

Monthly Magazine

# Faizan-e-Madinah

Zul-Hijja-til-Haraam 1441 AH (July - August 2020)

الحج



## A quick glimpse:

The Signs of Allah Almighty

The Blessings of Madinah

Purchaser of Paradise: Sayyiduna  
Usman Bin Affaan رَضِيَ اللهُ عَنْهُ

Ways of changing the inherent  
weaknesses of man

Why are men given precedence?

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

By the spiritual sight of Sayyiduna Imam Abu Hanifah Noman Bin Sabit رَحْمَةُ اللَّهِ عَلَيْهِ

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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Madani Channel**

# Table of contents



**01** Munajaat, Na't

**03** The method of changing the inherent weakness of mankind to strength

**06** The Blessings of Madinah

**08** Questions and answers of Madani Muzakarah

**11** Dar-ul-Ifta Ahl-e-Sunnat

**13** The ears which hear from near and afar

**16** Qurbani (ritual sacrifice) is necessary

**18** Purchaser of Paradise: Sayyiduna 'Uthman Ibn Affaan رَضِيَ اللهُ عَنْهُ

**20** Serve your parents

**21** Sa'i between Safa and Marwah! Legacy of a mother

**22** Laws of trade

**24** Sayyiduna Mi'laq Ansari رَضِيَ اللهُ عَنْهُ

**25** How should one start a business?

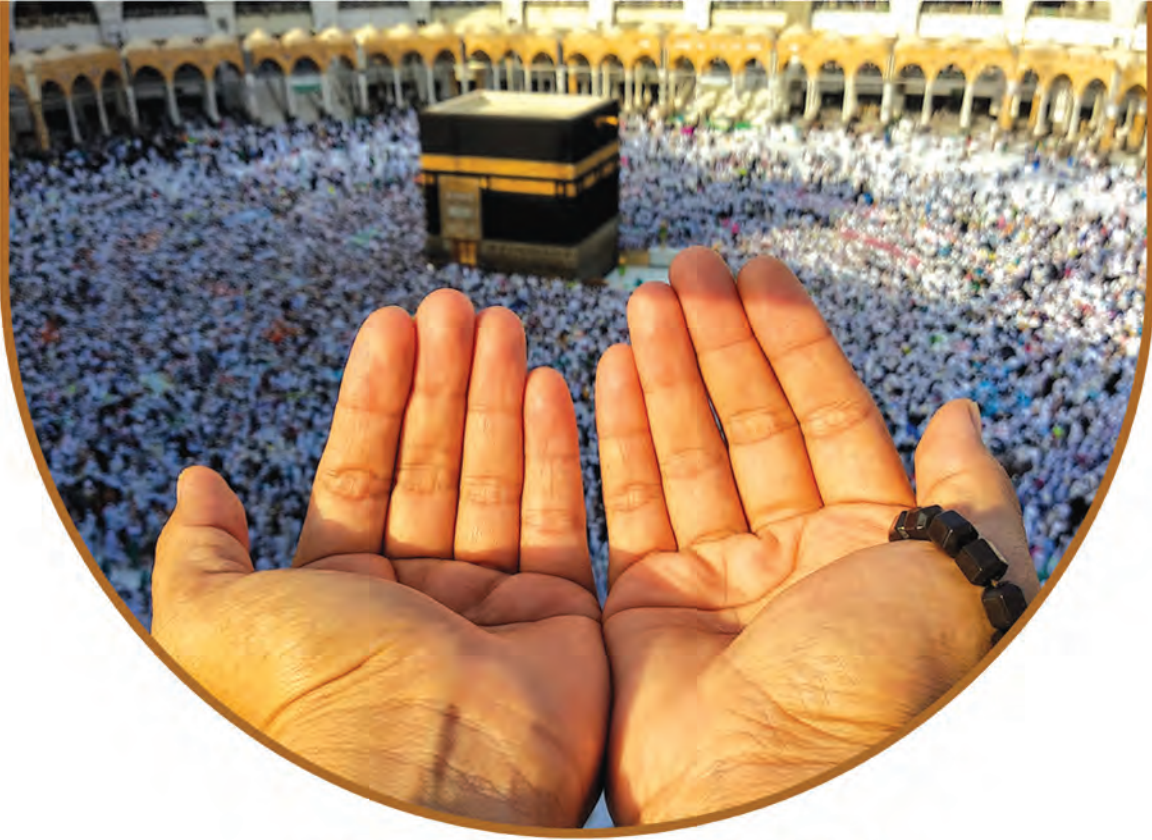
**27** Role of an Imam in populating the Masjid

**30** Obesity

**32** Qurbani Meat

- 33** The Best Path
- 34** Accounts of the predecessors travelling in search of knowledge
- 36** Kitchen Garden
- 38** The Signs of Allah Almighty
- 40** Sayyiduna Abdullah Bin Hanzalah رَضِيَ اللهُ عَنْهُمَا
- 42** Do you know?
- 43** Do not search for faults
- 45** Sayyidatuna Hafsa Bint Sirin رَحْمَةُ اللهِ عَلَيْهَا
- 46** Protecting Secrets
- 47** Looking after very young children
- 48** Snowy, the Goat
- 50** Words of Wisdom
- 51** When I grow up, I want to be...
- 52** Why are men given precedence?
- 54** Shar'i rulings regarding Islamic sisters
- 55** Hong Kong travel
- 57** Devotion to one's purpose
- 60** The conversation of a brown camel
- 61** The Establishment of the Dawat-e-Islami Welfare Trust
- 62** Ameer-e-Ahl-e-Sunnat's message to the welfare department of Dawat-e-Islami
- 63** Important events of Zul Hijjah-til-Haraam at a glance
- 64** Remember your pious predecessors

**67** Views



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## Munajaat

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Indeed, your names are presented to me along with your identity, therefore, recite beautiful (i.e. in best of the words) Salat upon me. (Musannaf Abdur Razzaq, vol. 2, pp. 140, Hadees 3116)

### Ya Allah mayri jholi bhar day

Tu nay mujh ko hajj pay bulaya, Ya Allah mayri jholi bhar day  
 Gird-e-Ka'bah khub phiraya, Ya Allah mayri jholi bhar day  
 Maula mujh ko nayk bana day, apni ulfat dil mayn basa day  
 Bahr-e-Safa aur Bahr-e-Marwah, Ya Allah mayri jholi bhar day  
 Wasitah Nabiyon kay Sarwar ka, wasitah Siddeeq aur Umar ka  
 Wasitah Usman-o-Haidar ka, Ya Allah mayri jholi bhar day  
 Mayn hon bandah tu hay Maula, Tu hay Qadir mayn nakarah  
 Mayn mangta tu daynay wala, Ya Allah mayri jholi bhar day  
 Day husn-e-akhlaq ki daulat, kar day 'ata ikhlas ki na'mat  
 Mujh ko khazanah day taqwa ka, Ya Allah mayri jholi bhar day  
 Bakhsh day mayri sari khatayn, khol day mujh par apni 'ata`in  
 Barsa day rahmat ki barkha<sup>1</sup>, Ya Allah mayri jholi bhar day  
 Jannat mayn Aqa ka parosi, ban jaey attar Ilahi  
 Maula az paey Qutb-e-Madinah, Ya Allah mayri jholi bhar day

Wasail-e-Bakhshish Murammam, pp. 121

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ بِشَايْخِ الْعَرَقَاتِ اَمِيْرِ الْعِلْمِ وَالسُّنَنِ



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# Na't

## Aflaak say ooncha hay aiwan Muhammad ka

Aflaak say ooncha hay aiwan Muhammad ka  
Makhlooq-e-Ilahi hay saman Muhammad ka  
Patay hayn sabhi sadaqah un kay dar-e-aqdas say  
Har zarrah-e-'aalam hay mehman Muhammad ka  
Hoti hay har ik na'mat taqseem Madinay say  
Konain mayn jaari hay Faizan Muhammad ka  
Daytay hayn Malak pehra Sarkar kay Rauzay par  
Jibreel-e-Mu'azzam hay darban Muhammad ka  
Dunya ki sabhi batayn mit jayn mayray dil say  
Ho wurd-e-zaban kalimah har aan Muhammad ka  
Jab madah-o-sana Haq nay Quran mayn farmai  
Kiya munh hay jo wasif ho insan Muhammad ka  
Taqdeer jameel apni shahon say rahay barh kar  
Sag apna banaye gar darban Muhammad ka

*Qabala-e-Bakhshish, pp. 74*

*By Maddah-ul-Habib Maulana Jameel-ur-Rahman Qadiri Razavi*



# The method of changing the inherent weakness of mankind to strength



Mufti Qasim Attari

Allah Almighty has stated,

وَالْخَلْقَ الْإِنْسَانَ ضَعِيفًا ﴿٢٨﴾

*And mankind has been created weak.*

[Kanz-ul-Iman (The Translation of the Quran)] (Part 5, Surah Al-Nisa, Verse 28)

Human beings have been created inherently weak, and the result of this weakness is that they are very easily inclined towards the desires of their baser selves, regardless of the amount of loss they will have to bear. It is incredibly difficult for human beings to be patient regarding their desires, irrespective of however harmful those desires prove to be for them. Allah Almighty, having mercy upon the weakness of His bondsmen, has allowed them to take benefit in many matters with a few limits and restrictions, and has only prevented them from those matters that could prove to be harmful for them individually or that could be a cause of great disorder or loss for society as a whole. There are many facets and aspects of mankind's weaknesses which the Quran has mentioned in great detail; however, alongside actually mentioning them, it is a great favour of Allah Almighty that He عزوجل has also mentioned the solutions to all those weaknesses in the form of the Quran by mentioning the stories and accounts of the Prophets عَلَيْهِمُ السَّلَام as great examples

for us, and in particular, He Almighty made the blessed life of the leader of the Prophets, the best of creation, the master of mankind, the perfect human being, the enlightened Sayyiduna Muhammad صلى الله عليه وآله وسلم a great example for us to follow.

Let us learn about the weakness of mankind and its remedy in light of the Quran:

It is a weakness of human beings that they easily lose hope and fall prey to ungratefulness when facing a difficulty; whereas when they are in ease and comfort, they are full of conceit, pride, arrogance, and heedlessness. In regards to this weakness, Allah Almighty states,

وَلَئِنْ آدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ﴿٩﴾  
وَلَئِنْ آدَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ  
لَفَرِحٌ فَخُورٌ ﴿١٠﴾

*And if We let man taste any Mercy of Ours and later withdraw it from him; he is definitely most despairing, ungrateful. And if We let him taste the favour after a misfortune that had befallen him, he will surely say that, 'The evils have gone away from me.' Indeed, (at that time) he is delighted, boastful.*

[Kanz-ul-Iman (The Translation of the Quran)] (Part 12, Surah Hood, Verses 9 - 10)



The solution that the Quran has provided for this weakness is that instead of losing hope when facing a calamity, a person should keep his focus on the Mercy of Allah غَوْوَجَلَّ; instead of showing impatience, he should embrace the way of patience and should adopt trust in Allah غَوْوَجَلَّ; and instead of displaying ungratefulness, a person should show gratitude in the Majestic Court of Allah Almighty for the blessings that he currently possesses.

Instead of losing hope, he should focus his attention on mercy, because Allah Almighty is the Most Gracious and Most Merciful, and His Mercy is vaster than anything. He Almighty states,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And My Mercy encompasses all things

[Kanz-ul-Iman (The Translation of the Quran)] (Part 9, Surah Al-A'raf, Verse 156)

He Almighty also states,

لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

Do not lose hope in the Mercy of Allah.

[Kanz-ul-Iman (The Translation of the Quran)] (Part 24, Surah al-Zumar, Verse 53)

And He Almighty states,

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

And Allah is Most Compassionate towards (His) bondsmen.

[Kanz-ul-Iman (The Translation of the Quran)] (Part 2, Surah al-Baqarah, Verse 207)

A person should have patience when facing a difficulty because Allah Almighty is with the one who is patient and one attains help from Him which strengthens the heart and gives a person courage and determination. This strength of the heart allows one to effectively deal with difficulties and hardships. Allah Almighty states,

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

indeed, Allah is with those who are patient.

[Kanz-ul-Iman (The Translation of the Quran)] (Part 2, Surah Al-Baqarah, Verse 153)

Indicating towards patience and courage, Allah Almighty stated,

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

Therefore, be patient (O Beloved) like the courageous Messengers had patience,

[Kanz-ul-Iman (The Translation of the Quran)] (Part 26, Surah al-Ahqaf, Verse 35)

Likewise, having trust and reliance [in Allah Almighty] is a firm source of support that rectifies all the affairs of a person and brings him under the protection and complete care of Allah Almighty. He Almighty states,

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

And trust the Ever-Living One Who will never die,

[Kanz-ul-Iman (The Translation of the Quran)] (Part 19, Surah Al-Furqan, Verse 58)

He Almighty further states,

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whoever relies upon Allah, so He is Sufficient for him;

[Kanz-ul-Iman (The Translation of the Quran)] (Part 28, Surah al-Talaaq, Verse 3)

In order to bolster one's resolve when facing difficulties, through faith and trust [in Allah Almighty], one should keep the account of the life of Sayyiduna Musa عَلَيْهِ السَّلَام in mind in which Sayyiduna Musa عَلَيْهِ السَّلَام left Egypt with his nation, Bani Israel, whilst Fir'awn and his army pursued them until they got close to them. The situation was such that on one hand, the Bani Israel had no weapons; whereas on the other hand, Fir'awn was before them in a state of rage with his army, weapons, strength, pomp, and awe. The Quran explains this apparent condition of the companions of Sayyiduna Musa عَلَيْهِ السَّلَام whilst they were unequipped and weak as follows:





فَلَمَّا تَرَاءَ الْجَمْعُ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾

And then the two groups came in front of each other; those with Moosa said, 'They have overtaken us.'

[Kanz-ul-Iman (The Translation of the Quran)] (Part 19, Surah al-Shu'ara, Verse 61)

However, in this dire situation, the courageous Prophet of Allah, Sayyiduna Musa عَلَيْهِ السَّلَام showed great reliance and trust, and instead of expressing worry and concern, Sayyiduna Musa عَلَيْهِ السَّلَام said,

إِن مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

Indeed, my Lord is with me, He will now show me the way.

[Kanz-ul-Iman (The Translation of the Quran)] (Part 19, Surah al-Shu'ara, Verse 62)

And then this is exactly what happened. Allah Almighty created a path in the sea; regarding which He Almighty states,

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اهْرَبْ بِعَصَاكَ الْيَمْرُوتَ فَانفَلَقَ فَكَانَ كُلُّ وادٍ كَالظُّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾ وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ آغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٦٧﴾

So, We sent revelation to Moosa; that, 'Strike the river with your staff.' The river thereby parted; each part therefore became like a huge mountain. And We brought the others (Fir'aun and his people) close to that place. And We saved Moosa and all those with him. Then drowned the others. Indeed, in this is surely a sign, and most of them were not Muslims.

[Kanz-ul-Iman (The Translation of the Quran)] (Part 19, Surah al-Shu'ara, Verses 63 – 67)

On the basis of this very reliance, in order to learn of the courage and encouragement that it creates in the heart, one should recall the incident of the migration of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left Makkah Mukarramah in the darkness of the night with his companion Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and stopped at the cave of Sawr. However, the disbelievers had tracked them down and arrived at the vicinity of the cave, and they had arrived so close

to them that if they had lowered their heads slightly and peered into the cave, they would have therefore seen the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ; and if they had seen them, they would not have spared their lives. In this difficult situation, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ expressed his unease due to his concern for the protection of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon this, the master of all, the leader of the Prophets, the one possessing tremendous courage, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied with an answer that was founded upon patience, courage, and strength of faith, full of complete certainty, trust, and reliance. Listen with the ears of your heart - he said,

لَا تَحْزَنُوا إِنَّا اللَّهُ مَعَنَا

'Do not grieve; indeed, Allah is with us.'

[Kanz-ul-Iman (The Translation of the Quran)] (Part 10, Surah al-Taubah, Verse 40)

Hence, due to the blessings of this very trust and certitude, the help and support of Allah Almighty became manifest such that the disbelievers who were so close to the cave did not even think to bend down slightly and peer inside the cave, despite coming so close to it. They returned from there whilst still standing and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained safe.

Keeping the verses of the Quran and the blessed lives of the Prophets عَلَيْهِمُ السَّلَام in mind, be sure that in light of the teachings of the Quran and the reality of the outside world, the weakness of mankind is definitely clear and known. However, the Quran has given the solution for changing this weakness into strength; and this solution is patience, courage, hope, strength of faith, complete certainty, and the highest levels of reliance [in Allah Almighty]. Therefore, indeed the solution for mankind's inherent weakness is that when faced with a calamity, one should focus on the Mercy of Allah instead of losing hope; instead of being impatient, one should adopt patience and trust [in Allah Almighty]; and instead of being ungrateful, a person should show gratitude in the Majestic Court of Allah Almighty for all of the blessings that one has been bestowed with.



# The Blessings of Madinah



Nasir Jamal Attari Madani

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated,

اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيْنِ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَاتِ

O Allah, grant Madinah double the blessings that you granted Makkah.

(Bukhari, vol. 1, pp. 620, Hadees 1885)

In the aforementioned blessed Hadees, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has supplicated for blessings. Blessing is defined as abundant goodness. (*Umdah al-Qaari*, vol. 7, pp. 594) Because the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ honoured Madinah by residing within it, and he granted it the privilege of kissing his blessed feet, as a result of these privileges, Madinah was granted such greatness and loftiness. This supplication of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proved to be so full of blessings that living in Madinah is a sign of well-being and dying in Madinah is a guarantee of the Prophet's intercession. In this manner, this city became such a centre of vast excellence and two-fold goodness and blessings that every devotee of the Prophet ardently desires to see it.

In this Hadees of *Sahih al-Bukhari*, there is mention of the supplication of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to the blessings of Madinah. The result of this supplication can be seen clearly in the water, atmosphere and things of Madinah. Some blessings of Madinah are mentioned below:

1. When a Muslim comes to Madinah Munawwarah with an intention of visiting, the angels welcome him with gifts of mercy. (*Jazb al-Quloob*, pp. 211) Once, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated in the following manner: O Allah, grant us blessings in our Madinah, grant us blessings in our Mudd and Saa' (units of measurement). (*Tirmidhi*, vol. 5, pp. 282, Hadees 3465)
2. Offering one Salah in Masjid Nabawi is equal to fifty thousand Salaah prayers. (*Ibn Maajah*, vol. 2, pp. 176, Hadees 1413)
3. Madinah Munawwarah is the place of refuge for faith. (*Bukhaari*, vol. 1, pp. 618)
4. Angels are stationed for the protection of



Madinah; the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated in this regard, 'By the One in whose power my life is, there is no valley nor road in Madinah except that there are two angels who are safeguarding it.' (Muslim, pp. 548, Hadees 1374)

Imam Nawawi رَحْمَةُ اللهِ عَلَيْهِ states, 'The virtue of Madinah Munawwarah is mentioned in this narration and it would be protected in the era of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; many angels would

intercession; the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The who can die in Madinah should do so because I will intercede for those that die in Madinah.' (Tirmidhi, vol. 5, pp. 483, Hadees 3943) This is the reason why Sayyiduna 'Umar Faarooq رَضِيَ اللهُ عَنْهُ would supplicate with the following words, 'O Allah, grant me martyrdom in Your Path and grant me death in the city of Your Messenger.' (Bukhari, vol. 1, pp. 622, Hadees 1890)



guard it and they have surrounded all of its valleys out of honour for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Sharh Muslim li al-Nawawi, vol. 5, pp. 148)

May Allah Almighty enrich us with the blessings of Madinah.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

5. The soil of Madinah has been declared a cure. In this regard, when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was returning from the Battle of Tabook, he met some of the companions رَضِيَ اللهُ عَنْهُمْ who had remained behind and they stirred up some dust, so an individual covered his nose. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ removed the cloth from his nose and said, 'By the One in whose power my life is, there is a cure for every illness in the soil of Madinah.' (Jaami' al-Usool, vol. 9, pp. 297, Hadees 6962)
6. The fruits of Madinah are also blessed because the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated for them. (Tirmidhi, vol. 5, pp. 282, Hadees 3465)
7. Living in Madinah is a means of attaining blessings and dying in it is a means of attaining





# Questions and answers of Madani Muzakarah

## The Virtue of Hajj

**Question 1:** It is stated in a blessed Hadīth, 'Whosoever performed Hajj, and refrained from obscene speech and did not commit any evil, he will return pure from sins as though he has just been born today from his mother's womb.' Will this virtue of Hajj be granted to the one performing an obligatory Hajj or will the one performing a voluntary Hajj be granted this honour also?

**Answer:** The aforementioned Hadīth is regarding an accepted Hajj - and this mentions Hajj in general; there is no condition of obligatory or voluntary. *(Madani Muzakarah, 6<sup>th</sup> Rajab al-Murajjab 1440 AH)*

(To learn the method of Hajj and its various rulings, etc. please read the book of Maktaba-tul-Madinah, 'Rafeeq-ul-Haramayn.')

## What to do if the time of Salāh arrives during Tawāf [circumambulation]?

**Question 2:** If someone has performed three rounds of Tawāf and the time of Salāh arrives, should he

begin the Tawāf anew after praying Salāh or should he continue from the fourth round of Tawāf?

**Answer:** After the Salāh, the Tawāf will be continued from wherever it was left; there is no need to start the Tawāf over again.

*(Madani Muzakarah, 20<sup>th</sup> Ramadān-ul-Mubārak 1440 AH)*

## Should the one in debt repay his debt or perform Qurbānī?

**Question 3:** If someone has a debt of 50,000 and he receives money from his committee fund then should he repay his debt or give the Qurbānī?

**Answer:** He should pay his debt, and if he no longer remains the owner of the threshold i.e. he does not possess wealth or money above his needs after repaying his debt (or hypothetically even if he does not repay his debt), the Qurbānī will not actually be Wājib [necessary] upon him. *(Madani Muzakarah, 7<sup>th</sup> Rabī' al-Ākhir 1441 AH)*. The meaning of needs here is a house to live in, household items which he requires, an animal for conveyance [or vehicle], a



servant, and clothes to wear. Besides these, everything else is considered to be more than one's needs. (*Bahār-e-Shari'at*, vol. 3, p. 333)

(To learn the method and various other rulings of Qurbānī, please read the booklet of Maktaba-tul-Madīnah, 'Piebald Horse rider'.)

### What is the ruling on blowing on something hot to make it cool?

**Question 4:** Will blowing on milk remove the blessings from it?

**Answer:** Yes! Blowing on hot food to cool it down is a cause of losing blessings. This has also been discouraged in a Blessed Hadīth<sup>1</sup>. Usually, people blow on hot milk or tea to cool it down; one should not do this. One should either wait or adopt another method of cooling it down, like placing it under a fan, etc. (*Madanī Muzākaraḥ*, 8<sup>th</sup> Rabī' al-Awwal 1441 AH)

### What is the ruling on replying to the sneeze of a non-Mahram woman?

**Question 5:** If a non-Mahram woman sneezes and she says اَلْحَمْدُ لِلّٰهِ, then will one still have to reply with 'يَرْحَمُكَ اللهُ'?

**Answer:** It is stated in *Bahār-e-Shari'at*, 'If an elderly woman sneezes, then a man should reply to her; but if she is young, then he should reply in such a manner that she does not hear. If a man sneezed and a woman replied, if she is young then he should reply to her in his heart, and if she is old then he can respond loudly.' (*Bahār-e-Shari'at*, vol. 3, p. 477 - *Madanī Muzākaraḥ*, 3<sup>rd</sup> Rabī-ul-Awwal 1441 AH)

### What is the ruling on working after Jumu'ah Salāh?

**Question 6:** Is it permissible to work after Jumu'ah Salah or impermissible?

**Answer:** It is totally permissible; in fact, the Holy Quran has permitted this; Allah Almighty states,

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ



Then when Salah is completed, so disperse in the land and seek Allah's Benevolence (i.e. lawful sustenance)<sup>2</sup>

[*Kanz-ul-Iman* (translation of Quran)] (Part 28, Sūrah al-Jumu'ah, Verse 10), (*Tafsīr Baghawī*, vol. 4, p. 315)

(*Madanī Muzākaraḥ*, 3<sup>rd</sup> Rabī' al-Awwal, 1441 AH)

### A ruling regarding the Salāh upon returning from a Shari' journey

**Question 7:** If a Shari' traveller did not offer the 'Ishā Salāh on the way whilst returning and has arrived home, will he now perform the 'Ishā Salāh prayer in full or will he shorten it (Qasr)?

**Answer:** Once a Shari' traveller has entered his hometown, even if he has not arrived at his home, he will still perform the Salāh in full; he doesn't have to arrive at his house. (*Durr Mukhtār & Radd al-Muhtār*, vol. 2, p. 728 - *Madanī Muzākaraḥ*, 5<sup>th</sup> Rabī' al-Awwal 1441 AH)

(To learn the Islamic legal rulings regarding travel, please read the chapter 'The Traveller's Salāh' in the book of Maktaba-tul-Madīnah, 'Laws of Salāh'.)

### What is the ruling on saying Allah is Wārith (the Inheritor)?

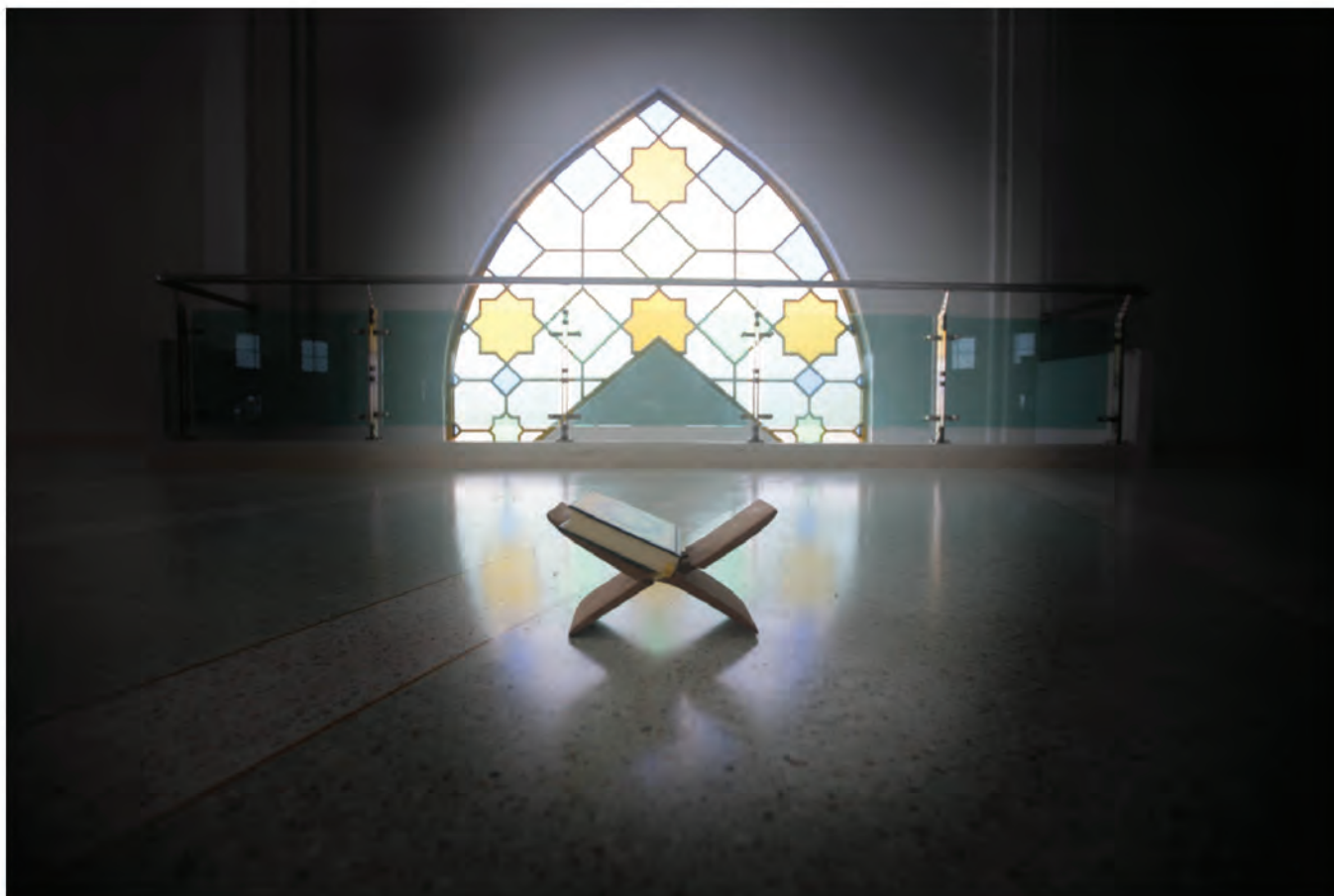
**Question 8:** What is the ruling on saying Allah is Wārith?

**Answer:** It is permissible; indeed, Allah is Wārith (the Inheritor) as Wārith is one of the names amongst the descriptive names of Allah Almighty. (*Tirmidhī*, vol. 5, p. 303, Hadīth 3518 - *Madanī Muzākaraḥ*, 5<sup>th</sup> Rabī' al-Awwal 1441 AH)

### What is the ruling on the name Muhammad 'Abdullāh?

**Question 9:** My name is Muhammad 'Abdullāh, many people tell me that Muhammad should not be placed before 'Abdullāh, is this correct?

**Answer:** Sayyiduna Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in reality is 'Abdullah as the meaning of 'Abdullah is 'a bondsman of Allah', and Sayyiduna Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the special bondsman of Allah Almighty. Anyhow, Muhammad can be placed at the beginning of 'Abdullah; there is no harm in



keeping or saying the name Muhammad ‘Abdullah.  
(*Madanī Muzākarah, 7<sup>th</sup> Rabī’ al-Awwal 1441 AH*)

(To learn important information regarding keeping names, please read the book of Maktaba-tul-Madīnah, ‘*Naam Rakhmay Kay Ahkam*’)

### What is the ruling on reading the Holy Quran bareheaded?

**Question 10:** What is the ruling on reciting the Holy Quran without wearing a Topi [i.e. a hat]?

**Answer:** It is permissible; however, the etiquette is not to be bareheaded. It is Mustahabb [recommended] that one be in a state of Wudu, face the Qiblah and wear nice clothes before reciting. If it is possible, then one should tie the ‘Imamah [turban], wear fragrance, sit in the Attahiyyaat position and then recite, as the more respect one sits with and recites, the more the blessings one will receive.  
(*Madanī Muzākarah, 8<sup>th</sup> Rabī’ al-Awwal 1441 AH*)

(To learn the virtues and etiquettes of recitation [of the Holy Quran], please read the booklet of Maktaba-tul-Madīnah, ‘*Excellence of Reciting the Holy Quran*’)

<sup>1</sup> Sayyiduna ‘Abdullāh Bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا - May Allāh عَزَّوَجَلَّ be pleased with them both - states that the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ discouraged blowing in pots. (*Ibn-e-Mājah, vol. 4, p. 82, Hadith 3429*)

<sup>2</sup> As soon as the first Adhān (for Jumu’ah Salāh) is called, it is Wājib [necessary] to hasten (i.e. to prepare for Jumu’ah Salāh) and it is Wājib [necessary] to leave trading etc. and all those things which prevent one from hastening towards it. (*Bahār-e-Sharī’at, vol. 1, p. 775*)



# DAR-UL-IFTA AHL-E-SUNNAT

## What is the ruling on taking benefit from the Qurbani animal?

**Question 1:** What do the scholars of Islam say regarding the following matter: 'It is forbidden to take benefit from the Qurbani animal before it is sacrificed' - what is the meaning of this? Also, please can you explain from when will it be prohibited to take benefit from the Qurbani animal? *Questioner: Saddam Faizani*

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

**Answer:** When one makes an intention to sacrifice an animal for the purpose of Qurbani, from that point onwards, it will be impermissible to take any benefit from that animal in any way, shape or form. This is because that animal, with all of its parts, has been specified for attaining reward (i.e. for a good deed) and this reward will be achieved when the blood of that animal is spilt in the Name of Allah Almighty. Therefore, until this actual purpose is attained from that animal, it will be Makrooh (disliked) and not allowed to take any sort of benefit from it. As for the meaning of 'taking benefit', this refers to taking benefit from that animal for any personal gain. The honourable Islamic jurists have given several examples of this, like shaving the hair of a Qurbani animal for one's personal use, extracting its milk, selling its wool or milk, riding it, loading it with something, or leasing it out, etc.

However, it should be kept in mind that if someone has removed the hair of a Qurbani animal or extracted its milk, it is necessary for him to give it away in charity (Sadaqah). In the case of the animal being given away on a lease, he should donate the rent money that he received to charity (Sadaqah). Likewise, if the use of the Qurbani animal has

resulted in a decrease of some kind, it will be necessary to give charity (Sadaqah) in accordance to that loss. (*Radd al-Muhtaar*, vol. 9, pp. 544; *Haashiyah al-Tahtaa'wi 'ala al-Durr*, vol. 4, pp. 167; *Fatawa Ridawiyyah*, vol. 20, pp. 511-512, summarised; *Bahaar-e-Sharee'at*, vol. 3, pp. 347)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Mufti Abu Muhammad Ali Asghar Attari Madani

## What is the ruling on others taking a share in the Qurbani animal after it is purchased?

**Question 2:** What do the scholars of Islam say regarding the following matter: If an individual who owns the threshold amount [Nisab] or if someone who is legally classified as poor in Shari'ah [Shar'i Faqeer] purchases a cow or camel with the intention of Qurbani, then can he make others a partner in that Qurbani after purchasing it? *Questioner: Muhammad Ahmad, Karachi*

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

**Answer:** If someone who is legally classified as poor in Shari'ah purchased an animal with the intention of Qurbani, then that animal has been specified for him and it is necessary (Wajib) for him to offer that



very animal as Qurbani; he cannot exchange that animal nor can he make anyone a partner in it.

However, if a well-off individual (i.e. as defined by Shari'ah) purchased an animal, then it is not necessary (Wajib) for him to sacrifice that specific animal; he can instead exchange it for a similar animal or a more valuable one, and he can make others partners in it as well. But if he made an intention when purchasing the animal that he will sacrifice it on his own behalf only, then it will be Makrooh for him to allow others to take a share in that, though the Qurbani will still be valid on behalf of everyone. If he made an intention at the actual time of purchase that he will make others partners in it if he comes across anyone, then it will be permissible for him to do so without any dislike. (Fataawa 'Aalamgeeri, vol. 5, pp. 304, Bahaar-e-Sharee'at, vol. 3, pp. 351)

وَاللّٰهُ اَعْلَمُ بِمَا فِيْ سُلُوْلِهِ اَعْلَمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Sayyid Mas'ood Ali al-Attari al-Madani

**Verified by:** Abu Muhammad Ali Asghar al-Attari al-Madani

### What is the ruling if a testicle is removed during castration?

**Question 3:** What do the scholars of Islam say regarding the following matter: A goat was castrated, and during the castration process, one of its testicles was damaged, which was then later on removed - however, that goat was completely castrated. Some people started to say that because one of its testicles was removed, it can no longer be used for Qurbani. I need to ask whether the Qurbani of a goat who has one testicle is valid or not? Please can you advise from an Islamic perspective?

*Questioner: Muhammad Ramadaan*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ جِدِّ اَيَّةَ الْحَقِّ وَالْقَوَابِ

**Answer:** In the aforementioned scenario, the Qurbani of the castrated goat whose testicle has been removed will be valid. This is because even if both testicles of an animal and its genital organ are removed, then the noble jurists declare the Qurbani

of such a goat to be valid. Therefore, if only one testicle of a goat is removed, then its Qurbani will be permissible to an even greater degree because removing the testicles of a castrated goat is not a defect which renders Qurbani impermissible. Those people who have said that the Qurbani of such a castrated goat is not valid - their saying is wrong, and such people should refrain from mentioning rulings without consulting Islamic scholars first and they should also repent for mentioning an incorrect ruling as well. (Fataawa 'Aalamgeeri, vol. 5, p. 367, Fataawa Ridawiyyah, vol. 20, p. 458)

وَاللّٰهُ اَعْلَمُ بِمَا فِيْ سُلُوْلِهِ اَعْلَمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Mufti Abu Muhammad Ali Asghar Attari Madani

### The ruling regarding the Qurbani of a Shari' traveller

**Question 4:** What do the scholars of Islam say regarding the following matter: If an individual who owns the threshold amount [Nisab] was a resident for the first two days of the days of Nahr (days of sacrifice), but he will become a traveller on the last day and will spend the whole day in travel, then will Qurbani be necessary (Wajib) for him or not in such case?

*Questioner: Muhammad Jamshayd*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ جِدِّ اَيَّةَ الْحَقِّ وَالْقَوَابِ

**Answer:** Alongside the other conditions of Qurbani, in order for Qurbani to become necessary (Wajib), one condition is that a person is a resident, and the final time is taken into consideration in terms of Qurbani being necessary (Wajib) or not. Therefore, if an individual who owns the threshold amount [Nisab] becomes a traveller in the final time, then the Qurbani will not be necessary (Wajib) upon him. (Badaa'i al-Sanaa'i, vol. 4, p. 196; Muheet Burhaani, vol. 6, p. 87)

وَاللّٰهُ اَعْلَمُ بِمَا فِيْ سُلُوْلِهِ اَعْلَمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Abu Muhammad Faraaz al-Attari al-Madani

**Verified by:** Abu Muhammad Ali Asghar al-Attari al-Madani







Matchless Messenger ﷺ

# The ears which hear from near and afar

Kashif Shahzad Attari

Allah Almighty has bestowed the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with such an amazing sense of hearing that he [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] can even hear those things which no one else can. (*Subul al-Hudā wa al-Rashād*, vol. 2, pp. 27; *Sayyidunā Muhammad Rasūlullāh*, pp. 51) Read ahead for more detail about this great uniqueness of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

## Hearing every sound

The Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states,

‘إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ’ i.e. I see all of that which you do not see and I hear all of that which you do not hear.’ (*Ibn Majah*, vol. 4, pp. 464, *Hadees* 4190)

The commentator of Bukhārī, Sadr al-‘Ulāmā ‘Allāmah Mawlānā Sayyid Ghulām Jilānī Mīrthī رَحْمَةُ اللهِ عَلَيْهِ writes under this narration: Every single sound that the addressees (i.e. those who were spoken to) cannot hear is included in this, regardless of

whichever part of the universe it emanates from; be it from the domain of land or sea, of air or fire, of the heavens or the Divine ‘Arsh and Divine Kursī, be it the sound of humans or animals, of plants or inanimate (stones and other lifeless things), of the Jinns or the Angels, or the voice of such a creation that we are not aware of. In short, every single sound of the entire universe is encompassed within this statement. (*Bashīr-ul-Qārī*, p. 14)

*Door-o-nazdeek kay sunnay waalay wo kaan*

*Kaan-e-la’al-e-karāmat pay laakho Salaam*

(*Hadā’iq-e-Bakhshish*, p. 300)

## He [ﷺ] heard the words of a roasted lamb

A non-Muslim woman once mixed some roasted lamb with poison and presented it to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to that woman, ‘أَسْمَعْتُ هَذِهِ الشَّاةُ’ i.e. *Have you*



poisoned this lamb?’ She asked, ‘Who told you?’ He said, *أَخْبَرْتَنِي هَذِهِ فِي يَدِي* i.e. *This piece of lamb in my hand has informed me.* (Abū Dāwūd, vol. 4, p. 229, Hadees 4510, summarised) Muftī Ahmad Yār Khān Na’īmī رَحْمَةُ اللهِ عَلَيْهِ states under this Hadees: One comes to know [from this] that the meat itself informed the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that there was poison mixed in it. (Mir’āt-ul-Manājih, vol. 8, pp. 248)

### He ﷺ would hear the sound from the heavens

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Indeed, I hear the sound of the creaking of the heavens.’ (Mu’jam Kabīr, vol. 3, p. 201, Hadees 3122)

### The hearing power of the Angels and Heavenly Maidens

Two sayings of the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. *إِنَّ اللَّهَ عَزَّوَجَلَّ وَكَلَّ بِي مَلَائِكَةٍ لَا أَذْكَرُ عِنْدَ عَبْدٍ مُسْلِمٍ فَيُصَلُّونَ عَلَيَّ إِلَّا قَالُ دَأَانَاكَ الْمَلَائِكَةُ غَفَرَ اللَّهُ لَكَ*

i.e. *Verily, Allah Almighty has appointed two Angels alongside me; whenever I am mentioned before a Muslim and he sends Salāt [salutation] upon me, those angels say, ‘May Allah [Almighty] forgive you.’* (Mu’jam Kabīr, vol. 3, p. 89, Hadees 2753) From this Hadees, one comes to know that both of these Angels hear the Salat upon the Prophet that is recited by every Ummati [follower]. (Bashīr-ul-Qārī, p. 16)

2. Whenever a woman causes harm to her husband in the world, that man’s wife from the Heavenly Maidens says, ‘May Allah [Almighty] destroy you! Do not cause him any grief! He is a guest with you; he will soon leave you and come to us.’ (Ibn-e-Mājah, vol. 2, p. 498, Hadees 2014)

### The Hearing of the Beloved Prophet ﷺ

Mawlānā Sayyid Ghulām Jilānī Mīrthī رَحْمَةُ اللهِ عَلَيْهِ relates the above two narrations and says: Paradise is above the seventh heaven, and according to the saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, there is a distance of five hundred years between the earth and the first heaven and this amount is also the vastness of the first heaven. Likewise, there is a distance of five

hundred years between every two heavens, and this is also the vastness of each heaven. Thus, there is a distance of seven thousand years from the earth to the seventh heaven, and the distance from the earth to Paradise is even greater as it is situated above the seventh heaven. A point to ponder over is that the hearing power of the two Angels is so strong that they can hear the Salat upon the Prophet recited by every follower, and the hearing power of the Heavenly Maidens (i.e. Hūrs of Paradise) is such that they have the ability to hear the voices from the earth which is at a distance of more than seven thousand years from where they reside. So how will the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not hear the Salat recited upon him by every follower despite the fact that he ﷺ is more superior than the Angels, the Heavenly Maidens, and in fact, the entire universe; as the whole universe was created for his sake. Furthermore, the distance between him and his followers is not as much as the distance between the Heavenly Maidens and earth.

The believing mind can never accept that those who were created for his sake would have this perfection whilst the essence of creation صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself would remained deprived of it; rather, the believing mind declares that he ﷺ is the most perfect of all creation in every excellence, that every blessing was bestowed upon him to the greatest degree, and that all stages of complete perfection reach their peak in him. (Bashīr-ul-Qārī, p. 16)

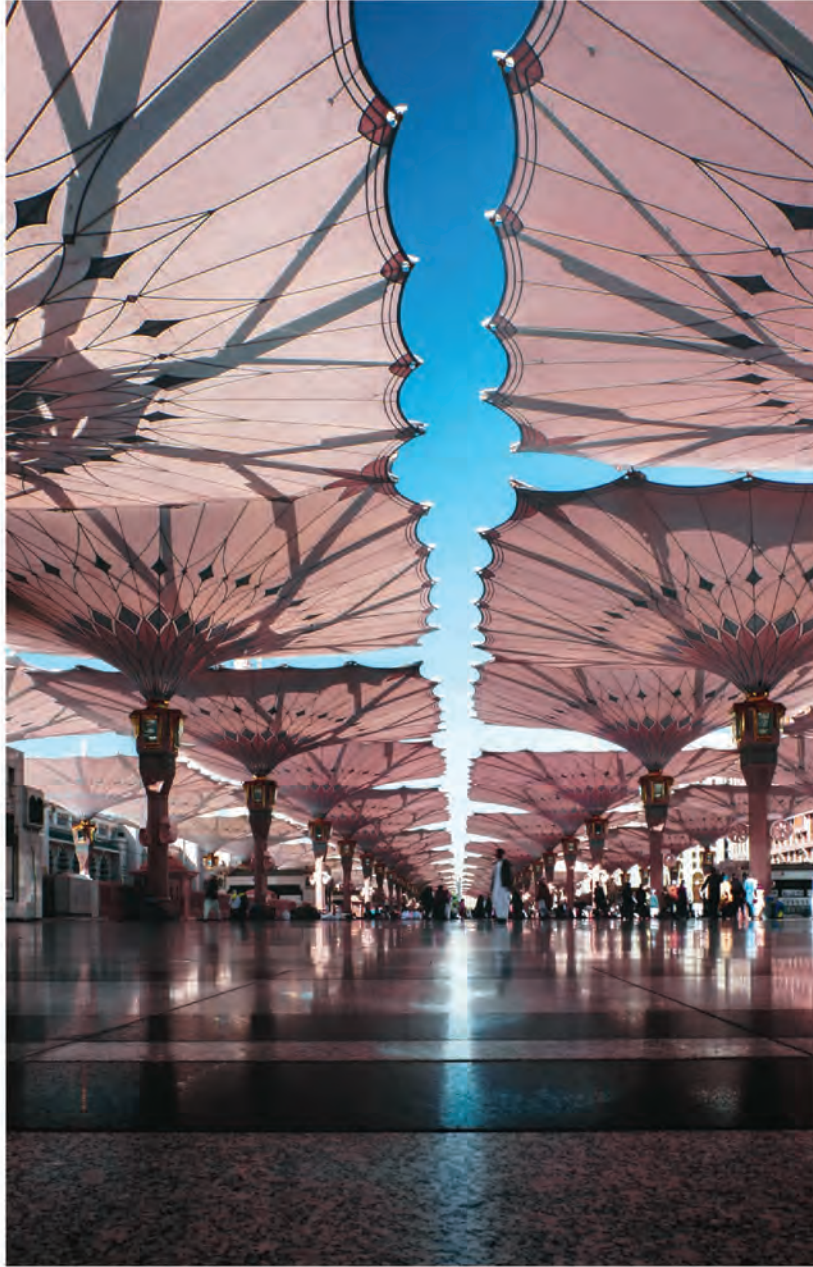
### The Prophet ﷺ hears from wherever you call

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

*لَيْسَ مِنْ عَبْدٍ يُصَلُّنِي عَلَيَّ إِلَّا بَلَغَنِي صَوْتُهُ حَيْثُ كَانَ* i.e. *Whosoever sends Salat upon me, the sound of his voice reaches me, regardless of wherever he is.* (al-Durr al-Mandūd, p. 156; al-Qawl al-Badī’, p. 321)

Sadr al-‘Ulamā writes: Without doubt, the master of both worlds, the honour of the universe, the king of the Prophets, the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hears the Salāt and Salām of every follower with his own blessed ears; regardless of whether that follower resides in any area of the world or any part of the heavens, whether he resides on dry land or sea, or





even if he resides in the area between the heavens and the earth. In short, in whichever part of the universe the follower is, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hears his Salāt and Salām with his own blessed ears. Furthermore, this is not restricted to just Salāt and Salām; rather he [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] hears every sound of every creation, and he [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] sees every creation with his own blessed eyes. (*Bashīr-ul-Qārī*, p. 13)

*Nahī hay kuch 'arz kī zarūrat kay Un pay roshan hay sab kī haalat*

*Rasool-e-Akram samī bhi hayn baseer bhi hayn 'aleem bhi hayn*

*There is no need to request anything as everyone's condition is clear to him;*

*The Noblest of Messengers also hears, also sees, also knows!*

*(Qabāla-e-Bakhshish, p. 209)*

### He [ﷺ] hears the sound of Sidra-tul-Muntahā

Sayyiduna Shaykh Imām 'Abd al-Wahhāb Sha'rānī رَحْمَةُ اللهِ عَلَيْهِ states, 'The Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can hear the fluttering of the wings of Angel Jibrīl عَلَيْهِ السَّلَام who is residing on Sidra-tul-Muntahā [the Lote-Tree of the utmost furthest boundary].'

*(Kashf al-Ghummah, vol. 2, p. 64)*

### The greatness of his blessed ears

The Imam of the Ahlus Sunnah, Imām Ahmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states: By the bestowal of Allah Almighty, the hearing power of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encompasses the East and the West [in its entirety]; he [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] hears the pleas and voices of everyone himself, even though there are Angels appointed to convey the Salat recited upon him as well as deeds in order to fulfil the protocols of the Noble Court. Without

doubt, every particle within the heavens and the earth is in his blessed sight, and every sound of the earth and the heavens is in his blessed hearing. (*Fatāwā Razawīyyah, vol. 29, p. 546*)

*Kaan hayn kaan-e-karam jaan-e-karam*

*Aankh hai yaa chashma-e-tanweer hai*

*(Zauq-e-Na't, p. 239)*



Plea

# QURBANI (RITUAL SACRIFICE) IS NECESSARY

The head of the central advisory committee of Dawat-e-Islami, Maulana Muhammad Imran Attari

Sacrificing a specific animal within a specific time with the intention of attaining the proximity of Allāh Almighty is known as Qurbani. Qurbani is the blessed practice of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, which has also been made to continue for this Ummah. In the Noble Quran, Allah Almighty has commanded His Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to offer Qurbānī. Acting upon this Islamic ruling and offering Qurbani wholeheartedly not only has many benefits in the Hereafter, but has many worldly benefits too.

## Opportunities for earning

Many people raise animals in their homes, barns and cattle farms with the intention of selling their animals in livestock markets. Many people are employed in order to look after the animals, and their livelihood is maintained through the blessings of the Sunnah of Qurbani. Many vehicles and

containers are hired for the purpose of transporting these animals to the livestock markets, by virtue of which, thousands of people earn a living. The vehicles which transport the animals pay toll taxes at various places, and when they arrive at the livestock market, they also pay a fee in accordance to the amount of space they occupy, which proves to be beneficial to the country's economy. The homes of hundreds of thousands of people are maintained by virtue of the livestock markets throughout the country. Many earn a living through the various food stalls and restaurants, and through selling tea, drinks, fodder, saddles, etc. due to the blessings of the Sunnah of Qurbani. The owners of the vehicles which are used to transport the purchased animals back to the homes also earn a living from this. The operations of the petrol stations at which these vehicles are refuelled are also associated with this. During the days of Qurbani, many stalls of fodder are set up at many places in cities, whereby



thousands of people earn a livelihood. At many places, guards are also hired in order to protect the animals. If the animals fall ill, then veterinary doctors are called in. When the days of Qurbānī arrive, thousands of butchers are tasked with slaughtering the animals and cutting up their meat, etc. Special preparations are undertaken at restaurants, etc. to prepare various dishes from the Qurbani meat. Different things are made from the skins of animals and they are also exported to other countries, which strengthens the country's economy. In short, from the very birth of the animal all the way up until the time of Qurbani, opportunities of livelihood are created for countless people and the country's economy also benefits greatly due to the blessings of the Sunnah of Qurbani.

### Benefitting the poor

After offering Qurbani, many fortunate individuals distribute the meat amongst their relatives, friends and the poor and needy, due to which, meat is also cooked in their homes.

### Benefitting religious seminaries (Madaris)

Fortunate Muslims gift the skins of their Qurbānī to Dawat-e-Islami and other religious seminaries (Madaris) and universities (Jami`aat) of the devotees of the Prophet, and selling these skins enables them to gather funds to meet several months of expenditure. Thus, fulfilling the Sunnah of Qurbānī also proves beneficial for the propagation of religious knowledge.

O devotees of the Prophet! You have read a few worldly benefits of fulfilling the Sunnah of Qurbānī. Even if we are unaware of these worldly benefits, we should still fulfil the command of Allāh Almighty and His Beloved Prophet ﷺ by offering Qurbānī.

Three statements of the Beloved Prophet ﷺ regarding the importance of Qurbani:

- Whoever has the means of performing Qurbani and still does not perform it, he should not come near our place of Eid Salah.

(Ibn Majah, vol. 3, p. 529, Hadees 3123)

- The Beloved Prophet ﷺ was requested in his blessed court, 'O Messenger of Allah ﷺ! What are these sacrifices?' He ﷺ replied, 'The Sunnah of your father, Ibrahim.' The people humbly asked, 'O Messenger of Allah ﷺ! What reward is there for us in it?' He ﷺ replied, 'There is a good deed for every hair.' They humbly asked, 'What is the ruling of wool?' He ﷺ replied, 'For every hair of wool, there is one good deed.' (Ibn Mājah, vol. 3, p. 531, Hadees 3127)
- Whosoever performed Qurbani wholeheartedly and with the hope of reward, the Qurbani will become a barrier between him and the fire of Hell. (Mu'jam Kabeer, vol. 3, p. 84, Hadees 2736)

I plead with all the devotees of the Prophet to sacrifice an animal wholeheartedly in the way of Allah Almighty and attain the blessings and benefits of this world and the Hereafter. May Allah Almighty accept our sacrifices in His Majestic Court.

امرين يجابوا النبي الامين صلى الله عليه وسلم

In order to learn the essential rulings regarding Qurbānī and for further information, refer to the booklet of Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat *دائت برىائهم الغالية 'Piebald Horse-rider'*.



# Purchaser of Paradise: Sayyiduna ‘Uthman Ibn Affan رَضِيَ اللهُ عَنْهُ

Abu’ Ubayd Attari Madani

Although all of the Companions will be granted Paradise, many of them individually received the glad tidings of Paradise from the blessed tongue of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; with the ‘Asharah Mubashsharah’ being at the top of this list. From these ten Companions is the third Caliph of Islām: Zun-Nūrayn Sayyiduna ‘Uthmān رَضِيَ اللهُ عَنْهُ who himself states: I purchased Paradise in exchange for ten thousand Dirhams. (*Tā’rīkh Ibn ‘Asākir*, vol. 39, p. 172) Let us read some of the blessed words that were said by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in which Sayyiduna ‘Uthmān رَضِيَ اللهُ عَنْهُ is given the glad tidings of Paradise or in which there is mention of the great bounties and high stations that he shall receive therein.

## Friendship with the Beloved Prophet ﷺ

On one occasion, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidatuna ‘Ā’ishah Siddīqah رَضِيَ اللهُ عَنْهَا ‘Shall I not give you glad tidings?’ She replied, ‘Why not, O

Messenger of Allah?’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Your father (Abū Bakr) is from the people of Paradise and Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام will be his companion in Paradise. ‘Umar is also from the people of Paradise and Sayyiduna Nūh عَلَيْهِ السَّلَام will be his companion in Paradise. ‘Uthmān is from the people of Paradise and I myself am his companion. ‘Alī is from the people of Paradise and his companion will be Sayyiduna Yahyā Ibn Zakariyyā عَلَيْهِ السَّلَام. (*al-Riyād al-Nadīrah*, vol. 1, p. 35)

## Companion in Paradise

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ, ‘O Talhah! In Paradise, every Prophet has a companion from his nation, and ‘Uthmān Ibn ‘Affān will be my close friend and companion in Paradise.’ (*Kanz al-‘Ummāl*, vol. 6, p. 273, part 11, Hadīth 32854)



## The branch of a Heavenly tree

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said, 'Generosity is a tree of Paradise and Sayyiduna 'Uthmān is a branch from its branches.' (*Kanz al-'Ummāl*, vol. 6, p. 273, part 11, Hadīth 32849)

## Glad tidings of Paradise

Sayyiduna Abū Mūsā Ash'ari رَضِيَ اللهُ عَنْهُ states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once reclining in a garden of Madīnah. Someone knocked on the door and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Open the door and give the glad tidings of Paradise to the one who has arrived. When the door was opened, it was Sayyiduna Abū Bakr Siddīq رَضِيَ اللهُ عَنْهُ. Someone knocked on the door again and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Open the door and give the glad tidings of Paradise to the one who has arrived. When it was opened, it was Sayyiduna 'Umar Fārūq رَضِيَ اللهُ عَنْهُ. Someone knocked on the door again and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Open the door and give the glad tidings of Paradise to the one who has arrived, and also inform them that they will be tested with trials and tribulations. When it was opened, it was Sayyiduna 'Uthmān-e-Ghanī رَضِيَ اللهُ عَنْهُ. (*Muslim*, p. 1004, Hadīth 6212, summarised)

## Marriage to a Hūr (Heavenly maiden)

Once, during the caliphate of Sayyiduna Abū Bakr رَضِيَ اللهُ عَنْهُ a severe drought struck the people. Sayyiduna 'Uthmān-e-Ghanī رَضِيَ اللهُ عَنْهُ arrived in Madīnah with a thousand camels that were laden with food and supplies. Sayyiduna 'Uthmān رَضِيَ اللهُ عَنْهُ said to the traders of Madīnah: O assembly of traders! Bear witness that I have given all of these supplies away in charity to the needy people of Madīnah. Sayyiduna 'Abdullāh Ibn'Abbās رَضِيَ اللهُ عَنْهُمَا states: When I went to sleep at night, I saw the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was wearing a blessed shawl of light, in his blessed hands was an illuminated stick and the blessed laces of his sacred sandals were also shining. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: I am in a hurry; 'Uthmān has given 1000

camel-loads of flour and other supplies in charity. Allah Almighty has accepted this action of 'Uthmān and married him to a Hūr (Heavenly maiden) of Paradise. (*al-Riyād al-Nadīrah*, vol. 2, p. 43, summarised)

## A man of Paradise

A man once came to the blessed court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shook hands with him and did not pull his hand away until the other person let go. That person asked: O Messenger of Allah! How is Sayyiduna 'Uthmān? The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: He is a man amongst the men of Paradise. (*Mu'jam Kabīr*, vol. 12, p. 405, Hadīth no. 13495)

## A Heavenly maiden

The Prophet of Mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said: I entered Paradise and an apple was placed in my hand, I was turning it around when it burst open and a Hūr (Heavenly maiden) came out from it whose eyebrows were like that of a vulture's wings. I asked: Who do you belong to? She replied: I am for the one who will be killed unjustly: Sayyiduna 'Uthmān Ibn 'Affān. (*Kanz al-'Ummāl*, vol. 7, p. 29, part 13, Hadīth 36257)

## A Heavenly Palace

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I entered Paradise and I saw a palace made of gold, pearls and rubies. I asked: Who is this for? It was said: It is for the Caliph who will be killed unjustly after you: Sayyiduna 'Uthmān Ibn 'Affān رَضِيَ اللهُ عَنْهُ. (*Tā'rīkh Ibn 'Asākir*, vol. 39, p. 109)

## The Confirmation of Heavenly Glad Tidings

When the Khawārij had forcefully confined Amīr al-Mu'mīnīn Sayyiduna 'Uthmān-e-Ghanī رَضِيَ اللهُ عَنْهُ to his home, Sayyiduna 'Uthmān-e-Ghanī رَضِيَ اللهُ عَنْهُ called the other Companions رَضِيَ اللهُ عَنْهُمْ and made them testify to those occurrences in which the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had given him the glad tidings of Paradise.



### Expansion of the Masjid and Paradise

Sayyiduna 'Uthmān رَضِيَ اللهُ عَنْهُ said: Is there anyone from amongst you who has heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: Whoever purchases this area (which was used for confining camels) and extends our Masjid, he shall be given Paradise and his reward in this world is that as long as the Masjid remains, his rank shall continue to rise. So, I purchased that area for twenty thousand Dirhams and endowed it for the Masjid.

### Assisting the army and Paradise

He then said: Is there anyone who has heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: The one who will provide this distressed army (an army without any supplies or necessities) with its necessary supplies shall have Paradise. So, I equipped that army with the necessary supplies and goods.

### Paradise in exchange for a well

He then said: Is there anyone who has heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: The one who purchases the well of Rūmah shall be given Paradise. I purchased it and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: Give it away to the poor, you shall receive reward for it and be granted Paradise also. After hearing the words of Sayyiduna 'Uthmān, the Companions رَضِيَ اللهُ عَنْهُمْ said: Yes! This is what we heard. However, the Khawārij said: They are speaking the truth but you have changed.

(Kanz al-'Ummāl, vol. 7, p. 44, part 13, Hadīth 36332)

### Date of Martyrdom

The words of Sayyiduna 'Uthmān-e-Ghanī had no effect on the insensitive Khawārij. Eventually, after making false accusations against him, they martyred him whilst he was in the state of fasting on the day of Friday, 18<sup>th</sup> Zul-Hijjah 35 AH. His resting place is in Jannah al-Baqī'. (Ma'rifah al-Sahābah, vol. 1, pp. 264, 271; al-Isābah, vol. 4, p. 379)

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

## Serve your parents



Abu Mu'awiyah Muhammad Abbas Attari

Dear children! Love your mother & father, respect and honour them greatly, serve them, accept every permissible saying of theirs, and do not argue with them about anything. Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُمْ العالِمِينَة mentions with regards to how we should remain with our mother and father, 'Be in the utmost service to your mother & father - Allah willing - you will attain great success in both worlds. A mother & father have a great status, we should love them, they love us a great deal too, accept what they say too, do not argue with them, do not distress them, eat whatever they give you to eat, wear whatever they give you to wear, do not give tension to one's mother & father but give them ease, Allah Almighty will be pleased with this and so will your mother & father. (Madani Channel, series: Bachho ki tarbiyyat, episode 03)

What should children do when their mother & father tell them off? Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُمْ العالِمِينَة states: You should be silent when parents tell you off, good children don't answer back; you shouldn't even converse with them in a loud voice nor stare at them. In order to defuse their anger, you should say (as per the circumstances), 'Mum! May Allah Almighty show you Madīnah'. So - Allāh willing - the anger of your mother will be diffused. (Bachho ki tarbiyyat, episode 03)

Dear children! Make the intention that you will act upon these matters - Allāh willing.





# Sa'i between Safa and Marwah! Legacy of a mother

Umm-e-Milad Attariyvah

Revelation descended upon Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام instructing him to take his wife Sayyidatuna Hājirah رَضِيَ اللَّهُ عَنْهَا and his son Sayyiduna Ismā'il عَلَيْهِ السَّلَام to an area of land where there was nothing at all but a lack of water, barren plains and dry hills. So, Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام travelled with Sayyidatuna Hājirah رَضِيَ اللَّهُ عَنْهَا and Sayyiduna Isma'eel عَلَيْهِ السَّلَام and came to the place where the sanctified Ka'bah is today. At that time, there was no population, no fountain, no water, and no sign of any person to be found anywhere nearby. After placing some dates and a waterskin of water there, Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام set off to leave. Sayyidatuna Hajirah رَضِيَ اللَّهُ عَنْهَا cried out, 'O Prophet of Allah! Where are you going, leaving us helpless in this desolate wilderness where there is no empathiser or comforter?' Sayyidatuna Hājirah رَضِيَ اللَّهُ عَنْهَا called out to him many times but he عَلَيْهِ السَّلَام gave no reply. Finally, Sayyidatuna Hajirah رَضِيَ اللَّهُ عَنْهَا said, 'At least tell me, have you brought us and left us here due to your own wish or have you done so by the command of Allah Almighty?' He عَلَيْهِ السَّلَام replied, 'O Hājirah! Whatever I have done is by the command of Allah Almighty.' Upon hearing this, Sayyidatuna Hajirah رَضِيَ اللَّهُ عَنْهَا responded, 'Now you may go, I have complete certainty that Allah Almighty will not allow me and my child to perish.' ('Ajā'ib-ul-Qur'ān, pp. 146) A few days after the departure of Sayyiduna Ibrahim عَلَيْهِ السَّلَام when the dates and water of the waterskin had finished, Sayyidatuna Hajirah رَضِيَ اللَّهُ عَنْهَا began to wander anxiously between two hills that were situated there in search of water. When she returned after the seventh round, she saw Allah Almighty had caused

a fountain of water to flow from the place where Sayyiduna Ismā'il عَلَيْهِ السَّلَام was lying on the ground, rubbing his blessed heels due to the intensity of thirst. This fountain still exists today and is known as Zamzam, while those two hills are famous and well-known by the names of Safā and Marwah. This struggle of a mother for her son became so pleasing to Allah Almighty that it was made a part of the esteemed worship of Muslims i.e. Hajj and Umrah, until the end of time.

Dear Islamic sisters! The blessed life of Sayyidatuna Hajirah رَضِيَ اللَّهُ عَنْهَا is a beacon of light for us. From her blessed life we can take many lessons such as her submission to Allah Almighty, obedience to her husband, the nurturing of her children, patience and contentment, sacrifice, and having trust in Allah Almighty, which are all so essential and important in our practical life.

No matter how difficult the situation may be, we should remain content with the pleasure of Allah Almighty and maintain a mindset of making sacrifices. Whatever kind of worldly sufferings and troubles one may be faced with, whether that be unemployment, illness or poverty, we should not display impatience; rather, we should rely upon Allah Almighty while adopting the relevant means and continue supplicating to Allah Almighty, the Creator of the means.

May Allah Almighty give us the Tawfeeq to spend our lives in the way of the pious women of the history of Islām.

أَمْرٌ بِحَاجَةِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# LAWS OF TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

## What is the ruling on selling coffins which are used to bury deceased non-Muslims?

**Question 1:** What do the scholars of Islam say regarding the following matter: Can one sell coffins which are used to bury deceased non-Muslims or not?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Yes, absolutely. One can sell coffins which are used to bury deceased non-Muslims. However, one should not make the intention that he is assisting non-Muslims; rather, he should sell his product and take its price in return. A'la Hadrat, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states in *Fatawa Razawiyyah*, 'Buying & selling, employing & being employed, giving & receiving gifts alongside [fulfilling] all of their conditions is permissible even with a non-Zimmi'; as is buying any product generally which is Mutaqawwim [of value] from a Muslim's perspective; and selling of any permissible item in which there is no assistance of war and no disrespecting of Islam.' (*Fatawa Razawiyyah*, vol. 14, pp. 421)

A'la Hadrat, the Imam of the Ahl-us-Sunnah, the Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was asked, 'Is it permissible or not for a Muslim to sell wood to a Hindu who will use it for cremation?' So, he states in

the answer to this, 'There is no problem in selling the wood لان المعصية لاتقوم بعينها (because disobedience is not established by that product itself). However, one should not make the intention of aiding cremation. He should merely sell a product of his and take its price.' (*Fatawa Razawiyyah*, vol. 17, pp. 168]

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Mufti Abu Muhammad 'Ali Asghar ' Attari Madani

## If a buying agent buys goods for himself, then what will the method of taking new possession?

**Question 2:** What do the scholars of Islam say regarding the following matter: Zayd made Bakr his agent in buying a required amount of thread on his behalf. Bakr purchased the required amount of thread, and right now the thread is still in the possession of Bakr. If Bakr wishes to buy the purchased thread from Zayd for himself, then is this permissible? And for this transaction, will he need to take possession again or not? Note: Zayd lives abroad and Bakr finalises matters only over the phone.

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ



**Answer:** Yes, absolutely. It is permissible for Bakr to buy that purchased thread from Zayd. However, before the second transaction, Bakr being in possession of the thread cannot substitute for taking possession in the (second) transaction. Rather, after the purchase, Bakr will need to take possession again because the thread that Bakr has is a trust, so Bakr's possession of it is possession of a trust. When Bakr now buys that thread from Zayd, buying requires the buyer to take the possession of liability, and although the possession of liability can stand in place of the possession of a trust; the possession of a trust cannot stand in place of the possession of liability; and so, taking possession again will now be necessary.

Hence, it is stated in *Bahar-e-Shari'at*, 'When the buyer already has possession of the sale item before the sale transaction, then if this possession necessitates liability in the case of the item being destroyed, there is no need to take possession again after the purchase. For example, if the buyer had usurped the item, or he had bought it through an improper [fasid] transaction and then taken possession, and now he purchases it through a valid transaction, then the previous taking of possession is sufficient, and if after the transaction the item is destroyed even before he reaches home, then it is the buyer's item that has been destroyed. However, if the [initial] possession does not necessitate liability, for example if the item was in the possession of the buyer as a trust, then taking possession again is necessary. This ruling applies everywhere. If both possessions were of the same type i.e. both were possessions of liability or both were possessions of a trust; then one will stand in the place of the other. However, if they were different, then the possession of a liability will stand in place of the possession of a trust; but the possession of a trust will not stand in place of the possession of liability. (*Bahar-e-Shari'at*, vol. 2, pp. 645)

### There are various scenarios for taking possession again

In terms of the case in question, one scenario of a taking possession again is for the thread to be present when Bakr enacts the agreement to buy the thread from Zayd through offer and acceptance. In

this case, this presence (of the thread), along with the ability to take possession of the money, will be regarded as a taking possession again, just as it is stated in *Fatawa 'Aalamgiri*,

ولو كان في يده عارية أو ودیعة أو رهنا لم یصر قابضاً بمجرد العقد الا ان یكون بحضرته

*Translation: If something was in possession of the buyer with it having been borrowed, entrusted, or pawned, then he will not be regarded as having taken possession [again] just by the enactment [of the purchase], unless the product is also present at that time with the buyer (in which case taking possession will occur) (Fatawa Aalamgiri, vol. 3, pp. 23)*

The second scenario is when the thread is not present at the time of purchasing at the place where the transaction is taking place; rather, it is somewhere else. In this case, if Bakr is given enough time in which he is able to go and take possession of the thread, it will also be regarded as taking possession again. Just as it is stated in *Bada'i Al-Sana'i*

'وان كانت يد المشتري يد امانة كيد الوديعة والعارية لا یصیر قابضاً الا ان یكون بحضرته او یذهب الی حیث یتمكن من قبضه بالتخلی'

*Translation: If the buyer has the item with him as a trust, like as a deposit or a borrowed item, then (when purchasing that item) he will not be regarded as having possession of it except if the enactment [of the purchase] takes place in the presence of the product, or if the buyer reaches a place where he is able to take possession of the product by means of it being relinquished for him. [Bada'i Al-Sana'i, vol. 5, pp. 248]*

Likewise, it is stated in *'Inayah*,

'ومعنى تجدد القبض ان یتهی الی موضع قیه العین ویمضی وقت یتمكن قیه من قبضها'

*Translation: Taking possession again means for him to go to the place where the item is and for such an amount of time to pass in which he is able to take possession of the item. ('Inayah, vol. 7, pp. 493)*

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Mufti Abu Muhammad 'Ali Asghar ' Attari Madani

<sup>1</sup> [A non-Muslim who is not living in a Muslim governance]



Blessed Companions that were traders

رَضِيَ اللهُ عَنْهُ

# Sayyiduna Mi'laq Ansari

'Abdul Rahman Attari Madani

Sayyiduna Abū Mi'laq Ansārī رَضِيَ اللهُ عَنْهُ is also among the Blessed Companions that were traders. He was very God-fearing, pious and a devoted worshipper. He would go to very distant places for trade by taking his own goods and the goods of other people. On one occasion, he had departed on a journey with his goods of trade, when upon reaching a jungle suddenly an armed bandit wearing armour stopped him and said, 'Surrender all your goods to me and prepare to be killed. 'Having heard this, he responded, 'Your objective is the goods, take all of them and let me go. 'The bandit replied, 'No, my intention is only to kill you. 'He responded, 'Since you have already made an intention to kill me, give me some respite so that I may pray Salāh. 'Thus, the bandit gave him permission; he made Wudū, prayed Salāh and made Du'ā (supplicated). Amongst his supplications, one of them was this:

يَا وَدُودُ يَا ذَا الْعَرْشِ الْمَجِيدِ، يَا فَاعَالَ لَمَّا يُرِيدُ، أَسْأَلُكَ بِعِزَّتِكَ الَّذِي لَا تُرَامُ وَمُلْكِكَ الَّذِي لَا يُضَامُ، وَ بِنُورِكَ الَّذِي مَلَأَ أَرْكَانَ عَرْشِكَ أَنْ تَكْفَيْتَنِي شَرَّ هَذَا  
اللُّصِّ، يَا مُعِيثُ أَعْتِيْنِي، يَا مُعِيثُ أَعْتِيْنِي، يَا مُعِيثُ أَعْتِيْنِي

(Translation: 'O Most Loving, O Owner of the Glorious Throne, O the One Who always does whatever He Wills. I ask by Your Honour that no one can surpass, and by Your Dominion that cannot be subdued, and by Your Light that has enlightened the pillars of Your Throne that You Protect me from the evil of this bandit. O the One who helps, help me; O the One who helps, help me; O the One who helps, help me.)

He had just finished his supplication when a rider appeared with a spear in his hand and advanced towards the bandit; the rider killed him with just one strike of his spear. Then he came to the Blessed Companion who said to him, 'Allah helped me today through you in this moment of affliction. Who are you? 'The rider said, 'I am an angel of the fourth heaven. When you supplicated for the first time, I heard the sound of the doors of the heavens, when you supplicated for the second time, I heard the screams of the dwellers of the heavens. When you supplicated for the third time, a voice was heard, 'This is the supplication of a person in distress.' Thus, I requested in the Majestic Court of Allah Almighty, 'O Lord of the Worlds, grant me permission to kill this bandit.' Thus, I have come to help you with the permission of Allah Almighty. (Al-Isābah fī Tamyīz Al-Sahābah, vol. 7, pp. 313, 314)

*Kyūn kar na mayray kām banayn ghayb sae Hasan  
Bandah bhi hoon tu kaysay baray kārsāz kā*

*Why wouldn't my needs be fulfilled from the unseen o Hasan!  
When I am a bondsman of such a Mighty Creator!*

(Zauq-e-Na't, pp. 18)





# How should one start a business?

Abdul Rahman Attari Madani

The benefit of a business is not limited to just a businessman, but it also extends to others through his employees etc. The one running a business becomes a cause many households having food to eat. Business can not only improve one's own economic conditions, but can also play a role in the economic development of the nation.

When a person is about to start a business, then the following kinds of thoughts come to his mind, 'I don't have any business experience', 'What will happen if I lose my investment? All my savings will be lost', 'If I have to start with a loan then in case of loss, my entire life will be spent in repaying the loan', etc.

These thoughts are like the thoughts of a person who thinks that he will lose before he even enters a competition. These ideas and concerns can be addressed in light of the following six points:

1. First and foremost, decide which sort of business you want to do? If you have no experience at all, then try to increase the skill required for this business within yourself to minimise the possibility of loss. This skill can be developed in the following ways:
  - a. First consult someone who has the knowledge or experience of this field of work.
  - b. Make sure you learn the job practically for a few days or a few months, as from this you will achieve two major benefits: **(i)** The advantage of doing business after learning about the work is that a person remains quite safe from being deceived. **(ii)** One of the benefits of doing business after learning about the work is that you become known and familiar in the market. People are usually reluctant to work with someone who is completely unknown to them. However, after going through this experience, it





will be a completely different matter when you begin your business and some ease will come about from the very beginning.

2. Divide the amount of wealth you have into three parts and then start a business with one part of it. According to one saying, never put all your eggs in one basket.
3. If it seems difficult to do business alone, join a trusted friend or a dear relative in his business and go into partnership with him according to the *Islamic way*.
4. It often happens that the work is started with great enthusiasm but one gives up at the slightest of setbacks. Bear in mind! There is no shortcut to success, you need the skill, patience and perseverance to succeed; these are the things that lead to success.
5. Keep your products and services of a higher standard and better quality than others. If one does not keep good quality products and the business is only run on advertisement, then

people will only be deceived once and will not return. On the other hand, if the product is of a high quality and the service is good, then your customers themselves will continue to advertise on your behalf.

6. Keep a reasonable price for your products.

We supplicate that Allāh Almighty bestows us with the Tawfiq to do business in line with Islām with good intentions.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Role model

# Role of an Imam in populating the Masjid

(Third and final part)



Rashid Ali Attari Madani

In the previous two monthly issues, some Madani pearls were presented regarding the important position of being an Imam under two discussions entitled, 'Honourable Imam: His words and conduct' and 'Honourable Imam: Study circles and Lectures'. Below, some Madani pearls will be presented in the final part of this series regarding 'The role of an Imam in populating the Masjid and his conduct with the local community and the management committee'.

- Dear honourable Imams! Remember that after leading Salah in congregation, your greatest goal should be populating the Masjid, and a Masjid is populated by people offering Salah. Thus, the respected Imam should strive to mention

Salah in his study circles, lectures and in all of his interactions. A graduate of Dawat-e-Islami's Jami'a-tul-Madinah who is serving as an Imam and speaker in a Jami' Masjid of Karachi states that the number of Salah offering people in their Masjid was very small, such that there would barely be one row of attendees in Fajr; whereas, in the other Salahs, we would have around one to one-and-a-half rows. All praise is due to Allah Almighty, during the blessed month of Rabi'-ul-Awwal, whenever I had an opportunity to deliver a speech, I would speak about Salah in the context of it being a requirement for the completion of love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I motivated the Islamic brothers towards congregational Salah. All praise is due



Monthly Magazine  
**Faizan-e-Madinah**  
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to Allah Almighty, our Masjid now has three to four rows of attendees for the Fajr Salah, and the number of attendees has more than tripled in the other Salahs too. The founder of Dawat-e-Islami, 'Allamah Maulana Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ came to know of this improvement and hence showed great appreciation.

- The respected Imam should strive to take steps that raise religious awareness within the area and should also keep endeavouring to increase the passion and motivation of people on a practical level. If the Imams of Masajid desire, they can make use of their platform to create religious fervour in the locality and can stop the public acts of sins taking place on the streets. They should treat children like their own and show them compassion, and they should treat the youth like their own brothers and treat them with gentleness and kindness. They should consider the elderly like their own fathers and treat them with honour. The requirement of this position is not to just consider it as a job; rather, it is an important religious responsibility. They should deal with people with openness and sympathy such that they begin to adore them.
- The one who has the responsibility of being Imam should give it its full importance. If he fulfils its right as best as he can, then there is certainly great reward for him in this. He should remain aware of the individual and collective states of the attendees. He should not cause them any worries or difficulties. He should make them incline towards him, not drive them away. The manner in which Salah is lead can also be a means of bringing people close or driving them away. The guidance regarding how Salah should be lead can be attained from the blessed sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the sayings of the pious predecessors. The Imam should definitely take into account the states, health and ages of the attendees; if there is an elderly or sick person present in the prayer, he should make the Salah somewhat shorter, i.e. shorten the recitation. If an attendee finds it difficult to sit for a lengthy period, then he should not recite Tashahhud

and Durood etc. in Qa'dah too slowly; rather, he should recite them quicker, in such a way that he still pronounces each word correctly but the sitting does not become difficult for those offering Salah behind him either. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty has stated, 'When anyone leads people in Salah, he should shorten it because amongst them are also the weak, the sick and the old. And when he prays alone, then he may lengthen the Salah as much as he desires.' (Bukhari, vol. 2, pp. 252, Hadees 703)

It is mentioned in another narration that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O people! Some from amongst you cause dislike. Whosoever leads people in Salah should shorten it because amongst them are the weak, the old and those in need. (Bukhari, vol. 2, pp. 252, Hadees 704)

Shortening Salah refers to such a Salah that is short but whose essentials, Wajibs and Sunnahs are also fulfilled. It does not mean that the essentials of Salah are not completed, just as Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ states: The meaning of shortening the Salah is not that the Sunnahs are omitted or that it is not performed properly; rather, it means that the actions of Salah should not be prolonged, they should be performed according to what is sufficient - for example, reciting Tasbeeh three times in Ruku' and Sujood. (Mirat-ul-Manajih, vol. 2)

In short, it is essential for the Imam to offer Salah completely and correctly whilst keeping the condition and health of the attendees in mind, and he should act upon the guidance given by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

- The Imam of the Masjid should remain completely impartial, neither should he become a part of any political party, etc. nor should he show any other partiality of any kind. He should never speak of supporting any political party or group etc. because doing so will bring some





people closer to him, but the rest will make it a point of conflict. When delivering speeches, one should keep the situation of the country and area in mind.

- The Imam should not unnecessarily interfere in the administrative matters of the Masjid. If the Masjid committee seeks Islamic guidance on any matter, he should guide them appropriately and if he sees anything unlawful occurring, he should advise them accordingly. He should not interfere in every matter nor create a scene for not being heard.
- He should have a habit of giving time to the Masjid committee and other attendees in gatherings, the sacred nights, I'tikaf and other occasions. The Imams who always say, 'I do not have time' achieve very little success in Masajid.
- Even though the Imam may get his wages cut in case of being absent, but it should be kept noted that the loss which the committee and other attendees regularly feel within their hearts is very difficult to make up for. The majority of attendees become upset with an Imam who is regularly absent for Salah and they make all sorts of comments behind his back. The outcome of this is that the Imam is eventually dismissed.
- It is necessary for there to be an ambience of love and affection between the Imam and the attendees so that they can help each other in good deeds and piety. If enmity and hatred has risen due to following one's own desires and satanic traps, then one should make an effort to put an end to them. The lawful requests of the attendees should be respected. If the attendees request him to attend Mahfils (religious gatherings), gatherings of Isal-e-Sawab or to deliver dars or lectures on any positive topic in their homes, he should accept in an appropriate manner. Likewise, it is the responsibility of the Masjid attendees that they keep in mind the rights of the Imam and respect and honour him above others.
- There are some people who show great sympathy towards the Imams, they support their every word and praise them at every

opportunity. After some time, they borrow money from the Imam and will return it a few times, and then they are usually nowhere to be seen after that. One should remain wary of such people.

- The Masjid attendees are mostly pleased when the Imam visits them in times of joy and in times of sorrow. Thus, if someone gives an invitation to attend on an occasion of joy, then he should definitely attend if it is appropriate. If an attendee falls ill, he should visit him. Similarly, if there is a death in the locality, especially if it is of an attendee or his relative, he should participate in the shrouding, funeral Salah and burial, etc. Not only will this be a means of happiness for the bereaved, but it will also increase the value of the Imam in the eyes of the people.
- After the congregational Salah, some people bring their children along for Damm. Even if the Imam does not officially partake in spiritual cures, etc., he should still recite some short litanies like Durood, ياَسَلَامُ, or Surah Al-Falaq and Surah Al-Naas and perform Damm. O beloved Imams! Your designation, responsibility and its sensitivity is associated with every department and field. Your conduct, speech, way of living, character, sociability, in fact, every step you take should be for the preservation of the Masjid, Mimbber (pulpit), Mihrab<sup>1</sup>, Islam, and Islamic values.

May Allah Almighty grant all Imams the taufeeq of fulfilling the obligation of serving the religion of Islam in the best of ways.

اٰمِيْنَ بِجَاوِزِ الشَّيْءِ الْاَوْمِيْنَ سَلِّمٌ عَلَيْهِ وَالصَّلَامُ

<sup>1</sup> A prayer niche in a Masjid indicating the direction of Salah ,i.e. Qiblah (facing towards the Ka'bah).



Madanī Clinic and Spiritual Cure

# Obesity

Muhammad Rafiq Attari Madanī



Ameer-ul-Mu'mineen, Sayyiduna 'Umar Farooq A'zam رَضِيَ اللهُ عَنْهُ states: O people! Save your bellies from becoming fat through eating and drinking because obesity causes harm to your body, brings about cowardice and causes laziness in Salah. It is necessary for you to take care in your eating and drinking because observing moderation in eating and drinking keeps the body sound and saves one from being wasteful. (*Al-Maqasid al-Hasanah*, pp. 132)

Dear Islamic brothers! Ameer-ul-Mu'mineen, Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ mentioned some of the harms of overeating. One of these is the belly becoming large i.e. it causes obesity. Let us read more regarding this:

## What is obesity?

Obesity refers to one of the states of the human body. A person's body accumulates fat and their weight increases. Obesity is a disease itself and can sometimes become a cause for many other diseases, to such an extent that in many countries it is considered to be a cause of death.

## Condemned Obesity

Hakīm-ul-Ummat Muftī Ahmad Yār Khān Na'imī رَحِمَهُ اللهُ عَلَيْهِ states: The Hadees in which obesity is condemned, the meaning of obesity there is that which is caused by unlawful consumption and laziness. (*Mir'at-ul-Manājih*, vol. 2, p. 240)

## Is overeating the only cause of being overweight?

It is not necessary that obesity be caused by excessive

eating. There could be other reasons for it too. Some experts say that there are hormones in the body that can cause obesity when they fall out of balance; a person's eating, drinking and remaining seated all the time has no effect on this because there are some people who eat a lot but do not become overweight. Likewise, there are some people who limit the amount they eat but they still become overweight. Obesity can sometimes also be caused by illness or by the harmful effects of medicine.

## Childhood obesity

One of the causes of obesity in childhood is lack of sleep. Therefore, putting children to sleep early is an easy way of reducing obesity. Researchers say that increasing the sleep of young children at night can control obesity.

## Obesity and illnesses

Some of the illnesses which can be caused by obesity: Diabetes, hypertension, heart disease, uric acid, stroke, gallbladder stones, back and joint pain, etc.

## Control yourself

There are many diseases which are caused by a lack of moderation in eating and drinking. Similarly, obesity is sometimes caused by showing a lack of care regarding one's food. The following can cause obesity if consumed in excess:

- Ghee, oil and other fatty foods.(Derived from



Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, episode 7, p. 26)

- Cold drinks that contain sugar. (Fir'awn ka Khuwāb, p. 27, summarised)
- Buffalo milk. (Doodh Peetā Madanī Munnā, p. 43, summarised)
- Tea that contains milk. (Gharaylū 'Ilāj, p. 75)
- Takeaway food.
- Rice.
- Eating whilst sitting cross legged.

(Derived from Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, episode 7, p. 26)

### Four home remedies for obesity

- Vegetables (other than potatoes, etc.) are a great way of reducing one's weight. But they should only be boiled in water or if it is required for one individual then one spoon of corn oil can be added to cook them. There is no harm in adding spices, masala or turmeric, etc.

(Gharaylū 'Ilāj, pp. 25)

- Make it a habit to eat three figs everyday as fig shrinks a fat belly and reduces obesity. (Derived from Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, episode 7, pp. 26-27)
- It is better if a spoon of honey is added to some lukewarm water and drank on an empty stomach, or if one is fasting then at the time of breaking the fast. This should be done continuously, without missing a day. One will be protected from obesity and many other diseases, إِنَّ شَاءَ اللَّهُ. (Derived from Faizān-e-Sunnat, vol. 1, p. 722)
- Drinking warm water that is mixed with a spoon of honey and drinking a glass of warm water in which some lemon juice has been added on an empty stomach will decrease body fat.

### The best cure for obesity

The best cure is the one given by the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which is that the hunger should be divided into three parts: One part for food, one for

drink and one for air. (Kanz al-'Ummāl, part 15, vol. 8, p. 110, Hadees no. 40813; Gharaylū 'Ilāj, pp. 25)

### Different ways to save oneself from obesity

Just as eating and drinking causes an increase and decrease in weight, there are some other things which can cause a reduction in weight. Here are a few:

- Fasting causes a decrease in weight. (Sirāt-ul-Jinān, vol. 1, p. 293)
- Eating slowly and eating smaller morsels reduces the risk of being overweight.
- Those who walk are not afflicted with obesity. (Sadā-e-Madīnah, p. 17)

**Note:** The poor individual who is afflicted by this disease should not be laughed at, mocked nor should his feelings be hurt without a Shari reason - this is Harām and leads one to the fire of Hell. (Faizān-e-Sunnat, vol. 1, pp. 711)

May Allāh Almighty protect us from obesity and other diseases, and save us from hurting other's feelings.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(The medical advice given in this article has been verified by Doctor Kamrān Ishāq Attārī and Herbalist Rizwān Firdaws Attārī of the Department of Medical Treatment (Dawat-e-Islami).)



# QURBANI MEAT

Umm Milad Raza Attariyyah Madaniyyah

'Hurry up, how long will it take to cook the liver?' called out Haji Amjad, peering into the kitchen.

'It is almost done, just another 5 to 10 minutes, said Shahnāz Begum reassuringly.

'Okay, I will just quickly distribute the meat to Brother Arshad and Uncle Jamshayd.' After saying this, Haji Amjad picked up a big bag and left. The whole pile of meat was still on the mat. After Haji Sahib left, Shahnāz Begum - with the help of her two sons - became busy with placing all the meat into the deep freezer.

By the time Haji Sahib returned, all of the meat had been frozen. As soon as he stepped foot into the lounge, he was astonished to see that the mat was no longer covered in piles of meat, and instead, just the head, trotters, bones, a few kilos of fat and some small pieces of meat remained.

Haji Sahib questioningly looked towards Shahnāz Begum and asked, 'What is this?' Shahnāz Begum smiled triumphantly and began to say, 'I have stored the special meat in the fridge; in fact, I have even made them into packets and written the names of the dishes on them - look at this.'

Haji Amjad, a kind and soft-hearted man - was in a state of grief at that point. When he turned his head and peered into the fridge, he saw that not only was it laden with meat but that the many bags were also labelled, 'Karāhī, Pasanday, Biryānī, Nihāri' and many other names were glimmering besides these. The glimmer of those names was also seen in the eyes of Shahnāz Begum.

Looking regretful, Haji Sahib asked, 'Have you frozen all of the meat? What will we distribute amongst the poor and our relatives?'

Shahnāz Begum, who closed the fridge and returned towards Haji Sahib with the hope of being praised, became perplexed by her husband's serious approach and sudden questioning. However, she quickly regained her collectedness and began to say, 'Look at this Haji Sahib, I have put aside some meat for distribution.'

Haji Amjad Sahib, who had already actually seen the bones and pile of fat on the mat, barely containing his emotions, said, 'It is a good thing that you thought of the poor; however, the meat - rather - the bones and fat that you have saved for the poor, have you stored the same kind as this in the fridge too? You wanted the best for ourselves which is why you froze the special meat, but O fortunate woman! Also, think of the poor children as well! Do you not remember the saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'None of you can be a complete believer until he loves for his (Muslim) brother that which he loves for himself.'" (Sahih Bukhārī)



'Those poor people are not fortunate enough to eat meat all year round. It is only on 'Eid al-Adhā that they have hope of receiving some meat from those performing Qurbānī which they can feed to their children.

'Do you know, on the way back in the morning from the 'Eid prayer, Hāmid, the son of Arshad the greengrocer, was innocently asking his father, 'Father! Will we eat only vegetables today too?' Arshad looked towards me and said, 'No son! Today is actually 'Eid-ul-Adhā, Allāh willing, we will eat meat today.'

'Please tell me why do we perform Qurbānī? 'Shahnāz Begum, who not only understood the situation after being explained it in this manner but was also feeling shame in her heart, replied, 'To fulfil the Sunnah of the Noble Messenger and to attain the pleasure of Allāh.'

'مَا شَاءَ اللَّهُ, may Allah Almighty accept your intentions.' Hājī Sahib, being appreciative, further asked, 'So the actual purpose was to sacrifice an animal, wasn't it? The purpose was not to sacrifice your own animal and then store all the meat.'

Haji Sahib then said, 'Fortunate woman! Even if a person was to keep all of the Qurbānī meat for themselves, it is not a sin; however, it is better and more superior to divide the meat into three portions: One portion for the poor, one for friends and family, and one for your own household. (*Piebald Horse rider, pp. 24, 25*)

Shahnāz Begum nodded her head in agreement and said, 'You are absolutely correct Haji Sahib! I am ashamed that I only thought of myself and forgot about other Muslims; I will never do this in the future.' Saying this, she got up and began walking towards the fridge. 'Where are you going now?', asked Haji Sahib.

'I am taking the meat out of the fridge, please prepare yourself to distribute it. We will distribute all of the meat by this evening, Allah willing.'

Upon hearing the reply of Shahnāz Begum, Haji Sahib closed his eyes with satisfaction and began to thank Allah Almighty.

Children! Let's listen to a blessed Hadees

## The Best Path



Haidar Ali Madani

The Final Messenger of Allah Almighty, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated,

'خَيْرُ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ' i.e. 'The best guidance is the guidance of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'. (*Muslim, pg. 335, Hadith 2005*)

Dear Children! 'هُدَى' is known as that path which has no evil upon it, and undoubtedly, the best of paths is that of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. his Sunnah and blessed Sīrah. For this reason, we have repeatedly been commanded to follow the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Holy Qur'ān as well.

Good children! A person follows those people whom he aspires to become like in the world; in order to become a successful businessman, he follows successful businessmen; in order to become a good leader, he reads the biographies of famous leaders and follows their sayings and experiences. Similarly, if we want to become good people alongside attaining success in this world and in the Hereafter in every aspect, then we must study the Sīrah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and live in accordance to his Sunnahs. This is because every individual is successful in his specific field, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the best in every field, and it is for this reason, his blessed Sīrah has been declared in the Holy Qur'ān as an exceptional example and in Hadith as the best form of guidance.

May Allāh Almighty destine for us to read and act upon the Sīrah of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and to read and act upon the sanctified Hadīths.

اصْبِرْ بِحَبَابِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ<sup>1</sup>

<sup>1</sup> In order to study the blessed Sīrah, study the books and pamphlets published by Maktaba-tul-Madinah; 'Seerat-e-Mustafa', 'Noor Ka Khilona', etc. These books and pamphlets can also be downloaded from Dawat-e-Islami's website. [www.dawateislami.net](http://www.dawateislami.net).



# Accounts of the predecessors travelling in search of knowledge

(Part 1)



Dear Islamic brothers! The precious treasure of knowledge did not reach us without effort. Rather, our pious predecessors رَحِمَهُمُ اللَّهُ undertook many struggles, faced many problems and withstood many difficulties in order to gather this knowledge and transmit it to us. They left their hometowns and families, and they travelled far and wide by foot and by horseback for many days and months.

Allāh Almighty has encouraged us to travel for the sake of seeking knowledge in the Qur'ān; He Almighty states:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا  
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

So, why should it not be that a group from each community goes out, that they may gain the understanding of religion, and upon returning, warn their people in the hope that they may refrain (what is necessary to be refrained)?

[Kanz-ul-Īmān (translation of the Qur'ān)] (Part 11, Sūrahal-Tawbah, Verse 122)

It is stated in *Tafsīr Kabīr* under this verse: Beneficial knowledge can only be acquired through travelling. (*Tafsīr Kabīr*, vol. 6, p. 171 under this Verse)

It is stated in *Tafsīr Rūh-ul-Bayān*: A person cannot attain mastery in knowledge as long he does not travel in order to acquire it. (*Tafsīr Rūh-ul-Bayān*, Sūrahal-Tawbah, Verse 122, vol. 3, p. 537)

Sayyiduna Abū Dardā رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who travels on a path in order to seek knowledge, Allāh Almighty will make the path to Paradise easy for him. (*Tirmidhī*, vol. 4, p. 294, Hadīth 2655)

Sayyiduna Safwān Ibn' Assāl رَضِيَ اللَّهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who leaves his home in search of knowledge, the angels spread out their wings for his contentment. (*Jāmi' Bayān al-'Ilm wa Fadlih*, p. 51, Hadīth 149)

Besides this, there are many blessed Hadīths that mention the virtues and importance of travelling for the sake of seeking knowledge. Despite the many



difficulties of travelling and even in the face of poverty, our pious predecessors رَحِمَهُمُ اللهُ still undertook long journeys in the pursuit of knowledge and continued to gather a great wealth of knowledge and understanding.

Dear Islamic brothers! We will mention some great personalities who had made travelling for the sake of seeking and spreading knowledge a part of their life.

- A Companion of the Beloved Messenger, Sayyiduna Jābir Ibn'Abdullāh رَضِيَ اللهُ عَنْهُ travelled from Madīnah Munawwarah to Egypt in order to listen to one Hadees. This journey was at a distance of one month's travel; when he arrived there, he heard this Hadīth from Sayyidunaa 'Abdullah Ibn Unays Ansari رَضِيَ اللهُ عَنْهُ. (*Ithāfal-Sādah al-Muttaqīn*, vol. 7, p. 425)
- A Companion of the Beloved Prophet, Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ travelled to Egypt so that he could listen to a Hadīth from Sayyiduna 'Uqbah Ibn'Amir رَضِيَ اللهُ عَنْهُ. (*Tārīkh Ibn'Asākir*, vol. 58, p. 55)
- A great Tabī'i, Sayyiduna Sa'id Ibn Musayyab رَضِيَ اللهُ عَنْهُ states: I would travel for many days in order to hear one Hadīth. (*Ihyā al-'Ulūm*, vol. 2, p. 306)
- After acquiring foundational knowledge, Imām e A'zam Abū Hanīfah رَضِيَ اللهُ عَنْهُ would attend the circles of the jurist of his time, Sayyiduna Hammād رَضِيَ اللهُ عَنْهُ where he acquired knowledge of Jurisprudence, Hadīth and Quranic exegesis. He رَضِيَ اللهُ عَنْهُ also undertook many journeys to Makkah Mukarramah, Madīnah Munawwarah and Basrah in search of knowledge, and stayed for a great deal of time in Haramayn Sharīfayn رَادَهُمَا اللهُ شَرْفًا وَتَعْظِيمًا. (*Muhaddithīn 'Izām Hayāt-o-Khidmāt*, p. 52, summarised)
- After acquiring foundational knowledge, Sayyiduna Imām Ahmad Ibn Hanbal رَضِيَ اللهُ عَنْهُ devoted himself to the science of Hadīth and travelled for the first time at the age of fifteen to Baghdad in 179AH in order to listen to Hadīth (*Hilyah al-Awliyā*, vol. 9, p. 173; *Tazkirah Muhaddithīn*, p. 119). He رَضِيَ اللهُ عَنْهُ bore the difficulties of travel and continued to seek knowledge; despite this, his thirst for seeking knowledge remained with

him for his entire life, to such an extent that even when he became famous and well-known, he continued to frequent the courts of the senior scholars as a student of knowledge (*Muhaddithīn 'Izhām Hayāt-o-Khidmāt*, p. 290, summarised). He رَضِيَ اللهُ عَنْهُ spent his initial three years studying with Imām Abū Yūsuf رَضِيَ اللهُ عَنْهُ and then, spurred by his great passion for acquiring knowledge, travelled to Kūfah (Kufa), Basrah, Shām (Syria), Yemen and the Haramayn Sharīfayn (two blessed sanctuaries) رَادَهُمَا اللهُ شَرْفًا وَتَعْظِيمًا. Imām Ahmad Ibn Hanbal رَضِيَ اللهُ عَنْهُ also undertook a journey by sea for the purpose of seeking knowledge. Sayyiduna Ya'qūb Ibn Is-hāq رَضِيَ اللهُ عَنْهُ states: My father and Imām Ahmad Ibn Hanbal undertook a journey by sea in the pursuit of knowledge. During the journey, their ship was damaged so they stopped at an island. His son, 'Abdullāh Ibn Ahmad رَضِيَ اللهُ عَنْهُ says: My father travelled by foot to Tartūs. (*Muhaddithīn 'Izhām Hayāt-o-Khidmāt*, pp. 289-290, summarised)

- Imām Ahmad Ibn Hanbal رَضِيَ اللهُ عَنْهُ states: During the time of 'Abdullāh Ibn Mubāarak, I did not come across anyone who sought knowledge more than him (*Tazkirah al-Huffāz*, vol. 1, p. 202). 'Abdullāh Ibn Mubāarak رَضِيَ اللهُ عَنْهُ travelled to Yemen, Hijāz, Egypt, Shām (Syria), Kūfah and Basrah, etc. (*Ibid*, p. 270)
- Imām Abū Dāwūd Tayālisī رَضِيَ اللهُ عَنْهُ was born in Basrah, which itself was a great centre of learning, and in order to gain more knowledge, he travelled to Baghdad, Isfahan and other great centres of learning. He رَضِيَ اللهُ عَنْهُ states: I have written Hadīths from one thousand Shaykhs. (*Derived from Muhaddithīn 'Izhām Hayāt-o-Khidmāt*, p. 240; *Tahzīb al-Tahzīb*, vol. 3, p. 471)
- After attaining his initial studies, Sayyiduna Yahyā Ibn Ma'in رَضِيَ اللهُ عَنْهُ spent 1.05 million Dirhams of his father's inheritance in the pursuit of the science of Hadīth. He رَضِيَ اللهُ عَنْهُ did not suffice in seeking knowledge by just remaining in Baghdad; rather, he travelled to 'Irāq, Hijāz (Hejaz), Shām (Syria), Egypt and Yemen, etc. (*Derived from Muhaddithīn Hayāt-o-Khidmāt*, p. 262; *Tahzīb al-Tahzīb*, vol. 9, p. 298)

To be continued in next month's issue...



# Kitchen Garden



Bint-e-Ramadan Naqshbandiyyah Attariyyah

Everyone desires good health, and having a balanced diet with the use of fresh vegetables is very beneficial for good health, and to some extent essential as well.

In order to attain fresh vegetables, vegetables can actually be planted at home. Growing plants at home is not a difficult task nor is there a need for a large amount of space; rather, the balcony, courtyard, windows and flower beds of one's home (which receive around four to five hours of sunlight daily) can be used to make a kitchen garden, increasing the beauty of the home and reducing the food bill.

Plant pots are not necessary for this either, household items like tubs, buckets, big plastic bottles etc. can even be used. Pierce two or three small holes in the bottom of these so that excess water does not gather within them as it is harmful to plants.

Place a small amount of fertilizer mixed with some soil within the containers (this can be purchased inexpensively from a [plant] nursery<sup>2</sup>). You can place within some of them coriander or seeds of green chilli, and in others the seeds of cucumber, peas and aubergine, and then spread a light layer of fertilizer on top of them. Water them every morning, **إِنْ شَاءَ اللَّهُ** small plants will appear in a few days. Also, place a garlic clove and a little bit of ginger in a pot.

Take the following steps to protect the plants from pests and to provide them with energy:

- Plant a Neem plant in a pot (its seeds are easily available from a [plant] nursery). On rainy days, boil a few Neem leaves in some water and spray it on the plants when the water cools down. **إِنْ شَاءَ اللَّهُ**, no pests will touch it.
- If insects are found, it will be very useful to







extract garlic and ginger water and water it over the plants.

- Use the leftover water from washing potatoes, rice, chickpeas, and other grains to water them instead of water. Similarly, do not dispose of the water used after boiling any vegetables; adding this water to the plants will provide them with energy.
- Soak iron nails or any piece of iron in water; when the water becomes fully rusty, add this to the plants as well. Energy will be restored to them.
- If you feel that the fertilizer has hardened, mix it around gently, but this must be done very carefully.
- Continue adding new fertilizer to the plants; otherwise, the plants may die.
- If the leaves turn yellow or a twig dries, then separate it from the plant.
- For good cultivation, write the Blessed Name

of Allah 'يَا حَلِيمٌ' on a piece of paper, [soak it in water] and sprinkle that water on your plants. إِنَّ شَأْنَهُ، the cultivation will remain safe from any calamity. (Madani Treasure of Blessings, p. 246)

May Allah Almighty grant us the Tawfiq to keep our homes clean and tidy.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> [Also known as a potager.]

<sup>2</sup> [A place where young plants and trees are grown for sale or for planting elsewhere.]





# The Signs of Allah Almighty

Rashid Ali Attari Madani

Every single thing within this universe is a manifest proof of the Power and Might of Allah Almighty. However, Allah Almighty has also placed some of His specific signs within creation, which are known as شَعَائِرُ اللَّهِ ' [i.e. symbols of Allah]'. Moreover, they are also known as 'the symbols of Islam' or 'the symbols of the religion'.

What does شَعَائِرُ اللَّهِ mean? The word شَعَائِر [Sha'aair] is the plural of شَعِيرَةٌ [Sha'irah], which means 'sign' or 'recognition' (i.e. that thing which makes one aware of something). (Tafseer Na'eemi, vol. 6, pp. 170) شَعَائِرُ اللَّهِ (i.e. the symbols of Allah) refer to those matters and things which have been made the sign for distinguishing between truth and falsehood, and through which one comes to know of the things which Allah Almighty has declared as Halal and Haram, and His commandments and prohibitions. (Tafseer Tabari, vol. 4, pp. 394, Al-Ma'idah, Taht-al-Ayah 2)

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ defines it in the following words: All those things which Allah Almighty has made as a sign of Islam, His Might, or His Mercy, and all those things which possess religious greatness such that honouring them is a sign of being a Muslim, are known as the شَعَائِرُ اللَّهِ. (Tafseer Na'eemi, vol. 6, pp. 170)

These signs are means of attaining proximity to Allah Almighty and recognition of Him. It is a religious obligation and from the piety of every believer's heart to honour and revere them. To deem شَعَائِرُ اللَّهِ insignificant is a cause of loss and harm in both worlds, and to dishonour them is a cause of incurring the wrath of Allah Almighty.

Quranic verses regarding شَعَائِرُ اللَّهِ:

Allah Almighty has commanded the Muslims to be mindful of the sanctity of the Divine Signs:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلِسُوا فِي سَبِيحِ اللَّهِ

*O believers! Do not make lawful (i.e. dishonour) the symbols of Allah,*

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Verse 2)

The greatness of revering شَعَائِرُ اللَّهِ, i.e. the signs of Allah Almighty, is mentioned in the following words:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (٣٣)

*and whosoever respects the symbols of Allah, so this is from the piety of the hearts.*

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Hajj, Verse 32)



## The signs of Allah Almighty

شَعَائِرُ اللَّهِ are actually many, some of which are also mentioned in the Noble Quran; for example, in the Holy Quran, Allah Almighty has declared Safa, Marwah and the Budnah (the sacrificial animal in Qurbani) as His Signs. However, there is no specific number that can be mentioned regarding the signs of Allah Almighty. In short, they can be divided into four categories:

- Individuals and things
- Buildings and places
- Times and moments
- Actions and (acts of) worship

Some detail regarding them is as follows:

- **Individuals and things:** The Holy Quran, Prophets, Companions, Saints, and the sacred relics of the Noble Prophets.
- **Buildings and places:** The Ka'bah, the plains of 'Arafat, Muzdalifah, the three Jamarat (the three pillars located in Mina which are pelted with stones, namely, Jamrah Al-Ukhra, Jamrah Al-Wusta and Jamrah Al-Oula), Safa, Marwah, Mina, Masajid, the graves of the righteous (i.e. shrines of the Prophets, companions and saints).
- **Times and moments:** The month of Ramadan, the sacred months (Rajab, Zul-Qa'dah, Zul-Hijjah and Muharram), 'Eid-ul-Fitr, 'Eid-ul-Adha, Friday and the days of Tashreeq (11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of Zul-Hijjah).
- **Actions and (acts of) worship:** Azan, Iqamah, Salah in congregation, Friday Salah, both 'Eid Salaha, circumcision, keeping a beard, sacrificing a cow. (*Khaza'in-ul-'Irfan, Surah Al-Baqarah, Verse 185, pp. 52; Tafseer Na'eemi, vol. 2, pp. 97; Fatawa Razawiyyah, vol. 14, pp. 573*)

## Respecting things that are associated with شَعَائِرُ اللَّهِ

Honouring the thing which becomes attributed to شَعَائِرُ اللَّهِ is in fact considered to be the honour of شَعَائِرُ اللَّهِ themselves. For example, the Ka'bah is from شَعَائِرُ اللَّهِ, and respecting its covering is respect of the Ka'bah itself. The Noble Quran is from شَعَائِرُ اللَّهِ, and

its cover and the cloth in which it is kept are also worthy of respect. In this regard, A'la Hadrat, the Imam of the Ahl-us-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Without doubt, the Ka'bah is from شَعَائِرُ اللَّهِ, and to honour its covering is to honour the Ka'bah itself. Honouring شَعَائِرُ اللَّهِ is required in Shari'ah.' (*Fatawa Razawiyyah, vol. 22, pp. 343*)

Furthermore, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ says: The thing which becomes attributed to an honourable and esteemed thing becomes a symbol of the religion and from the شَعَائِرُ اللَّهِ. Honouring it is a sign of faith and dishonouring it is a sign of disbelief. (*Tafseer Na'eemi, vol. 6, pp. 175*)

## The ruling concerning the signs of Allah Almighty

Preserving the شَعَائِرُ اللَّهِ (the signs of Allah Almighty) is the Sunnah of Allah Almighty, just as He Almighty has preserved Safa and Marwah. Respecting the symbols of the religion is a religious obligation and a sign of the piety of the heart. Allah forbid! Mocking any symbol of Islam is akin to making fun of Islam itself and is a cause of incurring the wrath of Allah. The one who seeks to destroy or put an end to the symbols of the religion is an opposer of Islam and Muslims. With regards to this, read some statements of the pious predecessors:

- Only the one who has an ill-intent towards Islam will try to put an end to the Symbols of Islam. (*Fatawa Razawiyyah, vol. 14, pp. 573*)
- Mocking the symbols of Islam is in fact mocking Islam itself. (*Fatawa Razawiyyah, vol. 21, pp. 215*)
- Preserving religious symbols is the Sunnah of Allah Almighty. For example, Allah Almighty has preserved Safa and Marwah, as they are a reminder of the righteous. (*Tafseer Na'eemi, vol. 2, pp. 99*)

May Allah Almighty grant us the taufeeq to honour all شَعَائِرُ اللَّهِ and may He protect us from dishonouring and disrespecting them.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



# Sayyiduna Abdullah Bin Hanzalah

Adnan Ahmad Attari

Sayyiduna Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا states that once, some clothes were presented in the court of Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ. Sayyiduna 'Umar Fārūq رَضِيَ اللهُ عَنْهُ began to distribute them amongst the people. During the distribution, he came across some extremely fine clothing which he placed under his thigh (not giving them to anyone). Sayyiduna Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا further states that when my name was called out, I said, 'Give me that fine clothing.' Upon hearing this, Sayyiduna 'Umar Fārūq رَضِيَ اللهُ عَنْهُ said, 'By Allah Almighty! I will give this clothing to someone who is better than you and whose father is better than your father.' Then Sayyiduna 'Umar Fārūq رَضِيَ اللهُ عَنْهُ called a Companion and clothed him in that fine garment. (*Musannaf Ibn Abī Shaybah, vol. 17, p.244, Hadīth no. 32990*)

Dear Islamic brothers! The one who was clothed in those fine garments, the possessor of lofty and noble characteristics, the one given a high rank in the court of Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ was the son of Sayyiduna Hanzalah (who was bathed by the angels), whose name was Sayyiduna 'Abdullāh Ibn Hanzalah Ansārī رَضِيَ اللهُ عَنْهُمَا. His noble father, Sayyiduna Hanzalah رَضِيَ اللهُ عَنْهُ was granted the honour of martyrdom in Shawwāl 3 AH during the Battle of

Uhud and the angels bathed him. (*Tā'rikh Ibn 'Asākir, vol. 27, p. 422*)

Sayyiduna 'Abdullāh رَضِيَ اللهُ عَنْهُ was born approximately seven months after the martyrdom of his father in 4 AH in the month of Rabi-ul-Aakhir.

## Remembering the Beloved Prophet ﷺ

He رَضِيَ اللهُ عَنْهُ was seven years old when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, it is for this reason that he is included amongst the younger Companions. (*Tabaqat Ibn-e-S'ad, vol. 5, pp. 49*) However, his heart was completely filled with the love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He had preserved the moments in which he was blessed with the company of the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ within his heart and mind. He states: I saw the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performing Tawāf (circumambulation) on a she-camel. During that time, nobody was beaten nor were they pushed and neither were there voices shouting, 'Move out of the way, move out of the way.' (*Kanz al-'Ummāl, vol. 3, p. 66, Hadees 12493*)



## Nowhere to sleep

Along with being a great 'Ālim, a righteous individual, a great personality, and a possessor of a high lineage, Sayyiduna 'Abdullāh رَضِيَ اللهُ عَنْهُ was a very simple person and a devoted worshipper. His servant states: Sayyiduna 'Abdullāh رَضِيَ اللهُ عَنْهُ did not have a bed on which he would sleep. When he would become tired after praying abundantly, he would lie down on the ground and use his armour and cloak as a pillow and sleep for a little while. (*Usd al-Ghābah*, vol. 3, p. 221)

## Fear of Hell

Once, he رَضِيَ اللهُ عَنْهُ fell ill and a person recited this verse of the Quran:

لَقَدْ جِئْتُمْ بِهِمْ مِهَادًا وَمِنْ فَوْقِهِمْ غَوَاشٍ

*For them, only Fire is the bed and only Fire is the covering for them;*

[*Kanz-ul-Iman (translation of Quran)*] (Part 8, Sūrah A'rāf, Verse 41)

Hearing this, he began to cry; he cried so much that the people thought that his soul was about to depart from his body. Then he stood up and someone said, 'Remain seated.' He replied, 'The remembrance of Hell is preventing me from sitting, I do not know if I am amongst the dwellers of Hell.' (*Tā'rīkh Ibn 'Asākir*, vol. 27, p. 426)

## Announcement of war against Yazīd

He had seven or eight sons. When he took them to Yazīd, Yazīd gave him one hundred thousand dirhams and gave his sons ten thousand dirhams each. Along with this, he gifted them with expensive clothing and fine riding animals. After taking all of this, he went to Madīnah, where the people asked, 'How did you find Yazīd?' He replied, 'I have returned from such an individual that, by Allah Almighty, if only me and my sons remained, I would still wage war against him.' The people then asked, 'We have heard that Yazīd gifted you much wealth, riches and servants.' He said, 'The reason I took the wealth from him is so that I can use that wealth to wage a strong war against him.' (*al-Bidāyah wa*

*al-Nihāyah*, vol. 5, p. 733.) He then began to motivate them to fight in the path of Allah: O my people! Fear Allah Almighty! By Allah Almighty, the reason we are fighting in the path of Allah against Yazīd is because we fear that stones will rain down from the skies due to his misdeeds and the enormities that he commits; he marries off umm ul walad slave girls (i.e. those slave girls who have given birth to children from their owner), he drinks alcohol and misses Salāh. By Allah Almighty! If nobody supports me, I will still take up this struggle for the sake of Allah Almighty. Upon hearing this, the people began to pledge allegiance to him. (*Tā'rīkh Ibn 'Asākir*, vol. 27, p. 429)

## He did not raise his head

According to one narration (after returning), he began to spend his nights in the masjid, observe fasts continuously and would break the fast by drinking only Sattū'. He did not raise his head (out of modesty) towards the sky. (*Tā'rīkh Ibn 'Asākir*, vol. 27, p. 429)

## Yazīdī army

When Yazīd received news of this, he sent an army under the leadership of Muslim Ibn 'Uqbah. The army consisted of ten thousand or twelve thousand soldiers on horse-back. According to another narration, alongside twelve thousand soldiers on horse-back, there were a further fifteen thousand on foot. (*Umdah al-Qārī*, vol. 12, p. 192, Hadīth 4167)

## War and Salāh

When the battle commenced, he رَضِيَ اللهُ عَنْهُ was in such a state of calmness that his head would keep dropping due to nodding off, whilst the other people were fighting. The fighting had reached its peak when the time of Zuhr Salāh entered so he said to his servant: Protect me from the direction of my back so that I can pray Salāh. He then prayed the four units of Zuhr Salāh with utmost concentration.

## Martyrdom

He then engaged himself in the battle. Of his eight



sons, one after another was being martyred. He also received many wounds and eventually, filled with the passion of being martyred, he removed his armour, threw it down and then broke the sheath of his sword (showing that he will not place it in its sheath again). With youthful vigour he continued to fight the enemy until he was blessed with the crown of martyrdom and left his mundane world. This battle is known as 'Harrah' and took place in 63 AH on the day of Wednesday when there were three days remaining for the completion of the month of Zū al-Hijjah. (*Tā'rikh Ibn 'Asākir*, vol. 27, pp. 430-432; *Usd al-Ghābah*, vol. 3, p. 221)

### Show of oppression and cruelty

After this, the Yazidī army spread such death and destruction, and spread such oppression and tyranny that we seek the refuge of Allah! The Yazidī army plundered the city of Madīnah for three days and violated the sanctity of its pure women. Seven hundred Companions رَضِيَ اللهُ عَنْهُمْ, from both the Ansār and the Muhājirs, were martyred. In total, more than ten thousand citizens were martyred, out of which, seven hundred were also memorisers of the Quran. The Yazidī army tied their horses to the pillars of Masjid Nabawī and for three days, the people were deprived of praying in Masjid Nabawī. (*Umdah al-Qārī*, vol. 12, p. 192, under Hadīth 4167; *Sawānih Karbalā*, p. 178, summarised)

### Company until the Day of Judgement

Someone saw Sayyiduna 'Abdullāh رَضِيَ اللهُ عَنْهُ in a dream after this and he was in a good state. He asked, 'Were you not martyred?' He رَضِيَ اللهُ عَنْهُ replied, 'Of course! I have met my Lord; He has granted me entry into Paradise and I eat from the fruits of Paradise from wherever I desire.' The one witnessing the dream then asked, 'What became of your companions?' He replied, 'They are with me under my banner and they will remain by my side until the Day of Judgement.' (*Usd al-Ghābah*, vol. 3, p. 221)

<sup>1</sup>A flour based drink

## Do You Know?

Abu 'Ateeq Attari Madani

**Question 1:** Which months are the months of Hajj?

**Answer:** Shawwal, Zul-Qa'dah and the (first) 10 days of Zul-Hijjah. (*Khaza'in al-Irfan*, p. 66, summarised)

**Question 2:** Why are these months called the months of Hajj?

**Answer:** The rites of Hajj are performed in the month of Zul-Hijjah. Shawwal and Zul-Qa'dah are (also) called the months of Hajj as it is permissible without any element of dislike to wear Ihram in them and doing so is Makruh (disliked) before them. (*Derived from Sirat al-Jinan*, vol. 1, p. 314)

**Question 3:** Which place on earth were Sayyiduna Aadam عَلَيْهِ السَّلَام and Sayyidatuna Hawwa رَحْمَةُ اللهِ عَلَيْهَا sent down to from Paradise?

**Answer:** Sayyiduna Aadam عَلَيْهِ السَّلَام was sent down at a mountain called 'Nauz; or 'Naud'; whereas, Sayyidatuna Hawwa رَحْمَةُ اللهِ عَلَيْهَا descended in the city of Hijaz, Jeddah. (*Tabaqat Ibn Sa'd*, vol. 1, p. 30; *Khaazin, Part 1, Surah al-Baqarah, re Verse 36*, vol. 1, p. 46)

**Question 4:** Why is Sayyiduna Khizr عَلَيْهِ السَّلَام called 'Khizr'?

**Answer:** Wherever he عَلَيْهِ السَّلَام would sit, green grass would grow there. That is why people started calling him Khizr. (*Bukhari*, vol. 2, p. 441, Hadith 3402)

**Question 5:** How many Hajj did Sayyiduna Aadam عَلَيْهِ السَّلَام complete from India on foot?

**Answer:** Forty (40). (*Tabqat Ibn Sa'd*, vol. 1, p. 31)

**Question 6:** When and where did Sayyiduna Aadam عَلَيْهِ السَّلَام and Sayyidatuna Hawwa رَحْمَةُ اللهِ عَلَيْهَا meet on earth?

**Answer:** On 9<sup>th</sup> Zul Hijjah at the Plain of 'Arafat. (*Khaza'in al-Irfan*, p. 67, summarised)

<sup>1</sup> This mountain now comes within the region of Sri Lanka.



F A U L T S

Great Islamic teachings

# DO NOT SEARCH FOR FAULTS

Muhammad Mun'am Attari Madani

The teachings of Islām not only guide us to the ways of attaining success in the next life, they also encompass the principles that show us how to achieve success in this life and improve our society. One clear principle from amongst them is the honouring of Muslims, due to which, certain things such as swearing, slandering, backbiting and fault-finding, etc. are prohibited in the Shari'ah (Islamic Law). The disease of fault-finding is spreading like a virus within the society. It is becoming the norm for people to forget themselves and instead search for faults in others. Whereas, Allah Almighty has prohibited us from finding faults in others:

وَلَا تَجَسَّسُوا

*And do not search for (hidden) faults*

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

Commenting on the above verse, Sadr Al-Afādil Sayyid Muftī Muhammad Na'im al-Dīn

Murādābādī رَحْمَةُ اللهِ عَلَيْهِ states: 'Do not find faults in other Muslims and do not seek to know of their hidden matters which Allāh Almighty has concealed due to him being The One Who Veils (matters)'. (*Khazā'in al-'Irfān*, pp. 950, summarised)

Allāh Almighty has clearly prohibited fault-finding and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also condemned the action of finding faults in others and then spreading them amongst people. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who seeks the faults of his Muslim brother, Allāh Almighty will reveal his faults; and the one whose fault Allah Almighty makes apparent, he shall be disgraced even if he is sat at home. (*Tirmidhī*, vol. 3, pp. 416, Hadīth 2039)

Under the aforementioned Hadīth, Muftī Ahmad Yār Khān Na'im رَحْمَةُ اللهِ عَلَيْهِ states: It is the law of Allah Almighty; that the one who defames another without any reason, Allah Almighty shall cause him to be defamed. (*Mirā't al-Manājīh*, vol. 6, p. 618)



Monthly Magazine  
**Faizan-e-Madinah**  
Zul-Hijja-til-Haram 1441 AH  
(July - August 2020)

### The virtues of veiling others

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has prohibited the action of fault-finding and mentioned the virtues of concealing (the faults of) others on several occasions. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whosoever witnesses someone's hidden fault and conceals it, he will therefore be like the person who takes out a child who was buried alive in the grave and saves its life. (*Musnad Ahmad, vol. 6, p. 126, Hadith 1733*) In another place, it is stated: The one who conceals the matters of a Muslim, Allāh Almighty will conceal his matters in this world and the Hereafter. (*Muslim, p. 1110, Hadith 2699, abridged*) Meaning, he should not reveal his concealed faults; on the condition that concealing it will not result in harm to the religion or people -



otherwise, he should definitely reveal it. He should have the spies amongst the non-Muslims caught and reveal the hidden matters of those who plot! He should inform the one who is being plotted against and is to be killed unjustly. Good character is one thing; affairs and politics are another. (*Mir'āt al-Manājīh, vol. 1, p. 189*)

### The harms of fault-finding

- Fault-finding is extremely disliked by Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- The one who finds faults in others is never held in high regard by the community.
- Fault-finding causes bad character.
- Fault-finding makes one narrow-minded.

- The knowledge of a fault-finder is removed and he is overtaken by ignorance.
- Fault-finding is a means of causing harm and insulting believers.
- Fault-finding results in a person exhausting their efforts in useless matters.
- Fault-finding destroys a person's peace of mind; he cannot live in peace and puts his honour on the line.

### Ways of saving oneself from fault-finding

- If a person focuses on his own faults, then he will not be concerned with the faults of others.

- He should contemplate over the worldly and religious harms of fault-finding.
- He should always keep the sayings of Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to fault-finding in his mind.
- He should spend time in the company of pious and God-fearing people.
- When he is alone, he should ask himself: If someone was to expose my faults, then how would I feel?

May Allah Almighty keep us protected from fault-finding and other repulsive acts like it.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Pious women of Islam

رَحْمَةُ اللَّهِ عَلَيْهَا

# Sayyidatuna Hafsa Bint Sirin

Bilal Husayn Attari

## A brief introduction

Her name is Hafsa Bint-e-Sīrīn, and her Kuniyah is Umm-e-Huzayl. She is the sister of the great interpreter of dreams, Sayyiduna Imām Muhammad Bin Sīrīn رَحْمَةُ اللَّهِ عَلَيْهِ. She رَحْمَةُ اللَّهِ عَلَيْهَا was from Basra. She is included amongst the *Tābi'ī* females.

## Marriage and children

She was married to Sayyiduna 'Abdul Rahmān Bin Uzaynah رَحْمَةُ اللَّهِ عَلَيْهِ, from whom, Sayyiduna Huzayl رَحْمَةُ اللَّهِ عَلَيْهِ was born. (*Tahdhīb al-Kamāl fī Asmā' al-Rijāl*, vol. 11, p. 704)

## Devotion to worship

It is narrated that she رَحْمَةُ اللَّهِ عَلَيْهَا did not leave her chamber of worship for 30 years without a need. She would recite half of the Holy Qurān every night and fast all year round, excluding the two 'Eids and the

days of Tashrīq. She purchased a maid from the market who was once asked what she considered of her owner. She replied, 'She is a very pious woman, if - Allāh forbid - she ever commits a mistake, she keeps offering Salāh all night long and keeps crying.' She رَحْمَةُ اللَّهِ عَلَيْهَا would persuade the youth towards worship and say, 'O youth! Perform good deeds in your youth as these are the days for performing good deeds.'

## The home would be illuminated

She رَحْمَةُ اللَّهِ عَلَيْهَا would light a lamp at night and stand for worship. Many times it would be the case that her home would remain illuminated until the morning even after the lamp had extinguished.

## The Science of Recitation [of the Qurān]

She had special mastery of the science of recitation



Monthly Magazine  
**Faizan-e-Madinah**  
Zul-Hijja-til-Haraam 1441 AH  
(July - August 2020)

[of the Qurān]; this is the very reason that if Imām Muhammad Ibn-e-Sirīn رَحْمَةُ اللهِ عَلَيْهِ had any doubt in the matter of recitation [of the Qurān], he would therefore refer to his sister, Sayyidatuna Hafsa رَحْمَةُ اللهِ عَلَيْهَا. (Sifah al-Safwah, part 2, vol. 2, pp. 21, 22)

### The observation of the Qādi of Basrah

The Qādi [judge] of Basrah, Sayyiduna Imām Iyās Bin Mu'āwiyah رَحْمَةُ اللهِ عَلَيْهِ says, 'I do not know of anyone whom I can give superiority over Hafsa.'

### Service to Hadīth

She رَحْمَةُ اللهِ عَلَيْهَا has narrated Ahadīth from many great personalities including the companions of the Prophet Sayyiduna Anas and Sayyidatuna Umm-e-'Atiyyah Ansāriyyah رَضِيَ اللهُ عَنْهَا, her brother Yahyā Bin Sirīn and the mother of Imām Hasan Basrī رَضِيَ اللهُ عَنْهُمْ.

Her narrations of Ahadīth are recorded within the *Sihāh Sittah*<sup>1</sup>.

### Passing away

She رَحْمَةُ اللهِ عَلَيْهَا says that once, Sayyiduna Anas Bin Mālik رَضِيَ اللهُ عَنْهُ asked me, 'In which state would you want to meet death?' I replied, 'In a plague, as for every Muslim who dies in a plague is martyrdom.' She رَحْمَةُ اللهِ عَلَيْهَا passed away in 101 AH. (*Tahdhīb al-Tahdhīb*, vol. 10, pp. 463, 464; *Tabaqāt Ibn-e-Sa'd*, vol. 8, p. 352)

<sup>1</sup> (The *Sihāh Sittah* are known as the six famous books of Hadīth whose names are as follows:

1. Sahīh Bukhārī
2. Sahīh Muslim
3. Sunan Abī Dāwūd
4. Sunan al-Tirmidhī
5. Sunan al-Nasā'ī
6. Sunan Ibn-e-Mājah



Abu Tayyib Madani (Shahzayb)

Children were playing in Madīnah Munawwarah. The Beloved and Final Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by and greeted the children, and then he sent a child off for some task.

The child arrived home late due to this task, so his mother asked him, 'You've come so late! Where were you?' The boy replied that he had gone to complete a task for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The mother asked, 'What was this task?' The wise boy, preserving the secret, said that, 'It is a secret, I can't tell you.' The mother, giving guidance, said, 'You are not to tell the secret of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to anyone.' (*Muslim*, p. 1035, *Hadīth 6378, overview*)

Dear children! Do you know who this was? It was the companion of the Holy Prophet, Sayyiduna Anas – رَضِيَ اللهُ عَنْهُ. He served the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for ten years and he is known as 'the servant of the Noble Prophet.' We come to know from this account that we should not disclose anyone's secret to another; likewise, if someone asks regarding the matters of the home, they should not be disclosed either.



Message to parents

# Looking after very young children



Bilal Husain

Children are the happiness of every house, as it is through these blossoming buds that the house lights up. The silence of the house is proof of this when they go and visit their Grandmas or Aunties, etc.

Respected Parents! Are you aware that the death rate of new-borns is very high in Pakistan? According to UNICEF's 2016 statistics, 248,000 new-borns died in one year, which amounted to 10% of the child deaths worldwide. (BBC, February 2018)

We should safeguard and look after these fragrant flowers of the future with our full capacity. Some beneficial recommendations have been mentioned below. Read them, implement them yourself and spread their message to others too.

The parents of children born so weak that they are unable to take their feed should seek satisfactory advice from doctors before discharging. However, it is better that they remain in hospital for a few days as in these circumstances the drip feed of milk needs to be attached and detached constantly and the hospital staff can do this in a better manner. The mother's milk is the most suitable for children, as it is a means of nutrients and strength and it increases immunity against fighting infections.

- After feeding the child milk, take the child against your shoulder and lightly pat its back so the milk digests easily. Use a good quality glass feeder when giving milk via a feeder, instead of a plastic one, and change the nipple weekly.
- Massaging is not just an old fashioned method

but rather it is very beneficial for the child's growth, but definitely seek advice from the doctor on this.

- The child's skin is very sensitive, so do not by any means use any low quality powder or lotion.
- If the child has a habit of scratching then you should especially pay attention to cutting its nails as he can cause damage to his face.
- When cutting the child's nails keep the finger pad away from the nails so there is no chance of cutting the finger. If you perceive using nail clippers on a new-born baby to be difficult then use an emery board (which is used to file down the nails).
- If the child is feeling irritable or is quieter than usual, get this checked by the doctor,
- It is not appropriate to persistently make the child wear nappies in order give yourself ease. Instead of nappies, make them wear a loincloth made from cotton or linen. If nappies have to be used then do not use them continuously, as rashes can occur causing pain to the child.
- If rashes do occur then do not implement one of your own techniques but rather seek advice from your doctor and use the rash cream suggested by the doctor.
- If there are elder children present in the home then beware that they do not cause any harm to the new-born when being affectionate to him or her.



The Story of Little Zayd

# Snowy, the Goat

Abu Adnan Ahmad Attari



As soon as the moon of Zūl-Hijjah appeared, Little Zayd had made a firm commitment that this time round a goat of his liking would come to his house. Two days later Little Zayd, along with his father and uncle, brought a very lovely, short white goat. He named it 'Snowy' as soon as it entered the house. The family liked the choice and the name chosen by Little Zayd and he started serving it. He immediately placed some grass and water in front of it, Snowy also bowed his head quietly and started eating away at the grass and drinking the water. Snowy had now become friends with Little Zayd; he would caress its back and head with love, bathe it daily with his uncle and take it for walks in the evening.

A day before 'Eid, Grandma suddenly said to Little Zayd, 'Little Zayd! Your beloved friend Snowy will be sacrificed tomorrow in the way of Allah Almighty.' Little Zayd became sad after hearing this and said, 'Grandma, can't we sacrifice another animal in place of Snowy?' Grandma asked, 'But why?' He replied, 'Grandma! He has become my friend and I like him very much, so we should keep

him in the house.' Grandma understood what Little Zayd was saying and then asked, 'Ok, you tell me. Why do we sacrifice animals on big 'Eid?' He responded in accordance with his understanding, 'Grandma, we sacrifice animals because everyone sacrifices animals.'

Grandma said: 'No my son! This is not the reason. One of Prophets of Allah Almighty, Sayyiduna Ibrāhīm عليه السلام had a son, Sayyiduna Ismael عليه السلام who was very beloved to him. For three continuous nights, Sayyiduna Ibrāhīm عليه السلام saw a dream in which someone is saying to him, 'Verily, Allah Almighty is giving you the order of sacrificing your child.' Little Zayd! The dreams of Prophets are true; therefore, Sayyiduna Ibrāhīm عليه السلام was certain that this dream was from Allah Almighty, not from Satan. The age of Sayyiduna Ismael عليه السلام at this moment was 7 or 13 years, or slightly more. Sayyiduna Ibrāhīm عليه السلام told his son about the dream and he responded, 'Do that which you have been ordered by Allah Almighty. You will find me from the patient ones.' Satan first whispered to



Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام not to sacrifice his son, but he did not listen to him. Then Satan came to the mother of Sayyiduna Ismā'īl عَلَيْهِ السَّلَام who also did not listen to him. Then he went to Sayyiduna Ismā'īl عَلَيْهِ السَّلَام who replied, 'If my blessed father is taking me to sacrifice me upon the order of Allah Almighty, then he is doing something very good.' Little Zayd interrupted, 'Grandma! Did Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام sacrifice his beloved son then?' She replied, 'As soon as Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام laid Sayyiduna Ismā'īl عَلَيْهِ السَّلَام on the floor and ran the knife across his neck, the knife did not cut, so the throat was not slit and a voice was heard, 'O Ibrāhīm! Indeed, you have confirmed the dream, this is the reward we give to the righteous'. Meanwhile, the Angel Jibrā'īl عَلَيْهِ السَّلَام had brought a ram from Paradise with the order of Allah Almighty and he proclaimed with a loud voice from afar: 'اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ!' When Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام heard this voice, he raised his head towards the sky and knew that the time of this test from Allah Almighty had passed and

the ram had been sent in place of his son. After this he sacrificed that ram. (*Sirāt al-Jinān, vol. 8, pp. 332-335; Bayta ho tou aisa, pp. 2-14, summarised*)

Did you realise Little Zayd! Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام bowed his head down in front of the order of Allah Almighty and did not hesitate in sacrificing his son. His sacrifice and enthusiasm teach us that we too should sacrifice our beloved things gladly in the way of Allah Almighty.' Little Zayd nodded and said, 'Grandma! I have now understood that I too should sacrifice my beloved Snowy to please Allah Almighty'. Grandma asked, 'And what will we do with the skin of this goat?' Little Zayd instantly responded, 'Just like last year we donated the skin to Dawat-e-Islami, we will donate the skin to Dawat-e-Islami this year too.' Grandma, overjoyed, took Little Zayd into her arms.



# Words of Wisdom



## Fragrant words

### Method of increasing the intellect

The one who keeps his clothes clean and tidy gains a reduction in his worries and the one who wears fine perfume gains an increase in his intellect. (Saying of Sayyiduna Imam Shafi'ī رَحْمَةُ اللَّهِ عَلَيْهِ) (*Sifah al-Safwah*, vol. 2, p. 170)

### The cause of the coolness of one's eyes in the grave

Indeed, in the grave a person is given news of the good deeds of his children, so that his eyes are cooled. (Saying of Sayyiduna Imām Mujāhid رَحْمَةُ اللَّهِ عَلَيْهِ) (*Hasan al-Tanbīh*, vol. 2, p. 435)

### Method of attaining the sweetness of worship

I worshipped Allāh Almighty for 50 years, but I only tasted the sweetness of worship upon leaving 3 things:

1. I left trying to please the people so I became able to say what is right.
2. I left the company of bad people so I acquired the company of pious people.
3. I abandoned the sweetness of this life so I attained the sweetness of the Hereafter.

(Saying of Sayyiduna Ahmed Ibn Harb رَحْمَةُ اللَّهِ عَلَيْهِ) (*Siyar A'lam al-Nubala*, vol. 9, p. 334)

## The flower-garden of Ahmad Raza blossoms even today

### Benefits of meat

The essential food for a human is meat. Indeed, the benefits, bodily repair, and growth in strength that are attained through eating meat cannot be attained through other than it. Furthermore, the condition of inclination towards meat is such that each individual can understand from their own sentiments that no matter how delicious a food may be, if it is eaten continuously for a few days then one becomes disinclined from it and eating it for even more than



this causes one to start being repulsed by it. However, this is not the case for eating wheat chapattis and meat, as one will be not repulsed by them even if they are eaten for a lifetime. (*Fatāwā Ridawīyyah*, vol. 14, p. 554)

### Foundation for ‘Aqīdah [beliefs] cannot be based on history

History cannot be a foundation for belief, regardless of the author. Historians fill their books with every sort of correct and incorrect matters and any sort of reports. (*Fatāwā Ridawīyyah*, vol. 26, p. 429)

### Having a chain of Bay‘ah (spiritual allegiance) is not essential for Wilāyah (Sainthood)

In order for one to be a Walī (Saint), it is not necessary to have a chain of bay‘ah (spiritual allegiance) linking from him. Only a few Companions – رَضِيَ اللهُ عَنْهُمْ – out of thousands have chains of bay‘ah linking back to them, and the rest of the Companions do not. However, whose sainthood can reach the Sainthood of these Companions? رَضِيَ اللهُ عَنْهُمْ. (*Fatāwā Ridawīyyah*, vol. 26, p. 557)

### The flower-garden of ‘Attār

#### The best animal of the market

To sacrifice the best animal of the market for the Īsāl al-Thawāb of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the work of fortunate people. (*Madanī Muzakārah*, 5<sup>th</sup> Zū al-Hijjah 1435 AH)

#### What if Hajj becomes Fard upon the son!

If either the mother or the father have not yet fulfilled Hajj and Hajj becomes Fard upon the son, then for him to do Hajj is necessary, if he does not then he will be sinful. (*Madanī Muzakārah*, 8<sup>th</sup> Ramadān-ul-Mubārak 1437 AH)

#### Acting upon the Law of the Country

One should act upon the National Laws that do not conflict with Islamic Law. (*Madanī Muzakārah*, 25<sup>th</sup> Ramadān-ul-Mubārak 1436 AH)



Monthly Magazine  
**Faizan-e-Madinah**  
Zul-Hijja-til-Haram 1441 AH  
(July - August 2020)

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

- When I grow up, I want to become an ‘Ālimah<sup>1</sup> and a teacher in Jāmi‘ah<sup>2</sup>. (*Ayesha Umayr, Karachi*)
- When I grow up, I want to become an ‘Ālimah. (*Hafizah Rasheed, Lahore*)
- When I grow up, I will become an ‘Ālimah [Allāh willing]. (*Juwayriyah, Larkana*)
- When I grow up, I will do a lot of Madanī work just like mum, so I can repeatedly meet Sister Bint-e-Attār [Allāh willing]. (*Saniyah Nadeem, 10 years of age, Nawaab Shah*)
- When I grow up, I will become the principal of Dar-ul-Madinah [Allah willing]. (*Ghulaam Mustafaa, Rohari*)
- When I grow up, I will become an ‘Ālim<sup>3</sup> of the religion [Allāh willing]. (*Usman, Jacobabad*)
- I want to become a childcare teacher so I can help little children, I want to teach them good manners so they know how to behave with their parents and teachers [etc.]. (*Noor Fatimah Iqbal d/o Muhammad Iqbal, Sefton, Australia*)

<sup>1</sup> [A female scholar of Islam]

<sup>2</sup> [An Islamic University]

<sup>3</sup> [A male scholar of Islām]

# Why are men given precedence?

Umm Milad Raza Attariyyah Madaniyyah

'Forgive me Haleemah, but it is because of weak women like you that men have so much authority', said Miss Farwā harshly whilst staring at Haleemah.

'What do you mean, Miss Farwa?', asked Haleemah, who was waiting for her husband and was constantly checking her watch, in response to Farwā's harsh words.

'The meaning is clear Haleemah! Men are given priority in every area of the society; women have no value. We are held back in every situation.'

'What is the purpose of you waiting for your husband? You should go alone. Your house is only one block away. I do not know why our women have become so subservient to their husbands. Look at me; I freely go from place to place, there is no one to stop me. I make my own decisions, I am not dependent on any man', said Farwa whilst raising her neck in a boastful manner. Farwā had taken divorce from her husband two years prior.

Haleemah had come to her parent's home to attend an event and was now waiting for her husband so that she could return home. She was astonished at

these audacious words being spoken against men.

The women around them had also begun to turn their attention to them. Another like-minded woman - Nusrat - also began to share her thoughts, 'Farwā is speaking the truth; men are put ahead in everything whilst women are left behind, but we are not in any great need of men.'

'Forgive me, but it is not us who have placed men ahead, it is the Shari'ah (i.e. Islām) which has done so, and we are in need of men even after death! After all, it is men who will lay our deceased bodies into the ground to rest.' Farwa suddenly stopped in her tracks and began to look pleadingly towards Nusrat, but Haleemah pressed on, 'You are right, I can travel one block away alone; however, the protection which I receive en route when I am with my husband is not the same as when a woman is alone. Remember when we were younger, our fathers would lead the way when crossing the road and they would make us remain behind so that no harm reaches us. When we would go out somewhere with our brother, he would be ahead himself whilst he would place us behind himself for our protection. I





have pride in my father, brother, husband and son being ahead. A few days ago, when our car broke down in the rain, it was my husband who placed us comfortably in the car and began to fix the car himself in the pouring rain. Even my 12-year-old son continued to console me whilst holding a torch and standing outside the car, saying: Do not worry mother, please remain seated whilst me and Dad check. Whether it is changing the car's tyre or inflating it, whether there is a knock on the door or if there is any need for medicine, if there is a need for food or the water pump stops working, if there is a need to pay the electric/gas bill or there are any issues with the children, in short, if there is any emergency at all, my husband is always at the forefront. I have no need to worry about anything; everything is always taken care of. The father, the brother, the husband and the son; these four are such strong supports that when they are present, a woman has all the protection and backing that she needs. This is not dependence or inferiority; rather, it gives one complete confidence of being safeguarded; if there is any problem, then they will face it before it even reaches us! In order to keep us comfortable they will undertake struggles themselves, they will go hungry themselves in order to feed us, they will brave the rain for our protection, they will wear old clothes and give us new clothes, they will undertake difficulties whilst striving to make us feel at peace. This is the quality of these men, Miss Farwā.' Haleemah paused to take a big breath and looked around and saw that the women around her were looking at her with admiration.

Haleemah continued speaking, 'Today, it is not men, but women who have become audacious after receiving a few privileges. The rank and status of men is that which the Shari'ah (i.e. Islām) has granted them, which we, besides a few 'free-thinking' women, have all accepted! With respect, if one was to even try to envisage the protections and comforts which women have been granted through these four kinds of men after removing them from the equation, it would be nothing but wishful thinking.'

'When Madrasah ends, my daughter waits for her brother - this is not her weakness; rather, it is her

esteem that she will arrive home safely, under her brother's protection. When the lights go out, my husband puts a torch on for me; this is not my cowardice but it is my honour that I am cared for so greatly. I am waiting to travel one block, not because I am weak but because it is my dignity that he is my protector.'

Farwā attempted to save face and presented another argument saying that women should not remain behind completely, 'Many women from other countries are equal with men in every field and are ahead in some cases whilst we remain in the same place like a frog in the well.' Haleemah said, 'Why should we care about the culture and traditions of outsiders, Miss Farwā?! How can there be any comparison between them and Muslim women? Leave them be, they only appear elegant from afar. If viewed from up close, they themselves wish to flee away from their state of affairs. They now feel a great need for the firm supports and protectors of honour that they have themselves neglected. However, because they have now wasted those privileges due to their mistakes, they make empty claims and try to trap others in that same mess in an attempt to efface their own deprivation. The rights which our religion has given us are sufficient and if our Lord has made men our leaders, then why would we even think of competing with them or becoming their equals! Who are we to demand the exact same rights as the one to whom the Lord of the Worlds has granted eminence?'

'You are absolutely correct Haleemah, this is also our opinion and judgment', said Farzānah, upon which all the women began to show their support for Haleemah in a united voice.

Miss Isrā Maryam had the final say and put a stamp on Haleemah's enthusiastic words, 'When we have been given so much honour, dignity, special worth, and respect, and when we are receiving such privileges for free, then it is only a foolish person who would choose to give all of that up and demand the separate rights of someone else. May Allah Almighty grant us all sound reasoning (آمین). Upon hearing the sound of the car horn, Haleemah put on her Hijāb, bid farewell to everyone, and confidently walked towards the gate.



# Islamic rulings regarding Islamic sisters

Mufti Abu Muhammad Ali Asghar Attari Madani

## What is the recommended (Mustahabb) time of 'Asr Salāh for females?

**Question 1:** What do the scholars of Islām say regarding the following matter: What is the recommended time of 'Asr Salāh for females?

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

**Answer:** Apart from the Fajr Salāh, it is superior for females to wait for the males' congregational prayer to finish. Once congregation of the males comes to an end, they should then offer their Salāh. However, it is better if they pray the Fajr Salāh when it is still dark. (*al-Durr al-Mukhtār & Radd al-Muhtār*, vol. 2, pp. 30; *Bahār-e-Sharī'at*, vol. 1, pp. 452)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



## Can a widow spend the duration of her 'Iddah [waiting period] in her parent's home?

**Question 2:** What do the scholars of Islām say regarding the following matter: The deceased body of Zayd was taken to his hometown, which is approximately 20 km away from his own home, and Zayd's in-laws also reside there. Zayd's widowed wife also went there with the deceased during her 'Iddah and now wishes to spend the rest of her 'Iddah in her parent's home. My question is that can Zayd's widowed wife complete her 'Iddah at her parent's home? Is there any Shar'i problem in this? Bear in mind that at the time of death, her husband only had one home where he would live with his family. However, he also had a house in his hometown which he had sold some fifteen years earlier.

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

**Answer:** Upon the death of the husband, it is necessary (Wājib) for her to spend the duration of her 'Iddah in the home in which she would live with him. It is impermissible and a sin for her to leave that house and go to another one for the duration of 'Iddah, without a legally valid reason per Islamic law. Therefore, in the aforementioned scenario, Zayd's widowed wife was sinful for leaving her husband's home without a legally valid reason per Islamic Law; she should repent for this sin and spend the rest of her 'Iddah in her husband's home only. (*Fatāwā 'Ālamgīrī*, vol. 1, pp. 535; *Fatāwā Ridawīyyah*, vol. 13, pp. 330; *Fatāwā Amjadiyyah*, vol. 2, pp. 285)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Madani travelogue

# Hong Kong travel

It was 12 noon on the 30<sup>th</sup> October 2019 when we began our flight from Karachi to Hong Kong. Hong Kong is a well-known region of the world which has a population of approximately 7.5 million, of which approximately three hundred thousand (300,000) are Muslims. It is a very densely populated area i.e. there are a large number of people living in a relatively small region.

In the company of three Islamic brothers who are businessmen, we reached Dubai in roughly 2 hours, where we stopped for five hours. In Dubai, we were joined by another Islamic brother who was also a businessman and at seven o'clock in the evening, our flight took off for Hong Kong. The Zuhr, 'Asr and Maghrib Salāhs were offered at Dubai airport; whereas, the 'Ishā Salāh was offered in the aeroplane. The flight from Dubai to Hong Kong was a continuous seven hours. We landed in Hong Kong airport at 6 am local time. The Fajr Salāh was to end at 6:27. Fearing that the time spent making Wudū

and exiting the plane would result in missing the Salāh, we made Wudū in the aeroplane's washroom and performed Fajr on the plane.

## **Importance of Salāh**

Dear Islamic brothers! Many of those who are usually punctual in offering Salāh become lazy in performing it during travels. No doubt, in comparison to normal circumstances, it is more difficult to pray whilst travelling on a bus, train, or plane; however, difficulties become easy with a sincere intention. Prior to travelling, read up on the relevant Islamic rulings in regards to the Salāh times and the direction of Qiblah. Allah willing, it will provide ease in maintaining Salāh with consistency.

After performing the Fajr Salāh and going through the immigration process, we proceeded outside where a group of brothers were waiting to welcome us. The fact that such a large group of brothers was



gathered in a country like Hong Kong in the early hours of a working day was testament to their love for the religion, and the blessings of Dawat-e-Islami. From there we went to the house of an Islamic brother, where we had breakfast and rested for some time.

### **Madanī Centres of Dawat-e-Islami in Hong Kong**

Property value in Hong Kong is very high. The people there usually reside in small homes within multi-storey buildings. The house in which we stayed was situated on the 21<sup>st</sup> floor. Directly opposite this building, which is located in the area known as Tin Shui Wai, is a Madanī centre called 'Faizān-e-Sahābah'. The readers of Faizān-e-Madīnah will be delighted to know that there are ten centres of Dawat-e-Islami in Hong Kong. Not only are the congregational Salāhs taking place within these centres, there are also eight Madrasa-tul-Madīnahs for brothers and two for sisters established there.

### **Establishing Jāmi'a-tul-Madīnah in Hong Kong**

By the grace of Allah Almighty, some time ago, Jāmi'a-tul-Madīnah was started in Hong Kong where there are currently fourteen students studying in the first year. We had an opportunity to exchange some Madanī Pearls with the students after the 'Asr Salāh and encouraged them to continue their studies until the final year of intensive Hadīth study; upon which the Dars-e-Nizāmī course is completed. We also performed the Maghrib Salāh there in congregation. During this time, the guardians of the students had also arrived and we had the honour of delivering a speech in their presence after the Maghrib Salāh.

Dear Islamic brothers! It is a great bounty and grace of Allah Almighty that through the blessings of Ameer-e-Ahl-e-Sunnah, we have been granted such an environment under which the Dars-e-Nizāmī (i.e. 'Ālim course) is being taught in Hong Kong also. May Allah Almighty grant us steadfastness in the Madanī environment of Dawat-e-Islami.

### **Sunnah-Inspired Ijtimā' (gathering)**

After offering the 'Ishā Salāh in Jāmi'a-tul-Madīnah, we visited the centre of Dawat-e-Islami called 'Faizān-e-Ahl-e-Bayt', where a Sunnah-inspired Ijtimā' (gathering) was taking place. A large number of brothers had already arrived before us. I had the honour of delivering a speech in both English and Urdu on the topic of 'Which fortunate individuals will be blessed with the shade of the Throne on the Day of Judgment.' After the speech, we met with the brothers and then food was served for the occasion of the Mawlid. Then we spent a substantial part of the night in discussions with the brothers, after which we rested.

### **Participating in the study circles**

The following morning, we offered the Fajr Salāh in congregation in the Faizān-e-Sahābah centre. After the Salāh, a study circle (Madanī Halaqah) took place wherein the conditions and obligatory acts of the Salāh, and also the method of Wudū and Ghusl were taught. After the study circle, we were blessed to recite three verses from *Sirāt-ul-Jinān* with translation and commentary. This continued until the time of the Ishrāq and Chāsht Salāhs. After praying Ishrāq and Chāsht, we had breakfast at an Islamic brother's house and then rested for a while.

### **Speech before Jumu'ah Salāh**

After resting, we made preparations for Jumu'ah Salāh and then headed for another Masjid and Madrasah of Hong Kong called 'Nūr-ul-Qur'ān' for Jumu'ah Salāh. From 1:00 pm - 1:30 pm, I had the opportunity to deliver a speech on the topics 'The Virtues of Friday' and 'How should we spend Rabī' al-Awwal.'

Some businessmen Islamic brothers had arranged lunch for us after Jumu'ah Salāh. On this occasion, we informed the Islamic brothers who were present of the many services of Dawat-e-Islami and encouraged them to contribute wholeheartedly towards the telethon.

May Allah Almighty grant further success to the works of Dawat-e-Islami that are taking place globally, in particular in Hong Kong.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Monthly Magazine  
**Faizān-e-Madīnah**  
Zul-Hijja 611-Haram 1441 AH  
(July - August 2020)





The book of life

# DEVOTION TO ONE'S PURPOSE

Abu Rajab Muhammad Asif Madani

After a long time, a person went to visit his teacher and began to say, 'Whichever work I put my hand to, it results in failure. Having been utterly disappointed, I have come to you - please inform me of some special secret to success.' The teacher said, 'I will tell you! Accompany me to a nearby canal.' When they had reached the bank of the canal, the teacher said, 'Follow me and enter the canal.' At first, that individual was frightened, but then he entered the canal with his teacher. When they had both reached the centre of the canal and the water was about to reach their chests, the teacher signalled for him to stop, and then suddenly took his head and submerged it into the water with force. That individual exerted a lot of effort, thrashing his hands and feet around in order to save himself; however, he was unsuccessful because the teacher's grip was very firm. He remained in the water for quite some time; when he feared that he would die, he therefore

exerted his full strength and was successful in freeing his head from the water. As soon as he had come out, he took a long and deep breath and filled his lungs with air. When he had regained his composure, his teacher asked, 'What were you in dire need of when you were in the water?' 'I was only in need of a small amount of air so that I could breathe', he replied. The teacher began to say, 'This is the lesson that I was trying to teach you; that when we truly want something - when we want it wholeheartedly - we accordingly become successful in achieving our goal. Therefore, when you desire to achieve something as intensely as you desired a little amount of air today, then the doors of success will begin to open for you.'

Dear readers of *Faizān-e-Madīnah* monthly! Just as a small candle cannot warm an entire room in the winter season, likewise, half-heartedness will make



Monthly Magazine  
**Faizan-e-Madinah**  
Zul-Hijja-til-Haram 1441 AH  
(July - August 2020)

it very difficult for a person to achieve his goals. After the bestowal of Allah Almighty, the first step to success is for a person to have sincere devotion in his goals. You will have seen that many people may earn little but they have the passion to build their own home; hence, after years of effort, they prove to be successful in building their home in the end. Similarly, after failing their examinations many times, students exert their efforts and achieve success in attaining their goals. The individual who is unsuccessful in the initial stages of business continues to sincerely devote himself to his goals and there comes a time where he becomes a successful businessman. There are countless similar examples that we can find around us in marketing, driving, cooking, tailoring and various other fields.

True devotion requires proof: Perhaps the thought has occurred to you that, 'We also sincerely desire to succeed, so why do we remain unsuccessful!' To this, I will say that a claim of true devotion is in need of hard work and effort as proof; if your struggle and effort is to only to satisfy your parents, boss or business partners, then this small level of effort will hardly result in great success. But when you leave no stone unturned in your efforts and are satisfied with your progress yourself, then fate will open the doors of success for you, *إِنْ شَاءَ اللَّهُ*.

I have reached my goal: A man who had spent a lot of time frequenting Khanqahs (i.e. centres for spiritual development) and struggling in the path of Tasawwuf (spirituality) once presented himself in the court of Sayyiduna Shah Aal-e-Muhammad - may Allah have mercy upon him - (Marehra Shareef, Hind); he began to plea with Sayyiduna Shah Aal-e-Muhammad *رَحْمَةُ اللَّهِ عَلَيْهِ*, 'It has been many years but I am not achieving my goal!' Sayyiduna Shah Aal-e-Muhammad *رَحْمَةُ اللَّهِ عَلَيْهِ* made preparations for him to stay in one of the rooms of the Khanqah, and then called the servant and told him that the man should be given fish to eat but should not be given a drop water to drink, and after he has eaten, the door should be locked from the outside. After the 'Isha Salaah, the servant gave him some fish. After he had eaten it, the servant locked the door from the outside straightaway and left. The man began to plead that he be given water but who was actually there to

listen! In the morning, at the time of Fajr, the servant opened the door, and as soon as it was opened, the man ran towards the water and drank as much as he could. After the Salah, Sayyiduna Shah Aal-e-Muhammad *رَحْمَةُ اللَّهِ عَلَيْهِ* asked, 'Are you well?' He requested, 'Respected Shaykh! The servants almost killed me last night as in such heat they firstly gave me fish to eat and secondly, they did not even give me a single drop of water. Then I was locked in the room in a state of intense thirst.' He asked, 'Then how did the night pass?' He requested, 'For as long as I remained awake, I was thinking of water! And when I fell asleep, I saw only water.' Sayyiduna Shah Aal-e-Muhammad *رَحْمَةُ اللَّهِ عَلَيْهِ* said, 'This is sincere seeking! Did you ever also seek your goal which you complain of not reaching in this manner?!' That person had already undergone spiritual struggles so his heart was clean. He was affected by a deception of the Nafs (baser self) which was now undone at once and he eventually attained his goal. (Derived from *Malfoozhaat*, pp. 470)

Dear Islamic brothers! We decide various types of goals with regards to different stages of our lives and wish to attain them such as in eating and drinking, accommodation, transport, education, marriage, travel, relaxation, employment, business and money. However, we should not forget that the life we have been given also has a purpose which we must fulfil. This purpose has been mentioned in these two Quranic verses stated below:

- *وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ۗ*  
And I have created Jinns and human beings only for this; that they should worship Me.  
[Kanz-ul-Iman (translation of the Quran)] (Part 27, Soorah al-Dhaariyaat, Verse 56)
- *الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ*  
He Who created death and life in order that you may be tested, (as to) whose deed is best amongst you  
[Kanz-ul-Iman (translation of the Quran)] (Part 29, Soorah Al-Mulk, Verse 2)

Fulfilling the right of worshipping your Creator and Owner, and to do good deeds is the purpose of this



life. So just as one requires true devotion to achieve success in other goals, the same level of devotion would also be needed in reaching this goal as well. Our pious predecessors set such examples of true devotion in attaining the purpose of life that leave the mind astonished:

- After the murder attempt on Sayyiduna 'Umar Farooq A'zam رَضِيَ اللهُ عَنْهُ, he still offered Salah even in the state of being severely wounded.
- Sayyiduna 'Uthman Ghani رَضِيَ اللهُ عَنْهُ was surrounded by rebels; however, at the time of his martyrdom, he was reciting the Quran.
- Sayyiduna Kahmas Bin Hasan رَضِعَةُ اللهِ عَلَيْهِ would

so weak that he could not stand, but when the time of Salah would arrive, he would stand up completely straight due to his passion for worship.

Dear Islamic brothers! If we were to observe ourselves on the other hand, then we would come to really know of the state of devotion to our purpose of life, that we cannot even offer our obligatory five daily Salah, we cannot keep our fasts in the month of Ramadan, we are completely heedless in paying our Zakah, Hajj has become obligatory upon us but we don't have time to travel for Hajj, we don't have time to recite the Quran; despite all of this, we are still in this false imagination that we are sincere and true in



read a thousand Rak'ahs of voluntary Salah every day. When he would finish, he would no longer have the strength to walk.

- Sayyiduna Safwaan Bin Sulaym رَضِعَةُ اللهِ عَلَيْهِ would sleep inside his room without a fan in the summer, and would sleep on the roof in the winter so that he would not experience any difficulty in waking up to worship.
- Sayyiduna Sahl Bin 'Abdullāh رَضِعَةُ اللهِ عَلَيْهِ became

striving for the purpose of our life. We should not forget our real goal due to our preoccupation with our temporary goals, and we should not let anything enter our life that will prevent us from worshipping our Lord Almighty.

May Allah Almighty grant us success in our righteous goals.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





## THE CONVERSATION OF A BROWN CAMEL

Abu Mu'awiyah Madani

'O my friend! I think we should go to the Firdaus garden today, it has been a long time since we have been there, 'said the brown camel after meeting his friend. After the long journey through the desert, taking advantage of the day off on Sunday, the brown camel reached the home of Mr. Zebra and began talking to him.

Mr. Zebra: No no! I made a mistake by going there last time, I will not go back there.

The Brown camel: Why? Even though you know too that everything is fresh there. Fruits and green grass are available there in an ample amount. My mouth is watering just thinking about it.

After hearing of the arrival of the brown camel, his jungle friends began arriving at the home of Mr. Zebra to meet him.

Mr. Zebra: The problem is not the garden, but the route. The last time, my black and white stripes were ruined by the dust on the way, and you know that I am very serious about my colour; which is why I will not go back there.

The brown camel replied, 'It would have been better if you came along but it is your choice, I will just go with my other friends from the jungle then. 'After

saying this, the brown camel left for the garden with his friends.

Upon reaching the Firdaus garden, with its cool breeze, the chirping birds and the shadows of the green trees in which the brown camel and his friends were enjoying the fresh produce, one of his friends asked: 'O brown camel! There are many things in the jungle; tall trees, various types of fruits, and many places to stroll. Those that live here are in much tranquillity, whereas, there is nothing but sand in the desert, and there is not such a peaceful life there, so why don't you come here permanently?'

The brown camel replied: 'O friend! You are absolutely right in what you have said! But don't forget that each one has its own qualities. Each body has different qualities, and my body, i.e. a camel's body, contains the qualities of the desert, which is the reason as to why it is only camels that are known as the ships of the desert and no other animal is given this title! That is why the life of the desert is peaceful for me and I am happy there.

Dear children! Just like animals, each human has his own qualities. He also possess something that the other does not. We should remain content and pleased with whichever condition Allah Almighty keeps us in.







## The Establishment of the Dawat-e-Islami Welfare Trust

During the recent lockdown caused by the Coronavirus epidemic, the Markazi Majlis-e-Shura [Central Executive Committee] of Dawat-e-Islami established the 'Dawat-e-Islami Welfare Trust' to help the poor, needy, and deserving people. By the grace of Allāh Almighty, those responsible for this Trust immediately began the process of helping the needy. They started door-to-door distribution of rations, milk, cooked food and cash amounts to the poor in deprived and remote communities of Karachi. Following this, a series of relief activities of the Dawat-e-Islami Welfare Trust were started in other cities of Pakistan, step by step, and then in many countries of the world. During this time, special attention was continuously given to the self-respect of the recipients. اَلْحَمْدُ لِلّٰهِ, assistance has been provided to more than 500,000 families under the Dawat-e-Islami Welfare Trust.

before Eid, the workers of the Trust reached the place of the incident and distributed food and water to the members of the rescue teams and the people affected in the vicinity.

Dawat-e-Islami has also always been at the forefront of relief activities in the past on the incidents of various natural disasters, earthquakes, floods, etc. and will not fall behind in any such difficult time in the future either. اِنْ شَاءَ اللّٰهُ, permanent types of welfare activities will also be launched very soon under the Dawat-e-Islami Welfare Trust.

All the readers of Faizān-e-Madīnah monthly are requested to use the wealth bestowed upon them by Allāh Almighty for the help of His bondsmen and to support the Dawat-e-Islami Welfare Trust as much as possible. اِنْ شَاءَ اللّٰهُ, you will attain blessings in this world and in the Hereafter.

Even on the incident of the plane crash in Karachi



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**Faizan-e-Madinah**  
Zul-Hijja-til-Haram 1441 AH  
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Messages of Ameer-e-Ahl-e-Sunnat

## Ameer-e-Ahl-e-Sunnat's message to the welfare department of Dawat-e-Islami

تَحْتَمِلُوا فَؤُودَ الْمُضَلِّينَ وَتُسَبِّحُوا عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi رَضِيَ اللهُ عَنْهُ to my beloved Madani son, Hajji Shafa'at Ali Attari and all the devotees of the Prophet from Dawat-e-Islami's welfare trust:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

إِنَّمَا شَاءَ اللَّهُ! Your hard work and efforts are most welcomed and commended! During this current pandemic of the Coronavirus, the welfare trust of Dawat-e-Islami has been buying food, packing and distributing provisions, distributing money, delivering cooked meals, travelling far and wide for distribution, even spending their Suhoor and Iftar there during the month of Ramadan and their hard work on the days of 'Eid is to be commended also. Alongside helping out at the hospitals, they are also spending time with the elderly in old people's homes as well as with orphans in orphanages; a job well done indeed! May Allah Almighty accept your

efforts, grant you great reward, and grant you steadfastness. I have the opportunity to see you regularly on the Madani News of Madani Channel and I observe your efforts also. My beloved Madani sons! You must not turn back now; ever since the founding of Dawat-e-Islami, it has only progressed further ahead, and your department should also continue to progress further ahead. When a violent storm struck and when fires broke out in Landhi (Karachi), you also helped out in these instances; and when the seven-story building collapsed in Nayabad (Karachi), you also lent a helping hand there as well - مَا شَاءَ اللَّهُ - most likely, you must have also carried out some labour work there as well. May Allah Almighty grant you blessings, determination, help you, and give you even more helpers - continue to move well ahead and continue to attain the pleasure of Allah Almighty. I will present one Hadith to you as a gift: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who sets out to fulfil a need of a Muslim, Allah Almighty shades him with seventy-five thousand angels who supplicate for him, he remains immersed in mercy until he finishes, and when he finishes, Allah Almighty writes the reward of a Hajj and 'Umrah for him.' (Majma' al-Zawaa'id, vol. 8, pp. 354, Hadith 13725)

Furthermore, I request that you also keep paying attention to the twelve Madani works of Dawat-e-Islami. Serve the distressed nation of the Beloved Prophet and also continue to partake in the twelve Madani works of Dawat-e-Islami as well. May Allah Almighty eradicate the Coronavirus and may the lockdown come to an end. When Masajid return to normality, take part in the weekly Sunnah-inspired gathering and spend the night there, travel for three days of every month in the Madani Qafilahs in order to keep learning and teaching Sunnahs, continue to spread the call to righteousness through the 'Ilaqa'i Daurah, listen to and deliver dars, take account of yourself every day by acting upon the Madani In'amaat booklet and filling in the boxes within it, and hand it into your local responsible brother on the first of every Islamic month, إِنَّ شَاءَ اللَّهُ. May Allah Almighty keep you happy.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ!



# Important events of Zul-Hijjah-til-Haraam at a glance



## 4<sup>th</sup> Zul-Hijjah

The Khalīfah [spiritual successor] of A'lā-Hadrat, the spiritual guide of Ameer-e-Ahl-e-Sunnat, Sayyidī Qutb-e-Madīnah, Shaykh 'Allāmah Mawlānā Ziyā al-Dīn Ahmad Madanī Qādirī رَحْمَةُ اللهِ عَلَيْهِ passed away on 4th Zul-Hijjah 1401 AH. (For further information, please see: Ameer-e-Ahl-e-Sunnat's book 'Sayyidī Qutb-e-Madīnah' and the Monthly Magazine, *Faizān-e-Madīnah* Zul Hijjah 1438 and 1439 AH)

## 7<sup>th</sup> Zul-Hijjah

The grandson of Imām Husayn رَضِيَ اللهُ عَنْهُ and the son of Imām Zayn al-Ābidīn رَحْمَةُ اللهِ عَلَيْهِ Sayyiduna Imām Muhammad Bāqir رَحْمَةُ اللهِ عَلَيْهِ passed away on 7th Zul-Hijjah 114 AH. The great Imām Abū Hanīfah رَحْمَةُ اللهِ عَلَيْهِ was also blessed with his noble company.

## 14<sup>th</sup> Zul-Hijjah

The respected father of Ameer-e-Ahl-e-Sunnat دَامَتْ رَحْمَةُ اللهِ عَلَيْهِ Hājji 'Abd al-Rahmān Qādirī رَحْمَةُ اللهِ عَلَيْهِ passed away during Hajj on 14th Zul-Hijjah 1370 AH. (For further information, please see: The Monthly Magazine, *Faizān-e-Madīnah* Zul-Hijjah 1438 AH)

## 18<sup>th</sup> Zul-Hijjah

The Compiler of the Holy Qur'ān, 'Sāhib al-Hijratayn' (the one who migrated twice), the Possessor of two Nūrs, the Leader of the Muslims, Sayyiduna 'Uthmān Ghanī رَضِيَ اللهُ عَنْهُ was martyred by rebels on 18<sup>th</sup> Zul-Hijjah 35 AH. (For further information, please see: Ameer-e-Ahl-e-Sunnat's book 'Miraculous Wonders of 'Uthmān Ghanī' and the Monthly Magazine, *Faizān-e-Madīnah* Zul-Hijjah 1438, 1439 and 1440 AH)

## 18<sup>th</sup> Zul-Hijjah

The Khalīfah [spiritual successor] of A'lā-Hadrat, Sadr-ul-Afādil, the respected Shaykh 'Allāmah Mawlānā Na'im al-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ passed away on 18 Zul-Hijjah 1367 AH. (For further information, please see: The Monthly Magazine *Faizān-e-Madīnah* Zul-Hijjah 1438 and 1439 AH and 'Tazkirah-e-Sadr-ul-Afādil')

## 2<sup>nd</sup> Zul-Hijjah

Two months after the Battle of Badr in Zul-Hijjah 2 AH, an army of two hundred camel-riders of the non-Muslims of Quraysh marched towards Madīnah Munawwarah. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard of this, he pursued them. The non-Muslims of Quraysh fled and their sacks of barley flour fell into the hands of Muslims. In Arabic, barley flour is called Saweeq, which is why this battle was called 'The Battle of Saweeq.' (*Sharh al-Zurqāmī 'Alā al-Mawāhib*, vol. 2, p. 353)

## 6<sup>th</sup> Zul-Hijjah

Sayyidatuna Umm Rūmān رَضِيَ اللهُ عَنْهَا passed away on 6th Zul-Hijjah, she is amongst the privileged personalities whose grave the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself descended into. For further information, please see: The Monthly Magazine *Faizān-e-Madīnah* Zul-Hijjah 1440 AH and 'Faizān-e-'Ā'ishah Siddīqah')

May Allāh Almighty have mercy on them all and forgive us without any accountability for their sake.

اجتنبوا نجاته النبيين الامميين صلوا عليهم وادعوا لهم

The releases of the Monthly Magazine *Faizān-e-Madīnah* are available on the Dawat-e-Islami website [www.dawateislami.net](http://www.dawateislami.net) and the mobile application.



# Remember your pious predecessors

Abū Mājid Muhammad Shahid Attari Madani

Zul-Hijjah is the twelfth month of the Islamic calendar. Amongst those Blessed Companions, great Saints and Islamic scholars whose day of passing - 'Urs - falls in this month, there was a brief mention of forty-five of them in the Zul-Hijjah issues of the ' Monthly Magazine *Faizān-e-Madīnah* 1438 ' AH - 1440 AH. Please read about a further thirteen below:

## **Blessed Companions** رَضِيَ اللهُ عَنْهُمْ

- Sayyiduna Ibrāhīm bin Nu'aym 'Adawī Qurashī رَضِيَ اللهُ عَنْهُ was born in Madīnah Munawwarah and was martyred there in the battle of Harrah which took place in Zul-Hijjah 63 AH. He was buried in Jannah al-Baqī'. He was the son of the prominent Companion, Sayyiduna Nu'aym Bin 'Abdullāh Nahhām رَضِيَ اللهُ عَنْهُ and the son-in-law of Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ. He was righteous, a pious individual and a narrator of Hadīth. (*Usd al-Ghābah*, vol. 1, p. 70; *Tabaqāt Ibn Sa'd*, vol. 5, p. 130)

- Sayyiduna Nu'mān Bin Bashīr Ansārī Khazrajī رَضِيَ اللهُ عَنْهُ was born in Madīnah Munawwarah in 2 AH and was martyred in Zul-Hijjah 64 AH in Hims (Homs). His mausoleum is located in Homs, Syria. He was a major Companion, an influential personality, a great orator, poet, and was very generous and brave. He narrated one hundred and twenty-four Hadīths, and was made the governor of Damascus, Yemen, Kufa, and Homs one after the other. (*Usd al-Ghābah*, vol. 5, pp. 341-343; *al-A'lām li al-Zarkālī*, vol. 8, p. 36)

## **The noble Awliyā (Saints)** رَضِيَ اللهُ عَنْهُمْ

- The well-known Taabi'i, Sayyiduna Abu Katheer Aflah Madani رَضِيَ اللهُ عَنْهُ was the freed slave of the companion: Sayyiduna Abu Ayyub Khaalid Ansaari رَضِيَ اللهُ عَنْهُ. He was from 'Ayn al-Tamr (Iraq) but later became a resident of Madinah Shareef. He narrated Hadith from many Companions رَضِيَ اللهُ عَنْهُمْ. He was the teacher of Sayyiduna Imam Ibn



Seereen رَحْمَةُ اللَّهِ عَلَيْهِ. He was martyred in Madinah during the incident of Harrah in Zul-Hijjah 63 AH. (*Tabaqaat Ibn Sa'd, vol. 5, p. 64*)

- The Abdaal of his time, Sayyiduna Hamaad Bin Salamah Bin Dinar Basri Nahwi رَحْمَةُ اللَّهِ عَلَيْهِ was born in approximately 91 AH and passed away in Basra at the age of 76 in Zul-Hijjah 167 AH. He was a reliable narrator of ten thousand Hadeeths and reports. He was known as Shaykh al-Islam, Qudwah al-'Ulamaa, Ustadh al-Muhadditheen, the Mufti of Basra, the author of books, the Imaam of his era and one who recited the Qur'an

in Sayyid Muhammad Bin Khaleel Qawuqjee Hanafi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1224 AH in Tarablus, Shaam. He passed away on 7<sup>th</sup> Zul-Hijjah 1305 AH in Makkah Mukarramah and is buried in Jannah al-Ma'laa. He was a practising scholar, a jurist of Islam, the Shaykh of Shaykhs, the Muhaddith of his time and the author of more than a hundred books. The Mawlid book 'Mawlood al-Qawuqjee' was written by him. (*Fayd al-Mulk, pp. 1407-1412; Tadhkirah Sanoosee Mashaa'ikh, p. 59*)

- Qudwah al-'Ulamaa, Sayyiduna Mawlana Shah



in abundance. (*Siyar A'laam al-Nubalaa, vol. 7, pp. 336-342*)

- Faqeeh Muqaddam Sayyid Muhammad Bin 'Ali Baa- 'Alawi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 574 AH in Tarim, Yemen and also passed away there in Zul-Hijjah 653 AH; he is buried in the Zanbal cemetery. He was a great Islamic scholar, the Muhaddith of his time, Shaafi'i jurist, the teacher of scholars, an influential personality of the Baa- 'Alawi family and the founder of the Baa- 'Alawiyyah spiritual order. (*al-Ustaaz al-A'zam, pp. 13, 44, 89, 116*)
- The founder of the Qawuqjiyyah Shadhiliyyah spiritual order, Sayyiduna Shaykh Abul-Mahaas-

Muhammad 'Adil Qaadiri Kanpuri رَحْمَةُ اللَّهِ عَلَيْهِ was born in Narah, Allahabad (U.P.), India and passed away in Kanpur on 9<sup>th</sup> or 11<sup>th</sup> Zul-Hijjah 1325 AH and his mausoleum is also located there. He received authorisation from 'Allamah Sayyid Ahmad Dahlan Makki, and was the student of 'Allamah Salamatullah Kanpuri رَحْمَةُ اللَّهِ عَلَيْهِ. He was a Hafiz [memoriser] of the Qur'an, a representative of the Qadiriyyah Barakatiyyah spiritual order, a perfect saint, an author of many books and legal verdicts (Fatwas), a worshipper, an ascetic, and was a combination of the Shari'ah and Tariqah. (*Tadhkirah 'Ulamaa Haall, p. 236, Tadhkirah 'Ulamaa Ahl-e-Sunnat, p. 112*)



## Islamic scholars رحمۃ اللہ علیہم

- Khateeb Baghdadi, Sayyiduna Shaykh Abu Bakr Ahmad Bin 'Ali Safadi Shaafi'i رحمۃ اللہ علیہ was born into a scholarly family in an area known as Ghazyah, Hijaz on 392 AH, and passed away on 7<sup>th</sup> Zul-Hijjah 463 AH. He is buried at the feet of Sayyiduna Bishr Haafi رحمۃ اللہ علیہ in a cemetery of Baghdad which is known as Baab Harb. He was the Muhaddith of his time, an Islamic historian, the Mufti of his age, a teacher of Jaami' al-Mansoor, a good Qaari [reciter of the Qur'an], an eloquent speaker and an expert in literature; he would sometimes speak words of poetry too. Of his many written works, Tarikh Baghdad is the reason for his fame. (*Taareekh Baghdad, vol. 1, pp. 4-21*)
- The teacher of scholars, Mawlana Hakeem Sakhawat Husayn Sahwani Chishti رحمۃ اللہ علیہ was born in Sahsawan (present-day Badayun, U.P. India) on 1240 AH. He passed away on 19<sup>th</sup> Zul-Hijjah 1299 AH in Khayrabad (Zila Satyapur, U.P. India) and was buried in Khanqah Hafiziyyah. He was an independent, steadfast Sunni scholar, teacher, a Haafiz [memoriser] of Bukhari and a teacher of Madrasah Misbah al-Tahzeeb, Bareilly Shareef. His family had close ties with A'la-Hadrat. (*Hayaan Makhdoom Awliyaa, pp. 330, 331*)
- Ustaadh al-Kull, Mawlana Mufti Muhammad Lutfullaah Aligarhi رحمۃ اللہ علیہ was born in Plikhne (Lucknow, India) in 1244 AH, and passed away in Aligarh on 9<sup>th</sup> Zul-Hijjah 1334 AH. He was buried near the mausoleum of Sayyiduna Jamaal al-'Aarifeen رحمۃ اللہ علیہ. He was a great religious scholar, an influential and active personality, someone who combined the rational and transmitted sciences, and a great Muhaddith of Hind. 'Allamah Sayyid Ahmad Muhaddith Kachochwi, 'Allamah Wasi Ahmad Muhaddith Surti, 'Allamah Ahmad Hassan Kanpuri and many other scholars were his students. (*Ustaazh al-'Ulamaa, pp. 6, 32; Tadhkirah Muhaddith Soortee, pp. 46-50*)
- The Qadi of the Ahlus Sunnah, Sayyiduna Mawlana Ghulam Yasin 'Alawi Qadiri رحمۃ اللہ علیہ was born into a scholarly family in Bahadar Purah, Qasoor in 1262 AH. He passed away on 4<sup>th</sup> Zul-Hijjah 1347 AH in Dera Ghazi Khan and was buried in the vicinity of the mausoleum of the respected Mulla Qaa'id Shah رحمۃ اللہ علیہ. He was an accomplished scholar of the religion, a teacher of Dars e Nizami (Islamic scholar course), the judge of Dera Ghazi Khan and a representative of the Qadiriyyah spiritual order. He benefitted from A'la-Hadrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ - via postal communication. (*Jahaan Imaam Ahmad Razaa, vol. 5, pp. 156-159*)
- Zeenat-e-Masnad-e-Tadrees, Mawlana Ahmaduddin Chishti Nizami رحمۃ اللہ علیہ was born in Bhoigar (district Hasan Abdaal, Attock) in 1277 AH, and passed away on 13<sup>th</sup> Zul-Hijjah 1349 AH. He was a student of Peer Mehr Ali Shah Gilani رحمۃ اللہ علیہ, and was a great religious scholar, a teacher of Dars e Nizami and the teacher of teachers. (*Taareekh 'Ulamaa-e-Bhoigaar, p. 109*)
- Shaykh al-Hadeeth Sayyiduna Mawlana Mufti 'Abd al-Hafeez Haqqani رحمۃ اللہ علیہ was born into a scholarly family in Bareilly Sharif (U.P.), India in 1318 AH, and passed away in Multan on 5<sup>th</sup> Zul-Hijjah 1377 AH. He was buried in Hasan Parwanah cemetery. He was a great Islamic scholar, the Mufti of Agra, the debater of the Ahlus Sunnah, an author, was very handsome, an excellent teacher and would deliver informative speeches. He taught in many Islamic seminaries and held the position of Shaykh al-Hadeeth. (*Tadhkirah Akabir Ahl-e-Sunnat, pp. 210-214*)



# Views

## The views of noble Islamic scholars and other notable personalities

- Mufti Muhammad Ghulam Rasool Qadiri (Jami'ah Qadiriyyah Ridawiyyah, Faisalabad): Dawat-e-Islami has bestowed the Muslim Ummah with an invaluable and priceless gift in the beautiful form of the 'Monthly Magazine *Faizan-e-Madinah*.' This monthly magazine is an excellent compilation of every kind of vast knowledge. It is a rare treasure that deals with various social issues and is the true interpretation of the Maslak [way] of A'la-Hadrat – رَحْمَةُ اللهِ عَلَيْهِ.
- Mawlana Sajid Ansari (The Administrator of Jami'ah Qadiriyyah Ridawiyyah, Faisalabad): We read the 'Monthly Magazine *Faizan-e-Madinah*' and find really interesting topics mentioned therein. There is a lot of benefit to be gained in terms of day-to-day issues. May Allah Almighty grant Dawat-e-Islami even more success and give them the Tawfiq to continue to serve the religion of Islam in this way.
- Doctor Khushid Ahmad (Kot Dhamek, Sohawa,

Jhelum): Every subsequent topic discussed in the 'Monthly Magazine *Faizan-e-Madinah*' is better than the previous one. I ask those people who read newspapers, novels and other books that they request those that they know to definitely subscribe to this monthly magazine.

## Various views

- The segment 'find the words' is amazing, I solved it in five minutes. (*Ifra Shahid, Age 8 years old*)
- After reading the article 'The importance of Hadees' in the Sha'ban al-Mu'azzam 1441 AH issue of 'Monthly Magazine *Faizan-e-Madinah*', I came to know that attaining guidance and success by understanding the meanings of the Quran cannot be attained without Hadees, and the science of Hadees is essential to understand the Quran. (*Uways Aslam Attari, Sialkot*)
- All the series in the 'Monthly Magazine



*Faizān-e-Madīnah* are very good; however, I find 'Life Book' and 'What is right after all?' especially informative. (*Bint e Dhū al-Fiqār, Khadarwala, Faisalabad*)

- The entire 'Monthly Magazine *Faizān-e-Madīnah*' is excellent, in particular, the children's section. With regards to this, I have a suggestion that a poem be included in the children's monthly magazine; this will make it even more interesting. (*An Islamic sister*)
- I really enjoy the questions & answers, and the golden words and stories in the 'Monthly Magazine *Faizān-e-Madīnah*'. (*Muzzammil, Rawalpindi*)
- I have learnt a lot from the 'Monthly Magazine *Faizān-e-Madīnah*' and it has also increased my passion for reading. (*Sulaymān Habīb Attārī, Sahiwal*)
- I really like the series 'Knowledge is Light'; there

is a lot to learn from this topic. I have had the opportunity to read a lot of informative subjects in this series. (*Bint e Riyāz, Karachi*)

- Since the publication of the 'Monthly Magazine *Faizān-e-Madīnah*', اَلْحَمْدُ لِلّٰهِ, I purchase it every month, read it and give it to my father also. Through the blessing of this magazine, my honourable father has stopped buying newspapers. (*Muhammad Musharraf, Junaid Mobile Shop, Kotli, Kashmir*)
- § اَلْحَمْدُ لِلّٰهِ, the 'Monthly Magazine *Faizān-e-Madīnah*' is a great favour for us. Through its blessing, we are being educated and rectified. Whoever desires to read a lot in a short space of time, he should take hold of the 'Monthly Magazine *Faizān-e-Madīnah*'. Whether it is the remembrance of our righteous predecessors or the laws of trade, whether it is discussing health and well-being or Madanī News; everything is included within it. (*Qāriyyah Umm e Rayhān Attāriyyah, Harley, Rawalpindi*)

