

Monthly Magazine

Faizan-e-Madinah

Muharram-ul-Haraam 1442 AH (August - September 2020)



A quick glimpse:

Praise of the Holy Prophet ﷺ
in the Heavenly Books

Husayn رَضِيَ اللهُ عَنْهُ sacrificed his household
for the sake of religion

People have managed to reach the moon,
but what have these Maulanas achieved?

The meaning of 'عَائِمَةُ النَّبِيِّينَ' in the light of Tafseer

Leaders of the youth of Paradise

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

Muharram-ul-Haraam 1442 AH (August - September 2020)

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Translation Department
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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

The Holy Prophet ﷺ has said: Whoever recites Salat upon me 100 times on Friday; when he will come on the Day of Judgement, he will be accompanied by such a Noor [light] that if it is distributed amongst all the creatures, it will suffice all of them. (*Hilyat-ul-Awliya, vol. 8, pp. 49*)

Na't

Khuda nay jis kay sar par taj rakha apni rahmat ka
Durood us par ho woh hakim bana mulk-e-risalat ka

Woh maahi kufr-o-zulmat shirk-o-bid'at-o-zalalat ka
Woh hafiz apni millat ka woh Nasir apni Ummat ka

Asar kya ho sakay ga mahr-e-mahshar ki hararat ka
Hamaray sar pay hoga shamiyanah un ki rahmat ka

Hamayn bhi sath lay lo Qafilah walo zara thehro
Bahut Muddat say arman hay Madinay ki ziyarat ka

Mayri ankhayn Madinay ki ziyarat ko tarasti hayn
Chamak jaye Ilahi ab to tara mayri qismat ka

Mayn samjhon ga huwa Jannat mayn dakhil maut say pehlay
Nazar aaye ga jis den sabz gumbad un ki turbat ka

Dikha de fayz-e-ustad-e-hasan huzzaar-e-mahfil ko
Jameel-e-qaadiri phir ho bayan pur lutf midhat ka

By: Maddah-ul-Habeeb Maulana

Jameel-ur-Rahman Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ

(*Qabalah-e-Bakhshish, pp. 38*)



MANQABAT

'Aabid-e-Kibriya Imam-e-Husayn
Zahid-e-bay riya Imam-e-Husayn
Deen kay payshwa Imam-e-Husayn
Rahnuma muqtada Imam-e-Husayn
Dhoom 'aalam mayn hay shuja'at ki
Kaam aysa kiya Imam-e-Husayn
Rah-e-haq mayn kataya sab kunbah
Marhaba marhaba Imam-e-Husayn
Tayri talwar ka jahan mayn hay
Aaj tak ghalghalah Imam-e-Husayn
Aap say rakhtay hayn ummeed-e-karam
Ranj kay mubtala Imam-e-Husayn
Is Na'eem-e-gunahgar pay lutf
Aye shah-e-Asfiya` Imam-e-Husayn

*By: Maulana Sayyid Na'eemuddin Muradabadi
(Hayat-e-Sadr-ul-Afadil, pp. 223)*

Hasten towards Paradise

Mufti Muhammad Qasim Attari

Saying of Allah Almighty:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ
وَالضَّرَّاءِ وَالْكُظُمِيسِ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ﴿٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا
أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ اللَّهُ
لَهُ فَسَرَّاهُ وَمَن يُصِرْ إِلَىٰ مَآفَعِلُوا وَهُمْ يَعْلَمُونَ ﴿٣٥﴾ أُولَٰئِكَ
جَزَاءُ هُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٣٦﴾

And run towards the forgiveness of your Lord, and towards such a Paradise having a width within which the heavens and the earth can be contained; (especially) kept ready for the pious. Those who spend in the Path of Allah in prosperity and adversity, and who restrain anger and forgive people. And the righteous people are the beloveds of Allah. And those who, when they commit an (act of) indecency or wrong themselves, whilst remembering Allah, seek forgiveness of their sins; and who can forgive sins except Allah? And they should not knowingly persist with that (sin which) they have done. The reward of such is forgiveness from their Lord, and are Gardens beneath which rivers flow, abiding in them forever; what an excellent reward for the doers of good deeds.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Imraan, Verses 133,134,135,136)

Definition of Muttaqeen (the pious)

The definition of Taqwa (piety) is for the common man to leave things that are haram or doubtful, for the elite to forgo their desires, and for the most elite from amongst the elite to turn away from everyone except Allah. In relation to the third category, the glorious Quran states:

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

And remember the Name of your Lord, and separating from everyone else, devote yourself solely to Him.

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Muzzammil, Verse 8)

The purport of this verse is that the heart's connection with all worldly things should be severed; instead, a relationship should be formed with Allah Almighty. This connection should be such that any connections with the affairs of the world are also for the sake of Allah Almighty, or if any relationship of the world stands in the way of the relationship and command of Allah Almighty, it should be subdued as though it never existed. Such mention is found in the Hadees:

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ

'Whoever loves for the sake of Allah, detests for the sake of Allah, gives for the sake of Allah and keeps for the sake of Allah, has perfected his faith.' (Abu Dawood, Hadees 4681)



Method of Attaining Piety

The method of attaining piety warrants that no action of the believer goes against Shari'ah. Moreover, he should submit himself to Allah Almighty in the same way that the deceased is submitted to the one who performs his ritual bathing [after death], i.e. just as the deceased has forsaken his wishes and authority.

In the aforementioned verse, various attributes of the pious have been mentioned:

1. Those who spend in Allah's way in prosperity and adversity.
2. Those who restrain their anger.
3. Those who pardon people's mistakes and transgressions.
4. Those who show righteousness and kindness to creation.
5. Those who, if they approach or commit a sin, remember Allah Almighty and engage in repentance and seeking forgiveness.

It is stated in a verse:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ

And run towards the forgiveness of your Lord, and towards such a Paradise

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Imraan, Verse 133)

Meaning, hasten towards those actions that lead to Paradise. Essentially, it is being said that O people, hasten towards Paradise by offering Salah, fasting, reciting [the Quran], remembering Allah Almighty, aiding the needy, dealing with people amiably, demonstrating good manners, serving your mother and father, nurturing your children well, fulfilling the rights of your household, and wishing well for others. Furthermore, O people, hasten towards Paradise by abstaining from unlawful gazing, lying, backbiting, tale telling, breaking promises, hurting people's feelings, and immodesty.

The Vastness of Paradise

The vastness of Paradise has been described in a way

so that people can understand. The vastest thing that people can see is the heavens and the earth. By observing the vastness there would be in arranging and joining the heavens and the earths together in a single line, one can envisage how vast Paradise is.

The attributes of the pious have been expounded on in the following way:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

Those who spend in the Path of Allah in prosperity and adversity, and who restrain anger and forgive people. And the righteous people are the beloveds of Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Imraan, Verse 134)

Four qualities of the pious have been mentioned in this verse:

1. Spending in the way of Allah Almighty in both prosperity and adversity.
2. Restraining one's anger.
3. Forgiving people.
4. Righteousness.

The First Quality: Spending in Prosperity [and Adversity]

It is narrated from Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged people to give charity in the battle of Tabook. Sayyiduna Abdul Rahman Bin 'Auf رَضِيَ اللهُ عَنْهُ brought four thousand dirhams forward and said: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, yesterday my wealth was eight thousand dirhams. Here are four thousand dirhams presented in the way of Allah; I have kept the other four thousand for my family.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'May Allah Almighty bless what you have given and what you have kept.'

The Pious do not Refrain from Spending in the way of Allah عَزَّوَجَلَّ in Adversity

Sayyiduna Abu Aqeel Ansari رَضِيَ اللهُ عَنْهُ presented himself before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with four



kilos of dates and said, 'Tonight, I carried out manual labour in pulling water and received a wage of two Saa' (a particular measurement) worth of dates. I have left one Saa' for my family and one Saa' is presented in the way of Allah.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted this charity and appreciated it. (Khaazin. vol. 2, p. 388)

The Second Quality: وَأَنْكَظِيْمِيْنَ الْغَيْظِ [Restraining One's Anger]

Our usual mode of behaviour is such that we become angry over small matters. We express our anger before our wife, children, neighbours and those walking by. To restrain one's anger on such occasions is a noble way and characteristic of the pious. Being tolerant, having self-control and restraining anger are ways to attain great virtues. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The strong person is not the wrestler who overpowers another, but the strong person is he who controls himself at the time of anger.' (Bukhari, Hadees 6114) It is stated in another place, 'Whoever restrains his anger, Allah Almighty will keep His punishment away from him on Judgement Day.' (Shu'ab-ul-Iman, Hadees 7958) Remember, there are benefits in both, this world and the Hereafter, in restraining one's anger.

The Third Quality: وَالْعَافِيْنَ عَنِ النَّاسِ [Pardoning others]

Pardoning someone's transgression and mistake is a great act. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever wishes that a palace is made for him (in Paradise) and that his status is elevated should forgive the one who wronged him.' (Mustadrak, Hadees 3161)

The Fourth Quality: وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ [Righteousness]

Righteousness is a noble characteristic, a prophetic Sunnah and the way of the pious. Sayyiduna Anas رضي الله عنه states: 'I was walking with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was wrapped in a Najraani outer garment with a thick hem. Suddenly,

a Bedouin held onto his garment and pulled it with great force, causing scratch marks to appear on his blessed neck. The Bedouin then said, 'Order for me some share in the wealth of Allah Almighty that you have with you.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned towards him, smiled, and then ordered for some wealth to be given to him.' (Bukhari, Hadees 3149)

The Fifth Quality

In the following verse, it is mentioned [about the righteous] that if a sin occurs, they remember Allah Almighty and refrain from it. Similar accounts have been mentioned regarding the pious predecessors and the righteous people of the previous nations. As they drew near a sin, the remembrance of Allah Almighty and His greatness would prevail over their heart, causing them to forgo the wrong act. In actual fact, some of these noble personalities would contemplate the magnificence and might of Allah Almighty and their heart would stop beating, resulting in their passing away. The splendid reward for these righteous people has been described by Allah Almighty:

أُولَئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَمَلِينَ ﴿٣٦﴾

The reward of such is forgiveness from their Lord, and are Gardens beneath which rivers flow, abiding in them forever; what an excellent reward for the doers of good deeds.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Imraan, Verse 136)

For the sake of His righteous people, may Allah Almighty also grant us the treasure of piety.

أَمِيْنَ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



The leaders and guides of the convoy of knowledge

Abun Noor Rashid Ali Attari Madani

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ إِنْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَمَّتُوا بِغَيْرِ عِلْمٍ، فَوَلَّوْا وَأَصْلَوْا

Translation: Allah Almighty will not take away knowledge by taking it away from (the hearts of) the people, rather He will take it away through the passing away of the (religious) scholars, to the extent that when no scholar remains, people will take ignorant people as their leaders, who will be consulted regarding (Shar'i) rulings and will give verdicts without knowledge. They themselves will be misguided and they will (also) misguide (others). (Bukhari, vol. 1, p. 54, Hadees 100)

Explanation of the Hadees

From this Hadees, it is clear that a time will come when knowledge will be taken away from the world; and this taking away of knowledge will not be in the form of it being forgotten or snatched from the hearts, but rather, it will occur through the passing away of the scholars. The commentator of Bukhari, Sayyiduna 'Allamah Abul Hasan Ali Ibn Khalaf, commonly known as Ibn Battaal رَحْمَةُ اللهِ عَلَيْهِ writes: 'This means that it does not befit the majesty of Allah Almighty to give knowledge to His creation from His grace and then take it back, as He is Exalted above gifting creation the knowledge that leads to recognition of Him as well as belief in Him and His Prophets, and then taking it back from them. Rather, the taking away of knowledge will occur

through people wasting time instead of obtaining knowledge. Then, amongst the living, they will not find any person who can become a successor of the people of knowledge who have passed away.' (Sharh Al-Bukhari li Ibn Battaal, vol. 1, p. 177)

When 'Allamah Maulana Wasi Ahmad Muhaddis Surati رَحْمَةُ اللهِ عَلَيْهِ passed away, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated, 'The Day of Resurrection is close, the noble people are being taken away, and whoever dies does not leave a successor. When Imam Bukhari died, he left behind 90 thousand pupils who were Muhaddis (i.e. scholars of Hadees). When Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ died, he left behind 1000 Mujtahid¹ pupils.



Being a Muhaddis is the first step of knowledge and being a Mujtahid is the final level. However, now thousands die without leaving one deserving successor! (Malfuzaat-e-A'la Hadrat, p. 238)

Regarding the section of the Hadees that states إِيَّاهُ خَلَّفَ النَّاسُ رُءُوسًا جُهَالًا - الخ Sayyiduna Badr-ud-Deen 'Ayni رَحْمَةُ اللَّهِ عَلَيْهِ, the commentator of Bukhari, stated, 'People will take those who are ignorant as their guides, and then they (the ignorant folk) will make decisions about the religion of Allah Almighty according to their own opinions and will issue fatwas (i.e. verdicts) in accordance with their own ignorance.' After writing this, he states that Qadi 'Iyaad رَحْمَةُ اللَّهِ عَلَيْهِ said 'We have found this to be the case in our time, just as the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ foretold.' Shaykh Qutb-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ stated 'Qadi Iyaad said this about his own time, despite the abundance of scholars then, so what about the state of our time now?' 'Allamah 'Ayni رَحْمَةُ اللَّهِ عَلَيْهِ says, 'When Shaykh Qutb-ud-Deen wrote this, he was speaking at a time when there was a large number of scholars and Fuqaha (i.e. jurists) who were adept in the four madhabs (schools of Islamic law), in addition to numerous Muhaddiseen (Hadees scholars) - so if that was the state at that time, what about our own time?' (Umda-tul-Qaari, vol. 2, p. 116, Hadees 80)

Dear Islamic brothers! When this was the situation 800 years ago, then what about our state in the current era now? We seek refuge! This is the era in which we have to safeguard our beliefs and actions through great precaution and a vigilant mind.

The death of scholars, an irreparable loss

The death of the noble scholars is an irreparable loss. Take note of the following six narrations:

1. Ameer-ul-Mu'mineen Sayyiduna Umar Farooq al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ said: 'The death of one thousand worshippers who fast during the day and stand up in prayer during the night is less significant than the death of one scholar who understands what Allah Almighty has declared Halal and Haraam.' (Jami' Bayan-il-Ilm-wa-Fadlihi, p. 42, Raqm 115).

2. It is reported from the Lion of Allah, Sayyiduna Ali-ul-Murtada رَحْمَةُ اللَّهِ عَلَيْهِ 'When a scholar passes away, 77 thousand highly-ranked angels accompany him on his departure, and the death of a scholar is such a gap in Islam that cannot be covered until the Day of Judgement.' (Al Faqih Wal Mutafaqqih, vol. 2, p. 198, Raqm 856)
3. Sayyiduna Abdullah Ibn Mas'ood رَحْمَةُ اللَّهِ عَلَيْهِ said on the death of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَحْمَةُ اللَّهِ عَلَيْهِ 'I feel that today, nine out of ten parts of knowledge have gone.' (Mu'jam Kabeer, vol. 9, p. 163, Raqm 8809)
4. Sayyiduna Sa'eed Ibn Jubayr رَحْمَةُ اللَّهِ عَلَيْهِ said 'The passing away of the scholars is a sign of the destruction of the people.' (Daarimi, vol. 1, p. 90, Hadees 241)
5. Sayyiduna Hassan Basri رَحْمَةُ اللَّهِ عَلَيْهِ stated 'The death of a scholar is such a gap in Islam that cannot be filled by anything for as long as the cycle of day and night continues.' (Jami' Bayan-il-Ilm-wa-Fadlihi, p. 213, Raqm 654)
6. Sayyiduna Sufyan Ibn 'Uyaynah رَحْمَةُ اللَّهِ عَلَيْهِ states 'For those without knowledge, what greater calamity can there be than the death of those with knowledge?!' (Sharh-ul-Sunnah-lil-Baghawi, vol. 1, p. 249)

An example to understand the importance of scholars

Sayyiduna Imam Abu Bakr Aajurri رَحْمَةُ اللَّهِ عَلَيْهِ states 'O people! What do you think of a path with many difficulties and dangers which people are compelled to traverse during a pitch black night? If there is no light along the path, then the people will remain distressed. So, Allah Almighty places lamps along the path for them through which they obtain light and then people begin to walk with peace and tranquillity on this path. Then the people after them come and they also need to traverse this path. All of a sudden, the lamps are extinguished and they are left in darkness. The example of the scholars amongst the lay people is the same. The vast majority of people do not know how to fulfil Faraid (i.e. obligatory acts), how to safeguard themselves from Haraam actions, and how to worship Allah

Almighty. Only with the existence of the scholars can we find the answers to these questions. So, when there are no more scholars, the lay people will be left confounded and distressed. With the passing away of the scholars, knowledge will end and ignorance will become widespread.' (Akhlaq-ul-Ulama lil Aajurri, p. 30)

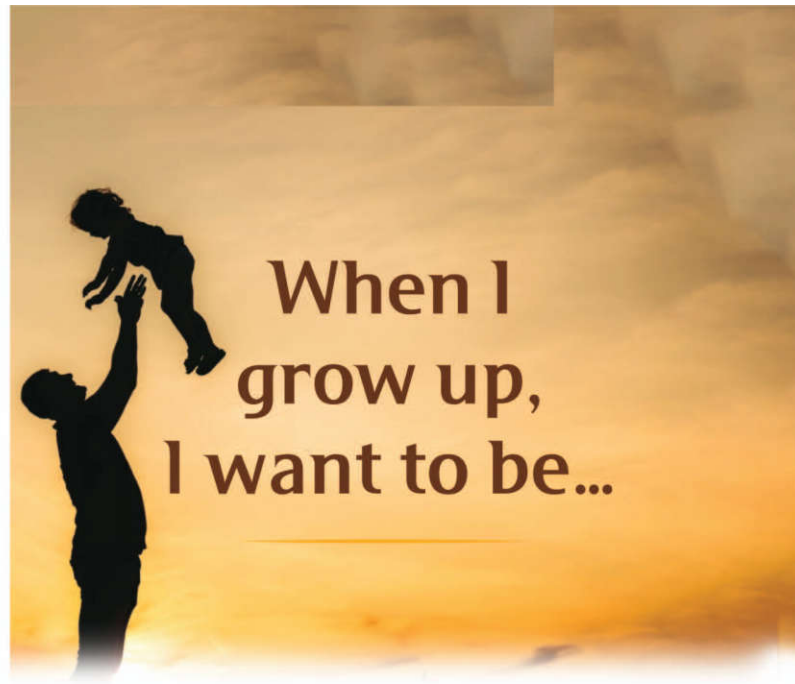
Dear Islamic brothers! The passing away of the scholars is something for us to ponder over. Hence, there is a desperate need for us to appreciate and honour the scholars, and to give our full attention to gaining Islamic knowledge. Make your children memorise the Holy Quran and make them scholars too.²

Knowledge only exists with the existence of the scholars. When Allah Almighty raises the scholars from this world, the ignorant will take their place and talk about religion in such a way that they themselves will be misguided and they will also misguide other people. The spread of religious interpretations based just on personal desires that go against the beliefs of the Ahl-us-Sunnah and the teachings of the blessed companions is now common on the Internet. Every Muslim should remain closely attached to those scholars local to them who have love for the Prophet, and they should seek Shar'i guidance only from the Muftis of Ahl-us-Sunnah in all matters.

In addition, young scholars have a greater responsibility to strive to fulfil the gap left by their predecessors on the vital forefronts of protecting the beliefs and practices of Muslims, delivering speeches, teaching, and producing literary works for the moral and educational guidance of the new generation.

¹ Those scholars who can carry independent reasoning.

² To make your children memorise the Holy Quran, enrol them in Dawat-e-Islami's Madrasa-tul-Madinah, and to make them scholars of Islam, enrol them in Dawat-e-Islami's Jami'a-tul-Madinah)



1. Currently, I am becoming a Hafiz of the Quran, and when I am older, **إِنْ شَاءَ اللَّهُ** I will become a practising scholar of Islam. I will become a Na't reciter of Madani Channel and I will protect my homeland, Pakistan. May Allah Almighty grant me success. (Hanzalah Attari Bin Wasif Attari)
2. I will become an 'Aalimah¹ when I am older. (Fatimah, Rohri)
3. When I grow up, I will lead the Shari'ah course. (Iqra Bibi, Karachi)
4. I will become an 'Aalim² when I grow up. (Ahmad Raza, Jacobabad)
5. When I grow up, I will do Dars-e-Nizami (scholar course), become a teacher and teach others. (Aasifah, Larkana)
6. I hope to become an 'Aalimah and a teacher when I grow up. (Bareerah, Age 10, Karachi)
7. I will become an 'Aalim when I grow older. (Ameen Attari Bin Abdul Jabbar, Age 7, Khayr pur Mirs)
8. I will become a Mufti when I am older, **إِنْ شَاءَ اللَّهُ**. (Muneeb Bin Farooq Subhani, Sadiq bad)
9. I will become an 'Aalimah when I grow up, **إِنْ شَاءَ اللَّهُ**. (Iram Shahzadi, Age 8, Class 2, Saadiq bad)

¹ A female Islamic scholar

² Islamic scholar

QUESTIONS AND ANSWERS OF MADANI MUZAKARAH



The Harmful Effect of Reading Headstones

Question 1: Does reading headstones weaken the memory?

Answer: Yes, reading headstones weakens the memory. (*Ta'leem-ul-Muta'allim*, p. 121, *Madani Muzakarah*, 10 Rabi'-ul-Awwal 1441 AH)

Can Zakah be Given to an 'Alawi?

Question 2: Can Zakah be given to an 'Alawi?

Answer: No, it cannot be given, because such an individual is a Haashimi, and Zakah cannot be given to a Haashimi. Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ is of Haashimi lineage, and all his descendants are Haashimi. Sayyiduna Ali-ul-Murtada's رَضِيَ اللهُ عَنْهُ offspring that descended from the noble sons of Sayyidatuna Fatimah Zahra رَضِيَ اللهُ عَنْهَا are called Sayyid: For example, Imam Hasan, Imam Husayn رَضِيَ اللهُ عَنْهُ and their offspring. Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ got married after the passing of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا and the offspring he

had from those marriages are known as 'Alawi. (*Madani Muzakarah*, 26 Rabi'-ul-Awwal 1441 AH)

[Ruling on] An Officiant (who solemnises the Nikah) Receiving a Wage

Question 3: How is it to take a wage for solemnising a Nikah?

Answer: It is permissible. (*Fatawa Amjadiyyah*, juz 3, vol. 2, p. 279, summarised) (*Madani Muzakarah*, 10th Rabi'-ul-Awwal 1441 AH)

Walking in front of Someone offering Salah

Question 4: How is it to walk in front of someone offering Salah?

Answer: It is a sin. Admonishments have been mentioned in the Hadees regarding such a person, that had he known what (punishment) there is for such a person, he would have deemed waiting for 100 years better than walking in front [of the one



who is offering Salah]. (*Ibn-e-Majah, vol. 1, p. 506, Hadees 946, summarised*) In another narration, it states that he would have deemed it better to sink into the ground than to walk in front of someone offering Salah. (*Muwatta Imam Malik, vol. 1, p. 154, Hadees 371*) Nonetheless, nobody should walk in front of someone offering Salah, and if anyone has, then he should repent as Allah Almighty accepts repentance. (*Madani Muzakarah, 8th Rabi'-ul-Awwal 1441 AH*)

How is it to Make an Imprint of the Na'layn Shareef¹ from Gold or Silver?

Question 5: Is it permissible to make an imprint of the Na'layn Shareef that weighs more than 4 and a half Masha² and is made from silver?

Answer: Men cannot make a gold or silver imprint of the Na'layn Shareef and wear it on the front of a shirt, turban, etc. However, they may keep it inside their home and other places out of respect, and there are no restrictions regarding its weight limit. Some people make a silver ring weighing less than four and a half Masha that has a ruby and is in the shape of the Na'layn Shareef, whilst others have the frame of glasses made in such shape. This leads to issues in carrying the imprint of the Na'layn Shareef to the bathroom; therefore, it is something that should be avoided. (*Madani Muzakarah, 10th Rabi'-ul-Awwal 1441 AH*)

How is to Call a Husband by His Name?

Question 6: Can a wife call her husband by his name?

Answer: It is not a good thing. It has been deemed Makruh [disliked] in *Bahar-e-Shari'at*. (*Bahar-e-Shari'at, vol. 3, pp. 657-658*) (*Madani Muzakarah, 19th Rabi'-ul-Awwal 1441 AH*)

Can a Pre-recorded Azaan be Played in the Ear of a New-born?

Question 7: There has been the arrival of a new-born baby in my family. We played a pre-recorded Azaan in its ear; will this suffice, or should we have the Azaan performed by someone?

Answer: It is Mustahab [preferable] to have the Azaan recited in a child's ear. It will not suffice to play a pre-recorded Azaan as the Azaan is to be recited directly in the child's ear. If Azaan was not recited at that point, then recite it now. Even if someone has not recited the Azaan at all, he will not be sinful. However, the Azaan should be offered in the child's ear as soon as possible after birth so that the very first sound that enters the child's ear is the pure name of Allah Almighty. (*Madani Muzakarah, 26th Rabi'-ul-Awwal 1441 AH*)

How is to have a Dental Filling?

Question 8: If someone has a cavity, can it be filled? Will [the requirement of] rinsing the mouth be valid?

Answer: Yes, a filling can be performed, and in such a case, rinsing the mouth will fulfil the Sunnah of Wudu and the obligation of Ghusl. (*Madani Muzakarah, 19th Rabi'-ul-Awwal 1441 AH*)

What is Stealing?

Question 9: Is using someone's belonging without their permission classed as stealing?

Answer: No, as the definition of stealing is to covertly and unjustly take the wealth that someone has protectively stored. (*Bahar-e-Shari'at, vol. 2, pp. 411-414, summarised*) There is a permissible scenario in which someone's belonging can be used without their permission. For example, there is a good and friendly relationship between two people, such that they use the belongings of one another and eat each other's food without any disapproval; there is no harm in this. However, if someone finds this unacceptable, then it is not permissible to use their belongings. (*Madani Muzakarah, 30 Rabi'-ul-Awwal 1441 AH*)

¹ This term refers to the blessed sandals of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. People often replicate its design for blessings.

² 4.5 Masha is approximately 4.374 grams



How is to place an 'Ahd Naamah in the grave?

Mufti Fuzayl Raza Al-'Attari

What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter:

1. How is to place an 'Ahd Naamah, Shajarah, etc. in a grave?
2. If this is permissible, then where in the grave should they be placed?

(Questioner: Haji Muhammad Iqbal, Muslimabad, Karachi)

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

1. If the 'Ahd Naamah is written on the shroud of the deceased, or his 'Imamah (blessed turban) or forehead, then hopefully Allah عَزَّوَجَلَّ will forgive the deceased and protect him from the punishment of the grave. Likewise, it is permissible to place other blessed things in the grave or shroud with the intention of blessings; in fact, it is also proven from the practice of the blessed companions رَضِيَ اللَّهُ عَنْهُمْ, the books of Fiqh [Islamic Jurisprudence], and the statements of the pious predecessors. And it is hoped from Allah عَزَّوَجَلَّ that the deceased benefits due to

these blessed things being present in the grave.

It is stated in *Musannaf 'Abd-ur-Razzaq*,

اخبرنا معمر بن عبد الله بن محمد بن عقيل ان فاطمة رضي الله عنها لما حضرتها الوفاة امرت عليا فوضع لها غسلا فاغتسلت وتطهرت ودعت بشياب اكفانها فليستها ومست من الحنوط ثم امرت عليا ان لا تكشف اذا هي قبضت وان تدرج كما هي في اكفانها فقلت له هل علمت احدا فعل نحو ذلك قال نعم كثيرين عباس وكتب في اطراف اكفانه يشهد كثيرين عباس ان لا اله الا الله

Meaning, Ma'mar Bin 'Abdullah Bin Muhammad 'Aqeel told us that near the passing of Sayyidatuna Fatimah رَضِيَ اللَّهُ عَنْهَا she had water placed by Ameer-ul-Mu'mineen 'Ali-ul-Murtada رَضِيَ اللَّهُ عَنْهُ for her own Ghusl. Then she رَضِيَ اللَّهُ عَنْهَا bathed, asked for the shroud and wore it, and applied the scent of Hanoot [perfume]. Then, she رَضِيَ اللَّهُ عَنْهَا bequeathed to Maula 'Ali رَضِيَ اللَّهُ عَنْهُ that no one is to open me after my passing away and that I am buried in this very shroud. I asked, 'Has anyone else done this too?' He رَضِيَ اللَّهُ عَنْهُ replied, 'Yes, Kaseer Bin 'Abbas and he wrote on the edge of his shroud that, 'Kaseer Bin 'Abbas bears witness that no one is worthy of worship except Allah.' (*Musannaf 'Abd-ur-Razzaq*, vol. 3, p. 411)



'Allamah Shaami رَحْمَةُ اللهِ عَلَيْهِ states in *Rad-ul-Mukhtar*,

وفى البزازية قبيل كتاب الجنائيات وذكر الإمام الصغار لو كتب على
جبهة الميت أو على عمامته أو كفته عهد نامه يرجى أن يغفر الله
تعالى للميت ويجعله آمناً من عذاب القبر

Meaning, It is stated in Bazaziyyah slightly before
Kitab-ul-Jinayaat that Imam Safaar رَحْمَةُ اللهِ عَلَيْهِ mentioned,
'if 'Ahd Naamah is written on the forehead of the deceased, or his
'Imamah or his shroud, then it is hoped that Allah Almighty will
forgive the deceased and protect him from the punishment of the grave.'
(*Durr-ul-Mukhtar ma' Radd-ul-Muhtar*, vol. 3, p. 185)

Sayyidi A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states in the blessed
Fatawa Razawiyyah, 'Imam Tirmizi Hakeem Ilahi Sayyidi Muhammad Bin 'Ali, a contemporary of Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِمَا has narrated in
Nawadir-ul-Usool that 'the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself stated,

من كتب هذا الدعاء وجعله بين صدر الميت وكفته في رقعة لم ينله
عذاب القبر ولا يرى منكر أو كبيراً أو هو هذا الإله الإله والله أكبر الإله الإله
وحده، لا شريك له لا الإله الإله الملك وله الحمد لا الإله لا حول
ولا قوة إلا بالله العلي العظيم

The one who writes this supplication on a piece of paper and places it on the chest of the deceased under the shroud, he (i.e. the deceased) will not be punished in the grave nor will Munkar and Nakeer be seen. And that supplication is this:

لا إله إلا الله والله أكبر لا الإله الإله وحده، لا شريك له لا الإله الإله له الملك
وله الحمد لا الإله الإله لا حول ولا قوة إلا بالله العلي العظيم

He further states, 'Tirmizi has narrated from Sayyiduna Siddeeq Akbar رَضِيَ اللهُ عَنْهُ that the Noble Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'The one who prays this supplication after the Salaam in every Salah

اللهم فاطر السموات والارض عالم الغيب والشهادة الرحمن الرحيم انى
اعهد اليك فى هذه الحياة الدنيا بانك انت الله الذى لا اله الا انت وحدك
لا شريك لك وان محبتك اعدوك ورسولك فلا تكننى الى نفسى فانك ان
تكننى الى نفسى تقربنى من الشر وتباعدنى من الخير وانى لا اتق الا
برحمتك فاجعل رحمتك لى عهدك عندك تؤديه لى يوم القيمة انك لا
تخلف البيعاد

An Angel will write it, seal it and keep a hold of it until the day of Judgement. When Allah Almighty will resurrect that person from the grave, the Angel will bring that inscription and a voice will be called out, 'where is the one with the 'Ahd Naamah, he will be given that 'Ahd Naamah.'

The Imam narrated this and stated,

وعن طاؤس انه امر بهذه الكلمات فكتبت في كفته

An 'Ahd Naamah was inscribed in the shroud of Imam Taa'us from his will.'

Imam Faqeeh Ibn 'Ujajl stated in relation to this supplication of the 'Ahd Naamah,

اذا كتب هذا الدعاء وجعل مع الميت في قبره وقال الله فتنه القبر وعذابه

When one has written this and placed it alongside the deceased in the grave, Allah Almighty henceforth grants him safety from the punishment of the grave and the questioning of Nakirayn. (*Fatawa Razawiyyah*, vol. 9, pp. 108, 109)

It is stated in a blessed Hadees of Sahih Bukhari with regards to sacred relics,

عن أم عطية الأنصارية رضى الله عنها قالت دخل علينا رسول الله صلى الله عليه وسلم حين توفيت ابنته فقال اغسلنها ثلاثاً أو خمساً أو أكثر من ذلك إن رأيتهن ذلك بباء وسدر واجعلن فى الآخرة كافوراً أو شيئاً من كافور فإذا فرغتن فأذنى فلما فرغنا أذنا فأعطانا حقوه فقال أشعرنهما إياه

i.e. It is narrated from Sayyidatuna Umm 'Atiyyah رَضِيَ اللهُ عَنْهَا she states that when we were giving Ghusl to (i.e. bathing) the blessed daughter of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed us with his presence and stated that, 'Give Ghusl to (i.e. bathe) her thrice, or five times, or more, if you deem it appropriate, with water that is mixed with jujube leaves and then place camphor (or he granted us with his blessed lower-garment and said, 'place it in her shroud.'
(*Bukhari*, vol. 1, p. 168)

It is stated in *Mirat-ul-Manajih* under this blessed Hadees, 'One comes to know three matters from this; one is that the hair, nails and the used clothes of pious people are blessed from which the difficulties of the world, grave and the Hereafter are solved. It is



stated in the Holy Quran that by the blessing of the Qamees (i.e. shirt) of Yusuf عَلَيْهِ السَّلَام, the blessed eyes of Ya'qoob عَلَيْهِ السَّلَام became clear; it is proven in Hadees that Sayyiduna Ameer Mu'awiyah, 'Amr Bin 'Aas and other Blessed Companions رَضِيَ اللهُ عَنْهُمْ kept the blessed nails, hair and lower-garment of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ safe to take alongside them to the grave. The second is that it is permissible, in fact, a Sunnah, to place the sacred relics of the pious predecessors and to write a Quranic verse or a supplication on some cloth or paper and bury it alongside the deceased in the grave. (*Mirat-ul-Manajih*, vol. 2, p. 446)

Imam Abu 'Umar Yusuf Bin 'Abd-ul-Barr states in *Kitab-ul-Isti'ab Fi Ma'rifat-ul-Ashaab* that Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ bequeathed at the time of his passing away,

انصحت رسول الله صلى الله تعالى عليه وسلم فخبر بحاجته فاتبعته
بأداة فكساني احد ثوبيه الذي يلي جسده فخبأته لهذا اليوم،
واخذ رسول الله صلى الله تعالى عليه وسلم من اظفار وشعره ذات يوم
فاخذته، فخبأته لهذا اليوم فاذا انامت فاجعل ذلك القميص دون كفتي
مبايلي جسدي وخذ ذلك الشعر والظفار فاجعله في قمبي وعلى عيني
ومواضع السجود متي

Meaning, I was honoured with the blessed company of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One day, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to answer the call of nature and I followed him with a container of water. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ honoured me by gifting me a piece of clothing from his clothes which was in contact with his blessed body; I kept that piece of clothing hidden for today. And one day, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was trimming his blessed nails and blessed hair; I took them and kept them for this day. When I pass away, please keep the sacred cloth attached to my body underneath my shroud, and please place the blessed hair and blessed nails on my face, eyes, forehead and other places of prostration. (*Kitab-ul-Isti'ab Fi Ma'rifat-ul-Ashaab*, vol. 3, p. 399)

Ibn-ul-Sakin narrated via the chain of Safwan Bin Habayrah from his father,

قال قال ثابت البناني قال لي انس بن مالك رضي الله تعالى عنه
هذه شعرة من شعر رسول الله صلى الله تعالى عليه وسلم فضعها تحت
لساني، قال فوضعها تحت لسانه فدفن وهي تحت لسانه ذكر كفى الاصابة

Meaning, Saabit Bunaani states that Anas Bin Maalik رَضِيَ اللهُ عَنْهُ told me, 'This blessed hair is of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, please place this underneath my tongue.' Saabit Bunaani states that I placed the blessed hair underneath his tongue. He was buried in this manner that the blessed hair was underneath his tongue. This has been mentioned in Isaabah.' (*Isaabah Fi Tamyeez-ul-Sahabah*, vol. 1, p. 72)

2. The method of placing an 'Ahd Naamah, etc. in the grave is that a place is made in the wall facing Qiblah in front of the face of the deceased and it is placed there. Although, it is also permissible to place it on the chest under the shroud. And this should be the method for other sacred relics as well. Moreover, when one needs to write something on the shroud, then it is better not to write with ink, rather, that it is written with the index finger.

Sadr-ush-Shari'ah, Badr-ut-Tareeqah Mufti Amjad 'Ali A'zami رَضِيَ اللهُ عَنْهُ states in *Bahar-e-Shari'at*, 'To keep the Shajarah or 'Ahd Naamah in the grave is permissible, and it is better to prepare a niche in the direction of the Qiblah in front of the face of the deceased and have it kept there. In *Durr-e-Mukhtar*, it has been mentioned that to write an 'Ahd Naamah is permissible and said that there is a hope of forgiveness through it. It is also permissible to write بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ on the chest and forehead of the deceased. A person advised this before his death, and after he had passed away, بِسْمِ اللّٰهِ was written on his chest and forehead. Someone then dreamt of him and asked him about his condition. He said, 'When I was placed into (my) grave, the Angels who give punishment entered. When the Angels saw بِسْمِ اللّٰهِ written on my forehead, they said, you have been saved from punishment.' (*Durr-e-Mukhtar*, Ghunyah, from *Tatar-Khaaniyah*)

It can also be done such that بِسْمِ اللّٰهِ can be written on the forehead, and the blessed Kalimah Tayyibah,

لا اله الا الله محمد رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can be written on the chest. However, this should be done after giving Ghushl [bathing - of the deceased] and before putting on the shroud, and should be written with the index finger and not with ink.' (*Bahar-e-Shari'ah*, vol. 1, p. 848)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



PRAISE OF THE HOLY PROPHET IN THE HEAVENLY BOOKS



Kashif Shahzad Attari

O devotees of the Prophet! Allah Almighty has blessed His last Prophet ﷺ with many virtues that no other creation has been given. Soothe your eyes through reading three such special virtues of the Holy Prophet ﷺ:

1. Mention of attributes in the Heavenly Scriptures

In the previous heavenly books, the attributes of the Leader of both worlds ﷺ have been described.

(Kashf-ul-Ghummah, vol. 2, p. 53)

The commentator of Bukhari, Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ says: 'The Torah, the Injeel and other such previous heavenly scriptures contain such clear and detailed descriptions of the attributes of the Holy Prophet ﷺ that, in light of them, the people of the book without a doubt, recognised the Holy Prophet ﷺ with certainty.' (Nuzha-tul-Qaari, vol. 3, p. 478)

Allah Almighty proclaims:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ط

Those to whom We gave the Book; they recognise that Prophet (Muhammad) just like a person recognises his own sons.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 146)

Attributes of the Prophet ﷺ in the Torah

It is narrated from Sayyiduna 'Ata Bin Yasaar رَحْمَةُ اللهِ عَلَيْهِ that when I met Sayyiduna Abdullah Bin 'Amr رَضِيَ اللهُ عَنْهُمَا, I asked him to inform me of those attributes of the Messenger of Allah ﷺ

which are mentioned in the Torah. He said: By Allah عزوجل! Some of the attributes of the Holy Prophet ﷺ mentioned in the Holy Quran are also mentioned in the Torah, (such as:) O Prophet! Indeed, We have sent you as a witness and a bearer of glad tidings and a warner.

These additional attributes of the Holy Prophet ﷺ have also been mentioned in the

Torah: We have sent you as a protector of an unlettered people; you are My Servant and Messenger. I have named you مُتَوَكَّل [Mutawakkil] (meaning the one who trusts in Allah Almighty). You are neither immoral nor harsh in nature, you do not cause commotion in the markets, nor do you repay evil with evil, but you overlook faults and are forgiving.

Allah Almighty will not cause him to pass away until He straightens the crooked nation through him; until the people openly proclaim لا إِلَهَ إِلَّا اللَّهُ; and Allah Almighty, in this way, will rectify those with blind eyes, deaf ears and veiled hearts. (Bukhari, vol. 2, p. 25, Hadees 2125)

The Grand Mufti of India, 'Allamah Maulana Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ said in poetic form:

Kitab-e-Hazrat-e-Musa mayn wasf hayn un kay
Kitab-e-'Isa mayn un kay fasanay aaye hayn

Unhayn ki Na't kay naghmay Zaboore say sun lo
Zaban-e-Quran pay un kay taranay aaye hayn

(Saaman-e-Bakhshish, p. 140)

He is described in the Book of Musa
His stories are contained in the Book of 'Eesa

Listen to his poetic praise from the Zaboore
His beautiful melody has come in the language of the Qur'an



2. Participation of Angels in Battles

The Angels joined the army of the Leader of both worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, participating in various battles. (Unmoozaj- ul-labib, p. 37)

The Descent of Angels in the Battle of Badr

In the Battle of Badr, a thousand angels initially descended. Allah Almighty says:

أَتَى مُيُودُكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّينَ ﴿٩﴾

I am about to give you assistance with a thousand angels, one following the other.'

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, Verse 9)

After that, two thousand further Angels descended, so the total number of Angels become three thousand, as mentioned in the Holy Quran:

أَلَنْ يَكْفِيَكُمْ أَنْ يُنَادِيَكُمْ رَبُّكُمْ بِمَلَائِكَةِ الْفِئَةِ مِنَ الْمَلَائِكَةِ مُنْزِلِينَ ﴿١٢٣﴾

Is it not sufficient for you that your Lord may support you by sending down three thousand angels?'

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Imraan, Verse 124)

After that, another two thousand Angels descended, and the total number of Angels became five thousand. Allah Almighty says:

يُنَادِيكُمْ رَبُّكُمْ بِخَمْسَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُتَوَسِّمِينَ ﴿١٢٥﴾

your Lord will send down five thousand distinctively marked angels to help you.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Imraan, Verse 125)

The Descent of the Angels in the Battle of Hunayn

Regarding the Battle of Hunayn, it says in the Quran:

وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا

and sent down armies which you did not see,

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Tawbah, Verse 26)

Meaning the Angels which the disbelievers saw on piebald horses wearing white garments and turbans. These angels came to increase the might of the Muslims. (Siraat-ul-Jinan, vol. 4, p. 97)

The Descent of Angels in the Battle of the Trench

Allah the Exalted says in His book:

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا

We sent on them a windstorm and the armies which you do not see,

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Ahzaab, Verse 9)

Abu Abdullah Sayyiduna Imam Muhammad Bin Ahmad Maliki Qurtubi رَحِمَهُ اللهُ عَلَيْهِ writes: 'Allah Almighty sent angels who cut the ropes of the tents of the disbelievers, uprooted the pegs, turned the pots upside down, extinguished their burning fires; and thus their horses ran away from fright'. The angels surrounding the army in all four directions began to loudly proclaim 'الله أكبر', so Allah Almighty spread fear and terror in their (disbelievers') hearts. (Al-Jami'-Li -Ahkam Al-Quran, juz. 14, vol. 7, p. 107)

تَعَالَى اللهُ Ba-Hukm-e-Haq firishtay charkh say Aa ker

Tamashah daykhtay thay jang mayn Maula ki taaqat ka

(Qabalah-e-Bakhshish, p. 42)

Exalted be Allah, by the Command of Haq, the Angels came from the sky

To watch the spectacle of the Prophet's power in war

3. Leading the Prophets and the Angels in prayer

The Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the Prophets عَلَيْهِمُ السَّلَام and the Angels in prayer. (Tareekh-ul-Khamees, vol. 1, p. 391)

According to one narration, on the night of Ascension (Shab-e-Mi'raaj) in Bayt-ul-Muqaddas, Sayyiduna Jibraeel عَلَيْهِ السَّلَام gave the Azaan and then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the Prophets عَلَيْهِمُ السَّلَام and the angels in prayer (Durr-e-Mansur, vol. 5, p. 226; Fatawa Razawiyyah, vol. 30, p. 242)

Tu payshwa hay sab ka Sab Muqtadi hayn tayray
Aqsa mayn kaysay banta koi Imam Tayra

(Qabalah-e-Bakhshish, p. 25)


*You are the leader of everyone, and everyone is your follower,
So how could anyone be your Imam in Aqsa?*



What is right after all?

People have managed to reach the moon, but what have these Maulanas achieved?

Mufti Muhammad Qasim Attari



Some people claim that 'Islam requires reformation.' Endorsing their claim, they make reference to how man has reached the moon and space, whereas the adherents of Islam are sat engrossed in 1400-year-old texts like *Bukhari*, *Muslim*, *Tirmizi* and the teachings of that era. Furthermore, statements such as 'In order for Islam to be compatible with modern-day needs, we require a modern version of Islam' are also commonly heard. Let us conduct a thorough analysis of such an ideology.

The statement regarding man having reached the moon is famous and one that most people may have heard. Having said that, I would like to make the following request to those who make such claims: My dear friend, why don't you go to the moon? Nobody is stopping you, are they? Islam has not prevented you from doing so; yes, wasting time has been prohibited, and so if you do go to the moon, then do so for a purpose and not to waste time. What link is there between people having travelled to the moon, rovers being sent to planet Mars or the accomplishment of other such things and the classical teachings of Islam? All individuals work within their respective fields. Landing on the moon or sending rovers to planet Mars is the work of scientists; it is something that they have accomplished. However, what link is there in using this to somehow object to the teachings of Islam?

If such statements, which are out of context, are going to be used senselessly during unrelated

instances, then allow me to also present the following instances to you. The role of a journalist is to compile news, write columns, review and analyse. People [who make an incorrect analogy between landing on the moon and religious teachings] should approach journalists and inform them of how they are strange people, because people have reached the moon, and yet here they are, still gathering news and not getting any time away from writing columns; they should leave all these matters and just busy themselves with reaching the moon.

Similarly, such people [who make such incorrect comparisons] should also approach a poor cobbler. Although the pitiful individual earns a living and feeds his family by stitching shoes, they should share their philosophy with him too. They should tell him that people have managed to reach the moon, and yet here you are, still stitching shoes; you too should go and [try to] land on the moon. Let us hope that he does not reply saying, 'That is fine. I shall leave my livelihood, please take me with you to the moon [whenever you go].'

Likewise, such people should also go to the school and college teachers of the social sciences, such as the teachers of education studies and economics, or geography teachers, for example. They should then say, 'What is all this information about oceans, their starting point, ending point, and

their channels that you are teaching about? These oceans and seas will remain where they are; leave all this. People have reached the moon and you are still here measuring the distance of oceans.’ Political scientists should also be approached and informed, ‘You are sat here trying to define democracy and analyse its various definitions given by so-and-so. Man has reached the moon but look at what you have got yourself into.’

In actual fact, allow me to proceed further. If someone is getting married, for example, he too should be approached and addressed by saying, ‘How unusual is it of you to busy yourself in the same old ceremony of marriage, whereas people have managed to reach the moon.’ The one whose wedding it is will first stare at the face of the one who made such a claim, ask him which asylum has he escaped from and then say, ‘If people have reached the moon, what do you expect me to do? Why are you interfering with my wedding?’

The above statements may appear very silly, and the reality is that the comparisons made are unrelated and out of context to a great degree. This is because of the attempt to link landing on the moon to journalist gathering news, a cobbler stitching shoes, a geographer speaking of oceans and seas, a political scientist speaking of democracy, as well as the attempt to link this with a groom and his wedding day. However, the degree of foolishness and fallacy in comparing landing on the moon to the teachings of religion is a thousand times greater than the aforementioned. The reality is that the response to people who make such claims is what the glorious Quran has stated,

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

and when the ignorant address them (rudely), their only response is, ‘Salaam’ (i.e. a greeting of parting).

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Al Furqan, Verse 63)

What response can be given to someone whose claim holds no validity? If one uses his intellect, wisdom and understanding, it will be clear that the world is vast and that there are many facets of human life. A

single person has a thousand necessities; he requires a pen to write, a mobile phone to communicate, a chair to sit on, a bed or charpoy to lie down on, air-conditioning to repel heat, a heater to deal with the cold and so many other things to meet his various needs. All of these are material needs. In addition to these, a lot is required for the peace of the heart and soul. Living amongst family and society presents its own needs. If one ponders over this world that consists of billions of people, many aspects and needs of life will surface. Different people have to work in different departments. Now, if a science-driven individual who wanders around uttering ‘moon, moon’ was to go everywhere presenting the same objection about how people have reached the moon and yet so-and-so is still engrossed in such and such work, the following would be explained to him: Every individual works in his own respective field. Islamic teachings and landing on the moon are unrelated. Landing on the moon, or the research and preparations associated with it, as well as other scientific inventions, are a matter of science, not Islam.

The subject matter of Islam revolves around how can a person become a good human; what is the purpose of his life; how can he enhance his character and spirituality; how should one’s relationship be with other humans, and more importantly, with his Creator; what are the commandments of his Creator and how should one act upon them commandments? This is similar to how a sociologist would speak on certain matters pertaining to life, or how a political scientist would comment on democracy, public inter-relations and the rights and duties associated with democracy and citizens. Nobody can reject the social or political sciences in the name of scientific advancement by claiming that science has advanced significantly and yet you [sociologists and political scientists] are still discussing the family unit, society, democracy and the populace. Just as this claim is totally fallacious and invalid, likewise, using the basis of scientific advancement to deem the revealed laws of God and the education, research, studying and teaching of Islam as unimportant is equally nonsensical in actual fact, a thousand times more!



Making a gun and cannon is the role of a gunsmith, and making missiles is the work of science [and technology]. However, it is not science that will tell you not to use these weapons to cause oppression, rather it is Islam that will teach you this. Making a camera is the work of science [and technology], but the impermissibility of using that camera to make a video of someone to blackmail them is what Islam will teach you. Science does not elaborate on trustworthiness and treachery, honesty and dishonesty, good character and bad character, justice and injustice, virtue and usurpation, love and hatred, friendship and enmity, forgiveness and revenge, responsibility and idleness, affection and severity, generosity and miserliness, humility and arrogance, patience and impatience, gratefulness and ungratefulness, contentment and greed, self-control and waywardness, fortune and

misfortune, selflessness and selfishness, [praiseworthy] traits and contemptible traits, and attributes, habits and dispositions as such; it is Islam that elaborates on these.

A bulb, mobile, AC, car, aeroplane and travelling to the moon all bear significance, but does being a good human not hold any importance? If this is what these liberals believe to be true, then good luck to them. Moreover, if being a good human being is also a foundational requirement of life which it certainly is, then know for sure that it is Islam that educates regarding this. No one knows mankind better than the one who created it, and the name given to the excellent way that the Creator has provided to become good human beings is Islam. It is this very Islam that mankind is most in need of.

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

BITING YOUR NAILS

Muhammad Abbas Attari

Dear Children!

Our beloved Ameer-e-Ahl-e-Sunnat Maulana Ilyas Qadiri دامك بركاتهم العالمة says:

'The habit of biting one's nails is bad, it can cause leprosy. Dirt and other things from them entering the stomach along with all sorts of germs is very harmful.'

Dear Children! We come to know that in order to stay healthy and protect ourselves from illness, it is necessary that we get rid of this bad habit and while adopting a good habit, we should cut our nails with a nail clipper.



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Imam Husayn رَضِيَ اللهُ عَنْهُ sacrificed his household for the sake of religion

Umm-e-Milad Attariyyah

In 60AH, the companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Quranic-scribe, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ passed away. Subsequently, Yazeed took office. In order for people to pledge allegiance to him, he issued letters around the state. When the administrator of Madinah requested Imam Husayn رَضِيَ اللهُ عَنْهُ to pledge allegiance to Yazeed, Imam Husayn رَضِيَ اللهُ عَنْهُ declared the Yazeed unworthy due to his depravity. He refused to pledge allegiance despite knowing that Yazeed would be in pursuit of his life. Imam Husayn's رَضِيَ اللهُ عَنْهُ conscience and piety did not permit him to pledge allegiance to someone unworthy in order to save his life and that of his family. Neither did his conscience and piety allow him to ignore the destruction of Muslims, the violation of Islamic rulings, and detriment to Islam.

On the other hand, Yazeed was aware that as long as Imam Husayn رَضِيَ اللهُ عَنْهُ was alive, he would not gain the opportunity to accomplish his obscene desires. It is for this reason that he forcefully imposed a war and martyred Imam Husayn رَضِيَ اللهُ عَنْهُ and his allies in the plain of Karbala. (Note: To read a detailed account of the incident of Karbala, read Maktaba-tul-Madinah's publications 'Aainah-e-Qiyamat' and 'Sawanih Karbala')

Not worrying of the consequences, Imam Husayn's رَضِيَ اللهُ عَنْهُ refusal to pledge allegiance to Yazeed was undoubtedly a significant sacrifice for the religion of Islam. This is because Imam Husayn's رَضِيَ اللهُ عَنْهُ pledge of allegiance to Yazeed would have brought disarray to the Islamic way of life. Moreover, such mischief would have emerged in Islam, the removal of which would have been impossible. Imam Husayn's رَضِيَ اللهُ عَنْهُ pledge of allegiance would have been proof for the approval of every wicked act of Yazeed, and the elements of Shari'ah would have been ruined. So, instead of pledging allegiance to the impious individual, Imam Husayn رَضِيَ اللهُ عَنْهُ gave preference to endure cruelty and ill-treatment for the perpetuation and existence of Islam.



Dear Islamic sisters, the clouds of troubles and worries are casted over the one who treads on the path of serving the religion of Islam. Some become a target of oppression and cruelties, while others are adversely affected by sneers. It is possible that you too will experience jibes whilst engaging in the blessed task of spreading the invitation towards righteousness. Some may refer to you as 'the Quran-teaching sister' in a disparaging way, others will hurt your feelings by referring to you as a teacher of religious studies in a derogatory manner, and some will even taunt you for abstaining from unveiling yourself. However, you should set aside the taunts of people and serve the religion brought to us by the grandfather of the honourable Hasan and Husayn, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If, Allah forbid, you find yourself having to face inappropriate remarks made by people, then

remember the sorrow of Sayyidatuna Shehr Baano, Sayyidatuna Zaynab, Sayyidatuna Sakeenah and the widows of the numerous martyrs of Karbala رَضُوا اللهُ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ. One can only imagine how these honourable ladies must have felt upon witnessing those beloved to them being martyred. Upon envisaging the cruelty that they faced, you will find your pain to be far less. In actual fact, as stated by Ameer Ahl-e-Sunnat, when you think of the scenes [of Karbala], you will acknowledge that your difficulty is actually minor and you will laugh at yourself, thinking 'Am I even facing a difficulty?'

Therefore, whilst holding firm onto the rope of patience, live this short life according to the Shari'ah and Sunnah. Keep yourself associated with the Madani environment of Dawat-e-Islami and continue to invite Islamic sisters towards goodness.

Advice of Sayyid-ush -Shuhada¹ Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ

Abul Hassan Muhammad Imran Attari Madani

Giving advice (*Naseehah*) to someone or telling him a good thing is like doing a favour to him. Advice has been given in many places in the Qur'an which shows the importance and usefulness of it. In view of its need and importance, our pious predecessors رَضِيَ اللهُ عَنْهُمْ have also given the best advice to the people.

Imam Husayn رَضِيَ اللهُ عَنْهُ also used to advise people of good and admonish them from the harms of evil. The Sultan of Karbala, Sayyid-ush-Shuhada, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was born in Madina-tul-Munawwarah on 5th of Sha'ban, 4 AH. (*Mu'jam Al-Sahabah lil Al-Baghawi, vol. 2, p. 14*) While protecting the religion of Islam, he رَضِيَ اللهُ عَنْهُ embraced martyrdom against Yazeed, the Wretched in the field of Karbala on Friday, the 10th of Muharram 61 AH.

Here are some selected advices from the sermons and exhortations he delivered in the field of Karbala and on other occasions of his blessed life:

1. When two people quarrel, the one who reconciles with the other first will go to Paradise first.
2. O people! Incline towards good morals, hasten to good deeds, whoever is done a favour by someone and does not give thanks for it, Allah Almighty recompenses him for his deeds. Know with certainty that good deeds are praised and rewarded. If you could see goodness in the form of a man, you would see him as very graceful and pleasing, which the beholder would like; and if you could see reproach and evil in the same way, you would see the worst spectacle which the heart would hate and the eyes would avert.
3. Although the world is considered good and exquisite, but the reward of Allah is far greater and more exquisite.
4. Sustenance (Rizq) has been divided by destiny, but it is better for man not to be greedy for monetary gain.
5. When (worldly) wealth is to be left behind, then why is man stingy in wealth?
6. When a person seeks help from someone to inflict pain, those who help him and those who

a worldly misfortune from his Muslim brother, Allah Almighty removes the misfortune of the afterlife from him, and whoever does good to anyone, Allah Almighty bestows His favour upon him, and those who do favour are the beloveds of Allah. (*Noor-ul-Absaar fi Manaqib Al-Bayt Al-Nabi Al-Mukhtar*, p. 281)



O people! He who adopts generosity is the leader, and he who adopts stinginess is dishonoured and disgraced. The most generous person is the one who gives generously to the person who does not expect it.

The most virtuous and brave person is the one who forgives despite having the power of taking back revenge. The kindest person to his relatives is the one who connects with estranged relatives. Whoever seeks the pleasure of Allah Almighty by doing good to his brother, Allah Almighty will reward him for it in difficult times and avert severe hardship from him. Whoever removes

are disgraced and humiliated are all equal. (*Noor-ul-Absaar fi Manaqib Al-Bayt Al-Nabi Al-Mukhtar*, p. 282)

May Allah Almighty bless us to place these valuable advices in our hearts and follow them.

اُمِّينَ بِجَاهِ النَّبِيِّ الْاُمِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Leader of the martyrs



Bright stars

Farooq-e-A'zam (Sayyiduna Umar)

and the love of Salah

Adnan Ahmad Attari

Once, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ: 'When do you offer the Witr prayer?' He replied 'In the early part of the night'. Then, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ: 'When do you offer the Witr prayer?' He رَضِيَ اللهُ عَنْهُ replied: 'In the last part of the night'. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said regarding Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ: 'He has taken the position of caution', then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said regarding Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ: 'He has taken the position of strength.' (Abu-Dawood, vol. 2, p. 94, Hadees 1434)

O devotees of Salah! Just as Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ used to perform individual acts of worship whilst being harsh on his Nafs, at the same time, he رَضِيَ اللهُ عَنْهُ would also encourage collective worship. Moreover, he would be seen rectifying and correcting the shortcomings of the people in the matter of worship. Let us read some incidents.

The bedside pot of water

Sayyiduna Umar رَضِيَ اللهُ عَنْهُ used to make great preparations to perform the night prayer (Salat-ul-Layl). When he رَضِيَ اللهُ عَنْهُ used to offer Isha Salah, he would order his family to put a pot full of water at his bedside. Then he would rest and get up at night and wash his hands and face with water and engage in the remembrance (zikr) of Allah Almighty. Then, he رَضِيَ اللهُ عَنْهُ would fall asleep until the time

came when he would wake up and offer Salah. (Al-Zuhd lil-Imam Ahmad, p. 147)

The middle part of the night

According to some narrations, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ preferred to offer Salah in the middle of the night. (Tabqat Ibn Sa'd, vol. 3, p. 217)

Du'a before the Salah

When Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ would stand up in Salah during the night, he رَضِيَ اللهُ عَنْهُ would make du'a like this: 'O Allah! You see my situation and know my need, return me having fulfilled my needs so that I may be successful and saved, and that my supplications are accepted and that You may forgive me and have mercy on me.' After this, he رَضِيَ اللهُ عَنْهُ would begin the Salah. (Kanz-ul-Ummal, juz. 2, vol. 1, p. 285, Hadees 5036, summarised)

He would wake his family up

Throughout the night, as much as Allah Almighty wanted, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ would keep on praying until the last part of the night when he would wake his family up to offer Salah and say to them: Salah! Then he رَضِيَ اللهُ عَنْهُ would recite this verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ رِزْقًا نَحْنُ
نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾



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And command your family to establish Salah, and be steadfast in it yourself. We do not ask for any sustenance from you at all; (rather) We will provide you sustenance. And the excellent result is for (the people of) piety.

[Kanz-ul-Iman (translation of Quran)] (Part. 16, Surah Al-Ta-Ha, Verse 132)

(Muwatta Imam Malik, vol. 1, p. 123, Hadees 265)

Statement of the Prophet ﷺ

‘Whoever does wudu (i.e. ablution) and washes every limb properly, then comes to the Masjid Quba and offers Salah, he will have the reward of Umrah.’ Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ used to come to Masjid Quba every Monday and Thursday and offer Salah there. And he would say that even if this Masjid was on a distant edge, we would still ride our camels and go to it. (Tabqat Ibn Sa’d, vol. 1, p. 188, summarised)

Way of the Prophet ﷺ

Sayyiduna Umar Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ was offering two Rak’ats at Zul Hulayfah. When someone asked him the reason, he رَضِيَ اللهُ عَنْهُ replied: ‘I am doing what I saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ doing. (Nasa’ee, p. 247, Hadees 1434)

Empty space in the row

When he رَضِيَ اللهُ عَنْهُ passed between two rows, he would stop. If he saw any space between them, he would say: ‘Fill the space.’ If he did not see any empty space, he would go ahead and say Takbeer. Then in the first Rak’at, he would recite Surah Yusuf, or sometimes Surah An-Nahl or a similar long Surah until people would join the congregation. (Ihya-ul-Uloom, vol. 5, p. 226)

The sound of weeping

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا says: ‘I once offered Salah behind Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ and heard the sound of his weeping from three rows behind. (Hilya-tul-Awliya, vol. 1, p. 88)

Being aware of the worshippers

Once, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ did not find Sayyiduna Sulayman Ibn Abi Hasmah رَضِيَ اللهُ عَنْهُ in the morning Salah, so he رَضِيَ اللهُ عَنْهُ went to the marketplace where his house was situated on the way. He رَضِيَ اللهُ عَنْهُ asked his mother: ‘I didn’t see Sulayman at Fajr?’ She said: ‘He offered Salah all

night long and then fell asleep.’ Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ said: ‘Attending the Fajr congregation is dearer to me than standing in Salah all night.’ (Muwatta Imam Malik, vol. 1, p. 134, Hadees 300, summarised)

Highlighting the importance of Salah

Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ sent a decree to the governors of his provinces: ‘The most important of all your deeds to me is Salah. Whoever performs Salah correctly and in punctual fashion, he has safeguarded his religion; and whoever neglects it will neglect other (worships) to a greater extent. Whoever sleeps before Isha, May Allah عَزَّوَجَلَّ not allow his eyes to sleep; whoever sleeps, may his eyes not sleep; whoever sleeps, may his eyes not sleep.’ (Muwatta Imam Malik, vol. 1, p. 35, Hadees 6, selected)

The flourishing of Taraweeh – a legacy of Farooq-e-A’zam

One night in Ramadan, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ went to the Masjid and saw that some people were offering the Taraweeh Salah alone and some were offering it with congregation. He رَضِيَ اللهُ عَنْهُ said: ‘It would have been better if I had gathered all the worshippers under one reciter’. Then, he رَضِيَ اللهُ عَنْهُ appointed Sayyiduna Ubayy Ibn Ka’b رَضِيَ اللهُ عَنْهُ to lead the Salah. The next night, when he رَضِيَ اللهُ عَنْهُ saw that the people were praying together, he رَضِيَ اللهُ عَنْهُ said: ‘This is truly a good innovation.’ (Bukhari, vol. 1, p. 658, Hadees 2010, summarised)

Salah at the time of martyrdom

On 26 Zul Hijjah 23 AH, during the Fajr Salah on Wednesday, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ was attacked and was severely injured. Because of the constant loss of blood, he رَضِيَ اللهُ عَنْهُ lost consciousness. When he رَضِيَ اللهُ عَنْهُ regained consciousness, Sayyiduna Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا said: ‘I held the hand of Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ, then he رَضِيَ اللهُ عَنْهُ took my hand and sat me behind him. He رَضِيَ اللهُ عَنْهُ performed Wudu and offered the Fajr Salah.’ It is narrated that when he رَضِيَ اللهُ عَنْهُ regained consciousness, he رَضِيَ اللهُ عَنْهُ asked: ‘Have people performed the Fajr Salah?’ He رَضِيَ اللهُ عَنْهُ was told that everyone has offered it. He رَضِيَ اللهُ عَنْهُ said: ‘A person who does not offer Salah cannot be a true Muslim.’ Then, he رَضِيَ اللهُ عَنْهُ performed Wudu and offered the Fajr Salah. He رَضِيَ اللهُ عَنْهُ was laid to rest on Sunday, 1st Muharram 24 AH. (Tabqat Ibn-e-Sa’d, vol. 3, pp. 268, Faizan-e-Farooq-e-A’zam, vol. 1, p. 761, summarised)



Laws of Trade

Mufti Abu Muhammad Ali Asghar Attari Madani

How is it to sell the same product to different customers at a different price?

Question 1: What do the Scholars of Islam say regarding the following issue: Shopkeepers sell their products to each individual customer for a different price. They charge some customers £10 or £20 extra and sell the same product to other customers for a cheaper price. If the customer argues with them, then they reduce the price even more for him. Is it permissible to do this from an Islamic perspective?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: A seller is the owner of his own product so he can sell it for as much as he like as long as he does not deceive the buyer. However, there are some products whose selling prices are fixed by the

government. Such products must be sold at the fixed rate as it is necessary to abide by the laws (of the land). However, there are many products that this rule is not applicable to, e.g. clothes, furniture, etc. whose rates are not fixed. So for these products, a business tactic is used known as 'price is as per the customer'. There is no dislike in this from a Shar'i aspect. Moreover, it is a right of both the customer and the shopkeeper to bargain. Lessening the asking price is proven from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If it was not allowed to lessen the asking price, then it would not be established from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Blessed Hadees states: Sayyiduna Suwayd Ibn Qays رَضِيَ اللهُ عَنْهُ states, 'Makhrafah Abdi and I purchased a garment from the area of Hajar. We brought it to Makkah Al-Mukarramah where the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us walking and bargained with us in relation to the price of a lower garment. So we sold it to him. There was a man there who was weighing in exchange for a wage. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: Weigh and give a greater amount. (Mishkat-ul-Masabih)

Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ writes in the commentary of this Hadees: Bargaining in regards to the price means that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ agreed the price and purchased it. (Mirqat) From this Hadees, we learn that going to the shop yourself and not giving the asking price of the shopkeeper, rather agreeing a price, and reducing it is a Sunnah. Even if one is buying from his slaves, there is no shame in bargaining.

He رَحْمَةُ اللهِ عَلَيْهِ further writes: 'Since notes did not exist in that era and the currency in use was Dirhams which took a long time to count, they were hence weighed. The person weighing Dirhams was appointed by the seller and his wage was the responsibility of the buyer.' (*Mirat-ul-Manajih*, vol. 4, p. 524)

A'la Hadrat Imam-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ writes: 'To carry out bargaining is better, in fact it is a Sunnah except in those things which are purchased for the journey of Hajj. In this situation, it is better to give the asking price.' (*Fatawa Razawiyyah*, vol. 17, p. 128)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What should one do if he finds a dollar in trousers bought from a market of used goods?

Question 2: What do the Scholars of Islam say regarding the following issue: Zaid purchased a trouser from the market of used goods in which he found one dollar. Please state what should be done with the dollar?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: This dollar comes under the ruling of Luqtah. Therefore, this dollar can be spent in any righteous work whilst spending it as Sadaqah. If Zaid is a Shar'i faqeer, he can even keep it himself. The clothes sold in a market of used goods are generally brought from abroad. Hence, the evidence suggests that the foreign currency found in the clothes belongs to those people who were the owners of those clothes abroad and now since it is not possible to return that money to them, the verdict will be to give that money as Sadaqah; just as this ruling has been mentioned in the books of Fiqh that a person purchased a property and dirhams were discovered in its walls. Now, if the seller says that they belong to him, then they will be given to him, otherwise, they will be classed as Luqtah.

Sadr-ul-Shari'ah, Badr-ul-Tareeqah, 'Allamah Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ writes: 'A person purchased a house and money was found in its walls. If the seller says that it belongs to him, then he should give it to him, otherwise, it is Luqtah.' (*Bahar-e-Shari'at*, vol. 2, p. 483, *Rad-ul-Mulhtar*, vol. 6, p. 437)

How is it for a goldsmith to make a men's gold ring?

Question 3: What do the scholars of Islam say regarding the following issue:

I am a goldsmith. Is it permissible for me to make a men's gold ring or gold buttons?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: A basic principle is that it is impermissible to make those things which are impermissible to use and it is permissible to make those things which are permissible to use. This principle should always be kept in mind in such matters. A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'This principle is to be remembered, it will aid you in many places. The thing that is impermissible to make, purchasing it and making use of it is also impermissible, and the thing which is not prohibited to purchase and make use of, it would not be impermissible to make it either.' (*Fatawa Razawiyyah*, vol. 23, p. 464)

It is permissible for a male to only wear one silver ring and it is necessary here too that the weight of the silver (ring) is less than 4.5 Masha (4.365g). It should also have one stone, not more than one, and it should not be without a stone either. Besides this, any kind of ring, chain or bracelet etc. is not allowed to be worn.

From the detail given, it has become clear that even wearing a gold ring for a male is not allowed. Therefore, it is not permissible for a goldsmith to make a gold ring for a male either.

As far as making gold buttons is concerned, the Jurists of Islam have permitted attaching gold buttons to clothing, as buttons come under clothing. Hence, it is permissible to make gold buttons, but it is not permissible to attach a chain to the button.

It is mentioned in *Bahar-e-Shari'at*: 'It is permissible to attach gold or silver buttons to a shirt or a coat just as it is permissible to use a round silk button. Meaning, this is when the button does not have a chain; and if the button has a chain, then it would be impermissible to use as this chain comes under the ruling of jewellery which is not permitted for a male to use.' (*Bahar-e-Shari'at*, vol. 3, p. 415)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Respecting Sayyids is necessary

Nasir Jamal Attari Madani

The love of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is so vital to being a complete Muslim that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: None of you can be a (complete) believer until I am more beloved to him than his father, his children, and all of mankind. (*Bukhari, vol. 1, p. 17, Hadees 15*)

Respect and reverence for everything related to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (whether it is clothes, a particular place, or his family) from the depths of the heart is a requirement of love and affection. The greatness of Allah's Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such that everything related to him becomes great. For example, the Mothers of the Believers, the Pure Wives of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ attain these titles by gaining the connection of marriage with him. The connection of companionship with him brings about the status of being a Sahabi, and the connection of being from his lineage gives the status of being a Sayyid. His descendants, whom we call Aal-e-Rasool and Sadaat-e-Karam [Sayyids] out of respect, should also be viewed with love and honour - this is the requirement of the love of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Remember, love of Sayyids is a sign of complete faith! In this regard, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'No one can be a true believer until I am more beloved to him than his own life, until my offspring is more beloved to him than his own children, until my personage is more beloved to him than his own being, and until my household is more beloved to

him than his own household.' (*Shu'ab-ul-Iman, vol. 2, p. 189, Hadees 1505*) We have also received an emphatic command from the Prophet to teach the love of Sayyids to our children from a young age. In this regard, the Blessed Hadees says: 'Develop three characteristics in your children:

1. Love of your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
2. Love of his Family (the Ahl-e-Bayt)
3. Recitation of the Quran.

Indeed, the one who recites the Quran will be with the Prophets and the pure ones in the shade of the Throne of Allah on the day when there will be no shade except the Throne of Allah.' (*Jami'-ul-Jawami', vol. 1, p. 126, Hadees 782*)

Take note of the following Prophetic statements containing the virtues of the Ahl-e-Bayt and Sayyids:

1. Love me for the sake of Allah and love my family for my sake. (*Tirmizi, vol. 5, p. 434, Hadees 3814*)
2. I swear by the One in whose Power my soul is,



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whoever hates my Ahl-e-Bayt, Allah Almighty will make him enter Hell. (*Mustadrak lil-Hakim, vol. 4, p. 131, Hadees 4771*)

3. My intercession is for the one in my Ummah who loves my Family. (*Jami'ah Sagheer, p. 301, Hadees 4894*)
4. Before answering these four questions, the two feet of the person will not be able to move:
 - (1) How he spent his life, (2) how he fed his body, (3) how he spent and gained wealth, and (4) regarding his love for the Ahl-e-Bayt. (*Mu'jam Kabeer, vol. 11, p. 102, Hadees 11177*)

Our pious predecessors were at the forefront in the service of Sayyids. In this regard, when a Sayyid came to Sayyiduna Umar Bin Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ due to some issue, he said to the Sayyid: 'If you have any issue, you should call me or send me a letter. I am ashamed to see you standing at my door'. (*Noor-ul-Absaar, p. 129*)

Sayyiduna Ali Khawwaas رَحْمَةُ اللهِ عَلَيْهِ says: 'It is the right of Sayyids over us that we sacrifice our souls for them because the blessed blood and flesh of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is infused in them. They are a part of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the degree of respect and honour of the part is the same as that of the whole. Just as the sanctity of any part of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was vital in his blessed apparent life, the same rule still applies. Some scholars have even said that no matter how many generations away they are after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their lineage, it is their right over us that we give priority to their contentment above our own desires and that we respect them properly. If these blessed people sit on the ground, we should not sit on a high seat.' (*Noor-ul-Absaar, p. 129*)

Once the voice of a needy Sayyid saying 'Give something to a Sayyid' fell on the ears of A'la Hadrat, so he called the Sayyid and gave him all the money he had at that moment. When the Sayyid only took a little money from him, he immediately said: 'Your eminence! This is all for you.' The Sayyid replied: 'This is enough for me.' Then when he started to leave, A'la Hadrat also went to bid him farewell. After bidding him farewell, he urged his

servant: 'Look! Make sure Sayyid Sahib does not have to raise his voice or call out in the future. Whenever you see Sayyid Sahib, immediately fulfil his needs before he departs'. (*Hayat-e-A'la Hadrat, vol. 1, p. 189*)

'Allamah Maulana Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ never misses an opportunity to honour and respect Sayyids. When he meets someone and is told that this person is a Sayyid, he stands in honour, kisses the hands of the Sayyid, and seats him next to himself, to the extent that he even treats the children of Sayyids with immense love and compassion.

The love of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ demands that we respect Sayyids. Whoever insults Sayyids, is hostile to them, or disrespects them in any way, then surely such a person is a liar in his claim of love for the Prophet, and by this action not only does he displease and hurt them but he also displeases and hurts their most noble ancestor, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In this regard, Imam Abdul Wahhab Sha'rani رَحْمَةُ اللهِ عَلَيْهِ says: Sayyid Sharif narrated in the Khanqah [centre for spiritual development] of Sayyiduna Khattab رَحْمَةُ اللهِ عَلَيْهِ that Kashif-ul-Buhairah hit a Sayyid Sahib and so he saw the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream that night. In the dream, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his blessed face away from him. He said: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is my sin?' He said: 'You hit me, even though I am your intercessor on the Day of Resurrection.' He said: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I don't remember hitting you.' He رَحْمَةُ اللهِ عَلَيْهِ said: 'Did you not hit my descendant?' He replied: 'Yes.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'It was my wrist that your strike hit.' Then the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took out his blessed wrist and showed that it was swollen as if it had been stung by a bee. We ask Allah Almighty for protection. (*Al-Sharaf-ul-Mua'bbad, p. 104*)

May Allah Almighty enrich us and our offspring with the blessings of honouring Sayyids and grant us the taufeeq to continue to serve them.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Children! Let's listen to a blessed Hadees

Leaders of the youth of Paradise

Haidar Ali Madani

The leader of the Prophets, Sayyiduna Muhammad ﷺ said:

أَلْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ, meaning, Hasan and Husayn are the leaders of the youth of Paradise. (*Tirmizi, vol. 5, p. 426, Hadees 3793*)

Dear children! You ought to know that nobody will be old in Paradise, rather, all elderly people and children will be 30 years of age in Paradise. (*Tirmizi, vol. 4, p. 254, Hadees 2571*) Sayyiduna Hasan and Husayn رَضِيَ اللهُ عَنْهُمَا are the leaders of those people of Paradise who died at a young age. Otherwise, everyone will be young in Paradise. (*Mirat-ul-Manajih, vol. 8, p. 475, summarised*)

Dear children! The month of Muharram-ul-Haraam has a close connection with Imam Husayn رَضِيَ اللهُ عَنْهُ, as it was on the 10th of this month that he رَضِيَ اللهُ عَنْهُ, along with his companions, was martyred, after experiencing several days of intense hunger and thirst. This was because he رَضِيَ اللهُ عَنْهُ refused to pledge allegiance to the oppressive and sinful leader, Yazeed.

Dear children! From the martyrdom of Imam Husayn رَضِيَ اللهُ عَنْهُ, we learn that in order to achieve great success we must also give a great sacrifice. We also learn that we must face the problems and difficulties we encounter on the path of success with determination and never waver in our resolve.

May Allah Almighty give us the ability to follow in the footsteps of Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا.

أَمِينٍ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Madani clinic

Depression

Doctor Umm-e-Sarib Attariyyah,
Sindh Government Hospital (Karachi)



From time to time, all of us suffer from sorrow and anxiety. However, if this sorrow and anxiety does not leave us in one or two weeks and it begins to affect our way of life, then it is classed as depression.

Causes

1. Sometimes, it is due to the presence of sorrow or despair for some time after the occurrence of certain matters of life which consist of difficult events. For instance, the death of a close relative, occurrence of divorce, loss of job etc.
2. Physical illnesses, e.g. cancer, heart diseases or such an illness which is chronic like joint pain or breathing issues.
3. Some people are at a greater risk of suffering from depression. This can also be due to the personality of a person or childhood events and experiences.
4. Women have a greater chance of suffering from depression as compared to men.

Symptoms

It is not necessary for all these symptoms to be found in every patient. However, if any patient has any four of these symptoms, then he is suffering from depression.

1. Remaining sorrowful and distressed.
2. Being uninterested in doing things that one previously enjoyed.
3. Feeling physical fatigue and weakness.
4. Not being able to focus on daily activities.
5. Considering oneself to be inferior to others or a decrease in self-confidence.
6. Considering oneself to be useless and blaming oneself for minor and insignificant matters of the past.



7. Losing hope in the future.
8. Disturbed sleep.
9. Not feeling hungry.
10. Having thoughts of suicide or attempting suicide.

Treatment

Sometimes a person suffers from major depression that cannot be cured without treatment. Just as patients who suffer from other illnesses are deserving of sympathy and treatment, likewise, these patients are also deserving of help instead of being ridiculed and criticised.

If you get in touch with an expert psychiatrist, then medicines will prove to be very helpful for some period of time. Besides this, you can help yourself by not keeping the state of your emotions a secret.

1. If you have heard any bad piece of news or something bad happens, share it with a close and reliable friend.
2. The burden of the heart is lightened by repeatedly mentioning what you have faced, crying over it, speaking about it and sharing the feelings that you are experiencing as a result of grief.
3. Doing physical work, walking, and exercising leads to betterment in health and quality of sleep. Stay busy, even if it is in household chores.
4. Read good books (Note: Reading the following booklets authored by Ameer-e-Ahl-e-Sunnat will prove to be beneficial *Cure for anger, Suicide is not the answer, Satanic whispers and cures for them*).
5. Consume good foods. Fresh fruits and vegetables replenish vitamin deficiency.
6. Avoid alcohol (as this is Haraam). Some people assume that depression reduces by drinking alcohol, however in reality, the severity of depression increases with alcohol consumption.
7. If you know the cause of your own depression, write it down and reflect on how to resolve it, i.e. write the cure as well.
8. Do not lose hope; remind yourself that the

problems you are facing have been experienced by others as well. By doing so, your depression will end or lessen, even if you do not feel it straightaway.

May Allah Almighty through His bounty and generosity, protect us from depression and other illnesses.

اُمِّينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Direct your face towards the sun of success

All the shadows of failure will remain behind

Two home based treatments of depression

1. Take 25g each of cucumber seeds, bottle gourd seeds, melon seeds and watermelon seeds, and 60g each of poppy and coriander seeds. Mix all the ingredients and preserve them. At night, add one spoon to a glass of milk and drink it. (Duration until one gains cure)
2. Thoroughly clean 50g each of pistachios, almonds, bottle gourd seeds, lettuce seeds and poppy seeds and then grind them. About 1 to 1 and a half hour before going to bed, take two spoons of it and consume it with milk.

Spiritual cure for depression

In the two Sunnahs of Fajr and the Sunnahs after the Farz Salahs of Zuhr, Maghrib and Isha, recite the last six Surahs of the Quran after Surah Fatihah in the following manner: Recite Surah Al-Kafiroon, Surah Al-Nasr and Surah Lahab in the first Rak'at and Surah Al-Ikhlās, Surah Al-Falaq and Surah Al-Naas in the second Rak'at. Read بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ at the beginning of each Surah. (Duration until one gains cure) (Scorpion On A Frog, p. 27 summarised)





1st Muharram-ul-Haraam Day of passing of Umar Farooq-e-A'zam

The second caliph, Ameer-ul-Mu'mineen, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ was buried on the first of Muharram-ul-Haraam 24 AH. (For further information, see 'Monthly Magazine Faizan-e-Madinah Muharram-ul-Haraam 1439, 1440 and 1441 AH editions).

10th Muharram-ul-Haraam and Sayyiduna Aadam عَلَيْهِ السَّلَام

Sayyiduna Adam عَلَيْهِ السَّلَام was born on the day of 'Ashura (i.e. 10th Muharram-ul-Haraam). He was given entry into Paradise on this day and his repentance was accepted on this day. (Mukashafah-tul-Quloob, p. 311, summarised)

10th Muharram-ul-Haraam and the incident of Karbala

The Grandson of the Prophet, the rider of the shoulders of Mustafa, the high ranking Imam, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ and his companions were martyred in the field of Karbala on 10th Muharram 61 AH. (For further information, see 'Monthly Magazine Faizan-e-Madinah' Muharram-ul-Haraam 1439, 1440 and 1441 AH editions).

14th Muharram-ul-Haraam Passing away of Mufti-e-A'zam Hind

The Prince of A'la Hadrat, Sayyiduna Mufti-e-A'zam Hind, 'Allamah Maulana Mufti

Muhammad Mustafa Raza Khan Noori رَحْمَةُ اللهِ عَلَيْهِ passed away on 14th Muharram-ul-Haraam 1402 AH in Bareilly, India. (Jahan-e-Mufti-e-A'zam Hind, p. 130)

18th Muharram-ul-Haraam Passing away of Mufti-e-Dawat-e-Islami

The (late) Rukn of Dawat-e-Islami's Markazi Majlis-e-Shura, the commentator of the Holy Quran, Mufti of Dawat-e-Islami, Hafiz Haji Muhammad Farooq Attari Madani رَحْمَةُ اللهِ عَلَيْهِ passed away on 18th Muharram-ul-Haraam 1427 AH. (For further information, see 'Monthly Magazine Faizan-e-Madinah Muharram-ul-Haraam 1439, 1440 and 1441 AH editions).

14th or 15th AH Muharram-ul-Haraam Battle of Al-Qaadisiyah

The Battle of Al-Qaadisiyah took place on the 14th or 15th Muharram-ul-Haraam during the caliphate of Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ, in which more than 10,000 Muslims fought against around 120,000 Iranian non-believers for four days. Allah Almighty gave the Muslims a great victory and assistance. (For further information, see 'Faizan-e-Farooq-e-A'zam', vol. 2, pp. 668 - 676).

Muharram-ul-Haraam 63 AH Battle of Al-Harrah

Two years after the incident of Karbala, in Muharram-ul-Haraam 63 AH, the wretched Yazeed invaded Madinah-tul-Munawwarah to try and establish his rule there and with much brutality, martyred 10,000 common people, including 700 prominent Sahabah رَضِيَ اللهُ عَنْهُمْ.

(For further information, see 'Monthly Magazine Faizan-e-Madinah, Muharram-ul-Haraam 1440 AH edition).

May Allah Almighty have mercy on all the pious people mentioned above and may we be forgiven without accountability for their sake.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The editions of 'Monthly Magazine Faizan-e-Madinah' are available on the website of Dawat-e-Islami, www.dawateislami.net, and on the mobile application.



Explanation of Tawheed (Monotheism)

Muhammad Adnan Chishti Attari Madani

From the basic tenets of Islam, the most important and primary one is the doctrine of Tawheed (monotheism, i.e. the belief in only one God). Tawheed is the origin and root of all beliefs. Just as a tree survives not because of a branch, but because of its roots, similarly, one cannot become a Muslim without believing in Tawheed. Allah Almighty has clearly declared that those who believe in more than one god are disbelievers:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمِمَّنْ إِلَهٌ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

Indeed are disbelievers those who say, 'Indeed Allah is the third from amongst the three gods.' And there is no god except the One God (Allah), and if they do not abstain from what they are saying; so, those amongst them who will die as disbelievers, a painful punishment will definitely reach them.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Maa'idah, Verse 73)

Tawheed is the first means for the acceptance of all of a person's good deeds and good morals. In the Holy Quran, the deeds of those who deny the doctrine of Tawheed are described as

like being ashes which are blown away by the wind leaving no sign or trace behind whatsoever. In this regard, Allah Almighty says:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الصَّلْوُ الْبَعِيدُ ﴿١٨﴾

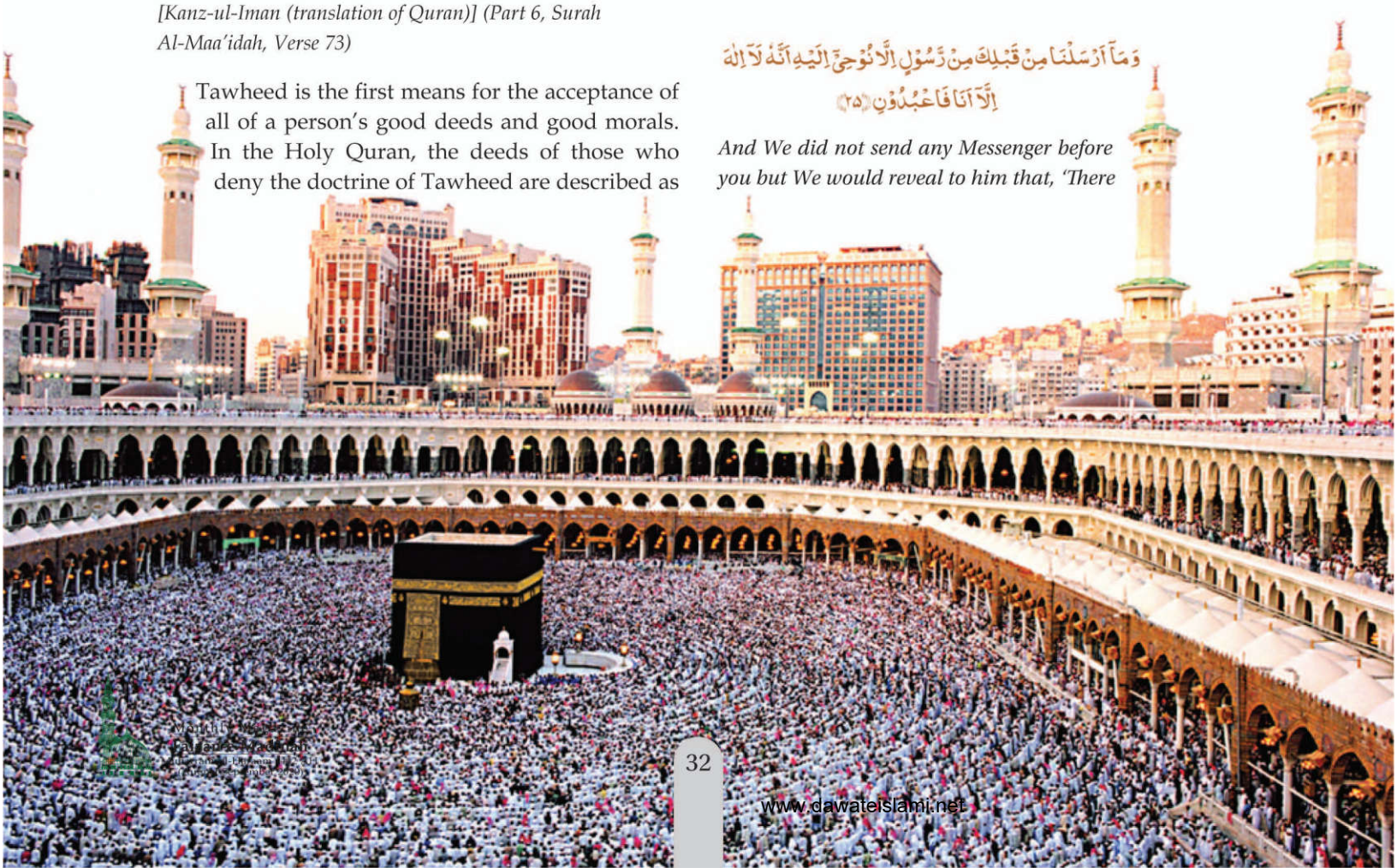
The state of those who disbelieve in their Lord is such that their deeds are like ash, upon which a strong blast of wind came on a stormy day; they got nothing from all that they earned; this is deep misguidance.

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ibraheem, Verse 18)

The importance of Tawheed can also be gauged from the fact that all heavenly religions are based on Tawheed. All the Prophets عَلَيْهِمُ السَّلَامُ were sent to preach this very doctrine of Tawheed, as Allah Almighty says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

And We did not send any Messenger before you but We would reveal to him that, 'There



is no god except Me; hence, only worship Me.'

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Ambiya, Verse 25)

What is Tawheed?

Tawheed means: to believe that the Being of Allah Almighty is exalted above having partners associated to Him in His Being and Attributes, in other words, not believing in anyone to be God like Allah Almighty is. Knowledge, Hearing, Sight, etc. are the Divine Attributes of Allah Almighty. The one who believes that someone else is a partner in these Divine Attributes is a polytheist. (Maqalat-e-Kaazimi, vol. 3, p. 19, summarised)

Sayyiduna 'Allamah Ibrahim Ibn Muhammad Baajuri says, 'Allah Almighty is uniquely One in His Being and Attributes, i.e. there is no-one like Him in His Being and Attributes. Oneness in Being means that He is exalted above being composed of parts. Oneness in Attributes means that each Attribute (such as Knowledge or Power) is exalted above being plural, like the Attribute of Power being two or more, or the Attribute of Knowledge being two or more. In the same way, oneness in Divine Actions means that there is no partner or helper in the Actions of Allah Almighty. (Tuhfa-tul-Mureed, p. 151, summarised)

Difference between Tawheed and Shirk

Here, the following questions may arise in someone's mind, 'Since Knowledge is an Attribute of Allah Almighty, if somebody else has knowledge, would it constitute Shirk? Hearing and Sight are Attributes of Allah Almighty, so if the attributes of hearing and seeing are affirmed for someone else, will it also constitute Shirk? In the same way, the attribute of Living is an Attribute of Allah Almighty, so if someone else is referred to as living, will the one who says it become a polytheist?

Answer: Everyone believes in Allah's attribute of Life and all those who have been given the attribute of life by Allah ﷻ are indeed alive as well, so we accept the attribute of life for ourselves and we also believe in Allah's attribute of Life. The reason for this is that the Attribute of Life that we believe in for

Allah ﷻ is completely different to the life that we affirm for ourselves or for anyone else, because Allah ﷻ is the One who gave us life, whereas no one gave Allah ﷻ His Attribute of Life; our life is temporary and has been given to us by Him, whilst the Life of Allah ﷻ is not temporary, and nor is it given or limited; and the Life of Allah ﷻ is everlasting, whereas our life is limited and mortal. Through these distinctions, Shirk is negated. If you apply the same concepts to the rest of the issues (hearing, sight etc.), the matter becomes clear.'

There is only one God

When there cannot be two kings in one city because each one of them would wish for superiority and dominance over the other, as rival kings and rulers always do – then how can this universe, which is like a city, be under the dominion of two gods? Therefore, it is not at all possible for there to be two gods for this universe. There is only one Divine Lord of all the worlds and He is Allah Almighty. This is indicated in the Holy Quran as follows:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذَاهُ كُلِّ إِلَهٍ بِمَا خَلَقَ وَ
لَعَلَّا يَغْتَبِطُوا عَلَى بَعْضِ سُبْحَنِ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

Allah did not take any child, nor is there any other god with Him; if it was so, each god would have taken away his creation, and each one would certainly seek superiority over the other. Purity is to Allah from those things which they fabricate.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, Verse 91)

In another place, Allah Almighty said:

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِنِّي آتِي
فَأَرْهَبُونِ ﴿٥١﴾

And Allah has proclaimed, 'Do not take two gods. Indeed, He is the only One God; so, fear only Me.'

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, Verse 51)

(For detailed information about Shirk, read next month's edition, إِنَّ شَاءَ اللَّهُ)



Knowledge is Light

THE MEANING OF خَاتَمَ النَّبِيِّنَ IN THE LIGHT OF TAFSEER

Abul Hassan Attari Madani



Belief in the finality of Prophethood (i.e. that Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last of the Prophets and that no prophet will be sent after him) is a foundational belief of Islam. This is such a crucial belief that the denial of the finality of Prophethood is in fact the denial of the Quran. The denial of the finality of Prophethood is the denial of the consensus of the Companions. The denial of the finality of Prophethood is the denial of the consensus of the scholars, the jurists, and the pious predecessors of the entire Muslim Ummah. Not believing in the finality of Prophethood is tantamount to declaring every single Muslim's belief, from the blessed time of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the present day, as a lie.

Allah Almighty says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَ
خَاتَمَ النَّبِيِّنَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٠﴾

(The Holy Prophet) Muhammad is not the father of any man amongst you. Yes, he is the Messenger of Allah and the Last of all the Prophets. And Allah knows everything.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 40)

The deniers of the finality of Prophethood make up all kinds of baseless, false and deceptive interpretations in the meaning of the words 'خَاتَمَ النَّبِيِّنَ' contained in this blessed verse, contradicting the Quran, the Hadees, and the edicts and the consensus

of the Companions, the scholars of Tafseer, the scholars of Hadees, the researchers, the theologians, and the entire Muslim Ummah.

In the light of the books of Tafseer and the sayings of the scholars of Tafseer, the definitive meaning of 'خَاتَمَ النَّبِيِّنَ' is 'the Last of the Prophets'. In this regard, the commentator of the Quran, Muhammad Bin Jareer Bin Yazeed Bin Kaseer Bin Ghalib Al-Aamili, Abu Ja'far At-Tabari (died 310 AH), Sayyiduna Abul Hassan Ali Bin Muhammad Al-Baghdadi Al-Mawardi (died: 450 AH), Abul Hassan Ali Bin Ahmad Bin Muhammad Bin Ali Al-Wahidi Al-Nisaburi Al-Shaafi'i (died: 468 AH), Abul Muzaffar Mansur Bin Muhammad Al-Marwazi As-Sam'ani Ash-Shaafi'i (died: 489 AH), Muhy-us-Sunnah, Abu Muhammad Husayn Bin Mas'ood Al-Baghawi (died: 510AH), Abu Muhammad Abd-ul-Haq Bin Ghalib Andalusi Muhaaribi (died: 542 AH), Sultan-ul-'Ulama` Abu Muhammad Izz-ud-Deen Abdul Aziz Bin Abd-ul-Salam As-Sulami Ad-Dimashqi (died: 660 AH), Nasir-ud-Deen Abu Sa'eed Abdullah Bin Umar Sheerazi Al-Baydawi (died: 685 AH), Abul Barakaat Abdullah Bin Ahmad Bin Mahmood Hafiz-ul-Deen Al-Nasafi (died: 710 AH), Abul Qasim Muhammad Bin Ahmad Bin Muhammad Al-Kalbi Al-Gharnati (died: 741 AH), Abu Abdullah Muhammad Bin Muhammad Bin 'Arafah Al-Warghami Al-Maliki (died: 803 AH), Jalal-ud-Deen Muhammad Bin Ahmad Mahalli (died: 864 AH) and Abu-ul-Su'ood Al-'Imadi Muhammad Bin Muhammad Bin Mustafa (died: 982 AH) and many other commentators have



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emphasised and explicitly declared in the commentary of this verse that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last prophet.

Below are some excerpts from some of the commentaries:

- Imam of the Ahl-us-Sunnah, Abu Mansoor Al-Maaturidi (died: 333 AH) writes in his commentary 'Ta'wilaat Ahl-us-Sunnah': 'Whoever claims to be a prophet after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should not be asked for any evidence or argument. Rather, he will be rejected because the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: لَا نَبِيَّ بَعْدِي i.e. there is no prophet after me. (Ta'wilaat Ahl-us-Sunnah, vol. 8, p. 396, Taht-Al-Ayah 40)
- The writer of *Zad-ul-Maseer* Abul-Faraj Abd-ur-Rahman Bin Ali Al-Jawzi (died: 597 AH) writes: 'The meaning of خَاتَمَ النَّبِيِّينَ is i.e. 'the Last of the Prophets'. Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا said: What is meant by this is that if Allah Almighty had not ended the chain of Prophethood through Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then the son of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would have remained alive and became a prophet after him. (Zad-ul-Maseer, vol. 6, p. 393, Taht-al-Ayah 40)
- Imam Abu Abdullah Muhammad Bin Ahmad Qurtubi (died: 671 AH) writes in Al Jami' li-Ahkam-e-Quran: 'The words خَاتَمَ النَّبِيِّينَ are completely general (i.e. understood in their apparent meaning) according to all the classical and modern scholars of the Ummah. These words, as a definitive textual stipulation, necessitate that there is no prophet after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Refuting those who take other meanings and interpretations of the words خَاتَمَ النَّبِيِّينَ which are contrary to the finality of Prophethood, Imam Qurtubi writes, 'According to me, this is heresy and a vicious act to disturb the belief of Muslims about the finality of Prophethood. So beware and be wary, and Allah alone is the One who guides through His mercy. (Tafseer Qurtubi, juz. 14, vol. 7, p. 144, Taht-al-Ayah 40)
- In Tafseer *Lubab-ul-Taweel*, Sayyiduna 'Ala-ud-Deen Ali Bin Muhammad Al-Khaazin (died: 741 AH) writes: خَاتَمَ النَّبِيِّينَ means that Allah

Almighty ended the chain of Prophethood with him, so there is no Prophethood after him and there is no other prophet after him. Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا said: Because Allah Almighty knew that there is no prophet after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, therefore he did not give the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ any male offspring who reached the age of maturity. As for the coming of Sayyiduna Isa عَلَيْهِ السَّلَام, he is one of the prophets who came to this world before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and when he comes in the end of times, he will follow the sacred law of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he will offer prayers facing his Qiblah, as though he is from the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Tafseer Khaazin, vol. 3, p. 503, Taht-al-Ayah 40)

- In the famous Tafseer-ul-Lubab fi 'Uloom-ul-Kitab, Abu Hafs Siraj-ud-Deen Umar Bin Ali Hanbali Dimashqi (died: 775 AH) said: Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا said: 'No male offspring of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached adulthood.' After quoting this, he writes: It has been said that the one after whom there is no prophet will be very kind to his Ummah and will deeply wish for them to be guided. It will be as if he is like the Ummah's father who has no other children (Al-Lubab fi Uloom al-Kitab, vol. 15, p. 558, Taht-al-Ayah 40). According to this commentary, after Allah Almighty, the one who is the most compassionate and merciful to the Ummah is Sayyiduna Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for which there is ample proof, including the following Quranic verse:

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ ﴿٢١٨﴾

heavy upon him is your suffering, he immensely desires your wellbeing; utmost kind, merciful for the Muslims.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Tawbah, Verse 128)

In Tafseer *Nazm-ul-Durar*, Sayyiduna Ibrahim Bin Umar Al-Biqaa'ee (died: 885 AH) writes: Because the Messengership of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is all inclusive of the entire world and his Prophethood is accompanied by the I'jaz (inimitability) of the



Quran, there is no need for a new messenger or prophet to be sent, and therefore no prophet will be born after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is what necessitated that no son of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached the age of puberty, because if the coming of a prophet after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had been decreed in the knowledge of Allah Almighty, then for the honour and dignity of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would have certainly been from the offspring of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most exalted and

Almighty has said declaring the virtue of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Today, I have perfected for you your religion
[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Maa'idah, Verse 3)

(Al-Fawatih Al-Ilahiyyah, vol. 2, pp. 158, Taht-al-Ayah 40)



honourable of all the Prophets. But Allah Almighty has decided for the honour and glory of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that no prophet will come after him. (Nazm-ul-Durur, vol. 6, p. 112, Taht-al-Ayah 40)

Shaykh 'Alwaan Ni'matullah Bin Mahmood (d. 920 AH) says in Tafseer Al-Fawatih Al-Ilahiyyah: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent by Allah to guide the bondsmen of Allah Almighty. Allah Almighty sent the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to show the straight path and provide guidance, like He send prophets to the previous nations; but the status of this Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that he is the last of the Prophets and the last of the Messengers because, after his arrival, the circle of Prophethood was concluded and the message of Messenger ship was completed. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'I have been sent to complete good character', and Allah

The writer of Fath-ur-Rahman. Mujeer-ud-Deen Ibn Muhammad Aleemi Maqdisi Hanbali (died: 927 AH) says: خَاتَمَ النَّبِيِّينَ means the Last of the prophets, in other words, the door of Prophethood is closed forever after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As far as Sayyiduna Isa عَلَيْهِ السَّلَام is concerned, he is one of the prophets who came to this world before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (Fath-ur-Rahman, vol. 5, p. 370, Taht-al-Ayah 40).

May Allah عَزَّوَجَلَّ grant us the Taufeeq to continue protecting the belief in the finality of Prophethood.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Our weaknesses

Differences of opinion

Muhammad Asif Attari Madani

Every person's way of looking at, examining, and thinking about something is different from others, as every person's age, education, experiences and skills are different, based on which he forms his own particular opinion on an issue.

There may be some resemblance between the opinions of two people, but it is almost impossible to reach a 100% agreement. What will be cooked at home today? Which company's refrigerator should be purchased? What colour should the curtains be? Should 'yes' be said for the marriage proposal or not? What date will the marriage take place? What kind of furniture will be put in the office? What will the dress code be? What will the university syllabus be? Which lesson will be taught by which teacher? Will the journey be by train or by bus? There may be differences of opinion between different people (spouses, mothers, daughters, fathers, sons, other siblings, friends, etc.) on thousands of such issues. Disagreement is a part of our social, communal, and domestic life and we all consciously acknowledge

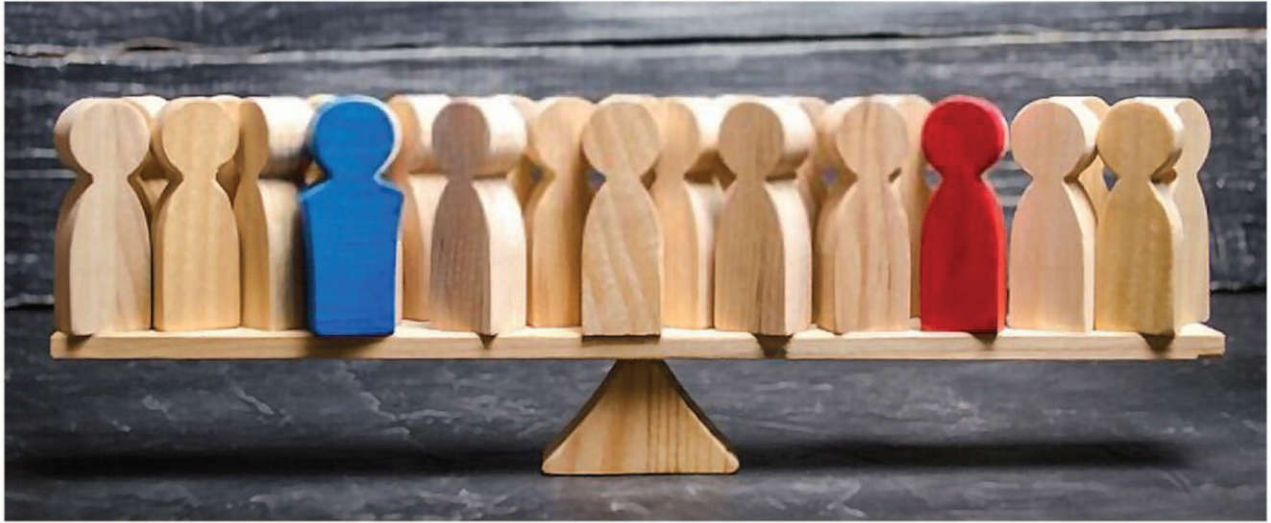
this. It has also been observed that many times disagreements escalate into quarrels which lead to increasing problems in society. If the etiquettes of disagreement are followed, such problems can be avoided.

10 Etiquettes of disagreement

1. Before expressing dissent, be open minded and reflect upon your own opinion first, questioning whether perhaps you are wrong. Then, if your opinion proves to be wrong, put an end to it there and then, and find peace of mind.
2. If you think your opinion is correct, ask yourself: is it necessary to express it? Because it is not necessary to express every disagreement, especially in a place where there is no harm in remaining silent, for example in the question of having tea immediately after eating versus waiting for a while before having it. This is not an issue to get into a debate over. However, if you are asked about your opinion, then give it.



3. Do not jump into debates everywhere by leaning on your 'right to disagree', because giving your unsolicited opinion makes your opinion lose its value. People may start to become annoyed with you thinking that you stick your oar into everything, therefore as much as possible give your opinion only when asked.
4. The manner of expressing dissent should be polite and courteous. A sarcastic manner of speaking, calling others ignorant and
9. Limit the difference of opinion to yourself and the party in front of you. Don't involve others even in the slightest. It is a pity that we do not pay any attention to this as social media like WhatsApp, Twitter, Facebook, etc. have given such facilities that any ignorant person can talk about what is happening in his house, street, or neighbourhood, and broadcast it all over the world, making him a laughing stock. May Allah عزَّوَجَلَّ grant such people common sense.



5. Acknowledge the right of others to disagree and do not force them to change their opinion by arguing, but if you find your opinion wrong as a result of the conversation, correct it and show virtuous conduct.
6. If both parties are adamant in their position and a decision is necessary, then ask an upright and experienced person to decide between them.
7. If your opinion takes precedence, do not be arrogant and do not brag about how you silenced the other party.
8. Whether you prevail or are defeated, in both cases, do not fall into the trap of backbiting the other party, do not place accusations on him, and do not harbour hatred for him in your heart.
10. Whoever you disagree with, don't let the relationship get strained as a result. Let's read an interesting story in this regard:

Brotherhood should not be affected

Sayyiduna Yunus Sadafi رَحْمَةُ اللهِ عَلَيْهِ states that I have not seen anyone wiser than Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ. One day I debated with him on an issue and then we departed. When we met again, he held my hand and said: 'O Abu Musa! Is it not good for us to be like brothers, even though we do not agree on an issue?' (*Siyar A'lam-ul-Nubala*, vol. 8, p. 382)

May Allah Almighty grant the Taufeeq us to improve our morals and character.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



The book of life

HOW TO OVERCOME DIFFICULTIES IN LIFE

Abu Rajab Muhammad Asif Madani



In the winter of January 2020, a gas heater caused a house to set on fire. The intensity of the fire was such that the bridal dowry of two sisters had been reduced to ashes. The cash that had been kept at home had also been burnt. In an attempt to save her disabled father, one sister's face had burnt. Afterwards, the father stated that the wedding of one of his daughters was scheduled to take place in one and a half months' time, and that he had saved very small amounts for a long time for the bridal dowry of his daughters. He did not know what would happen now. (*Samaa News website, 9th January 2020*)

Dear readers of the monthly Faizan-e-Madinah magazine, may the Lord keep us under His protection. In any case, as humans, we face times of ease and difficulty. Sometimes, financial prosperity, a pleasant atmosphere in the home, good health, accomplishment of ambitions, obedient children and

other forms of happiness, enter one's life. Conversely, sometimes, matters completely change in a way whereby issues such as financial difficulties, domestic discord, failure in examinations, work-related problems, illness, enmity within the family, false legal cases pursued against you and business-complications cause one's life to be overtaken by bad days and be in ruin.

Three Types of People

We are different in our approach to dealing with times of difficulty. One group of people are those who do not get worried during the times of difficulty. They do not become nervous, but rather, they control their nerves with courage and bravery and overcome the difficulty.

The second group of people are those who get worried during the times of difficulty. They become



afraid thinking of what will transpire. In this manner, such people create further problems for themselves. The nature of some of these people is like the rabbit in the jungle who began shouting out, 'The sky has fallen! The sky has fallen!' When the other animals looked up and saw that the sky was in its place, they asked the rabbit, 'Where has the sky fallen?' In response, the rabbit replied, 'I was stood under a jujube tree, and that is where the sky fell onto my head.' Upon investigation, the animals ascertained that a jujube had fallen from the tree and onto the rabbit's head, and in his state of senselessness; the rabbit thought that it was the sky.

As for the third group of people, they are those who become frightened and lose courage. They may end up experiencing medical issues, such as a heart attack or high blood pressure. Some may even despair and commit suicide, an act that is forbidden and leads to Hell.

Two Types of Difficulties

Difficulties are also of two types

The first type is where there is a solution or alternative, for example, falling into mud, puncturing a bike tyre, losing a job, etc. The second type is where there is no solution or alternative: For example, the demise of someone from the household, such as a son, daughter or spouse; the ruining of crops; and goods being washed away by a flood. Action is required in order to address the first type, whereas a positive mindset is required to overcome the second type.

11 Ways of Handling Challenging Times

Dear devotees of the Prophet, there is no denying of the fact that only the one who is afflicted with a difficulty can truly understand it and not somebody else. But it is equally a fact that for as long as we are alive, we will have to continuously face problems. For this reason, 11 tips are being presented which will assist in dealing with problems:

1. Self-Control

Whenever we are faced with a problem, we react in

two ways: Positively and negatively. A negative mindset afflicts us with great danger, worry, anxiety and anger. On the other hand, a positive mindset paves the way for tolerance, courage and a way out of the problem. Therefore, do not become a victim of anxiety or allow a negative mindset to overcome you. Someone has quite rightly stated that worrying during difficult times is the actual difficulty. We can reduce the difficulty of a situation by 50% by enhancing our self-control.

2. Remember Allah Almighty

It is certain that the tranquillity of the heart is in the remembrance of Allah Almighty. Whenever trapped in a difficulty, remember your creator, Lord and nourisher of the universe, and your heart will find solace. If possible, recite,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

'We belong to Allah and only to Him we are to return.'

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 156)

Mentioning the virtue of doing so, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'Whoever recites إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ at the time of difficulty, Allah Almighty will remove his difficulty, produce a positive outcome and grant a replacement with which he is pleased.' (Mu'jam-ul-Kabeer, vol. 12, p. 197, Hadees 13027)

3. Some Difficulties are Imminent

Acknowledge that some sort of problems will always appear in a believer's life. Our beloved and mighty Lord has said,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالْقُرْبَىٰ وَبَشِيرِ الضَّالِّينَ ﴿٥٥﴾

And We will definitely test you with some fear and hunger, and with some deficiency of wealth, lives and fruits. And give glad tidings to those who are patient.

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



4. The Events of Destiny will Occur

The difficulty or calamity which has been written to occur will occur. By adopting this mindset, our belief in destiny will strengthen, as will the concept that this difficulty has come from my Creator, and He is the one who will remove it. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A person cannot be a believer until he believes in destiny, its good and its bad, and until he believes that whatever calamity is to befall him will not avert him, and whatever is to avert him will not befall him.' (Tirmizi, vol. 4, p. 57, Hadees 2151)

5. Not delving into what could have happened and what should have happened

Some people delve into what could have happened and what should have happened. For instance, someone may start thinking, 'Only if I had sold my goods at such and such time, I would have gained a

would have remained alive.' Uttering such sentences increases the feeling of one's problem and adds to the grief. Discouraging this style of approach, our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'If some difficulty befalls you, then do not say, 'If I had done that, then such and such would have happened.' Instead, you should say, 'قَدَّرَ اللهُ، وَمَا شَاءَ فَعَلَ' (Allah Almighty had ordained matters this way and He did whatever He wanted). For indeed, the word 'if' initiates the actions of Satan.' (Muslim, p. 1098, Hadees 6774)

6. A greater calamity may have been averted

At the time of experiencing a calamity, one should also have the mindset that being afflicted by a lesser difficulty has perhaps averted a greater difficulty. For example, if your car's tyre gets punctured while travelling, think to yourself that perhaps your car was going to be destroyed in an accident, and by having to deal with a punctured tyre instead, you



lot of profit; however, I made a mistake in selling it now so I had to incur loss.' Someone else may say, 'Had I not bought my son a bike, he would not have had an accident.' Another may claim, 'If we had taken the patient to such and such hospital, he

experienced a relatively minor problem that averted the major calamity of having an accident.

Parable: Someone saw a wound on the foot of Sayyiduna Muhammad Bin Waasi رَضِيَ اللهُ عَنْهُ and claimed, 'I feel pity for you because of this wound.'



He replied by saying, 'I have been thanking Allah Almighty since I have had this wound that it has not appeared in my eye.' (*Ihya-ul-'Uloom*, vol. 5, p. 66)

7. One day, the difficulty will end

Being a Muslim, we should firmly believe that just as life in this world is temporary and short, so too are the problems and difficulties that befall us; if not today, they will end tomorrow. If you wish to see the proof for this, then look into your past and recall the significant troubles that occurred and alleviated after some time.

8. Taking responsibility

Instead of blaming someone else for the difficulties you are facing, make it your mindset to attribute sins as the cause for your difficulties and turn towards repenting with sincerity. It is stated in the glorious Quran:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

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

[*Kanz-ul-Iman (Translation of Quran)*] (Part 25, Surah Al-Shoora, Verse 30)

9. Diverting your attention away from difficulties

When we ponder over something for too long, our heart and mind are overcome with it. Therefore, if you continue to ponder over your difficulties and worries thinking, 'Oh I am misery incarnate, and problems have found their way to the door of my house', then you will add to your mental strain. It is for this reason that our focus should be shifted towards something else. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'مَنْ كَثُرَ هَمُّهُ، سَقَمَ بَدَنُهُ' The one whose anxieties increase, his body becomes unwell.' (*Shu'ab-ul-Iman*, vol. 6, p. 342, Hadees 8439)

10. Increase your morale

Adopt a mindset to advance towards the solution of problems; stimulate enthusiasm. To achieve this, glance at the biographies of noble religious

personalities and how they had to face major difficulties in their lives, such as the following:

- Sayyiduna Ibrahim عَلَيْهِ السَّلَام was caused great problems by Namrood, the tyrant king. He even attempted to burn Sayyiduna Ibraheem عَلَيْهِ السَّلَام in fire.
- Sayyiduna Ayyub عَلَيْهِ السَّلَام was afflicted by a lengthy illness that tested his patience.
- Sayyiduna Yaqoob عَلَيْهِ السَّلَام had to endure separation from his beloved son, Sayyiduna Yusuf عَلَيْهِ السَّلَام, for a very long time.
- Sayyiduna Yusuf عَلَيْهِ السَّلَام was wrongfully imprisoned.
- Sayyiduna Yunus عَلَيْهِ السَّلَام remained inside the stomach of the whale.
- Sayyiduna Musa عَلَيْهِ السَّلَام faced an unjust and tyrant king like Fir'awn who left no stone unturned in making his life difficult.
- Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, our beloved master, also experienced numerous difficulties caused by the non-believers.

However, these fine personalities epitomised patience and courage in tackling the difficulties that befell them.

11. Practical steps in tackling problems

Begin by making Du'a to your Lord. Next, seek advice from those who are experienced and well versed, and advance towards solving the difficulties.

Uth Baandh kamar kaya darta hay

Phir daykh Khuda kya karta hay

Stimulate enthusiasm! What are you afraid of?

Then see what your Lord destines for you

May Allah Almighty grant us protection from the difficulties of this world and the hereafter.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Fables

The king's spy

Abu Mu'awiyah Madani



On the other side of the mountain, there was a lush green jungle which was home to many animals, birds and insects.

Once, it rained heavily for many days, due to which, the water of the river and various lakes rose, resulting in the occurring of a flood in the nearby area very quickly. The water was flowing so fast that the animals could only watch on as their homes were destroyed. Many of the animals drowned in the water and lost their lives and a large number of them were stuck in the water, when, all of a sudden, the wild team arrived and saved the remaining animals from drowning.

A group comprising of five dangerous dogs that

lived in the mountains was known as the wild team. They were all very good swimmers but they were selfish. They were always hunting others, however, today, they were helping others instead of hunting them.

Anyhow, the rain stopped, and within a few days, the water levels in the river and lakes returned to their previous level. Thus, jungle life resumed as normal again. The king of the jungle, the lion, was very pleased with the performance of the wild team. He prepared a banquet and invited the animals of the jungle.

Meanwhile, a member of the wild team, who was waiting for the banquet, said to the leader amongst



their team: 'O Leader! What do the naive and innocent animals know of our intentions? We did not save their lives, rather, we saved our food.' 'Be quiet! Do not speak of this again', said their leader. 'Have you not heard that the walls have ears also? If someone was to hear, then our entire plan will be ruined.'

On the day of the banquet, the king addressed the animals of the jungle, saying: 'My beautiful animals! The splendours of this jungle! I am very happy that the brave and compassionate wild team is amongst us today. After witnessing their bravery, I have made them my guests for a week; they will live, eat and drink with me. After today, you all must also respect them.' All of the animals thanked them and vouched to serve them.

This happy occasion was ongoing and after the time of difficulty, everyone was rejoicing at the days of happiness when the spy commander rabbit and his companions arrived. He quickly went to the king and informed him: 'Your highness! Neither is this wild team compassionate nor do they have good intentions. After witnessing their actions in the past, I have been tailing them continuously. I heard them conversing amongst themselves this morning; they were saying that the only reason they had saved the animals was so that they could eat them later, i.e. they saved others for their own hunting purposes.'

The king's face became red with anger and he began to roar at the wild team, saying: 'We honoured you and made you our guests only because you saved our animals. But your secret is now exposed and it is best if you immediately leave my jungle and never return again. Otherwise, we will forget your good deed and sentence you to death!'

Dear children! To be selfish and to always think of one's own benefit in every matter is a bad thing. If we want to help solve someone's problem or show compassion to someone, in fact if we do any good action, we should do so for the pleasure of Allah Almighty, as only this will make us earn reward. Otherwise, there is no benefit of performing good deeds.



Dear Children! This time around we are going to read about two princes. On one occasion, these two princes were present on the bank of the river Euphrates, where they saw an old man who did not perform Wudu and Salah properly.

The two princes consulted with each other and said, 'if we tell him that he is doing wrong, then he may not listen to us and take it negatively because he is older and we are younger. We should come up with a solution so that the correct matter is conveyed and he does not feel bad about it either.'

Then both princes went to him and said: 'Baray Miyan! You are older in age, so you must know more about Wudu and Salah than us. We will perform Wudu and Salah in front of you. Tell us if there is any mistake within them.' Then they both performed Wudu and Salah in the same manner that they saw their grandfather doing so. Seeing them, the old man had understood that they had come not to learn, but to teach. He repented and left his mistake. *(Al-Manaqib-lil-Kurdi, vol. 1, p. 39, summarised)*

Wise Children! Do you know who these two princes were? These two princes were Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا and their grandfather was our Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

We should also advise of the correct method if we see someone making a mistake. But do so with politeness and respect, by keeping in mind the place and the honour of the individual before us.

TRADER COMPANIONS

رَضِيَ
اللَّهُ عَنْهُمْ

Episode: 04



Abdul Rahman Attari Madani

Sayyiduna Nawfal Bin Haaris رَضِيَ اللَّهُ عَنْهُ

Among the trader companions was Sayyiduna Abul Haaris Nawfal Bin Haaris Bin Abdul Muttalib Haashimi رَضِيَ اللَّهُ عَنْهُ.

He was the paternal cousin of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and one of the wealthy, generous and brave people of the Quraysh tribe. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ established brotherhood between Sayyiduna Abbas and Sayyiduna Nawfal رَضِيَ اللَّهُ عَنْهُمَا and these two individuals were also business partners in the era of ignorance. He used to trade in spears. Before accepting Islam, he fought on behalf of the polytheists against the Muslims in the Battle of Badr. He did not want to go to war, but his people forcibly sent him. Then, when the polytheists were defeated in Badr and seventy of the survivors were taken as prisoners, he was amongst them. Sayyiduna Abbas رَضِيَ اللَّهُ عَنْهُ paid the ransom for his release after which he accepted Islam. According to one narration, he paid for the release himself. Therefore, his son states that when his father was taken as a prisoner in the Battle of Badr, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Pay your ransom'. So he said: 'I do not have anything by which to pay the ransom.' The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Pay your ransom with the spears which are in Jeddah (a city on the

shores of the Yemen Sea).' He was surprised to hear this and said: 'By Allah, no one but me knew that I had spears in Jeddah, thus, I testify that you are the Messenger of Allah.' Thus, he gave one thousand spears for his ransom. In the Battle of Hunayn, he offered three thousand spears. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O Abul Haaris! It is as if I see that your spears are breaking the backs of the polytheists.' (Al-A'lam lil-Zarkali, vol. 8, p. 54; Al-Isti'ab fi Ma'rifa-til-Ashaab, vol. 4, p. 75; Al-Tarateeb ul-Idariyyah, vol. 2, p. 55)

Sayyiduna Simawayh Balqaawi رَضِيَ اللَّهُ عَنْهُ

Among the trader companions, there was also Sayyiduna Simawayh Balqaawi رَضِيَ اللَّهُ عَنْهُ. He was initially a follower of the Christian faith. He came to Madinah for trade (with wheat) and became a Muslim. He narrates that we brought wheat from Balqaa` to Madinah and we wanted to sell it and buy dates, but we were prevented from doing so. So, we took this issue to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to those who prevented (the sale): 'Is it not enough for you that these people are buying dates from you at an expensive price and giving grain in return at a lower price?' He رَضِيَ اللَّهُ عَنْهُ went on to live a long life of 120 years. (Al-Isaabah, vol. 3, p. 197)



Pious women of Islam

SAYYIDATUNA رَضِيَ اللَّهُ عَنْهَا

UMM-E-SHAREEK ASADIYAH

One of the good-fortuned women who remained patient and steadfast in the face of difficulties in the path of Islam was the female companion of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Umm-e-Shareek رَضِيَ اللَّهُ عَنْهَا. She رَضِيَ اللَّهُ عَنْهَا belonged to the tribe of Bani 'Aamir of Quraysh and was married to Abu 'Akar Dausi رَضِيَ اللَّهُ عَنْهُ. She رَضِيَ اللَّهُ عَنْهَا is very famous for preaching and spreading the religion of Islam and for her patience and perseverance.

Steadfastness of Sayyidatuna Umm-e-Shareek

رَضِيَ اللَّهُ عَنْهَا

Sayyiduna Ibn-e-Abbas رَضِيَ اللَّهُ عَنْهُمَا says that Sayyidatuna Umm-e-Shareek رَضِيَ اللَّهُ عَنْهَا was in Makkah. In her heart, she developed an appreciation of the greatness of Islam and thus embraced Islam. After embracing Islam, she would secretly meet the women of Quraysh and encourage them to accept Islam by inviting them to Islam, to the extent that it became apparent to the (polytheist) people of Makkah that she has embraced faith. So, the people of Makkah caught her and said: 'If we did not regard your tribe, we would have punished you severely, but now we will take a sigh of relief only after returning you to Muslims.'

She herself states that the people of Makkah seated me on a camel without a harness, and there was not any cloth or saddle under me either. I was left in this condition for three days, neither given food nor water. I spent three days in such a way that I did not hear the sound of anything that moves on the ground. Whenever the people of Makkah would stop at any place, they would tie me up and put me

in the sun whilst they would go and sit in the shade and would not give me anything to eat or drink. I would stay in that state, to the extent that they would depart from there.

In the meanwhile, they once encamped in a place and tied me in the heat of sun whilst they walked away to the shade. All of a sudden, I felt the coolness of something on my chest. When I looked at it, it was a bucket of water. I drank a little bit of water from it before it was removed and lifted up. A little while later, the bucket came down again, so I drank from it until it was lifted up again. It came down again in the similar way, I drank a bit from it and then it was lifted up again. This happened several times. Finally, the bucket was handed over to me. I drank to my heart's content and poured the rest of the water on my body and clothes.

When they woke up and noticed the effect of water on me and saw my good condition, they said: 'Did you untie yourself and drink water from our water skins?' I said: 'No! By Allah عَزَّوَجَلَّ! I did not do that, but so and so is how it happened.' They said: 'If what you say is true, then your religion is better than our religion.' When they went to see their water skins, they noticed that they were exactly how they left them. Then they accepted Islam right away.' (Al-Isaabah, vol. 8, p. 417; Hilyat-ul-Awliya, vol. 2, p. 96)

May Allah Almighty also grant us the wealth of patience and perseverance for the sake of Sayyidatuna Umm-e-Shareek رَضِيَ اللَّهُ عَنْهَا.

اُمِّينَ بِجَاهِ النَّبِيِّ الْأُمِّينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



The Story of Little Zayd

Promise of one day

Adnan Ahmad

'Little Zayd, look at this! My father has brought me a new watch,' said little Zayd's classmate, Saleem, whilst showing him his new watch.

'Wow, it looks very nice. I will also ask my father for such a watch', said little Zayd while praising the watch.

Saleem said: 'My father brought this watch from Dubai. How will your father buy it?'

Little Zayd replied: 'My father is very nice. He buys very nice things for me. Just give me your watch for one day, I will show it to my father and then you can take it back tomorrow.'

Saleem refused to give the watch and said: 'No! I can't give it to you, what if you break it'.

'Hey! What kind of a friend are you that you can't give your watch to your friend even for one day. Go, I am angry with you,' said little Zayd angrily.

When Saleem saw his best friend angry, he said: 'Ok, I will give it for one day only. Make sure you bring it back tomorrow.'

Then he gave his watch to little Zayd, who whilst placing the watch in his pocket, said: 'I firmly promise you that I will return the watch tomorrow.'

At night, little Zayd showed the watch to his

father and said: 'Dad! Get me a watch like this too please.'

His father said: 'Son! It seems to be from abroad. It is difficult to find such a watch here. I will bring you another watch.'

Little Zayd said: 'Bring one better than this.'

His father replied: 'I will try to bring you some sort of good watch.'

Two days later, the phone rang and Grandma picked it up. On the other side was little Zayd's classmate Saleem. Saleem told Grandma that little Zayd had given the promise of one day and taken his new watch with him and now he is not returning it even after two days have passed. Saleem also had to take a telling off from his mother. Grandma called little Zayd after putting the phone down. When little Zayd came to Grandma, he had the watch tied to his hand.

Grandma [said]: 'Little Zayd, the watch is very nice, where did it come from?'

Little Zayd said: 'Grandma! This is my friend Saleem's. I will return it in two or three days.'

Grandma said: 'Two or three days? Just now Saleem was on the phone and he was saying that you had given him a day's promise and had not returned it to him yet. His mother had also told him off. Son! One mistake was that you took the watch from him without the permission of his mother and





father, the second mistake was that you promised him one day and did not fulfil it.'

Little Zayd replied: 'Grandma, that was my intention that I will return it in one day but I liked it so I didn't return it.'

Grandma said to little Zayd, explaining: 'Little Zayd, it is very bad to break a promise. When you have made a promise, it should definitely be fulfilled. You know, our beloved religion of Islam also teaches this to us that if you make a promise, you must keep it.'

Do you know that at the Battle of Badr, Muslims were very small in number. Each soldier was very much needed. Two Sahabah of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were coming from somewhere. The disbelievers caught them and said: 'You are companions of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so we will keep you in captivity.' They both replied: 'We are not going to take part in the war.' The disbelievers freed them on this condition that they both will not take part in the war. Later, they both came to the Beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: 'We were compelled to give a promise, we will surely fight against the disbelievers.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Not at all, fulfil your promise and leave from the battlefield. We Muslims will fulfil our promise in every situation. We only need the help of Allah Almighty. (Muslim, p. 763, Hadees 4639)

Did you see little Zayd! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has given the mindset to Muslims to keep their promises in all circumstances. You should call Saleem right now and apologise to him and his mother and tell Aunty that you will definitely return Saleem's watch to him at school tomorrow.'

After listening to Grandma, little Zayd silently stood up and went to call Saleem.



Memorable Milad procession

Part 2

Student Ijtima

A student Ijtima took place on Friday 1st November 2019 after Maghrib Salah in which many PHD students who have come to Hong Kong from Pakistan attended. In this Ijtima, I was privileged to speak in relation to preparing for the examination of the hereafter.

After the speech, I ate dinner with those students and during this time, there was a discussion and a question and answer session as well. We also learnt during this conversation that there were many Pakistani students who had been invited there by the Hong Kong government on a scholarship. I encouraged the students to study Dars-e-Nizami (Aalim course) online and to participate in the Madani activities of Dawat-e-Islami to serve the religion.

The following day on Saturday, we again offered Fajr Salah in Faizan-e-Sahabah Masjid with the congregation which was followed by a Madani Halqah (study circle). The translation and commentary of three verses were read from Tafseer Siraat-ul-Jinan and then Dars was delivered from Faizan-e-Namaz. After revising the obligations and conditions of Salah which were taught the previous day, the practical method of Salah was shown. After offering Chasht Salah, we had a chance to rest.

Speech for Islamic sisters

On Saturday afternoon, I had the honour of delivering a speech on the topic of 'The role of women in Islam' which the Islamic sisters listened to after collectively gathering in three locations of Hong Kong, while adhering to the Islamic rulings of veiling. In this speech, the sacrifices of the Sahabiyyat and other righteous women for Islam were mentioned and Islamic sisters were encouraged to spread the call to righteousness and to remain patient when facing difficulties.



Dear Islamic brothers! Just like in other countries of the world, in Hong Kong too, along with Islamic brothers, Madani work is also being carried out amongst Islamic sisters. Weekly Ijtimas, Madani Halqahs, Madrasa-tul-Madinah Balighat (for adult Islamic sisters), Madani Daurah (area visit), Dars of Faizan-e-Sunnat and other Madani works are thriving. Even in an advanced country like Hong Kong, due to the blessings of the Madani environment, many Islamic sisters are fortunate to adopt Islamic veiling.

Milad Ijtima

After Isha Salah, a grand Milad Ijtima took place. In this Ijtima, I was honoured to deliver a speech covering topics such as, importance of devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, reasons for loving someone, the noble attributes and excellences of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the favours of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon the Ummah. After the Ijtima, I ate Langer-e-Milad with the Islamic brothers.

Milad procession

The honour of initiating the Milad procession in the land of Hong Kong belongs to Dawat-e-Islami and one of the main purposes of our travel was to partake in the Milad procession. This year, the state of Hong Kong in terms of safety and security was not very good as compared to the past years. However, despite this, the Hong Kong government gave Dawat-e-Islami permission for the Milad procession. The following day on Sunday, after offering Zuhr Salah, we reached the starting point of the Milad procession where there were thousands of devotees of the Prophet of varying ages and races. Whilst reciting Na't, shouting the slogans of Marhaba Ya Mustafa and calling towards righteousness, the Milad procession concluded after going through the appointed route.

Memorable Ijtima

Upon the conclusion of the Milad procession, a Sunnah inspired Ijtima took place in an open field where despite the intense heat, the devotees of the Prophet tolerated the heat of the sun and

participated for one and half to two hours. I had the honour of delivering a speech about the accounts of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the companions رَضِيَ اللهُ عَنْهُمْ which took place in the initial period of Islam. During the speech, the attendees were encouraged to remain attached to the Madani environment of Dawat-e-Islami and to spread the call to righteousness in Hong Kong. On this occasion, a small child, who studies in Madrasa-tul-Madinah, delivered a speech in Chinese which was an unforgettable scene. الْحَمْدُ لِلَّهِ approximately 700 boys and girls are studying Hifz and Nazarah of the Holy Quran under the supervision of Dawat-e-Islami in Hong Kong. At the end of the Ijtima, a viewing of the Blessed Hair of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was also arranged.

The businessmen Islamic brothers who were with me on this occasion had tears of happiness in their eyes. They stated that we could never imagine that in a country like Hong Kong, so much work of Dawat-e-Islami would be happening and such a grand Milad procession would take place.

Returning back to Pakistan

After the Milad procession, meet and greet (with the attendees) took place and around 1230: at night, we took a flight from Hong Kong to Dubai. It will be an interesting fact for the readers of the Faizan-e-Madinah monthly magazine that from Dubai to Hong Kong, it takes 7 hours, whereas, the return journey (from Hong Kong to Dubai) takes 9 hours. The reason for this is that the airborne journey from west to east is covered quickly due to it being in accordance with the wind direction, whereas in the journey from east to west, the wind is generally adverse, hence it takes longer. Bear in mind also that the time difference between Hong Kong and UAE is of four hours, i.e. the time in Hong Kong is four hours ahead of UAE.

May Allah Almighty accept this travel of ours and grant immense blessings in the Madani works of Dawat-e-Islami in Hong Kong.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Messages of Ameer-e-Ahl -e-Sunnat

1. Consoling one who has been dismissed from employment

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qaadiri Razavi *كَانَتْ بَرَكَاتُهُمْ الْعَالِيَةَ* consoled an Islamic brother through a letter who had been dismissed from his employment:

Mujh Sa Koi Gham Zadah Na Hoga

Tum Sa Nahin Gham-Gusar Aqa

There will be no one grieved like me

There is no consoler like you, o Master

‘Patience is practised upon the initial distress, as patience comes about after that anyway.’ May Allah Almighty have mercy upon you. This is your test, do not let go of patience’. On such occasions, ‘opening one’s mouth’ is tantamount to opening the doors of destruction and avoiding sins is almost impossible. (If your employment term expired and a new

contract was not offered, then there is no blame on anyone anyway).

Hay Sabr to Khazanah-e-Firdaus Bhaiyo!

Aashiq kay lab pay Shikwah Kabhi Bhi Na Aa sakay

Patience is the treasure of Paradise, o brothers

Complain can’t come forth on the tongue of a devotee

Continue praying for my forgiveness without accountability.

Remain busy in the Madani works of Dawat-e-Islami.

The fear of the Hereafter requires that you take heed on the point of dismissal from your employment, by contemplating your departure from the world.

*Ah! Bay-Baakiyan Kahin Qiyamat Mayn Phansa Ker Na
Rakh Dayn*

*Guzar Jayen Gay Hanstay Khayltay Saaray Marahil Say
Laga Dayn Gay Woh Paar Apna Safeenah Aa kay Sahil Say*

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Signature: 10th Zul-Qa’dah 1434 AH



Islamic rulings regarding Islamic sisters

Mufti Fuzayl Raza Attari

1. Where will a woman spend her 'iddah after three divorces?

Question: What do Islamic scholars say about the following issue: Where will a woman spend her 'iddah after the occurrence of three divorces? Is it obligatory for her to spend the 'iddah in the husband's house? Or can she stay at her parents' house?

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

In the 'iddah of divorce or death, it is Wajib for a woman to perform 'iddah at her husband's house. She cannot leave her husband's house and go to her parents' house or any other place without the permission of Shari'ah. If the husband forcibly evicts her, then that is another matter and she will have to complete the 'iddah in the house of her parents as per necessity. Remember that following one or two Talaq-e-Ba'in¹ or Talaq-e-Mughallazah², the woman will become a stranger to her husband and it will be obligatory according to Shari'ah to observe veil from her husband during the 'iddah period. If it is not possible to observe veil by residing in the same house, then it is better for the husband to take up residence in another place until the end of the 'iddah and allow the woman to spend the 'iddah in that house.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Can a woman travel a distance of 40 kilometres without a Mahram?

Question: What do Islamic scholars and Muftis of Islam say about the following issue: Can a woman travel a distance of 35 to 40 kilometres without any Mahram or husband for the purpose of some work?

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

According to Zahir-ar-Riwayah³ and the original ruling of the (Hanafi) school, it is unlawful and sinful for a woman to travel 92 kilometres or more without a Mahram or a husband. This is not the ruling for a day's journey, meaning around 30 kilometres. However, there is also a narration from the Shaykhayn (Imam A'zam Abu Hanifah and Imam Abu Yusuf رَضِيَ اللَّهُ عَنْهُمَا) that a woman cannot travel even for a day's journey without a Mahram or a husband, and the jurists, due to the corruption of



this era, (on the basis of سداً للذرائع [Sad-Al-Zara'i]⁴) have also given a fatwa on this narration. Thus, now a woman cannot travel even on a day's journey without a Mahram or a husband, it is prohibited by the Shari'ah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Irrevocable divorce by use of ambiguous words.

² Irrevocable divorce by issuing Talaq thrice in one sitting.

³ Collection of the rulings of the imams of the Hanafi school of thought contained in six books of Imam Muhammad Bin Hasan Al-Shaybani.

⁴ Prohibition of what may lead to committing sins



Remember your PIOUS PREDECESSORS

Muharram-ul-Haraam is the first month of the Islamic calendar. In the 3 issues of the Muharram-ul-Haraam monthly *Faizan-e-Madinah* magazine that were published between 1439 AH and 1441 AH, brief introductions on 50 personalities from amongst the honourable companions, venerable saints and scholars of Islam whose passing or Urs¹ occurred in Muharram were presented. Below is mention of an additional 14 personalities.

Honourable Companions رَضِيَ اللهُ عَنْهُمْ

1. 49 years prior to Hijrah, the honourable companion who partook in the battle of Badr, Sayyiduna Abu 'Umayr Sa'd Bin 'Ubayd-ul-Qaari رَضِيَ اللهُ عَنْهُ was born into Aws, a tribe of the Ansaar. He was martyred in 15 AH in the battle of Qaadisiyah. Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ was a Hafiz² and from amongst the four companions from the Ansaar who had the honour of compiling the Quran during the Prophetic era. As well as Badr, he participated in all the Ghazwat³ and performed the role as an Imam in Masjid Quba for a lengthy period. (*Al-Isaabah-fi-Tamyeez-ul-Sahabah*, vol. 3, p. 57, *Al-Istee'ab fi Ma'rifaht-ul-Ashab*, vol. 2, p. 165)
2. Sayyiduna 'Amr Bin 'Usman Qarashi Taymi رَضِيَ اللهُ عَنْهُ was a resident of Makkah Al-Mukarramah and a companion from the early stages of Islam. He migrated to Habshah and Madinah Al-Munawwarah. In Muharram 15 AH, he was martyred in the battle of Qaadisiyah. The battle of Qaadisiyah occurred during the caliphate of Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ in the year 14 AH

or 15 AH and was fought under the command of Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ عَنْهُ. (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 96, *Al Istiqsa-li-Akhbar Dowal-ul-Maghrrib*, vol. 1, p. 81)

Venerable Saints رَضِيَ اللهُ عَنْهُمْ

3. Sheikh-ul-'Aarifeen, Sayyiduna Sahl Bin 'Abdullah Tustari رَضِيَ اللهُ عَنْهُ was born in Tustar (Basrah), Iraq, in the year 200 AH. He passed away in Muharram 283 AH. He was a hafiz, outstanding scholar, commentator of the Quran, revered scholar of Hadees and performed many saintly miracles. He is also the author of many books including *Tafseer Al-Tustari*. (*Siyar A'lam-ul-Nubala*, vol. 10, p. 647, *A'lam-Lil-Zarkali*, vol. 3, p. 143)



4. Shaykh-ul-Shuyukh, Sayyiduna Abu Madyan Shu'ayb Maghribi Tilmisani Maliki رَحْمَةُ اللهِ عَلَيْهِ was born in the year 520 AH in Qutniyanah (Near Ashbayliyah), Andalusia, Spain. He passed away in Algeria (North Africa) on 28 Muharram 590 AH. His blessed shrine is amongst the burial place of other saints in Al-Ubaad (Tlemcen), Algeria, and is visited by one and all. Sayyiduna Shu'ayb رَحْمَةُ اللهِ عَلَيْهِ was a scholar, accomplished saint, author, Islamic poet, had the blessings of Shaykh Abdul Qadir Jilani, manifested saintly miracles, founder of the spiritual order of Qadiriyyah Maghribiyyah and was an influential figure. (*Jamaliyah-tul-Tasawwuf fi Shi'r Sayyidi Abi Madyan-ul-Ghaus*, pp. 24-26, *Wafiyat-ul-Akhyar*, p. 47)
5. Sayyiduna Shaykh Sulayman Bin 'Affaan

رَحْمَةُ اللهِ عَلَيْهِ was born in 984 AH in Mawti Bazaar in the inner region of Lahore. He passed away on 8 Muharram 1040 AH. His shrine is famous and is located in Miyaani Sahib Cemetery. Sayyiduna Muhammad Tahir was a disciple of Shah Sikandar Keehtli, *Khalifah*⁴ of Sayyiduna Mujaddid Alf Saani and the teacher of his sons, and he was an excellent writer and saintly figure who performed saintly miracles. (*Tazkirah Awliya Pakistan*, vol. 2, pp. 272-277)

7. Ashraf-ul-Awliya, Maulana Sayyid Ashraf Husayn Ashrafi رَحْمَةُ اللهِ عَلَيْهِ was born in 1260 AH in Kichocha Shareef. It is also here where he passed away on 25 Muharram 1348 AH. He was a significant member of the Ashrafiyyah family, a scholar, competent poet, leader of a spiritual



Mandawi Dihlvi رَحْمَةُ اللهِ عَلَيْهِ was a man of great spiritual rank and a unique saint. Because of his travels and journeys, he attained great blessings. Shaykh Sulayman رَحْمَةُ اللهِ عَلَيْهِ endeavoured greatly in rectifying and edifying his followers. He passed away in Delhi on 14 Muharram 944 AH. His shrine is near the rear side of Khuwajah Bakhtiyar Kaki's shrine in the olden part of Delhi. (*Akhibar-ul-Akhyar Farsi*, p. 221)

6. The Qutb of Lahore, Sayyiduna 'Allamah Hafiz Muhammad Tahir Bandagi Qadiri Mujaddidi

order and the successor of Sarkar-e-Kalaan from the Husayni shrine. Maulana Sayyid Ashraf Husayn رَحْمَةُ اللهِ عَلَيْهِ was also the elder brother of Shah Sayyid Ali Husayn Ashrafi Jilani Kichochvi, an individual who resembled Ghaus-e-A'zam. (*Hayat-e-Makhdoom-ul-Awliya*, pp. 22-42)

Scholars of Islam رَحْمَةُ اللهِ عَلَيْهِ

8. The teacher of scholars, Sayyiduna 'Allamah Qazi Abdul Muqtadir Dihlvi رَحْمَةُ اللهِ عَلَيْهِ was

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born in 702 AH in Delhi. It is also here where he passed away on 26 Muharram-ul-Haraam in 791 AH. His resting place is in the vicinity of Sheikh Abdus Samad Dihlvi's shrine. Qazi Abdul Muqtadir رَحْمَةُ اللهِ عَلَيْهِ was a great scholar, eloquent poet, intelligent, wise, exemplary Sufi, leader of a spiritual order, a poet with his own compilation, and a friend of Allah Almighty who performed saintly miracles. The Qaseeda 'لَامِيَّةُ الْحَجَم' is his work. (*Akhbar-ul-Akhyar Mutarjam*, p. 326)

9. Qutb-ud-Deen, Sayyiduna Khwajah Muhammad Yahya Naqshbandi رَحْمَةُ اللهِ عَلَيْهِ was a scholar, successor of Khwajah Ahraar and an affluent individual. He was martyred on the 15th or 17th of Muharram, 906 AH. Sayyiduna Khuwajah Muhammad Yahya's رَحْمَةُ اللهِ عَلَيْهِ shrine is near the resting place of his father in Samarqand. (*Khwajah Abdullah Ahraar*, p. 123)
10. A learned scholar and gnostic, Sayyiduna Shaykh Ahmad Saawi Maliki رَحْمَةُ اللهِ عَلَيْهِ was born in 1175 AH in Sa-ul-Hajar (Gharbiya District), Egypt. He passed away on the 7 Muharram, 1241 AH and is buried in Madinah al-Munawwarah. Shaykh Ahmad Saawi رَحْمَةُ اللهِ عَلَيْهِ was a hafiz, graduate of Al-Azhar University, commentator of the Quran, a Shaykh of the spiritual Khalwatiyah order, teacher of teachers and a famous saint who manifested saintly miracles. Of his 17 works, حَاشِيَةُ الصَّوَابِ عَلَى تَفْسِيرِ الْجَلَالَيْنِ is the most popular amongst the scholars. (*Sharh-ul-Saawi A'la Jauharah-tul-Tawheed*, p. 14-21)
11. Sayyiduna Maulana Abul Khayr Muhammad Abdul Wajid Firangi Mahalli رَحْمَةُ اللهِ عَلَيْهِ was the grandson and student of Bahr-ul-Uloom, and a practicing scholar. He remained a teacher in Madras (Karnatak, India) until his passing away on the 13 Muharram, 1241 AH. His blessed shrine is in the vicinity of the resting place of his grandfather, Bahr-ul-Uloom (Sayyiduna Allamah Maulana Abdul 'Ali) in Wala Shahi Masjid in Madras (Chennai, Tamil Nadu, Southern India). (*Tazkirah U'lama-e-Farangi Mohali*, pp. 141-143)

12. The author of *Anwar Saati'ah*, Maulana Muhammad Abdus Sami' Baydal Ansari Rampuri Chishti رَحْمَةُ اللهِ عَلَيْهِ was born in Rampur, Manhiyaran (Saharanpur District, UP), India. He was a great scholar, author, Islamic poet and a Shaykh of the Chishtiyah Saabiriyyah spiritual order. Maulana Muhammad Abdus Sami رَحْمَةُ اللهِ عَلَيْهِ passed away on 1st Muharram 1318 AH, and his shrine is in Makhdoom Shah Wilayat Cemetery, Meerut (UP), India. He gained popularity due to his book *Anwar-e- Saati'ah Dar Bayaan-e-Mawlood-o-Fatihah*. (*Noor-e-Iman, Tazkirah Ulama-e-Ahl-e-Sunnat*, p. 167)
13. A noble descendent from the lineage of Ghaus-e-A'zam, Sayyiduna Shaykh Muhammad Basheer Ibn Haashim Khateeb Shafi'i رَحْمَةُ اللهِ عَلَيْهِ was born in 1328 AH in Damascus. He passed away on 2nd Muharram 1382 AH and is buried in Bab-ul-Sagheer Cemetery in Damascus. Shaykh Muhammad Basheer was a hafiz, scholar, exceptional Sufi, author, poet, a Shaykh of the Qadiri spiritual order, and imam and teacher at Jami' Masjid Umawi. (*Ittihaf-ul-Akabar*, p. 443)
14. Bahr-ul-Uloom, Sayyiduna 'Allamah Mufti Abdul Mannaan A'zami Razavi Misbahi رَحْمَةُ اللهِ عَلَيْهِ was born in 1344 AH in Mubarakpur (Azamgarh District, UP), India. He passed away on 14 Muharram, 1434 AH. 'Allamah Mufti Abdul Mannaan A'zami رَحْمَةُ اللهِ عَلَيْهِ was an exceptional teacher, mufti, author, poet, orator, teacher of teachers and was granted authorisation in a spiritual order. Of his 20 works, the pinnacle of his efforts is his *Fatawa Bahr-ul-Uloom* (6 volumes). He also granted *Khilafah* to the founder of Dawat-e-Islami, Ameer of Ahl-e-Sunnah, 'Allamah Muhammad Ilyas Qadiri in the Qadiriyyah Barkatiyyah spiritual order. (*Fatawa Bahr-ul-Uloom*, vol. 1, p. 15, *Mahnamah Kanz-ul-Iman Dehli December 2013*, p. 11)

¹Ceremony marking the death anniversary of a saint, scholar, etc.

²The one who memorises the Holy Quran by heart

³The battles in which the Prophet ﷺ personally participated.

⁴Appointed representative or successor



Views

Reviews of scholars and other dignitaries

1. Abu Tahir Ahmad Raza Noori (Principal of Markazi Dar-ul-Uloom Ghausiyah, Havayli Lakha, Okara): اَلْحَمْدُ لِلّٰهِ the 'Monthly Magazine Faizan-e-Madinah' is a self-explanatory evidence of the fear of Allah Almighty, the love of Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, the love of the Ahl-e-Bayt, the Sahabah and the saints and a solution to everyday problems. Dear readers! Do not read this magazine from a bird's eye view, but read it whilst embedding the love of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ and the fragrance of Madinah in your heart, and take benefit from it so that you may prosper in this world and the hereafter.
2. Maulana Muhammad Mushtaq Ahmad (Habib Abad, Kasur): I had the pleasure of reading the 'Monthly Magazine Faizan-e-Madinah' which illuminated my heart and soul. The guidance of the Muftis on current issues, the blessed mention of the Sahabah رَضِيَ اللّٰهُ عَنْهُمْ and the Shar'i and moral guidance for women are all excellent. Due to its topics, I like to include it within my studies every month.

Miscellaneous reviews

3. In the 'Monthly Magazine Faizan-e-Madinah', the choice of titles and the choice of words has been done in an excellent manner. It is very good to use English words in brackets to explain difficult Urdu words so that the meaning can be easily understood. (Bint-e-Iqbal, Teacher, Clifton, Karachi)
4. With the blessings of the 'Monthly Magazine Faizan-e-Madinah', instructive Madani pearls for boys and girls are gained using different methods. (Umm-e-Jami, Lahore)
5. My family and I read the monthly 'Monthly Magazine Faizan-e-Madinah' with great interest. It enhances our knowledge. (Ghulam Yaseen, Bahawalpur)

6. The answers to many problems have been found through the 'Monthly Magazine Faizan-e-Madinah'. It is requested to include as many questions as possible under the series 'Shar'i rulings regarding Islamic Sisters'. (Bint-e-Muhammad Riyaz, Shah Kot, Punjab)
7. The format used in the 'Monthly Magazine Faizan-e-Madinah', whereby the birth or demise of Saints is mentioned in regards to each month, is very good. (Suhayl, Sadder, Karachi)
8. 'Monthly Magazine Faizan-e-Madinah' is very informative. We come to know of a lot of matters by reading it and it removes misunderstandings. (Bint-e-Shehrooz, Lahore)
9. The matters mentioned in the 'Monthly Magazine Faizan-e-Madinah' are very good and useful. Commentary of the Holy Quran, Hadees and its commentary, the glory of a believer, the mention of the righteous women and much more useful matter and beautiful advice is available to read. The 'Monthly Magazine Faizan-e-Madinah' is an excellent magazine in the Urdu language. (Sarmad Ali, Dawlat Pur, Sindh)



Excellence of 'Ashura

Dear Islamic brothers! On the day of 'Ashura, i.e. the tenth day of Muharram-ul-Haraam, the grandson of the Holy Prophet, Sayyiduna Imam Husayn زين الله عنه, along with his relatives and companions, was brutally martyred in the state of extreme thirst and hunger. In Islam, the day of 'Ashura and the month of Muharram-ul-Haraam are of great significance.

A renowned commentator, Mufti Ahmad Yar Khan رحمة الله عليه has stated, 'If a person keeps fasts on the 9th and 10th of Muharram, he will gain immense reward. If someone cooks delicious foods for his family on the 10th of Muharram, there will be blessings in his house for the whole year, إن شاء الله. It is better to cook 'Khichra' (a dish prepared by cooking ground lentils, rice and meat together) and perform Fatihah for the Isal-e-Sawab (conveying reward) to Sayyiduna Imam Husayn زين الله عنه. This is very tried and trusted. If someone takes a bath on this date (the 10th of Muharram) he will be protected from illnesses for the whole year إن شاء الله because the water of Zamzam reaches all the waters on this day.' (Tafseer Ruh-ul-Bayan, vol. 4, p. 142; Islami Zindagi, p. 102)

Following important events also took place on the tenth day of Muharram-ul-Haraam:

1. Sayyiduna Adam عليه السلام was born
2. He عليه السلام entered Paradise
3. Sayyiduna 'Isa عليه السلام was also born
4. The 'Arsh, the Kursi, the sky, the sun, the earth, the moon, the stars and Paradise were created.
5. Sayyiduna Ibraheem عليه السلام was born on the day of 'Ashura.
6. He عليه السلام was saved from the fire
7. Sayyiduna Musa عليه السلام and his Ummah were saved and pharaoh was drowned along with his people
8. Sayyiduna Ya'qoob عليه السلام regained his eyesight
9. Sayyiduna Yusuf عليه السلام was taken out from a deep well
10. It rained from the sky for the first time in the world
11. A great kingdom was bestowed upon Sayyiduna Sulayman عليه السلام



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