such as drawing eyes in front of a bus does not make it a living creature because there is no such living creature existing in the world. So, it is the cartoon of an imaginary creature and the ruling of a picture does not apply to it.
2. If the cartoon of any person or animal, etc. is drawn that tells us about a living thing, it is not permissible to draw such a cartoon. Therefore, if a customer asks to draw such a cartoon which tells about a living thing, it cannot be drawn.

It is stated in *Fatawa-e-Razawiyyah*: A picture cannot tell completely about a living thing in any way. It is only up to the beholder's act of seeing. If the beholder feels that the one in the picture is alive, it is the picture of a living thing and if the one in the picture does not look alive from the picture and the



beholder after seeing the picture feels that it is not the picture of a living thing, but the picture of a dead thing or a non-living thing, so that picture will be of a non-living thing. (Fatawa Razawiyyah, vol. 24, pp. 587)

It is not permissible either to draw or get the picture drawn which is at a place of insult. A'la Hadrat رحمه الله عليه has said: The insult of a picture such as it is on the floor in a way that people walk on it or place their foot on it is permissible and it cannot prevent angles (from visiting the place), but it is also Haraam to draw such a picture or get such a picture drawn. (Fatawa Razawiyyah, vol. 24, pp. 587)

وَاللَّهُ أَعْلَمُ بِمَا جَلَىٰ وَرَسُولُهُ أَعْلَمُ بِمَا نَسَبَهُ وَاللَّهُ سَلِيمٌ

### What do Islamic scholars state about taking extra money from the person who does not make the payment on time?

**Question 2:** What do Islamic scholars say about the following issue? If someone borrows fertilizer, etc. from a shopkeeper for six months, but does not make its payment after six months, but rather takes a year or two more, so will he pay the same amount of money or extra money can be taken from him when he makes the payment?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْبَلِيغِ هِدَايَةِ الْحَقِّ وَالصَّوَابِ

**Answer:** The same amount of money will be taken which has been agreed on. Extra amount of money cannot be taken because he has to pay the amount for goods and goods do not increase. Extra money cannot be taken from him for the delay he causes. If it is done, it will be interest. However, if the payer delays without any reason, he will be a sinner.

But if the payer is a poor person and cannot make the payment and nor does he have the things which he sells to make the payment, he is not a sinner. A poor person should be granted some respite if he has no means of making the payment. The same are the teachings of the Holy Quran.

Allah Almighty has said:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ مِنْكُمْ  
إِنْ كُنْتُمْ تَعْلَمُونَ ٢٨٠

And if the debtor is in difficulty, give him respite until it becomes easy (to pay back). And if you give up the entire debt, it is better for you, if you know.

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Verse 280)

وَاللَّهُ أَعْلَمُ بِمَا جَلَىٰ وَرَسُولُهُ أَعْلَمُ بِمَا نَسَبَهُ وَاللَّهُ سَلِيمٌ

### If we do not like it, we will return it. What do Islamic scholars state about buying something on this condition?

**Question 3:** What do Islamic scholars say about the following issue? When we buy a thing, we sometimes do not like the thing or there is a fear whether our family members will like it or not. We, therefore, say that if we do not like it, we will return it. What is Shar'i ruling on it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْبَلِيغِ هِدَايَةِ الْحَقِّ وَالصَّوَابِ

**Answer:** Usually, at the time of buying something the deal that happens is final and therefore there is no choice of return if the buyer does not like it. However, if the buyer sets the condition at the time of agreeing on a deal,

'If I do not like it, I will return it to you in one or two days,'

It is permissible and called Khiyar-e-Shart (the condition of choice of return) in Islamic jurisprudential terminology. In Khiyar-e-Shart, the condition of maximum three days can be laid down, i.e. if the buyer does not like the thing, he has the choice of returning it within three days. After the completion of three days the purchase will become compulsory for him and the choice of return will terminate. This manner of keeping the choice in buying and selling has been proved from a blessed Hadees. It is stated in Bukhari Shareef:

قال رجل للنبي صلى الله عليه وآله وسلم اتى اخذع في البيوع فقال اذا بايعت فقل لا خلافة فكان رجل يقوله

**Translation:** 'A person humbly said to the Beloved Rasool صلى الله عليه وآله وسلم: I am deceived into buying and selling. The Beloved Prophet صلى الله عليه وآله وسلم replied: When you buy or sell, say 'لا خلافة' i.e. There is no deceit'. So that person would say it.' (Bukhari, vol. 1, pp. 324)



Commenting on this blessed Hadees Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has written: This sentence has multiple meanings and Islamic jurists have opinions regarding every meaning. In our opinion, it means: You say that brother, I am simple regarding business transaction. Do not get more

thing at a low price due to lack of knowledge or sometimes a buyer buys a thing at a high price due to being unwise or he does not recognize the thing, and therefore he should consult with someone else so that he can get the right opinion. (Bahar-e-Shari'at, vol. 2, pp. 647)



money from me than its original price. I have a choice of showing it to someone. If you take more money than the original price from me, I have Khayar-e-Shart, I will return it. In some narrations, it has been mentioned like this: 'لا خلابة ولى الخيار ثلاثة ايام' i.e. I be not deceived and I have a choice for three days.' In this case, the blessed Hadees is very clear. (Mirat-ul-Manajih, vol. 4)

It is stated in it: 'The duration of the choice of return is maximum three days; it can be less than this, but not more.' (Bahar-e-Shari'at, vol. 2, pp. 649)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

It is stated in Bahar-e-Shari'at: A seller and a buyer have the right not to make the contract of sale as the final word, but rather set a condition in the contract: If it is not accepted (by any of us), the contract will no longer exist. It is called Khiyar-e-Shart and both parties need it because sometimes a seller sells a



# Companion of the Prophet, رَضِيَ اللَّهُ عَنْهُ Sayyiduna Jahjah Bin Sa'eed Ghifari

Muhammad Adnan Chishti Attari Madani

## Best people of the Ummah

The glorious personalities who became companions of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after being blessed with the company of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are the best people among the entire Ummah. Sayyiduna Jahjah Bin Sa'eed Ghifari رَضِيَ اللَّهُ عَنْهُ is also one of those blessed companions. From the era of Tabi'een to the Day of Judgement, no pious saint, Ghaus, Qutub or Abdaal of this Ummah can ever rise to this great rank no matter how high ranks they reach.

## Name and introduction

His name is famous as Jahjah, whereas, Imam Muhammad Bin Yusuf Shaami رَحِمَهُ اللهُ عَلَيْهِ has narrated from Imam Ibn-e-Jareer Tabari:

الْمُحَدَّثُونَ يَزِيدُونَ فِيهِ الْهَاءَ، وَ الصَّوَابُ جَهْجَا، دُونَ هَاءَ i.e. Muhaddiseen have added the word 'ه' to it. The correct name is without the 'ه', 'جهجا'. (Subul-ul-Hudawar Rashaad, vol. 4, pp. 356) He رَضِيَ اللَّهُ عَنْهُ used to look after the horses of Sayyiduna Umar Farooq A'zam رَضِيَ اللَّهُ عَنْهُ. (Ghawamid-ul-Asma il-Mubhamah, vol. 1, pp. 102)

## Du'a of Beloved Prophet ﷺ for the tribe of Ghifar

Sayyiduna Jahjah Bin Sa'eed Ghifari رَضِيَ اللَّهُ عَنْهُ belonged to the tribe of Ghifar. The Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a for this tribe on his blessed pulpit in the following manner: 'غَفَارُ غَفَرَ اللَّهُ لَهَا' i.e. *May Allah Almighty forgive Ghifar.* (Bukhari, vol. 2, pp. 477, Hadees 3513)

In another narration, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took the name of seven tribes including Ghifar and said, 'They are my helpers. Only Allah عزَّوجلَّ and His Rasool are their helpers.' (Bukhari, vol. 2, pp. 475, Hadees 3504)

The renowned companions Sayyiduna Abu Zar Ghifari, Sayyiduna Khifaf Bin Ima Ghifari, Sayyiduna Unays Bin Junadah Ghifari, Sayyiduna Huzayfah Bin Usayd Ghifari, Sayyiduna 'Ubaad Bin Khalid Ghifari, Sayyiduna Hakam Bin 'Amr Ghifari, and Sayyiduna Rafi' Bin 'Amr Ghifari رَضِيَ اللَّهُ عَنْهُمْ also belonged to the tribe of Ghifar.

## Account of embracing Islam

Sayyiduna Jahjah Bin Sa'eed Ghifari رَضِيَ اللَّهُ عَنْهُ has narrated, 'I went to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to embrace Islam with one of the groups of my tribe at the time of Maghrib. After performing Salaam, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Everyone shall hold the hand of the person sitting next to himself and shall take him with himself.' (When everyone left), there was no one else inside the Masjid except for me and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I was tall and heavily built. No





one came to me. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took me to his home. Then, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave me the milk of one goat that I drank. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then brought me the milk of seven more goats which I drank. Thereafter, something was brought [to me] in a stone pot. I ate that too. Sayyidatuna Umm-e-Ayman رَضِيَ اللهُ عَنْهَا said: 'May Allah عَزَّوَجَلَّ keep the one hungry who has kept the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hungry tonight.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Umm-e-Ayman, leave it. He has eaten his own sustenance, and our sustenance is upon the responsibility of Allah's Generosity.'

The following day, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and blessed companions رَضِيَ اللهُ عَنْهُمْ gathered. They started mentioning what happened to them. So, Sayyiduna Jahjah رَضِيَ اللهُ عَنْهُ spoke about the milk of seven goats and the meal of [stone] pot. (That day after embracing Islam, Sayyiduna Jahjah Bin Sa'eed Ghifari and other) Blessed companions رَضِيَ اللهُ عَنْهُمْ offered Maghrib Salah again with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said the same, 'Everyone shall hold the hand of the person sitting next to himself and shall take him with himself.'

(This time again), no one was left inside the Masjid except for me and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took me to his home. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ again brought the milk of a goat for me. I drank it and was full up. Sayyidatuna Umm-e-Ayman رَضِيَ اللهُ عَنْهَا said, 'Is he not our (yesterday's) guest?' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Why not. Today, he has eaten in the intestine of a believer. Before it, he ate in the intestine of a disbeliever. Undoubtedly, a believer eats in one intestine, and a disbeliever eats in seven intestines.'

(Ma'rifat-us-Sahabah, vol. 1, pp. 517, Hadees 1746)

### Took part in the battle of Bani Mustaliq

He رَضِيَ اللهُ عَنْهُ has also been privileged to take part in the Battle of Bani Mustaliq with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which took place in 5 A.H for the eminence of Islam. (Al-Istee'aab, vol. 1, pp. 268) At the time of this battle, he رَضِيَ اللهُ عَنْهُ was the employee of Sayyiduna Umar Farooq A'zam رَضِيَ اللهُ عَنْهُ and was walking holding his horse. (Al-Istee'aab, vol. 2, pp. 656)

### Privilege of Bayt-e-Ridwan

No details have been found out regarding Sayyiduna Jahjah Ghifari رَضِيَ اللهُ عَنْهُ being a Badri companion, however, he رَضِيَ اللهُ عَنْهُ was blessed with the privilege of being present during the pledge of allegiance that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took from the blessed companions رَضِيَ اللهُ عَنْهُمْ under a tree after the treaty of Hudaibiyah. As Imam Ibn-e-Hajar 'Asqalani رَحِمَهُ اللهُ عَلَيْهِ has stated: *شَهِدَ بَيْعَةَ الرِّضْوَانِ بِالْحَدَيْبِيَّةِ* i.e. He رَحِمَهُ اللهُ عَلَيْهِ was present at Bayt-e-Ridwan at the time of the treaty of Hudaibiyah. (Al-Isaabah fi Tamayeez is-Sahabah, vol. 1, pp. 621) The companions who were present at this pledge of allegiance have been given the good news in the Holy Quran that Allah Almighty is pleased with them. Allah Almighty has stated:

لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ  
فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا  
قَرِيبًا

Indeed Allah became pleased with the believers when they pledged allegiance to you beneath that tree (at Hudaibiyah), so He knew what was in their hearts. He therefore sent down tranquillity upon them, and rewarded them with a near forthcoming victory.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Fath, Verse 18)

Moreover, the good news of freedom from Hell has also been mentioned in a blessed Hadees for all these blessed companions رَضِيَ اللهُ عَنْهُمْ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'None of those who have pledged allegiance under the tree will enter Hell.' (Tirmizi, vol. 5, pp. 462, Hadees 3886)

### Demise

He رَضِيَ اللهُ عَنْهُ passed away after some time of the martyrdom of Ameer-ul-Mu'mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ. (Tarh-ul-Tasreeb, vol. 1, pp. 38)

May Allah Almighty have mercy on him and forgive us without any accountability for his sake.

اٰمِيْن بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





# BATTLE OF KHANDAQ

Hafiz Irfan Hafeez Attari Madani

The Battle of Khandaq has special significance among all Islamic battles. This battle is also called the Battle of Ahzaab. It is called the Battle of Khandaq because Muslims dug a trench in this battle. On the other hand, the reason for calling it Ahzaab is that several groups of enemies attacked Muslims together. According to an opinion, this battle took place on 8 Zul-Qa'dah 5 AH. (*Sharh-uz-Zurqaani 'alal Mawahib, vol. 3, pp. 17, 64*)

## Background

When the Jews of the tribe Banu Nadeer were exiled from Madinah due to their conspiracies, they went to Khyber. Due to the malice and enmity towards Islam and the Beloved Prophet ﷺ, they joined other unbelievers of Arab and prepared to attack Madinah Munawwarah. In this battle, the unbelievers were ten thousand (10,000), while the

Muslims were only three thousand (3,000) in number. At the suggestion of Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ, a decision was taken to dig a trench. Therefore, a trench was dug beside an open ground area, leaving the mountainous areas and the areas containing tight gorges and houses aside. (*Madarij-un-Nubuwwah, vol. 2, pp. 167-168*) In this battle, blessed companions عَلَيْهِمُ الرِّضْوَانُ would dig the trench in the state of hunger. Even the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was with the companions عَلَيْهِمُ الرِّضْوَانُ personally, tying a stone to his blessed belly. (*Bukhari, vol. 3, pp. 52, Hadees 4100, 4101, 4104*)

## Occurrence of miracles

In this battle, several miracles of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ occurred. Let's read three miracles.

1. Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ has stated, 'While the trench was being dug, I noticed the sign of hunger on the luminous face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I arrived at home and asked my wife if there had been anything to eat because I had seen the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of extreme hunger. She took out a bag containing one sa'a barley. We also had a baby goat. I slaughtered the baby goat and my wife ground the barley. I cut the meat into small pieces and put them into the pot. When I was about to go to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, my wife said: 'Please do not make me feel embarrassed in front of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his companions.' I arrived and requested in the form of a whisper: 'O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We have slaughtered a baby goat and ground one sa'a barley flour. Please come to us with a few people.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said aloud: 'O the people of trench! Jabir has arranged a meal for you. Let's go!' The Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: 'Do not remove the pot and make roti.' Then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived, leading the people. When I entered home, my wife said in a panic: 'You did what I feared.' I explained that I did exactly the same what she had said. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ put his blessed saliva in



the flour and made Du'a for blessing. Then he صلى الله عليه وآله وسلم put his blessed saliva in the pot as well and made Du'a for blessing again. Then he صلى الله عليه وآله وسلم said: 'Call one more woman who can make roti so that she makes rotis in front of me and keeps giving the meat after taking it out from your pot.' He صلى الله عليه وآله وسلم emphasized that the pot should not be removed. All the people present there for eating were one thousand in number. I swear to Allah! عَزَّوَجَلَّ All of them ate, left behind (in eating pots) and went, but there was still the same amount of meat left in our pot which we had put into it to cook. Similarly, the flour was as much in quantity as it had been when we started making (roties).' (Bukhari, vol. 3, pp. 52, Hadees 4102)

2. Blessed companions عَلَيْهِمُ الرِّضْوَانُ would come to the Beloved Prophet صلى الله عليه وآله وسلم in times of trouble. While digging the trench, a hard rock could not be broken by the companions in any way. The Beloved Prophet صلى الله عليه وآله وسلم took a pickaxe, recited بِسْمِ اللّٰهِ, and broke the rock into pieces with three hits. A Noor kept coming out on every hit which all the people saw. The Beloved Prophet صلى الله عليه وآله وسلم said, 'The areas of the country of Syria were shown to me on the first hit, the areas of Faaris (Iraq and Iran) on the second hit, and the areas of Sana'a (Yemen) on the third hit. Sayyiduna Jibraeel عَلَيْهِ السَّلَام told me that my Ummah would conquer these three areas.' (Musnad-e-Ahmad, vol. 6, pp. 444, Hadees 18716; Tabqat-e-Ibn-e-Sa'd, vol. 4, pp. 62)
3. After hitting the wall of trench, when the shin of Sayyiduna Ali bin Hukm broke, people sat him on a horse and took him to the Beloved Prophet صلى الله عليه وآله وسلم. The Beloved Prophet صلى الله عليه وآله وسلم stroked his shin. His shin recovered even before he got off the horse. (Ma'rifat-ul-Sahabah, vol. 3, pp. 379, Raqm 4976)

### **Trials for Muslims and the end of battle**

Muslims had a very difficult and hard time in this battle. Harsh winter, the enemies' siege outside the city, less supplies for the necessities, and then the treachery of hypocrites and Banu Qurayzah created

such situations which have been stated in the Holy Quran in this way:

**وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ الْوَعْدَ أَنْ يَأْتِيَنَّكَ مِنَ الْيَهُودِ الْفِتْنَةُ تَوْبَةً حَسْرَةً لِلَّذِينَ كَفَرُوا ۚ وَاتَّخَذَ الْيَهُودُ بَنِي إِسْرَائِيلَ مِيثَاقَ بَنِي إِسْرَائِيلَ أَنْ يَكُونُوا عِبَادَ اللَّهِ مُخْلِصِينَ لَهُ دِيَارَهُمْ ۚ فَاتَّخَذَ مِنْهُمْ سُلَيْمَانُ حَرْجَ ثَلَاثِ نِجْمَاتٍ ۖ وَقَالَ كُلْ مِنْ قَبْلِ يَوْمٍ تَأْتِي سُرُبَاتُ السَّمَاءِ بِحُجَابٍ مِنَ الدُّخَانِ مُغْتَابٍ ۚ وَذَاتِ أَخْبَارٍ مِنَ الْجِبَالِ يَتَخَرَّبُونَ أَهْلَهُمْ ۚ فَذُكِّرُوا كَذِبًا ۚ**

*When the eyes remained stagnant in astonishment and the hearts came up to the throats, and you began to think of various thoughts (of hope and despair) regarding Allah.*

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Ahzaab, Verse 10)

The Beloved Prophet صلى الله عليه وآله وسلم requested in the court of Allah عَزَّوَجَلَّ:

**اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، إِهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمِهِمْ وَزَلِّزْلِهِمْ**

i.e. O Allah Almighty! O the One Who has revealed the Book (Holy Quran)! O the One Who will do accountability soon! Defeat these groups. O Allah (عَزَّوَجَلَّ)! Defeat them and inflict earthquake upon them. (Bukhari, vol. 3, pp. 55, Hadees 4115)

Ultimately, the unbelievers had a rupture among themselves after laying siege for 15, 20, or 24 days (according to different narrations).

Allah Almighty blessed the Muslims with a success in such a way that one night, a very powerful hurricane came, causing the tents of the unbelievers to blow down and their pots turned upside down. A group of angels came who burnt the tents away after cutting their ropes and put fear in the hearts of the unbelievers. (Madarij-un-Nubuwwah, vol. 2, pp. 173) The unbelievers had no other choice, but to run away.

### **Effects**

After this battle, unbelievers felt such a fear of Muslims that they did not dare attack Muslims again. Eventually, Makkah Mukarramah was conquered.



# How should an Imam be?

(Episode 2)

Rashid Ali Attari Madani

*Continued from the previous...*

- In addition to delivering Dars and Bayan on Friday, an Imam should keep delivering them from time to time especially on the topics of Taharah<sup>1</sup> and Salah and deliver Dars containing information and beliefs according to different occasions.
- If Sajdah-e-Sahw becomes Wajib, its reason and ruling should be explained after Salaam in an easy way. Moreover, should Luqmah be given or not due to the reason for which Sajdah Sahw becomes Wajib should also be explained.
- In the month of Rabi'-ul-Awwal, the Imam should deliver Dars and speeches on the blessed Seerah and the glory of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in the month of Rabi'-us-Saani, the Imam should deliver Dars and speeches on the greatness of Sayyiduna Ghaus-ul-A'zam رَضِيَ اللهُ عَنْهُ and other noble saints, in the blessed month of Ramadan, rulings on fasting should be mentioned and close to Eids, rulings on Eid should be mentioned. In short, speeches should be delivered according to the days.
- Vast knowledge and detailed information are very necessary and beneficial for the great and important post of Imamat. Therefore, besides knowledge of the Faraid [obligatory acts] of Salah, Wajibs, Sunnahs, Makruhaat, and acts that invalidate Salah, deep knowledge of Taharah, ethics, Seerah, pious predecessors, the Holy Quran and blessed Ahadees and jurisprudential rulings as per need (for example, when does Sajdah-e-Sahw become Wajib?, Important rulings on Luqmah, in what cases does one's Salah become invalid?), are the actual requirements for the post of Imamat. Therefore, Imams must form the habit of studying books on a regular basis. In fact, they should make studying books a compulsory part of their everyday activities.

أَلْحَمْدُ لِلَّهِ, along with the other books of Maktaba-tul-Madinah, the monthly magazine 'Faizan-e-Madinah' is an excellent source of reading about different topics at one place. It contains over forty important articles on knowledge-related articles, religious, worldly, social, ethical and reformatory topics every



month. It includes commentary, explanation of Hadees, beliefs, Fatawa<sup>2</sup>, rulings on modern trade, the blessed Seerah of the Holy Prophet ﷺ, Seerah and introduction of blessed companions and pious predecessors, introduction of pious women, articles on the upbringing of children, very useful articles for women, as well as many other topics.

- Dear Imams! Always remember that Muqtadis<sup>3</sup> ask you questions with high hopes. You should reply to their questions in an appropriate manner. Make it neither compulsory for you to reply to every question, nor make 'لاادري', i.e. 'I don't know' your habit in reply to every question. You should reply to their questions according to the knowledge you have in an appropriate manner. If you do not know about anything, learn about it, find it out, study it and then reply to it later on. This approach will not only increase your knowledge, but it will also save you from replying by guessing and will also increase your respect in the sight of people. Always remember that when an Imam replies to every question using sentences like, 'I don't know', 'I have no idea', it shatters people's hopes. If possible, do not leave anyone in dark about a question. Give them some sort of clear answer and show them some kind of way. Try to understand this from an example:

Someone asks an Imam, 'What is the total number of scribes of Divine revelation<sup>4</sup> and what are their names?' Now, there can be four types of answers to this question.

1. I don't know.
2. I don't remember the detail, but you can check in the books of Seerah, *Madarij-un-Nubuwwah* (translated) or *Seerat-e-Mustafa*. It is written there.
3. I don't remember it right now. I will tell you in the evening or tomorrow after looking it up in a book.
4. Give the answer in detail.

Although the fourth answer is ideal, it is very

difficult whereas, second and third answers are very clear. Every Imam should at least have this approach.

- Some people are in the habit of asking Imams tricky questions so that they can object to their opponents, get their consent to their stance or achieve any evil goal. In such cases, the Imam should be present-minded and be somewhat aware of the differences which are there in the country or his area so that he can carefully express his opinion. Avoid replying to questions asked about political figures. Do not agree to a Salah-offering person if he objects to another Salah-offering person. Do not become part of any objection or conspiracy against the previous Imam or committee, or the present one. If someone makes an objection, then reply to his objection with affection instead of telling him off. If it is an unnecessary objection, ignore it wisely. Do not become part of any conspiracy against the Muazzin, caretaker or any other staff member of the Masjid either.
- If someone mentions a false ruling with reference to any Sunni scholar, previous Imam or any Mufti, etc., then instead of objecting to anyone just mention the correct ruling and say to him: You must have misheard him. This is not the correct ruling. The correct ruling is like this. Do not include yourself amongst those who object and criticise any Sunni Mufti, scholar or previous Imam.

(To be continued in the next edition)

<sup>1</sup> Purity.

<sup>2</sup> Islamic verdicts.

<sup>3</sup> The one offering Salah behind an Imam.

<sup>4</sup> Revelation





Easy good deeds

Abdul Majid Naqshbandi Attari Madani

## Bringing blessings in sustenance

While the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated many such good deeds through which we can earn more rewards in less time, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated such deeds through which we can also bring blessings in our sustenance along with earning rewards. Here are some blessed Ahadees regarding it:

### Best tip for avoiding poverty

A person came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained about his poverty. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: When you enter [your] house and there is someone [present] in the house, say Salaam to him and if nobody is [present] there, say Salaam to me and recite Surah Al-Ikhlās once. That person did so. Allah Almighty enriched him to such a level that he served his neighbours too. (*Tafseer-e-Qurtubi*, vol. 10, pp. 183)

### Attaining blessing and goodness

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'The one who likes that Allah Almighty increases the goodness of his house should perform Wudu when meal is brought to him and also perform Wudu when [it is] taken away.' (*Ibn-e-Majah*, vol. 4, pp. 9, *Hadees* 3260)

Wudu of eating food refers to washing both hands up to the wrists and front part of the mouth as well as rinsing out the mouth. (*Faizan-e-Sunnat*, pp. 186)

### Blessing is associated with Jama'at

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Eat [your meal] together, not separately, for the blessing is associated with Jama'at. (*Ibn-e-Majah*, vol. 4, pp. 21, *Hadees* 3287)

Commenting on it, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: Eating a little amount of food together is sufficient for many and it increases affection for one another. The Jama'at of Muslim is a great blessing during Salah, Jihad, Hajj, eating food, acts of worship etc. (*Mirat-ul-Manajeer*, vol. 6, pp. 67)

### Tip for bringing blessing in sustenance

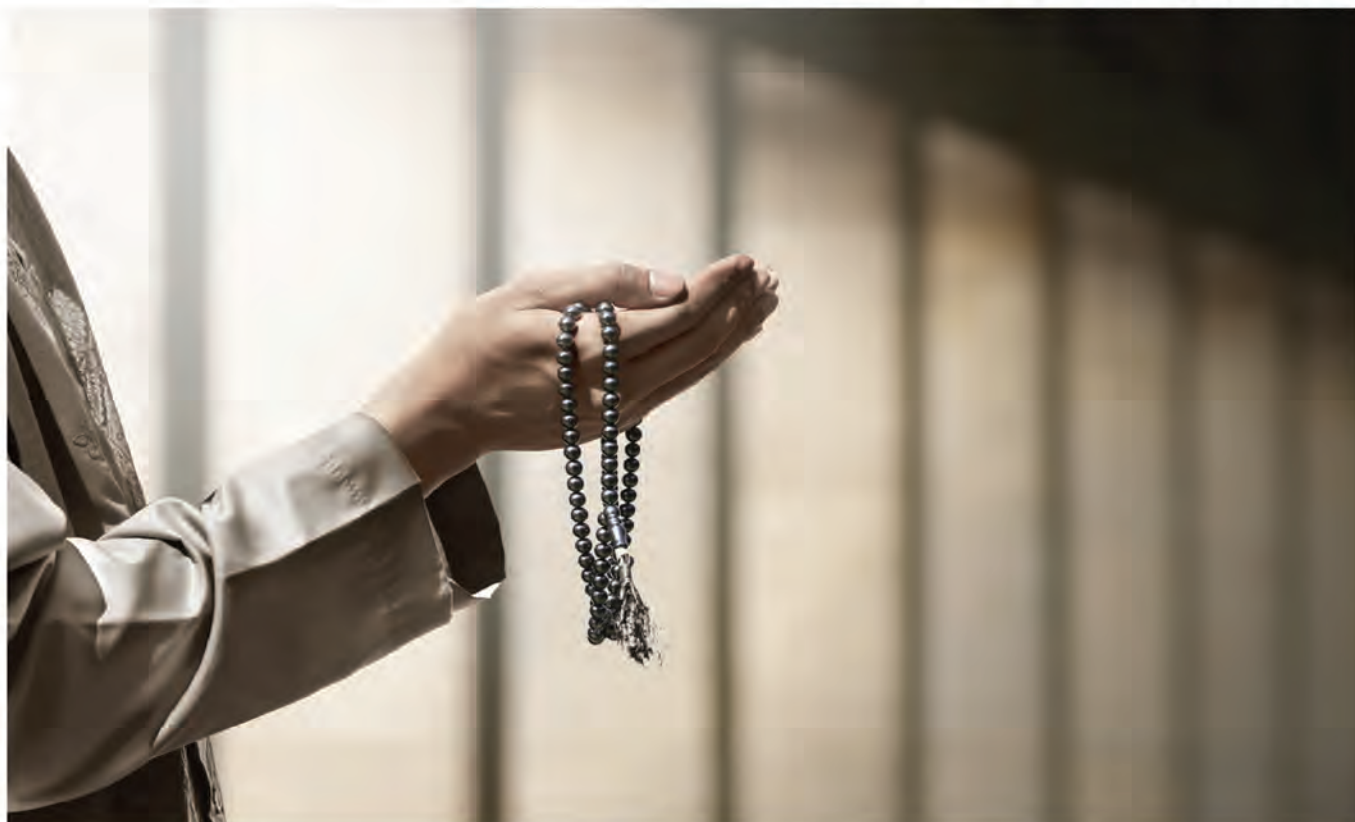
The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who picks up and eat the fallen pieces of food from the dining mat lives a life of prosperity and his children live in peace. (*Uyoon-ul-Akhbar*, vol. 2, pp. 243)



### How to attain blessing in sustenance and lifespan?

One of the reasons for attaining blessing in sustenance is to behave nicely towards relatives. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: He who likes to increase his lifespan and sustenance should fear Allah Almighty and treat his relatives with kindness. (*Shu'ab-ul-Iman*, vol. 6, pp. 219, Hadees 7947)

2. The one who has made Istighfar obligatory upon himself, Allah عَزَّوَجَلَّ will remove his every anxiety, grant him relief from every distress and provide him sustenance from such place [source], he will not even imagine. (*Ibn-e-Majah*, vol. 4, pp. 257, Hadees 3819)
3. [The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:] Should I not tell you that thing which give you salvation from your enemy and enrich your sustenance? Keep making Du'a to Allah Almighty day and



### Halal sustenance round the year

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: If a hungry and needy [person] hides his need from people, Allah Almighty will provide him with Halal [lawful] sustenance round the year. (*Shu'ab-ul-Iman*, vol. 7, pp. 215, Hadees 10054)

### Three blessed sayings of Holy Prophet ﷺ about attaining blessing in sustenance

1. The one who recites Surah Al-Waaqi'ah every night will never suffer starvation. (*Mishkat-ul-Masabih*, vol. 1, pp. 409, Hadees 2181)

night, for Du'a is the weapon of the believer. (*Musnad Abi Ya'la*, vol. 2, pp. 201, Hadees 1806)

**Madinah:** For more information regarding bringing goodness and blessings in sustenance and about the causes of poverty, read the written booklet of Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat كَاتِبَتْ بَرَكَاتُهُمُ الْعَالِيَةِ 'Sparrow and blind snake' and the booklet of Al-Madina-tul-'Ilmiyyah 'Causes of deprivation and its solution' (published by Maktaba-tul-Madinah).



# THIRTY-ONE WAYS OF IMPROVING ABILITY IN MAKING DECISIONS



Abu Rajab Attari Madani

Dear young Islamic brothers! We get opportunities to take countless decisions in our [every aspect of] life. Some decisions [which we take] are normal such as: What should be cooked today? Which type of dress or shoes be worn? What should be drunk, tea or coffee? etc. If these types of decisions go wrong, it will not cause us great worry. On the other hand, there are some decisions which are momentous and affect our life such as [taking a decision about] education, business, marriage, friendship, ride, attitude, residence, lifestyle, buying different domestic items (e.g. fridge, air conditioner and furniture etc.) and medical treatment for any disease. We should take these [i.e. important] decisions wisely. Today, the position or state in which we are is just because of our decision. Our decision will decide our future. Let's read a historical parable which shows that one decision can change our life.

## Smart decision taken by a young trader

A young trader passed by Sayyiduna Imam 'Aamir Shu'abi رَحْمَةُ اللَّهِ عَلَيْهِ. Imam Shu'abi رَحْمَةُ اللَّهِ عَلَيْهِ asked the young trader, 'Where are you going?' The young trader replied, 'I am going to the market.' Imam Shu'abi رَحْمَةُ اللَّهِ عَلَيْهِ asked, 'Don't you go to Islamic scholars?' He replied, 'I go there but sometimes.' Imam Shu'abi رَحْمَةُ اللَّهِ عَلَيْهِ persuaded him and said, 'Keep attending the gatherings of knowledge and Islamic scholars. I am observing [some] signs of knowledge in you'. The young trader had to take a decision and he took a firm decision that he would gain Islamic knowledge. (*Manaqib-ul-Imam A'zam Abi Hanifah, vol. 1, pp. 59*)

He progressed and gained the rank of Imam-e-A'zam. In this way, by virtue of the wise decision taken by the young trader and the persuasion of Imam Shu'abi رَحْمَةُ اللَّهِ عَلَيْهِ, billions of Hanafis have been





blessed with the [great] Imam named Imam A'zam Abu Hanifah.

Dear Islamic brothers! For making good decisions, we need great ability in making decisions. This is something granted by Allah Almighty and the one who is granted (this ability) is very fortunate. However, by acting upon these points, we can greatly improve our ability in making decisions.

### Thirty-one points about making good decisions

1. The mood of a human keeps changing; sometimes he is happy and sometimes he is sad. Therefore, take a decision as per rule not mood.
2. Do not make important decisions when you are overwhelmed by emotion or you are hungry, thirsty, tired, and restless or you have a fever or a fear of something.
3. Everyone has some best time in which he feels very energetic. Some people feel energetic in the morning and some people feel energetic in the evening. Try to take your decisions at your best time. It will benefit you.
4. Remember your old decisions; it will help you avoid making mistakes [in making decisions].
5. Practise to take normal decisions. In this way, it will become easy for you to make important decisions. In the same way, you can also give Tarbiyyah to your children by letting them take their normal decisions about their affairs.
6. If you have to take a decision about any matter and you have a personal experience of it, you can take any decision about the matter in the light of your personal experience easily.
7. Success is the result of good decisions, good decisions are the result of some experience and good experience is sometimes the result of bad decisions.
8. It is often helpful to consult with experienced people, because by consulting with experienced people we usually get the aspect about which we have never thought before. But we should not follow anyone's advice blindly because we know more about our circumstances and abilities than others.
9. In this modern age, information regarding any field can be obtained through internet etc. within few minutes. It also helps us take a decision.
10. Do not take a decision under pressure. If you ever face this situation, take a decision wisely.
11. Do not hasten to make a decision. Sayyiduna Hassan Basri رَحْمَةُ اللهِ عَلَيْهِ has said: A believer is the one who works sensibly, calmly and earnestly. He is not like the one who collects pieces of wood in the night, i.e. he collects whatever he gets in a hurry. (*Ihya-ul-'Uloom*, vol. 3, pp. 230)
12. Check how much time you have to make a decision. For example, if you have three days [to make a decision], make a decision on the first or the second day and then on the other day, review it from every perspective. In the last part of the third day, announce your decision and then stick to it as well. Those who make their decision in the morning and then change it in the evening without any reason usually fail.
13. What can be the results of your decision and are you prepared to face them? Think about them. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Work with a good strategy. Then if you see [some] benefit in the outcome of it, go ahead, and if you fear that you may be misguided, then refrain [from it]. (*Sharh-us-Sunnah Lil Baghawi*, vol. 6, pp. 545, *Hadees* 3494) i.e. firstly, think about the outcome of what you are about to do, then start the work. If you find something bad from religious or worldly perspective in the outcome of any work, do not start the work at all, and if you have already started, refrain from it and do not complete it. (*Mirat-ul-Manajih*, vol. 6, pp. 626)
14. Keep your ability, age and health in mind (when making a decision) because you have to act on your decision.
15. There should be a purpose of your decision. Do set your goal especially when taking a decision about travel, business, job, education, etc. so that you can know what you want to achieve out of reward, honor, wealth, satisfaction, etc.



16. Choosing a profession contrary to one's interests and tendencies often leads to mental dissatisfaction. Therefore, it is a praiseworthy decision to pursue one's hobby. This decision never makes a person feel tired and bored during work and he shows his outstanding abilities which opens doors for career development.
17. Do not make your decision by seeing prevailing trends. There was a time when everyone wanted to be a doctor or an engineer, but today's world has changed and surely tomorrow's world will be different from today, therefore take the decision that satisfies you.
18. It is good to have a dream of progress, but we should not live through assumptions, but rather take our decisions based on ground realities. For progress we should have a good vision, but we should not forget our current position.
19. Instead of wasting your time on searching new options, choose one of the available options.
20. Instead of wasting your energies on removing obstacles from a difficult way, it is better to put all capabilities and energies in an easy way to gain more benefits and make more progress.
21. If you want to leave your job or business, think long and hard [before leaving it]. Do not leave [your job or business] in a way that if you rejoin, you are taunted and you feel ashamed.
22. Changing a decision repeatedly and not sticking to it are harmful, causing depression.
23. It is wise to keep in mind your financial position when taking a decision about the expenses of wedding, etc.
24. Do not waste your time on carrying out new experiments in order to find shortcuts. A normal way of doing something is usually a shortcut to achieve any goal.
25. Some decisions have to be made quickly; do not take much time in making them. For example, when there is less time left for the departure of train [thinking about the ride] which ride is more beneficial to reach the station early - rickshaw or taxi? This decision has to be made very quickly.
26. Some decisions are related to others such as choosing children's career or their life partner, so in this regard, it is very important to keep their will, temperament and ability in mind.
27. If you have to take a decision between the hereafter and the world, choose immediately the hereafter. By virtue of its blessing, your worldly life will also get better. *إِنْ شَاءَ اللَّهُ*
28. When you get into a situation where you have to make a decision about committing or not committing a sin, immediately say 'no'. For example, never make a 'yes' decision to disclose someone's fault, hurt him, take interest, take a bribe, etc. It may seem difficult, but it will make our hereafter easy. *إِنْ شَاءَ اللَّهُ*
29. Sometimes, you have to decide one thing between two choices and both are correct. If you are unable to decide it, perform Istikharah<sup>1</sup>.
30. The most important thing is that whatever decision we take, it should be as per Shari'ah, not contrary to Shari'ah.
31. As a Muslim, we should not rely upon means and resources, but rather upon Allah Almighty. Whatever is written in the destiny will certainly happen, but Shari'ah has also commanded us to use means and resources.

May Allah Almighty improve our ability in making decisions and give us Taufeeq to make correct decisions.

*أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*

<sup>1</sup> To know about the method of Istikharah, read the book 'Bad Shugooni' from page 47 to 53 published by Maktaba-tul-Madinah.



# Patience



Hamid Siraaj Attari Madani

The circumstances of a human being do not always remain the same during the journey of [his] life. Some of his days begin with happy news for him whereas the other days bring sad news; while some days are filled with delight and pleasure, the others are full of miseries and worries. Sometimes, it is the man who gets affected by these calamities and sometimes it is his business and family. In short, miseries and worries are an integral part of human life. It is for this reason that Islam has taught [a man] to be patient during troubles and be thankful to Allah عَزَّوَجَلَّ when he is happy.

It is stated in a blessed Hadees: Strange is the matter of a believer, for there is good in every affair of his. If he has an occasion to feel delightful and he thanks [Allah عَزَّوَجَلَّ], there is good for him in it, and if he gets into trouble and endures it patiently, there is goodness for him in it. (Muslim, pp. 1222, Hadees 7500)

## Meaning of patience

The meaning of patience is to hold Nafs from anything, from which the wisdom and Shari'ah require one to stop. (Siraat-ul-Jinaan, vol. 1, pp. 246)



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Outwardly, the word Sabr is a three-letter word [in Arabic] but it encompasses a whole universe of courage, confidence, forbearance, tolerance, goodness, well-wishing, gentleness, calmness, and satisfaction.

## The beautiful patience

The patience is beautiful (the best patience) when no one can distinguish the person when he is distressed. (Ihya-ul-'Ulloom, vol. 4, pp. 91)

## The importance of patience

To observe patience is a great virtue. Allah عَزَّوَجَلَّ has mentioned patience more than 70 times in Holy Quran; and numerous ranks and goodness have been attributed to it. (Ihya-ul-'Ulloom, vol. 4, pp. 75) Moreover, Allah عَزَّوَجَلَّ has promised to be with the patient. Therefore, Allah عَزَّوَجَلَّ has said:

وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٣٦﴾

...and be patient; indeed Allah is with those who are patient.

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Anfaal, Verse 46)

Furthermore, it has been mentioned in Holy Quran that patience is the cause of gaining closeness to Allah ﷻ, leadership in religion, the best and uncountable reward, help from Allah ﷻ, and the blessings of Allah ﷻ.

### The importance of patience and blessed Ahadees

1. If the person who has been persecuted endures it patiently, Allah ﷻ will enhance his respect. (Tirmizi, vol. 4, pp. 145, Hadees 2332)
2. Allah ﷻ says, 'I have nothing to give but Paradise as a reward to My believer, who



remains patient if I take from him the thing of this world, dearest to him.' (Bukhari, vol. 4, pp. 225, Hadees 6424)

### The patience and our society

Alas! Nowadays, we have distanced ourselves from patience. Maybe this is the reason why a large number [of people] are suffering from lethal diseases like mental stress, depression, diabetes, and blood pressure. Remember, even the so-called wise men fall short of common sense when they get impatient. Today, our society is heading towards destruction due to being impatient in our worldly and religious affairs. Fights are prevalent. People harbor grudge and enmity. Their sleeves are rolled up and they are always ready to fight.

### The patience of the beloved of god

The Holy Prophet ﷺ has displayed patience and forbearance during his whole life. The unbelievers caused pain and distress to him. They pelted him with stones, lay thorns on his way, put filth on his blessed body, intimidated him, threatened him, used foul language against him, conspired to kill him, but the master of this universe ﷺ never retaliated for the self. He not only observed patience himself but also taught his followers to observe patience at the time of troubles until the world will last.

There is a saying of the Holy Prophet ﷺ that comforts: If someone suffers from misery, he should remember my sufferings in relation to his sufferings. Indeed, that is the greatest of all miseries. (Al-Jami'-ul-Kabeer Lis-Suyuti, vol. 7, pp. 125, Hadees 21346)

### Remember!

Whether the life is individual or collective, a household or social, the book of life is incomplete without patience. Now, we need to observe the patience all the time. Even if one faces troubles, worries, unreasonable opposition, and grief, the best answer to all of these is patience. May Allah ﷻ grant us the wealth of patience.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَكْرَمِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bana do Sabr-o-Raza ka paykar banon khushi akhlaq aysa  
Sarwar

Rahay sada naram hi tabi'at Nabi-e-Rahmat,  
Shafi'-e-Ummat

(Wasail-e-Bakhshish, amended, pp. 208)



# Sultan Aurangzeb Aalamgeer

Wali Muhammad Attari Madani

Sultan Muhiyyuddin Abul Muzaffar Muhammad Aurangzeb Aalamgeer رَحْمَةُ اللهِ عَلَيْهِ is a prominent name amongst those who revitalised Islam in India after defeating its enemies and overcoming ignorance [Bid'at].

Sultan Muhammad Aurangzeb Aalamgeer رَحْمَةُ اللهِ عَلَيْهِ was born on 15<sup>th</sup> Zi-Qa'dah 1027 AH (24<sup>th</sup> October, 1618) in a city of Dahod, Gujrat province, India. (*Urdu Dairah Ma'arif-e-Islamiyyah*, vol. 20, pp. 63)

Sultan Muhammad Aurangzeb Aalamgeer رَحْمَةُ اللهِ عَلَيْهِ was privileged to have Bay'at on the hands of Sayyiduna Khuwajah Muhammad Ma'soom Sarhandi, the son of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ عَلَيْهِ. (*Mujaddid Deen-e-Islam*, pp. 335) He was not only an Islamic scholar, worshiper, ascetic and the revivalist of his age, but he was also the brave and tolerant king who was filled with Divine fear. He ruled over India, Afghanistan and Tibet. Sultan Muhammad Aurangzeb Aalamgeer ruled for fifty years, one month and fifteen days and passed

away on 8<sup>th</sup> Zi-Qa'dah 1118 AH (11<sup>th</sup> February, 1707). His blessed shrine is situated in Khuldabad, (Aurangabad district Maharashtra) India. (*Mujaddid Deen-e-Islam*, pp. 342)

## Revolutionary achievements

1. When Sultan Muhammad Aurangzeb Aalamgeer رَحْمَةُ اللهِ عَلَيْهِ became king, the moral and social conditions of India were very dreadful. Gambling, superstition, irreligious activities, impermissible tax, hemp cultivation, drinking and fornication were common. (*Mujaddid Deen-e-Islam*, pp. 340) He overcame all these evils.
2. Evil programs and songs were stopped.
3. Nauroz festivals which used to be celebrated with great zeal and enthusiasm in the royal court of Mughal were banned.
4. A post of محتسب شرعی [Muhtasib-e-Shar'i] was created in order to stop Haraam and impermissible



practices. Under the supervision of this post, people were persuaded to perform obligatory [Fard] acts of Islam, and they were stopped from committing social evils like drinking, gambling, etc.

5. During King Jahangir's reign, the enemies of Islam seized Masajid and made them their homes or places of worship. Sultan Muhammad

among the new generation and to prevent them from following the wrong path. He released government funds to pay stipends to the students and salaries to the teachers of these Madaris. Furthermore, he also released substantial funds for the blessed Islamic scholars of the other Madaris. (Derived from *Mujaddid Deen-e-Islam*, pp. 341)



Aurangzeb Aalamgeer liberated the Masajid and restored them for Salah-offering Muslims. (*Mujaddid Deen-e-Islam*, pp. 337)

6. During his reign, Sultan Muhammad Aurangzeb Aalamgeer introduced lunar calendar instead of solar calendar. (*Urdu Dairah Ma'arif-e-Islamiyyah*, vol. 20, pp. 82)
7. Sultan Muhammad Aurangzeb Aalamgeer also played a key role in the propagation of Islamic knowledge. He established Madaris in small cities, towns and colonies with government funds to raise awareness of Islamic knowledge
8. The greatest scholarly achievement of his reign was the compilation of '*Fatawa-e-Aalamgiri*', which is the great compilation of Fiqh Hanafi. The main purpose of this was to propagate the Islamic rulings to the Muslim world. For this, he gathered great and renowned Islamic scholars and Fuqaha of India, fixed their salaries, and assigned them the task of 'compilation'. Approximately 8 years of their continuous efforts resulted in this magnificent compilation. (Derived from *Mujaddid Deen-e-Islam*, pp. 341)



# What is FATE?

Islamic beliefs and information

Muhammad Kamran Attari Madani

## What is fate?

Whatever happens in the world and whatever people do, whether good or bad, everything happens as per the eternal<sup>1</sup> knowledge of Almighty Allah. Whatever is going to happen is in the knowledge of Allah عزوجل and is already with him in written form. (*Kitab-ul-Aqaaid*, pp. 24)

## Evidence of fate

Evidence of fate is present in the Holy Quran and blessed Ahadees as it has been stated in this blessed Ayah:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٣٩﴾

*We have indeed created everything with a proper measure.*

[*Kanz-ul-Iman (translation of Quran)*](Part 27, Surah Al-Qamar, Ayah 49)

The Beloved Prophet صلى الله عليه وآله وسلم has stated six things while answering to a question about faith.

Having faith in (1) Allah Almighty (2) Angels (3) Heavenly revealed books (4) Prophets (5) the Judgement Day (6) Fate, whether good or bad, it is from Allah عزوجل. (*Muslim*, pp. 33, *Hadees* 93)

## Ruling on the denial of fate

Denying fate is Kufr [disbelief]. (*Minh-ur-Raud-ul-Azhar*, pp. 69) The Beloved Prophet صلى الله عليه وآله وسلم has declared those who deny fate to be the fire worshippers of this Ummah. (*Abu Dawood*, vol. 4, pp. 294, *Hadees* 4691)

## It is forbidden to have a debate about fate

Remember! The belief in fate is extremely delicate and complex in Islamic beliefs. It is forbidden to have a debate about fate and ask questions with how and why. It is stated in Tirmizi Sharif that Sayyiduna Abu Hurayrah رضى الله عنه said: The Beloved Prophet صلى الله عليه وآله وسلم came to us while we were having a debate over the matter of fate. He صلى الله عليه وآله وسلم got



upset, even his blessed face turned red as if pomegranates were squeezed on his blessed cheeks and said: *Have you been given permission to do this or have I been sent to you with this? When the people before*

4. He loves the Creator instead of creation.
5. Faith in fate is the best treatment of 'jealousy.'

May Allah ﷺ give us Taufeeq to follow the right



*you disputed this matter, they were killed. I make it mandatory for you not to dispute this matter. (Tirmizi, vol. 4, pp. 51, Hadees 2140)*

### Benefits of having faith in fate

1. The person who has faith in fate remains patient when he is in trouble and suffering from a disease and stays safe from Haraam acts like suicide because their occurrence is in accordance with the fate and is a test.
2. He agrees on the distribution made by Allah ﷺ and His will.
3. He does not feel guilt over the frustrations he experienced in the past, does not worry about the present condition and has no fear of the future.

beliefs of Ahl-e-Sunnat-o-Jama'at throughout our life and also bless us with the death having the same beliefs.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> The knowledge of the Almighty which exists for ever.







# HOSPITALITY

Muhammad Hamid Siraj Attari Madani

Extending hospitality and giving respect to guests are a high culture and an important symbol of excellent manners in the Islamic society. Islam has placed great importance on hospitality. Our Beloved Prophet ﷺ would extend hospitality to guests himself and it has been proven that if nothing was available in his blessed home he ﷺ would even borrow money for guests. Sayyiduna Abu Raafi' رَضِيَ اللهُ عَنْهُ has stated: Once when a guest came to the Beloved Prophet ﷺ, he ﷺ sent me to a Jew to borrow some grain, but the Jew refused to lend grain without any pledge. So the Beloved Prophet ﷺ pledged his armour in order to borrow grain. (*Musnad-ul-Bazar*, vol. 9, pp. 315, *Hadees 3863, summarised*)

## Two blessed sayings of Beloved Prophet ﷺ

1. The one who is not hospitable has no goodness in him. (*Musnad-e-Ahmad*, vol. 6, pp. 142, *Hadees 17424*)
2. The one who believes in Allah Almighty and the Day of Judgement should respect his guest. (*Bukhari*, vol. 4, pp. 105, *Hadees 6018*)

## Benefits of hospitality

By virtue of extending hospitality, a guest develops love and respect for his host, relationship between them is strengthened, conflicts are resolved, Divine blessings descend and there is blessing in sustenance. Moreover, he (a host) gets opportunities to get rewards by pleasing his guest. Most of all, he (a host) has the privilege to please Allah Almighty and His Beloved Prophet ﷺ.



### Hospitality and our society

Regretfully, the value of hospitality seems to go down in this advanced era. Staying as a guest at someone's home is considered to be a nuisance and such a guest is entertained coldly. There was a time when guests were considered to be a source of blessing and people would try their best to surpass one another in the matter of extending hospitality to their guests, but nowadays people get rid of their guests by considering them to be a nuisance.

If hospitality is given to a guest, so it is given to the guest who brings worldly benefits to the host. In fact, hospitality is a great privilege and an excellent deed. The Beloved Prophet ﷺ has said: The one who offers Salah, pays Zakat, performs (Fard) Hajj, keeps fasts of Ramadan and extends hospitality will enter Paradise. (*Mu'jam-e-Kabeer, vol. 12, pp. 136, Hadees 12692*)

### How can hospitality be extended?

'Correct behaviour' is the basic condition for hospitality. Feeling of resentment, bombardment of criticisms and useless questions deprive a person of many worldly and Hereafter benefits. Therefore, when a guest arrives, keeping his social status and rank in mind give him a warm welcome from the heart. Arrange foods and drinks as well as accommodation which suit him best according to your financial position. Moreover, keeping Shari'ah boundaries in mind entertain him and have a conversation with him. When he leaves, give him a gift as per your financial position and go with him even to the door. These all are the parts of the manners of hospitality. Surely, according to the great teachings of Islam, if we extend a warm hospitality to our guests from the heart, many social evils including disputes and conflicts among families will completely end themselves. **إِنْ شَاءَ اللَّهُ**



Intelligent children

Abu Tayyib Madani

## DATE TREE

Once upon a time, the Holy Prophet ﷺ was with his companions. He ﷺ asked them, 'There is a tree whose leaves do not fall off. It always bears fruit and resembles a Muslim man. Tell me which tree it is.'

Dear children, since there are several trees, so which tree could it be? The companions present there started to think about it. Sayyiduna Ibn-e-Umar رَضِيَ اللَّهُ عَنْهُمَا states that I thought it was the date tree, but since superior companions were (also) present there, I remained quiet out of their respect.

A little while later, when the Holy Prophet ﷺ saw that no one was able to reply, he ﷺ said whilst replying himself, 'It is the date tree.'

Sayyiduna Ibn-e-Umar رَضِيَ اللَّهُ عَنْهُمَا states that I later said to my father, Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ, 'I did think that it is the date tree but remained quiet as the superior companions were also present there.'

Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ said, 'If you had replied, it would have made me very happy.' (*Bukhari, vol. 3, pp. 253, Hadees 4698*)

Dear children, Sayyiduna Abdullah Bin Umar رَضِيَ اللَّهُ عَنْهُمَا is the son of Ameer-ul-Mu'mineen, Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ. He is considered amongst Sighar-e-Sahabah, i.e. the young-aged companions.

Dear children, we should also respect our elders. If we know the answer to any question, then there is no harm in replying to it in the presence of our elders whilst abiding by the manners and etiquette.



# *Joint family system and fights between children*

Ibn-e-Jilani Madani

Joint family system is quite common in many families in our society. There are many benefits of joint family system but at the same time, there are its few side effects as well. These side effects are actually insignificant, but sometimes they have a deep impact due to our reaction towards them. 'Fights between children' is one of such issues which will be discussed in this article.

Living in a joint family system, children sometimes beat or harm one other while playing or fighting.

Along with showing patience, parents should act wisely in such situations. They should keep in mind that children's conflicts are temporary. They only focus on the present moment. If parents do not interfere at such occasions, children start playing together again after a short while. On the contrary, reacting to such situations vice versa will not only harm the parents but the children as well because such matters get worse if not ended then and there. A few beneficial tips are as follows:



1. Firstly, all the children of a house should be brought up by giving them the mindset of living together with affection and unity. In particular, elder kids should be encouraged to look after their younger siblings and cousins. Children should not be allowed to treat one another rudely while playing.
2. If situation does not get too serious in children's fight, parents should ignore it because children's next step depends upon the parents' reaction to the situation. They learn from parents. If parents exaggerate a petty issue, children will do the same next time because it is generally observed that children initially make it up with each other, but due to such persistently adverse reaction of parents, they too develop hatred against each other.
3. Parents should develop their own as well as children's mindset: Since we are all together, we are all one family. As fight between siblings is not made a big issue, the same attitude should be adopted with cousins too.
4. If it becomes necessary for parents to get involved in children's fight, parents should behave wisely rather than being on someone's side. Moreover, instead of giving special

attention to a particular child, they should listen to everyone. Then, they should correct the children and explain to them as the situation demands.

5. Our attitude also becomes the reason for children's fight as sometimes we give comparatively more attention to one child based on his intelligence level or gender, and have cold attitude towards the other child. In this case, the ignored child takes revenge for our cold behaviour from other children. Similarly, sometimes a child takes unfair advantage of being close to us. Therefore, we should pay great attention to our own attitude to keep children away from fighting.
6. Parents should also be mindful of the fact that media and other resources have made majority of children quite clever and sharp. Those times are gone when it was said that 'children speak from their heart'. Therefore, no action should be taken merely on their statements, but rather parents should investigate it themselves whether it is actually the case or children have united against one child and are making up false statements.

Remember that in a joint family system, you should treat all the children like your own children. However, do not disappoint your own children by partiality and giving unfair advantage to other children. Similarly, supporting your children at their mistakes can spoil them. Therefore, such cases should be dealt with moderation, after pondering over them peacefully. Adopting the attitude of ignoring [the mistakes of children] at times, sometimes verbally explaining to them, and sometimes disciplining them will produce positive results, *إِنْ شَاءَ اللَّهُ*.



# WORDS OF WISDOM

## Fragrant Pieces of Advice

### Talking ill of pious people

For a person to be evil, it is enough that he is not pious himself but he talks ill of the pious people. (Saying of Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ) (Shu'ab-ul-Iman, vol. 5, pp. 316, Raqm: 6780)

### Sign of cold-heartedness

Sign of cold-heartedness is that there is no benefit if someone is taught something. Neither does the advice benefit nor do the blessings of being in the company of pious people become apparent. (Saying of Sayyiduna Abu Usman رَحْمَةُ اللَّهِ عَلَيْهِ) (Husn-e-Tanbih, vol. 2, pp. 18)

### Blessings of having devotion to the pious people

The one who has devotion to the pious people

definitely attains their blessings. A dog had devotion to the pious people, i.e. Ashaab-ul-Kahf, and stayed with them, so Allah Almighty has mentioned him along with Ashaab-ul-Kahf in the Holy Quran. (Saying of Sayyiduna Abul Fadl Jawhari رَحْمَةُ اللَّهِ عَلَيْهِ) (Husn-e-Tanbih, vol. 3, pp. 31)

## A'la Hadrat's Pearls of Wisdom

### Memorisation of the Holy Quran made easy

Memorising the book of Allah was a distinctive speciality of the prophets عَلَيْهِمُ السَّلَامُ of the previous nations. For this Ummah, Allah Almighty has made it easy to memorise the Holy Quran, as you can see that even ten-year-old children memorise the Holy Quran. (Fatawa Razawiyyah, vol. 5, pp. 67)

### Shar'i ruling on disowning children

As the blessed Shari'ah has established the system of



divorce to end the relationship with a wife (given its authority to the husband and that the divorce is established if certain words are uttered by the husband), ignorant people think that disowning children is a similar Shar'i process to end a relationship with children (given its authority to the parents and that the children can be deprived of inheritance if certain words are uttered by the parents). These are merely made-up notions which

## Madani Pearls of Attar

### Nature of children

O the devotees of Rasool! Children have a natural tendency to copy elders. If there is a practice of offering Salah at home, then children will also copy offering Salah, and if (مَعَادًا لِلَّهِ) singing and dancing is prevalent inside the house, then children will do the same. (Madani Muzakarah, 19<sup>th</sup> Safar-ul-Muzaffar 1441 AH)



have no base in Shari'ah. The parent-child relationship is one that does not end by someone cutting it off, except for when someone مَعَادًا لِلَّهِ becomes an apostate (i.e. the parent-child relationship only ends in the case of one of them leaving Islam) وَالْعِيَادُ بِاللَّهِ. (Fatawa-e-Razawiyyah, vol. 26, pp. 85)

### Different stages of Haraam

There is a difference in different types of Haraam. Cannabis, hashish, and alcohol are all Haraam, but alcohol is the worst of them. (Fatawa Razawiyyah, vol. 22, pp. 606)

### Way of attaining steadfastness in pious deeds

To attain steadfastness in pious deeds, one initially has to force his Nafs towards pious deeds. (Madani Muzakarah, 29<sup>th</sup> Jumadal Ukhra 1436 AH)

### Obeying national laws

National laws that do not contradict Shari'ah should be obeyed. (Madani Muzakarah, 25<sup>th</sup> Ramadan-ul-Kareem, 1436 AH)



# Shar'i rulings regarding Islamic sisters

Mufti Muhammad Qasim Attari



## Is it allowed to take money for piercing nose and ears?

**Question 1:** What do the blessed scholars of Islam and Muftis of the blessed Shari'ah state regarding the following matter; is it permissible to take money for piercing the nose and ears of girls? *Questioner: Ghulam Rabbani 'Attari (Kotli, Kashmir)*

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

**Answer:** Taking money for piercing the nose and ears of girls is permissible because, according to the blessed Shari'ah, it is permissible to have the nose and ears of women pierced. Since it is permissible for them to have their nose and ears pierced, it is also permissible for anyone else to pierce these organs and to take money for it.

However, remember that it is impermissible, Haraam, and a sin for a non-Mahram<sup>1</sup> man to look at the ear or to touch any part of the body of a Baalighah<sup>2</sup> girl or a Na-Baalighah Mushtahat<sup>3</sup> girl for this purpose. It is not permissible to look at those body parts of a non-Mahram woman which are included in Sitr<sup>4</sup> nor is it allowed to touch any part of her body. Even if the nose and ears of a Mushtahat girl have to be pierced, the same ruling will apply. However, if there is a very small girl who has not reached the age of being a Mushtahat, there will be a different ruling in this case.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## Are women allowed to offer Salat-ut-Tasbih with Jama'at?

**Question 2:** What do the blessed scholars of Islam and Muftis of the blessed Shari'ah state regarding the following matter; are women allowed to offer



Monthly Magazine  
**Faizan-e-Madinah**  
Zul-Qa'dah 1441 AH  
(June - July 2020)

Salat-ut-Tasbih collectively together, i.e. one of them leads the Jama'at and others offer Salah following her in Jama'at? Is it allowed to do so? *Questioner: Sher Zaman Attari (Morgah, Rawalpindi)*

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

**Answer:** Besides offering Fard and Wajib Salahs, offering Nafil Salahs abundantly is also a means of attaining closeness to Allah and numerous other virtues indeed. On the Day of Judgement, even the shortage of Faraid will be completed through Nawafil.

However, remember that it is not permissible for women to offer Salat-ut-Tasbih or any Salah with Jama'at. This is because the Jama'at of Salah led by a woman is unconditionally Makruh-e-Tahreemi;



regardless of whether it is Fard Salah, Salat ut-Tasbih, or any other Nafil Salah; and no matter whether the Imam stands in the middle of the first row or further ahead, it is Makruh in every situation. In fact, the element of disliking will increase twice as much if she stands ahead to lead them in Salah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Ruling on woman listening to the Ayah of Sajdah during her monthly cycle

**Question 3:** What do the blessed scholars of Islam and Muftis of the blessed Shari'ah state regarding the following matter? One Islamic sister teaches the Holy Quran to small girls at home. While revising their lesson, if children recite the Ayah of Sajdah in the presence of the teacher who is having her monthly cycle; will it be compulsory for her to perform Sajdah-e-Tilawat? What will be the ruling if a Baalighah girl recites the Ayah of Sajdah and what will be the ruling if a Na-Baalighah girl recites the Ayah of Sajdah?

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

**Answer:** In the situation mentioned in the question, the Sajdah-e-Tilawat will not become compulsory for that Islamic sister in case of listening to the Ayah of Sajdah during her monthly cycle. No matter whether a woman having monthly cycle recites the Ayah of Sajdah herself (Note: A woman having monthly cycle is not allowed to recite any verse of the Holy Quran) or listens to it from somebody else; and regardless of whether the reciter is Baaligh or Na-Baaligh, the Sajdah-e-Tilawat will not become compulsory for such a woman in any way.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Someone with whom marriage is not Haraam forever.

<sup>2</sup> A girl who has reached the age of puberty.

<sup>3</sup> A girl who has not reached the age of puberty but looking at her can arouse lustful feelings.

<sup>4</sup> Body parts that are to be concealed.







# BELGIUM TO GERMANY, AND THEN PAKISTAN

Madani travelogue

Maulana Abdul Habib Attari

## Departure from Belgium

In Belgium, 'Ijtima' for traders' and then meeting with Islamic brothers, etc. ended at around 3 a.m. We rested for only one and a half hour to two hours. The responsible Islamic brothers said that after Fajr Salah, we had to leave early for Germany because the next journey was quite long.

After offering Fajr Salah, our caravan which was comprised of Islamic brothers from Portugal, Belgium, UK, and Pakistan left at around 7 a.m. in three cars. From Brussels, we left for a city in Germany, but first we had to visit a village called Monchengladbach, situated near the border of Germany. Few devotees of the Holy Prophet had arranged breakfast for us over there.

## Entering Germany

Cars are normally driven quite faster in Germany. We entered Germany at around 9 a.m. As people easily enter Islamabad from Rawalpindi, similarly, we entered Germany from Belgium without even noticing it. There was no border, gates or any kind of hindrance in between. We reached Monchengladbach, a village situated at the border of Germany, at 9:30 a.m. where 12 to 15 Pakistani businessmen,

influential dignitaries, and responsible Islamic brothers of Dawat-e-Islami were waiting for us. In a place away from home, those devotees of the Holy Prophet served us breakfast comprising freshly cooked Halwa-puri, etc. with extreme love and affection. We had a discussion, and exchanged Madani pearls as well. After having the breakfast, we soon continued our remaining journey.

We were in a hurry because we had to reach a place in Hagen, a city in the North Rhine-Westphalia province of Germany, where we intended to buy a non-Muslims' place of worship and make a Masjid over there. We had agreed to meet them at 11 a.m. over there. It was Monday, and the traffic was more than usual as the last four days were holidays in Europe. We reached there at around 11:45 a.m. In addition to those who had to show us the place, few other people from the surroundings had also gathered.

## Madani Markaz for Syrian Muslims

Approximately two hundred and fifty thousand Syrian Muslim refugees inhabit the surrounding areas of that place. A train station is also situated nearby. For some period of time, we were in search of an appropriate place within the same vicinity



Monthly Magazine  
**Faizan-e-Madinah**  
Zul-Qa'dah 1441 AH  
(June - July 2020)

where a Masjid and Madani Markaz of Dawat-e-Islami could be built, and 'call to righteousness' could be conveyed publicly. When we checked this building thoroughly, it seemed quite suitable for a Masjid. We straightaway discussed with each other; then contacted and consulted the responsible Islamic brothers of 'Majlis Waqf Amlaak', and decided to purchase the building. The trader Islamic brothers who were with us and those who had made the intentions to give donations were also contacted. After going through all these phases, with the grace and mercy of Allah Almighty, we made the deal to purchase the building on 22<sup>nd</sup> of April 2019, on the blessed day of the birth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, i.e. on Monday. The contract was made for €326,000. Some down payment was made in advance to complete the paperwork. This good news was also conveyed to Ameer-e-Ahl-e-Sunnat كَانَتْ بَرَكَاتُهُمْ الْعَالِيَةِ, Nigran-e-Shura مُدْتَطِلُهُ الْعَالِي, and other Arakeen-e-Shura straightaway. At the time of writing this account, five daily Salahs, Friday Salah, Madrasa tul-Madinah, Jami'a-tul-Madinah, Dar-us-Sunnah, different Madani and Tarbiyyati courses in Arabic and German languages, and 'Dars and Bayan' have started in this Madani Markaz.

### Tears of joy

It was around 2 p.m. when all these matters were finalised. We had the intention to rest for a little while as we had faced a continuous lack of rest, and were also tired due to the journey. However, when Allah Almighty blessed us with such great accomplishment [of buying a place] for the Masjid, everyone's face was radiating with happiness, and tears of joy welled up from the eyes of many Islamic brothers. الْحَمْدُ لِلَّهِ, I was blessed with the privilege of calling out the first Azan in the same building that was previously a non-Muslims' place of worship [but now a Masjid]. Tears were flowing from the eyes of many Islamic brothers during the Azan as well.

### Arrival in Frankfurt

After offering Zuhr Salah, we started our journey towards Frankfurt, a city of Germany. There was a lot of traffic on the way to Frankfurt too. We reached there at around 6:15 p.m. few trader Islamic brothers

had been waiting for us in someone's house since afternoon. We informed them about the purchase of the building and heavy traffic, and apologised to them for the late arrival. After having food over there, we straightaway reached the Madani Markaz of Frankfurt where responsible Islamic brothers of Dawat-e-Islami had gathered from different cities of Germany. For a little while, Tarbiyyah and Madani pearls were delivered over there.

### Return to Pakistan

At around 8 p.m., we sought permission from Islamic brothers to leave because our flight to Pakistan was scheduled at 10:15 p.m. We offered Maghrib Salah at Frankfurt airport. The plane took

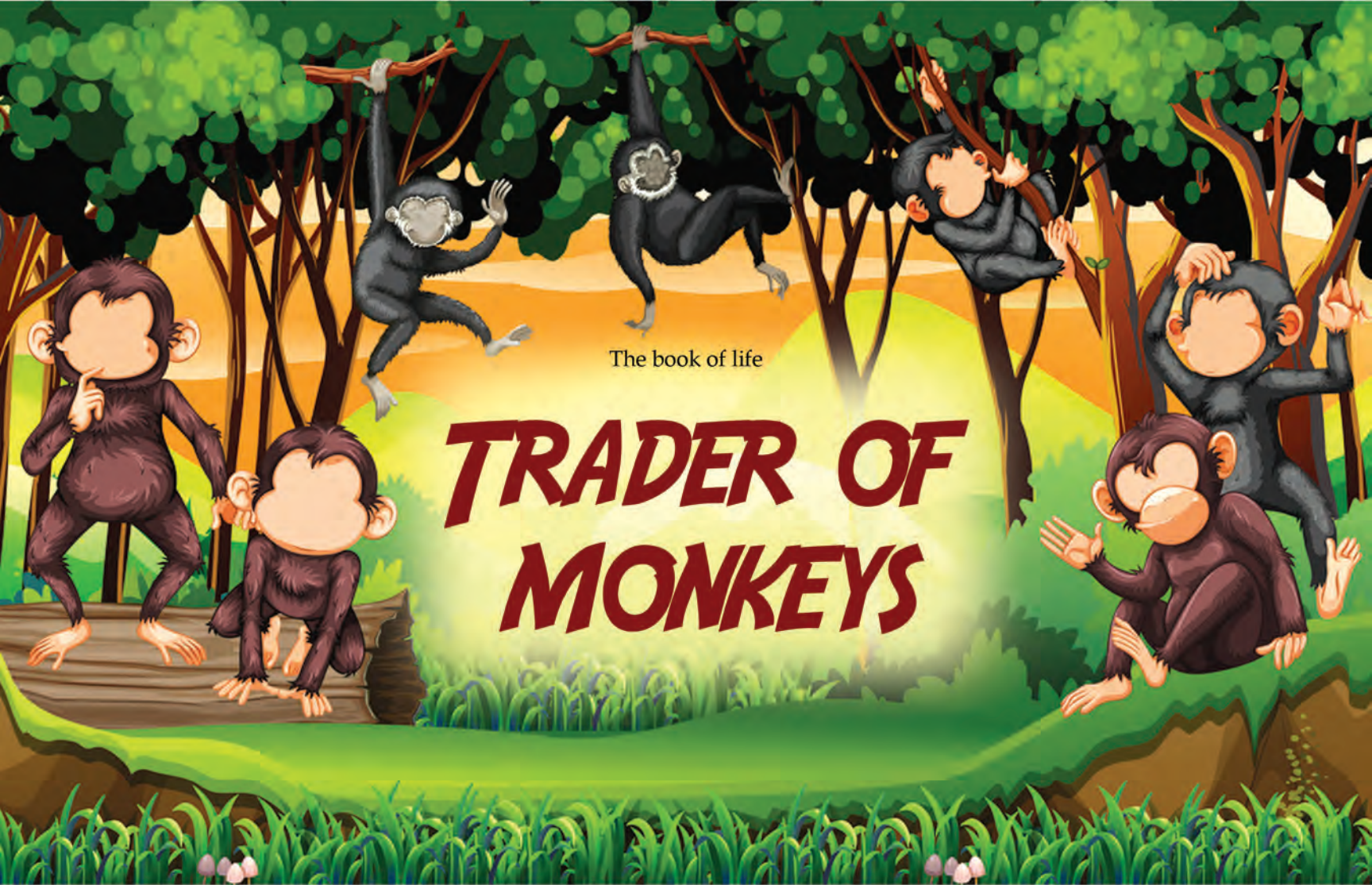


off at around 10:20 p.m. After offering Isha Salah, I had a rest in the plane. I also offered Fajr Salah in the plane before reaching UAE. I reached Karachi through another flight from UAE.

May Allah Almighty accept this journey of ours and grant us Taufeeq of serving Islam with sincerity and steadfastness until the last breath of our life.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





The book of life

# TRADER OF MONKEYS

Abu Rajab Muhammad Asif Madani

Many monkeys used to live around a mountain village. An animal trader reached there and announced that he would buy one monkey from the villagers for Rs. 100. Villagers became very happy with this offer and started catching monkeys in large numbers. The trader bought one thousand monkeys within a few days for Rs. 100 each. Now, there were very few monkeys left. Only those monkeys were left which were difficult to catch.

The trader made an announcement that he would now buy monkeys for Rs 200 each. The villagers developed a new kind of passion and started to catch monkeys once again with great enthusiasm. They further handed over 120 monkeys to the trader. Now, monkeys were very seldom seen around the village. The trader had 1120 monkeys in his cage.

One day, the trader announced that he was going out of the village for some work leaving his servant to look after the monkeys. When he would return, he

would buy monkeys for Rs. 500 each. Now wherever people saw a monkey, they would catch it together. Two days had passed they could only manage to catch nine monkeys. Now, the servant made an offer to the people: This big cage has almost 1120 monkeys. What I can do is that I will sell you all these monkeys for Rs 350 each and when the owner returns, sell him the same monkeys for Rs 500 each.

The villagers became very happy. They spent their entire savings and bought all the monkeys. Thereafter, they started waiting for the trader's return. The 5<sup>th</sup> day passed, even the 6<sup>th</sup> day also passed, but the trader did not return. They ran quickly to the cage of monkeys outside the village, but the servant was not there either. Now they realised that they were cheated by greed.

Dear readers of the monthly magazine *Faizan-e-Madinah!* This is indeed a fictitious tale, and the villagers mentioned in this tale also seem to be the most



Monthly Magazine  
**Faizan-e-Madinah**  
Zul-Qa'dah 1441 AH  
(June - July 2020)

foolish people of the world, but the news of cheats and deceits that we hear every day also comprise the stories of stupidity and foolishness in which the cheated person is tempted to become rich overnight, he is told that the return of his investment will be multiplied 'four times', the property worth million is sold at a very low price, he is tempted to get the motorcycle of 50,000 for the down payment of just Rs 5,000, etc. Then these scheme-runners vanish after receiving the down payments from thousands of people. By giving people the news of winning 'the gifts of hundreds of thousands of rupees' by lot, thousands of rupees are collected. In some cases, people are offered such partnership in which they are assured that their investment will rise twenty times in ten months.

If we wisely ponder over the new ways of frauds and deceptions of the present era, we will find that many people who have fallen into this trap are not different from the villagers selling monkeys.

Now, the question is that how we can save ourselves from different kinds of frauds. So remember, a dishonest person uses greed to trap his prey. We can stay safe if we use our intellect when any unusual business offer is made to us, and but if we make a decision greedily, our condition will not be different from the villagers.

May Allah Almighty protect us from falling prey to fraud and deception.

اٰمِيْن بِجَاةِ النَّبِيِّ الْاَمْرِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## When I grow up, I want to be...

When I grow up, I want to become an Islamic scholar and serve Islam for pleasing Allah Almighty, اِنْ شَاءَ اللهُ. (Hafiz Muhammad Ali Qadiri, 10 years old, Gujrat)

### Different messages

1. When I grow up, I want to become a Hafizah of the Holy Quran, اِنْ شَاءَ اللهُ. (Momina Saleem, 10 years old, Lahore)
2. When I grow up I want to become a Mufti like Mufti Qasim Attari, اِنْ شَاءَ اللهُ. (Usayd Raza, Abdul Hafeez, 9 years old)
3. I want to become a Hafiz of Holy Quran when I grow up. (Sayyid Mushtaq, Jacobabad)
4. When I grow up, I want to become a preacher of Islam and convey 'call to righteousness' to all Islamic sisters to attend the congregation. ('Aini, Rohri)
5. When I grow up, I want to become an Aalimah (Female Islamic scholar). (Aqsa, Larkana)
6. When I grow up, I want to become an Aalimah (Female Islamic scholar). (Fiza, Rohri)
7. My dream job is to become an interior designer or architect. Through beautiful furnishing, I want to produce a nice design for a school where students will be able to learn everything easily and quickly. I also want to build an attractive building comprising of state-of-the-art classrooms, so there are no problems for the teachers, and students of Dawat-e-Islami. (Mahasin Soneji Bint-e-Muhammad Soneji, Auburn, Australia)





# Tomorrow never comes

Bilal Husain Attari

## First scene - summer season

Dove: 'Brother Bholu (Ram)! Please give me some coconut peels.'

The coconut shop of 'Ram Bholu' was very famous in the jungle. All animal would come to his shop in summer and quench their thirst from refreshing and chilled coconut water. So, many animals were enjoying drinking coconut water at Bholu's shop when dove came there for coconut peels.

Upon listening to the dove, naughty parrot turned around, looked at her, and said sarcastically: 'Didn't you find anything to eat today that you have come here to get coconut peels?'

Without showing anger at the sarcastic remarks, the dove replied: 'No brother parrot! I have eaten food. I will collect coconut shell hair 'for building a beautiful house for myself.'

Astonished, the parrot asked: 'Is everything alright? Why do you want to build a new house?'

Explaining the situation to the naughty parrot, the dove replied: 'Yes brother! You know, next, we have to face the winter season, and weather forecasters have also forecasted rain too during this season. So it is better to build a good and strongly-made nest for myself, so, I don't have to face any problem in the coming days. If you agree with me, I would suggest you to stop roaming around, instead start building a good nest to avoid the trouble.'

The Parrot replied: 'Dear miss dove! Winter and rain are not going to just set in within a day or two, so, if you agree with me, enjoy your life like us. The rest is up to you.' Saying this, the parrot flew away.

The dove felt sorry for the foolishness of the parrot and got engaged in her work again.

## Second scene - winter season

The Dove was reading a story in her nest, wrapping herself in warm blanket. She heard someone calling her saying, sister dove: Give me some space in your nest. It is very cold outside.'

She came outside and saw that the parrot was soaked in rain, shivering badly due to intense cold. She told him off saying: I have worked day and night for building this small nest for myself. You had plenty of time in summer season for building a nest but you did not care and wasted all your time. Upon this, the parrot got worried and requested humbly: 'I am feeling very cold and the rain is not stopping either. I am afraid! I will get sick by this freezing cold. Please help me.' But the dove did not show any sympathy and shut the door saying: 'Sorry! I can't help you.' Listening to this flat refusal, the parrot was out of his wits end and he had to spend the entire night shivering in rain. Now he realised that all this trouble was the result of his own carelessness. He muttered to himself: If only I had built a nest for myself instead of roaming around.'

Dear children! Tomorrow never comes, so prepare for your exams well beforehand. If you stick to the policy of 'I will do it later or will do it tomorrow', then remember, this will not happen. So act like the dove not like the parrot and always work actively and honestly.





Bright future

# Ice cream and English notebook

Arshad Aslam Attari Madani

'Son! Your dad gave you pocket money in the morning and you are asking for money again. Mazhar was continuously asking for money after coming back from school. So his mother questioned him.

Making a face he said, 'Mum! I spent that money in eating Samosas at break time. Now, I need money to buy a notebook.'

After listening to him Mum smiled and said, 'You need a notebook, don't you? Let me give it to you.' After saying this, Mum went into the room and brought a new notebook for him.

Mazhar made a face initially in a way by looking at the notebook as if he had swallowed a bitter pill, but then he took the notebook and said while looking at it, 'But Mum, this is an Urdu notebook, I need an English one.'

Mazhar had yet to complete his sentence when his mother started saying: 'OK. Today it seems that you will take a sigh of relief after taking money.' After

saying this, she brought one hundred rupees from the room and gave them to Mazhar by saying: 'Go and buy your notebook and give me back the change.'

Mazhar's face started lighting up as he received the money. He then immediately ran towards the main door. Seeing him running, his Mum said, 'Don't dirty your uniform. First change your clothes. The shopkeeper is not going anywhere.'

Listening to this, Mazhar cracked a sarcastic smile and said: 'OK Mum'. After this, he went to his room.

When Mazhar went outside after changing his clothes, a thought came into his mother's mind. She went to his room, opened her bag and started looking inside it. She was surprised as well as angry when she saw that his English notebook was more than half empty. 'It means that Mazhar told a lie in order to get money.' She thought to herself.

Mazhar left the house and went straight to the ice cream shop and said, 'Uncle! Please give me a



mango flavour ice cream.' After finishing his ice cream quickly, when he put his hand into his pocket to pay the shopkeeper, he was terribly shocked to see that his pocket was empty. In a rush, he forgot the money in his school uniform pocket.

Mazhar said nervously, 'Uncle! I forgot to bring money. I will be right back with the money.'

Entering home as he reached his room, he became nervous to see his Mum in front of him.

'Mum, you're here...,' said Mazhar.

'Yes. I just came here without any reason. Have you bought the notebook?' Mum asked him after sitting him on the sofa.

'Hmmm...Mum I will just go to buy it now. I forgot the money at home,' said Mazhar.

'So when will you use the notebook that is in your bag?' Mazhar got confused as to what he should reply to his Mum because his lie was exposed. Then he told his mother the truth that the purpose of taking money was to eat ice cream.

'Son, you have heard the story of 'The lion and the shepherd', haven't you?' As his mother asked, Mazhar replied: 'Yes Mum. The same story in which a shepherd used to call people by lying to them about the coming of a lion. I read it in a course book.'

'So son, you must remember that the day when the lion actually came, no one believed him. Same thing happens to every lying person. People gradually stop believing him. Lying although makes a person achieve his short-term goals, but it ruins his image. Moreover, when his lie is exposed, he has to suffer embarrassment in front of people. Remember son! 'Allah Almighty is displeased with the one who tells lies and the curse of Allah is upon the liar.'

Mazhar lowered his eyes out of embarrassment and said, 'Mum, please forgive me. I will never lie again.'

'Well done my son. Now quickly go and give money to the shopkeeper and get ice cream for me as well.'

Having listened to this, Mazhar happily went to get ice cream.



## Dear children! Keep away from these things

Dear children! Our great religion, 'Islam' enjoins us to carry out virtuous deeds and prohibits us from wrongdoings. So, we should do righteous deeds and keep away from evil acts.

### 1. Do not accompany a stranger

Dear children! When going to school or leaving, playing around the house or running errand, if any stranger gives you something for eating such as biscuit, toffee, candy etc., you must not take anything from him. They might be drugged and you might risk your life as kidnappers use such tactics to kidnap children. Similarly, if any stranger approaches you and claims to have a message of your father to join him, never accompany any such stranger at all. This is another trick to kidnap children.

### 2. Wiping off sweat with clothes

When children sweat while doing exercise or playing any physical game, they wipe off sweat with their sleeves etc., they should avoid this practice because it makes clothes dirty and resultantly they smell bad. It is better to keep a handkerchief in your pocket and use it for the purpose of wiping off sweat.

### 3. Kicking stones and empty cans on the way

Kicking stones, empty cans, bottles etc., while walking is not a good habit indeed. It may hurt your foot and sometimes these objects may hit others. So, we should avoid such harmful acts.

# Some voice messages of Ameer-e-Ahl-e-Sunnat



## Congratulations to Rukn-e-Shura, Haji Ameen Attari on his niece's birth

تَحْمَدُهُ وَتُصَلِّي وَتُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi رَضِيَ اللهُ عَنْهُ to Madani son (Talhah Attari)!

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Congratulations on the birth of your daughter. May Allah عَزَّوَجَلَّ bestow the blessings of both the worlds upon Umm-ul-Khayr, make her a practicing Islamic scholar, Muftiyah and preacher of Dawat-e-Islami. May she become a source of happiness for you and your spouse. On the occasion of this birth, I would like to congratulate both of you, your family, in-laws and especially Haji Muhammad Ameen Attari, a member of the Markazi Majlis Shura of Dawat-e-Islami.

I have named this Madani baby girl Umm-ul-Khayr. Umm-ul-Khayr was the Kuniyah of the honourable mother of Sayyiduna Ghaus-e-A'zam رَضِيَ اللهُ عَنْهُ and her name was Fatimah. I have named her Umm-ul-Khayr because Fatimah may be the name of someone in your family members.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ!

## Persuaded injured Islamic brothers to have patience and courage

تَحْمَدُهُ وَتُصَلِّي وَتُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi رَضِيَ اللهُ عَنْهُ to Madani sons and injured Islamic brothers of Dawat-e-Islami (Saleem Bilali and Riyaz Attari)!

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I have heard the sad news from Rukn-e-Shura, Al-Hajj Qaari Muhammad Saleem Attari رَضِيَ اللهُ عَنْهُ that you went to perform Madani activities to Markaz-ul-Awliya Lahore where you experienced a serious incident when robbers snatched things from you and fired at you. In this incident, Saleem Bilali was fired two bullets. May Allah Almighty enable you to have patience and bless you with a full recovery as soon as possible. May Allah Almighty raise your status and forgive your sins by virtue of it. Be patient and show courage, everything will get better رَضِيَ اللهُ عَنْهُ. Allah Almighty will have mercy on you. Make Du'a for my forgiveness without any accountability as well.

لَا يَأْسَ طَهْرَانُ شَاءَ اللَّهُ! لَا يَأْسَ طَهْرَانُ شَاءَ اللَّهُ! لَا يَأْسَ طَهْرَانُ شَاءَ اللَّهُ!

i.e. There is no harm in it. If Allah Almighty wills, this disease will become the source of forgiveness for you from sins.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ!





# Views of scholars and other dignitaries



## Views

1. **Maulana Muhammad 'Ata-ur-Rahman Qadiri (Lahore):** I came across the Monthly magazine '*Faizan-e-Madinah*', Rajab-ul-Murajjab 1441 AH edition, adorned with the image of Bayt-ul-Muqaddas (First Qiblah) on its cover page. **اللَّحْمَدُ لِلَّهِ** It gave me inner-peace and spirituality. In general, all the topics are wonderful, but especially 'remember your pious predecessors', 'Travelogue - Sufi conference' and 'Causes of cholesterol' enhanced my knowledge indeed. **إِنَّمَا شَاءَ اللَّهُ** Along with inward beauty and treasure of information, our Islamic Magazine is also enriched with so many apparent distinctive qualities that a reader spontaneously ends up saying **سُبْحَانَ اللَّهِ**. It was also a very pleasant surprise for me to read about the stall of Maktaba-tul-Madinah Al-Arabiyyah set up in the book fair held in Jeddah. May Allah Almighty bless our monthly magazine with more blessings for the sake of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.
2. **Maulana Ghulam Murtaza Attari (Teacher in Jami'ah Ghausiyyah Razawiyyah Misbah ul-Uloom, Jaranwala, Faisalabad):** No amount of praise can suffice for monthly magazine *Faizan-e-Madinah*. **إِنَّمَا شَاءَ اللَّهُ** Impressively, it is being published every month. This magazine provides valuable guidance for the people of all walks of life including Ahl-e-Tasawwuf-o-Ma'rifat and blessed scholars. May Allah Almighty bless Dawat-e-Islami and the department of monthly magazine '*Faizan-e-Madinah*' with progress by leaps and bounds.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Miscellaneous views

3. Monthly magazine '*Faizan-e-Madinah*' provides the treasure of knowledge to its readers. Every edition is wonderful indeed. May Allah Almighty accept this effort and bless it more success. (Rizwan Attari, D G Khan)

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Monthly Magazine  
**Faizan-e-Madinah**  
Zul-Qa'dah 1441 AH  
(June - July 2020)

4. The monthly magazine 'Faizan-e-Madinah' is an excellent means of increasing knowledge. The readers find very interesting information every month. May it climb the ladder of remarkable success. (*Bint-e-Bahadur, Jami'a-tul-Madinah Chabban*)
5. I read monthly magazine 'Faizan-e-Madinah', March 2020 edition, enjoyed to read knowledgeable content and learnt a lot from it. The topic about Sayyiduna Zul-Bijaadain رَضِيَ اللهُ عَنْهُ also rekindled the great sacrifices of the blessed companions عَلَيْهِمُ الرِّضْوَانُ. (*Bint-e-Tariq Husain, Sukkur*)
6. I have a keen interest in reading monthly magazine 'Faizan-e-Madinah'. I downloaded the editions published in January and February 2020. I liked the topic 'Have scholars made the religion difficult?' very much. Thereafter, I made intention to buy monthly magazine 'Faizan-e-Madinah' from Maktaba-tul-Madinah regularly, so, I purchased March 2020 edition from Maktaba-tul-Madinah and it benefitted me a lot from religious and worldly perspectives. (*Muhammad Umar Attari, Mirpur, Azad Kashmir*)
7. اَلْحَمْدُ لِلّٰهِ! Every edition of the monthly magazine 'Faizan-e-Madinah' is matchless indeed. The readers gain the treasure of knowledge on different topics. It is also requested to add the introduction of new books. (*Akbar Kundi Attari, Isa Khel*)
8. اَلْحَمْدُ لِلّٰهِ! I am a regular reader of the monthly magazine 'Faizan-e-Madinah' for last one and a half year and I have enriched my worldly and Islamic knowledge indeed. (*Muhammad Irfan, Faisalabad*)



# Loving Allah Almighty

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

Abu Hafis Madani

Dear children! Allah Almighty is our creator. How should we love Him? Let's find out this from Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: 'Allah Almighty loves us more than our parents. Therefore, we should also love Allah Almighty more than our parents and everything that is beloved to us. He is the One who gives us sustenance, feeds us, and gives us water to drink, sweet and tasty mangoes, apples, and oranges. What great blessings Allah Almighty grants us! We all should love Allah Almighty. He is the One who created us.'

Dear children! The one who is loved is obeyed. That's why, Ameer-e-Ahl-e-Sunnat says, 'We should worship Allah Almighty, offer Salah, and obey all His commandments.' (*Madani Channel, Program 'Bachon ki tarbiyyat,' Clip: Allah Almighty's love for His bondsman*)

We pray to Allah Almighty to bless us with His true love.

اٰمِيْن يٰحَاجَّ النَّبِيِّ الْاَمِيْن صَلِّ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

