

Monthly Magazine

Faizan-e-Madinah

Safar-ul-Muzaffar 1442 AH (September - October 2020)



A quick glimpse:

- | In the protection of Allah Almighty
- | I am not like you!
- | Recognising Sufis and the Friends of Allah
- | All my life, praise of the Prophet remained on my lips
- | Scenes of the Universe and Hadaiq-e-Bakhshish

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

By the spiritual sight of Sayyiduna Imam Abu Hanifah Noman Bin Sabit رَحْمَةُ اللهِ عَلَيْهِ
By the spiritual favour of A'la Hadrat, Imam of Ahl-us-Sunnah, Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ

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Translation Department
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Translation Department (Dawat-e-Islami)
Aalami Madani Markaz, Faizan-e-Madinah,
Mahallah Saudagan, Purani Sabzi Mandi,
Bab-ul-Madinah, Karachi, Pakistan
UAN: +92-21-111-25-26-92 – Ext. 7213
Email: translation@dawateislami.net

**Keep watching
Madani Channel**

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Na't

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ! فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Adorn your gatherings by sending salutations upon me, as your sending of salutations will be a light for you on the Day of Judgement.

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

'Ariz-e-shams-o-qamar say bhi hayn anwar ayriyan

'Ariz-e-shams-o-qamar say bhi hayn anwar ayriyan
Arsh ki aankhon kay taaray hayn woh khushtar ayriyan

Ja-baja parto figan hayn aasman per ayriyan
Din ko hayn khursheed shab ko mah-o-akhtar ayriyan

Un ka mangta paun say thukraday woh dunya ka taj
Jis ki khaatir mar ga'ay mun'am ragar kar ayriyan

Haey us patthar say is seenah ki qismat phauriye
Bay-takalluf jis kay dil mayn yun karayn ghar ayriyan

Taj-e-Ruh-ul-Quds kay moti jisay sajdah karayn
Rakhti hayn وَاللَّهِ woh pakeezah gohar ayriyan

Aik thaukar mayn Uhud ka zalzalah jata raha
Rakhti hayn kitna waqar اللَّهُ أَكْبَرُ ayriyan

Aye Raza! Tufan-e-mahshar kay talatum say na dar
Shaad ho! Hayn kishti-e-ummat ko langar ayriyan

*Penned by: Imam-e-Ahl-e-Sunnat Imam
Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ*

(Hadaiq-e-Bakhshish, p. 86)



Manqabat

Haami-e-Sunnat A'la Hazrat

Dil mayn basa hay qamat-e-zayba Haami-e-Sunnat A'la Hazrat

Chashm-e-tamanna mahw-e-sarapa Haami-e-Sunnat A'la Hazrat

Kis say bayan haun tayray manaqib kis ki samajh mayn a`ayn maratib

Shan hay tayri arfa'-o-a'la Haami-e-Sunnat A'la Hazrat

Malfuzaat Ahkam-e-Shari'at Maktubaat Bahar-e-Shari'at

Pand-o-nasaa'ih tayray wasaya Haami-e-Sunnat A'la Hazrat

Qaadriyon ki aankh ka tara Razawiyon ka malja mawa

Ahl-e-Sunan kay ghar ka ujala Haami-e-Sunnat A'la Hazrat

Mana 'Arab ne tujh ko yaganah gaya 'Arab nay tayra taranah

Manay hay tujh ko saara zamaana Haami-e-Sunnat A'la Hazrat

Waqt-e-Safar do baj ker artees hay tareekh Safar ki pachchees

Jumu'ah kay din dunya say sidhara Haami-e-Sunnat A'la Hazrat

لِلّٰهِ chashm-e-karam Ayyub peh لِلّٰهِ
رَحْمَةً اللّٰهِ عَلَيَّ

Murshid-e-barhaq qibla-o-ka'bah Haami-e-Sunnat A'la Hazrat

Penned by: Maulana Sayyid Ayyub Ali Razavi رَحْمَةً اللّٰهِ عَلَيَّ

(Shamaaim-e-Bakhshish, p. 30)



RECOGNISING SUFIS AND THE FRIENDS OF ALLAH

Mufti Muhammad Qasim Attari

Allah Almighty says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And keep your soul familiar to those who call upon their Lord in the morning and evening, seeking His pleasure.

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Al-Kahf, Verse 28)

This verse was revealed when a group of people said to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'We feel ashamed of sitting with the poor. Therefore, when we come to you, [kindly] make the poor leave so that we listen to what you say.' As a result, this verse was revealed, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was informed to attach himself to those who express servitude to their Lord day and night in an attempt to please Him. (Qurtubi, vol. 10, p. 339) These poor companions were sincere believers who praised Allah Almighty, showed patience, contentment, and gratitude, and were beloved to Allah Almighty. For the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to give them preference, show affection towards them, make them happy, engage himself in educating and nurturing them and prioritise their spiritual refinement and purification is congruent with what Allah Almighty wants and what is beloved to Him.

The aforementioned verse of the Quran is a clear indication of Allah's عَزَّوَجَلَّ mercy, the Noble Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nurturing and the greatness of the companions. It also contains many pearls of knowledge. It is evident from the verse that the Lord of the Universe عَزَّوَجَلَّ Himself instructs the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as an incident occurred and

Allah عَزَّوَجَلَّ Himself instructed His beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding it. The second thing that is learnt from this verse is that the remembrance of Allah عَزَّوَجَلَّ in the specific time of the morning and evening is a highly virtuous deed. The third thing that we come to know is that loving pious people and remaining in their company are significant acts. And we also come to know that remembering Allah عَزَّوَجَلَّ in the morning and evening is a sign of the pious and that they seek His pleasure through every action.



Several individuals from amongst the poor companions referred to in the verse are those who are known as the *Ashaab-us-Suffah*. They are a mountain of steadfastness in their belief and certainty [of Islam] and they are the prestige and symbol of Islam. They epitomised the meaning of putting something into action and they strived to please Allah Almighty. They had a disinclination towards this world and an inclination towards the Hereafter. They had turned away from the world and creation and devoted all their time towards the Hereafter and the Creator. These people are the very individuals who form the pillars of Islamic mysticism (*Tasawwuf*) and are the guides of Sufis.

Note that Islamic mysticism (*Tasawwuf*), which is also known as self-purification (*Tazkiyah*) and spiritual excellence (*Ihsan*), is not a matter of names and titles; it is a matter of action. It has a greater link to one's state and action than mere speech, and it is more closely connected to the inner state than it is to the outer state. It is also associated with the heart more than it is with one's physical body. This is alluded to in the verse of the Quran where the following words have been used:

يُرِيدُونَ وَجْهَهُ
seeking His pleasure.

The refinement and purification of the heart have been explained quite brilliantly in a Hadees as the basis for our actions and the foundation for goodness and virtue. The Hadees states:

الاولان في الجسد مضغة اذا صلحت صلح الجسد كله، واذا فسدت فسد
الجسد كله، الا وهى القلب

'Take heed! Indeed, in the body there is a piece of flesh; when it is sound, the whole body is sound, and when it is corrupt, the whole body is corrupt; take note, it is the heart.' (*Bukhari, vol. 1, p. 13*)

It is the essence of *Tasawwuf*, for one to love the Benevolent Lord. It is to incline towards Him, to yearn being present in His court, to be absorbed in the thoughts of His greatness, to have awe in the heart because of His majesty, to be content with His decree, to trust Him, to turn to Him, to plea before Him, to look at His grace, to seek His bounty, to be

hopeful in His mercy, to yearn to behold Him, to endeavour to please Him, to fear His displeasure, to immerse yourself in the thought of Him and to continue in His remembrance. The subsequent verses of the Holy Quran make reference to these very meanings and concepts:

عَلَيْهِ تَوَكَّلْتُ وَالْيَدِ الْيُسْبَىٰ

'I rely upon Him only and towards Him only do I turn.'
[*Kanz-ul-Iman (translation of Quran)*] (Part 12, *Surah Hood*, Verse 88)

فَهَرِّدُوا إِلَى اللَّهِ

'So run towards Allah;
[*Kanz-ul-Iman (translation of Quran)*] (Part 27, *Surah Al-Zaariyaat*, Verse 50)

وَادْكُرِ اسْمَ رَبِّكَ وَتَبَشَّرْ بِالْيَدِ الْيُسْبَىٰ

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)

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

do not fear them, and fear Me,
[*Kanz-ul-Iman (translation of Quran)*] (Part 2, *Surah Al-Baqarah*, Verse 150)

وَإِنِّي فَاتَّقُونِ

and fear only Me.
[*Kanz-ul-Iman (translation of Quran)*] (Part 1, *Surah Al-Baqarah*, Verse 41)

فَأِنِّي فَاتْرَهَبُونَ

so, fear only Me.
[*Kanz-ul-Iman (translation of Quran)*] (Part 14, *Surah An-Nahl*, Verse 51)

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

'Whatever Allah wills, we do not have any strength except by the help of Allah,
[*Kanz-ul-Iman (translation of Quran)*] (Part 15, *Surah Al-Kahf*, Verse 39)



If the biographies of the Sufis and saints are read after reflecting over these verses, one will ascertain that their lives epitomise these actions, states, and positions.

In order to understand the meaning of Sufi, it can be said that a Sufi is the one who has attained purification of the heart, as described in the Holy Quran where it states:

تَوْمًا لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

'The Day when neither wealth will benefit nor sons. 'Except the one who wholeheartedly presented himself with a pure heart in the Majestic Court of Allah.'

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Shu'araa, Verses 88-89)

A Sufi is he who does not want worldly return in exchange for a good action, rather he is entirely focussed on the love and pleasure of Allah عزوجل, as mentioned in the Quranic verse:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مَشْكُومًا مَبِينًا وَمِثْلًا نَظِيمًا ﴿٨٩﴾ لَّا تَأْتِيكُمْ تِلْكَ بِالْحَمْدِ إِنَّا نَأْتِيكُمْ بِهَا بِالْحَمْدِ وَإِنَّا نَطْعِمُكُمْ لِنُوجِدَ اللَّهَ لَأَن يُرِيدُ مِنكُمُ جَزَاءً وَلَا تَشْكُرُونَ ﴿٩٠﴾

And out of His love, they feed the needy, the orphan and the prisoner. They (the righteous) say to them, 'We give you food, merely for the sake of Allah; we do not seek any reward or gratitude from you.'

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Dahr, Verses 8-9)

A Sufi is also the one in whose heart there is not the love of this world, unlike the Bani Isra'eel who are described in the Quran in the following way:

وَأَثَرُهُمْ فِي قُلُوبِهِمُ الْعِجْلُ

and the calf was deep-rooted in their hearts

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 93)

Conversely, the heart of a Sufi is filled with love for Allah Almighty. In the depths of the heart, this love disseminates its scent and perfumes the soul, as described in the Quran:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

And for the believers, no one's love is equal to the love of Allah,

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 165)

This state of the heart also sets into motion the tongue in engaging in the remembrance of Allah Almighty. It is stated in the Quran:

فَاذْكُرُوا اللَّهَ كَمَا ذُكِرْتُمْ أَنَاءَ كُفْرٍ أَوْ أَشَدُّ وَكُورًا

therefore, remember Allah just like you used to remember your forefathers; rather, more than that

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 200)

Moreover, a Hadees mentions:

أَكْثَرُوا ذِكْرَ اللَّهِ تَعَالَى حَتَّى يَقُولُوا مَجْنُونٌ

Translation: 'Make remembrance of Allah Almighty so much to the extent that people call you mad.' (Ahmad Bin Hanbal, vol. 3, p. 68, Hadees: 11671) The Holy Prophet صلى الله عليه وآله وسلم was asked about the friends of Allah عزوجل, and he صلى الله عليه وآله وسلم replied:

الَّذِينَ إِذَا رُؤُوا ذُكِرَ اللَّهُ

Translation: 'The friends of Allah are those who, when you see them, Allah Almighty is remembered.' (Sunan Kubra lil Nasai, vol. 10, p. 124, Hadees: 11171)

In another narration, the Messenger of Allah صلى الله عليه وآله وسلم said: 'Shall I inform you of the best people amongst you?' The companions replied, 'Please do.' The Holy Prophet صلى الله عليه وآله وسلم stated: 'The best people amongst you are those who when you see them, Allah is remembered.' (Ibn-e-Majah)

For the sake of His Beloved صلى الله عليه وآله وسلم, May Allah Almighty grant us the love of the honourable Sufis and the Taufeeq to emulate them and adopt their characteristics.

أَمْرٌ بِحَبَابِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



In the protection of Allah Almighty

Abun-Noor Rashid Ali Attari Madani

The Companion of the Messenger of Allah, Sayyiduna Abdullah Bin Yazeed رَضِيَ اللهُ عَنْهُ narrates that whenever the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wanted to say farewell to an army, he would say: *أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِمَ أَعْمَالِكُمْ*, 'I entrust your religion, what you are responsible for, and your final deeds to Allah Almighty.' (*Abu Dawood, vol. 3, p. 49, Hadees: 2601*)

Explanation of the Hadees *أَسْتَوْدِعُ اللَّهَ دِينَكُمْ*
That is, I have given your religion into the protection of Allah Almighty, because the hardships and troubles of travel distract man from good deeds, and it is only through the increase in good deeds that a man's faith becomes stronger. That is why the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for their religion and their ability to do good deeds. (*Fayz-ul-Qadeer, vol. 1, p. 641, Taht-ul-Hadees 1007*)



وَأَمَّا تَكُنْمُ That is, I have entrusted your belongings to Allah Almighty because, during a journey, man deals with different people, and also has to stay with them, so in such a situation, a person may be deceived. Entrusting here may also refer to family and wealth, which means, 'May Allah عزوجل protect the family and the people you leave behind, and your wealth that you are entrusting with someone to keep safe.' (Fayz-ul-Qadeer, vol. 1, p. 641, Taht-ul-Hadees: 1007; Mirqat-ul-Mafatih, vol. 4, p. 1690, Taht-al-Hadees: 2435)

وَأَمَّا تَكُنْمُ That is, I entrust the last good deed that you did before the journey to the protection of Allah Almighty, or it means dying in the state of faith. (Fayz-ul-Qadeer, vol. 1, p. 641, Taht-ul-Hadees: 1007; Mirqat-ul-Mafatih, vol. 4, p. 1690, Taht-al-Hadees: 2435)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ says: 'There is a subtle hint in this prayer that: 'O you who lived in Madinah, until now you were under my shade, so you used to ask me every question. And you used to request me to solve every problem. However, now you are going away from me, and you will not be able to ask from me, so I entrust everything you do to Allah Almighty in every need, so all your work is entrusted to Allah Almighty.' What a pleasant prayer and what a happy farewell! The meaning of 'final deed' is at the time of death, i.e. if death comes to you during this journey, may it be upon faith. Your life and death are entrusted to Allah عزوجل.' (Mirat-ul-Manajih, vol. 4, p. 43, Selected)

Dear Islamic brothers! In this Hadees, the Holy Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ way of bidding farewell to the Companions رَضِيَ اللَّهُ عَنْهُمْ is mentioned, and we learn from it that whenever we part ways with our friends, we should entrust them to Allah عزوجل.

Sayyiduna Hakeem Luqman رَحْمَةُ اللَّهِ عَلَيْهِ says: 'When something is entrusted to Allah عزوجل, Allah عزوجل protects it.' Because man is very weak and helpless and the means that are given to him are also weak in the same way. So, when he gives up on the means and leaves them acknowledging his weakness,

entrusts something to Allah عزوجل and acquits himself of its protection, and makes Allah the Almighty the disposer of affairs, then Allah عزوجل protects that thing and Allah عزوجل is the best Protector. (Fayz-ul-Qadeer, vol. 2, p. 642, Taht-ul-Hadees: 2403)

Narration

وأخرج الحكيم عن ابن عمر أن عمر عرض الناس فإذا برجل معه ابنه فقال عمر رضي الله عنه: ما رأيت غراباً أشبه بهذا منك قال: والله يا أمير المؤمنين ولدته أمه في القبر فاستوى قاعدا فقال: حدثني فقال: عزوت وأمه حامل فقالت: تدعني حاملا معقلا قلت: استودع الله ما في بطنك فلما قدمت وجدتها ماتت فبنت عند قبرها وبكى فرفعت لي نار عليا فقلت: إنا لله أما والله كانت عفيفة صوامة قوامة فتأملت فإذا القبر مفتوح وهو يدب حولها ونوديت: أيها المستودع ربه ودبعته خذ ودبعتك أما لو استودعته وأمه لوجدتها. فأخذته فعاد القبر كما كان

The second caliph, the leader of the Muslims, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ saw a man with his son, and said: 'I have never seen a crow resemble (another crow) as much as this boy resembles you.'

The person said: 'O Leader of the Faithful, by Allah Almighty, he was born in the grave.' Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ sat up straight and said, 'Tell me about his story.'

The man narrated, 'I was leaving for jihad and the child's mother was pregnant at that time. She said to me: 'Are you leaving me in this state?' I replied: 'I entrust whatever is in your womb to Allah Almighty.'

When I returned, my wife had died. I was crying at night near her grave when suddenly a fire broke out in front of me. I said: 'By Allah Almighty! She was chaste and used to fast and stay up (in prayer) at night.' When I stopped for a while, I saw the grave open in front of me and this child was crawling around his mother. A voice was heard: 'O you who gave your trust into the care of your Lord! Take your belonging. Had you given his mother as well along with him, you would have found both.' I picked up



the child and the grave closed. (*Ihya-ul-'Ulloom, vol. 2, p. 917*)

Note: The above narration mentions the automatic opening of the grave, however, stating the Shar'i ruling regarding opening the grave yourself, Ameer-e-Ahl-e-Sunnat *دكتور بركاته الغالية* writes in 'Faizan-e-Namaz': 'Whenever moisture or water enters the grave, the grave must never be opened without the permission of an honourable Mufti who is enriched with the love of the Prophet. Sometimes the dead person appears in a dream and says, that 'I am alive! Get me out!' or he says: 'My grave is full of water, I am uncomfortable here, transfer my dead body somewhere else,' etc. Even if such dreams appear over and over again, it is not permissible to open the grave on the basis of dreams.' (*Faizan-e-Namaz, p. 369*)

The Leader of the Faithful, Sayyiduna Umar Bin Abdul Aziz *رضي الله عنه* said before his death: 'Bring my sons to me.' When they came, his eyes became moist when seeing them and he said: 'May I be sacrificed! I am leaving behind these poor young children in poverty. They do not have anything at all.' Then he



said while weeping: 'My sons! I was standing at the crossroads: Either you would be rich and I would have become the fuel for hellfire, or you would have become poor and I would go to paradise. I think the latter way was better for me. Go! May Allah Almighty be your protector and guardian. Go! Allah Almighty will provide for you.'

Sayyiduna Abdul Rahman Bin Qasim Bin Abi Bakr *رضي الله عنه* says that he (Umar Bin Abdul Aziz) died leaving behind eleven sons and the total inheritance that he left was 17 gold coins. Out of that, some was spent on his shroud and burial, and the remaining was distributed amongst his sons, each of them getting 19 silver coins. Whereas, Hishaam Bin Abdul Malik also died leaving 11 sons and when his inheritance wealth was distributed, each son got a million, but I saw that one of the sons of Sayyiduna Umar Bin Abdul Aziz *رضي الله عنه* donated one hundred horses for battle in one day, while I saw people giving charity to one of the destitute sons of Hishaam.

(*Sirat Ibn-e-Jawzi, pp. 321, 338; Sirat Ibn-e-Abdul-Hakam*)

Dear Islamic brothers! From this blessed Hadees and its explanation, we get the following Madani pearls:

- The thing that is entrusted to Allah *مؤتمن* stays safe.
- Whenever we bid farewell to people, we should entrust them, their life and wealth to Allah *مؤتمن*.
- It is Sunnah (i.e. a prophetic practice) to say Salam at the time of departure, however, there is nothing wrong with saying 'Allah Hafizic/Khuda Hafiz (i.e. may Allah Almighty protect you)' or 'Entrusting you to Allah Almighty' after this, in fact, in one way we are also acting upon this Prophetic narration.

May Allah Almighty enable us to follow this blessed Hadees and protect our faith, family, wealth and life.

أَمِينٌ بِتَجَارِبِ الثَّمِينِ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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01

When to recite Ayat-ul-Kursi after Salah?

Question: In the Blessed Hadees,¹ it is instructed to recite Ayat-ul-Kursi after Salah. Should it be recited after the Fard Salah or after the Sunnahs, etc.?

Answer: It has been prohibited to recite long Zikr after the Fard Salah, but Ayat-ul-Kursi is not long, so it can be recited after the Fard Salah. You can also recite it after the Sunnahs in the prayers which have Sunnahs after the Fard Salah such as Zuhr, Maghrib, and Isha. (Madani Muzakarah, 6th Rabi'-ul-Awwal 1441 AH)

02

How is it to clean one's hands with bread?

Question: Some people clean their hands with bread while eating, what is the ruling on that?

Answer: It is against etiquette to clean your hands with bread.

(Madani Muzakarah, 26th Rabi'-ul-Awwal 1441 AH)

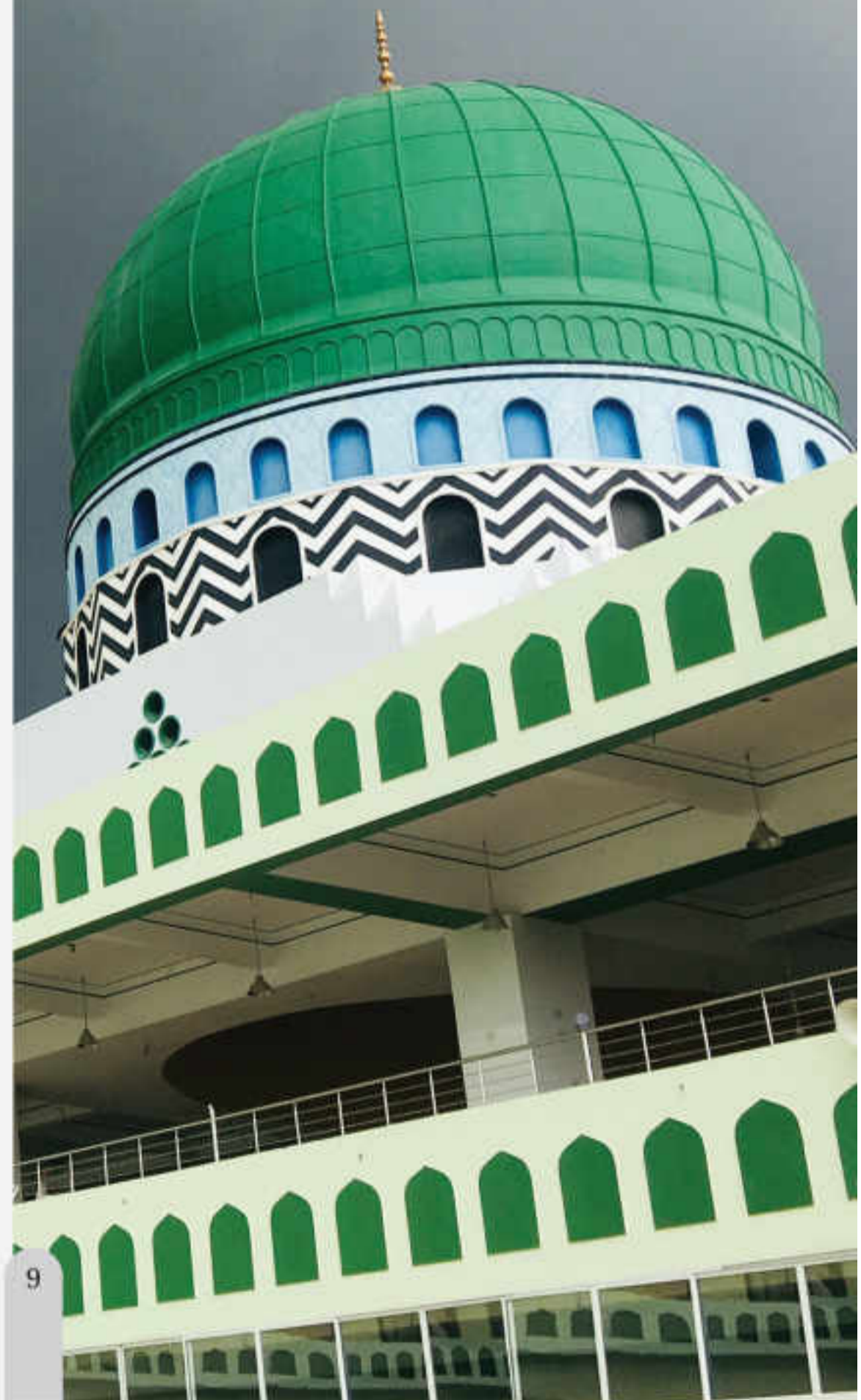
03

Black cat and ill-omen

Question: Some people take an ill-omen from a black cat; is there a chance of it causing harm?

Answer: Some people take the ill-omen that when they are going somewhere (on a journey) and a black cat passes in front of them, they come back believing that there will be an accident or loss, etc. It is unlawful and Haraam to take ill-omens like this. One should not take ill-omens. However, you can take

QUESTIONS AND ANSWERS OF MADANI MUZAKARAH



good omens, such as when you leave home in the morning for work and meet a pious worshipper that, by the grace of Allah ﷻ, you have met a pious man early in the morning, and so it will be a good day, *إن شاء الله*. It is permissible to take this good omen. (*Madani Muzakarah, 30th Rabi'-ul-Awwal 1441 AH*)

(To learn more about bad omens, read Maktaba-tul-Madinah's book, '*Bad assumption.*')

04

The virtue of sleeping in a state of Wudu

Question: 'Where does our soul go when we sleep at night?'

Answer: When a person sleeps in a state of Wudu, his soul is taken to the Arsh. (*Qut-ul-Quloob, vol. 1, p. 76, Madani Muzakarah, 19th Rabi'-ul-Awwal 1441 AH*)

05

Scarf and Salah

Question: How is it for a woman to perform Salah without a scarf?

Answer: It is obligatory for a woman to cover her hair in Salah. It is not permissible for her to perform Salah bareheaded. If she performs it bareheaded, her Salah will not be acceptable. Similarly, a woman's Salah will not be acceptable if she performs it wearing a scarf that is so thin that the blackness (or the colour) of her hair is visible. A woman must perform Salah while wearing a scarf or a shawl which is so thick that the blackness (or colour) of her hair is not visible. (*Madani Muzakarah, 30th Rabi'-ul-Awwal 1441 AH*)

06

Veiling before a supposed 'sister'

Question: I have made a girl my 'sister' and my relationship with her is like she is my real sister, is this permissible?

Answer: Islamic veiling has been commanded before a supposed sister. It is not permissible to sit or be with her.² Considering someone a sister will not make her a real sister. It is also permissible to marry her, so it is necessary for there to be Islamic veiling between you. (*Madani Muzakarah, 05th Rabi'-ul-Awwal 1441 AH*)

(For details on the veil, read Maktaba-tul-Madinah's book, Questions & Answers about Islamic veil.)



07

When is it Sunnah to perform Walimah?

Question: It is Sunnah to perform Walimah. If, for some reason, someone has not been able to perform Walimah and five years have passed since the marriage and now he wants to perform his Walimah, can he do so or not?

Answer: It is Sunnah to have a Walimah within two days after spending the first night. After five years of marriage, the Sunnah of Walimah will not be performed because now it is not the time to do Walimah. Some people miss the time of Walimah just to do Walimah in an extravagant way. It should not be done like this. It is not a condition to print invitation cards, put up a tent, book a hall or cook multiple dishes. Have a get-together with a few friends and serve them simple food with the intention of Walimah, and the Walimah will be fulfilled. (Madani Muzakarah, 30th Rabi'-ul-Awwal 1441 AH)

08

Using spray in the masjid?

Question: Can I use mosquito repellent spray or coils in the Masjid?

Answer: If it does not have any stench and does not cause any harm, then you can do so.

(Madani Muzakarah, 30th Rabi'-ul-Awwal 1441 AH)

09

Is it possible to attain Wilayah (sainthood) through one's own hard work?

Question: When and how is Wilayah (sainthood) obtained?

Answer: Wilayah (Sainthood) comes only from the blessing of Allah Almighty. Wilayah (sainthood) is 'Wahbi', which means it is granted, it is not 'Kasbi', i.e. no one can attain Wilayah (sainthood) through hard work such that he would do good deeds and perform worship and then attain Wilayah. This is not the case. Allah عزوجل gives Wilayah to some as soon as they are born, just like our guide Sayyiduna Ghaus Pak رحمه الله عليه who was a born wali (saint). When he was born, his tongue was moist with the name of Allah عزوجل, (Al-Haqqaiq fi Al-Hadaiq, vol. 1, p. 139, derived), and he had fasted from birth and did not drink his mother's milk during the day. (Bahjat-ul-Asraar, p. 172; Madani Muzakarah, 30th Rabi'-ul-Awwal 1441 AH)

¹ Hazrat Ali رضي الله عنه says: I heard the Messenger of Allah صلى الله عليه وآله وسلم say on the pulpit: Whoever recites Ayat-ul-Kursi after every Salah, nothing prevents him from entering paradise except death (i.e. as soon as he dies, he will go to Paradise).

(Shu'ab-ul-Iman, vol. 2, p. 458, Hadees 2395; Abstract, Bahar-e-Shari'at, vol. 1, p. 541)

² It is mentioned in 'Questions and Answers About Islamic Veil': Considering someone a father, a brother or a son does not make him a real father, brother, and son. It is even correct to marry them. In our society, the practice of assumed relationships is common. A man has made someone a 'mother', a girl has made someone a 'brother', and a woman has made someone a 'son'. Someone has become a girl's 'uncle' and someone else her 'father' and then comes the flood of sins of immodesty, frankness, and unsegregated feasts, etc. الآمان والحيف. Those who have an assumed relationship with someone should keep fearing Allah Almighty. Surely, Satan does not speak before he strikes. The Hadees says: 'Beware of the world and women, for the first tribulation faced by Bani Israil was because of women.' (Muslim, p. 1124, Hadees: 6948, Question And Answers About Islamic Veil, summarised)



Dar ul Ifta Ahl-e-Sunnat

The Ruling on eating something savoury or sweet at the start and end of a meal

Question: What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: Should something savoury or some salt be eaten at the start and end of a meal, or should something sweet also be eaten at the end?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

At the start and end of a meal, something savoury or some salt should be consumed, as this is Sunnah and a means of protection from many illnesses. Imam Bayhaqi رحمه الله عليه mentions a narration in *Shu'ab-ul-Iman* that Sayyiduna Ali رضي الله عنه stated: 'من ابتداء غداءه بالملح، أذهب عنه سبعين نوعاً من البلاء.' Translation: 'Whoever starts or ends his meal with salt or something savoury, 70 types of illnesses will be removed from him.' (*Shu'ab-ul-Iman*, vol. 8, p. 100)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ أَكْرَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Muhammad Haashim Khan Attari

What should be done if the congregational prayer (Jama'at) begins whilst offering the [four] Sunnahs at the start of Asr and Isha?

Question: What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: Whilst offering non-emphasised (*ghayr Mu'akkadah*) Sunnahs inside the masjid, such as the four units [*Rak'ah*] of Sunnah at the start of *Asr* and *Isha*, if the congregation prayer (*Jama'at*) for *Asr* or *Isha* begins, can someone reduce these Sunnahs from four to two and join the congregational prayer (*Jama'at*)?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the given scenario, so long as you have not stood up for the third unit (*Rak'ah*), complete just the two



units of the non-emphasised Sunnahs of Asr or Isha, and then join the congregational prayer. This is because the non-emphasised Sunnahs come under the ruling of voluntary prayer, and every two units of a voluntary prayer are considered separate to one another. If someone has stood up for the third unit, then all four units should be completed.

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُولُهُ أَعْلَمُ بِمَا لَمْ يَلْقَ مِنْكُمْ مِنَ الْمَالِ وَاللَّهُ عَلِيمٌ خَبِيرٌ

Answered by: Mufti Muhammad Haashim Khan Attari

How is it to play video games and for someone to charge a fee for this?

Question: What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: How is it to play video games? And how is it to charge someone a fee for this? If the owner of a gaming arcade has charged a fee for this purpose, what are the rulings for such a person?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Generally speaking, the manner of video gaming that is prevalent today is impermissible and forbidden (*Haram*). This is because music and the viewing of impermissible things are usually an integral part of them, and both of these things are impermissible and forbidden. Even if a video game is void of these sinful aspects, it is still prohibited due to such things being played for amusement; wasting time in anything that serves no purpose is prohibited.

To charge someone a fee for playing video games is impermissible and forbidden. Therefore, whatever amount the owner of a gaming arcade has taken must be returned to those who gave it. If the people who gave the money are not known, the same amount of money should be given as charity. This is because a fee was charged for something that is amusement and a sin, and this is the ruling for such a fee.

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُولُهُ أَعْلَمُ بِمَا لَمْ يَلْقَ مِنْكُمْ مِنَ الْمَالِ وَاللَّهُ عَلِيمٌ خَبِيرٌ

Answered by: Abu Wasif Muhammad Asif Attari

Attested by: Mufti Muhammad Haashim Khan Attari



Is there greater reward in listening to the glorious Quran or in reciting it?

Question: What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: It states in *Bahar-e-Shari'at*, 'Listening to the recitation of the glorious Quran is better than reciting it and offering voluntary prayer (*Nafl*).' Someone concedes that listening to the glorious Quran is in fact better but claims that there is greater reward for the one who recites it. Is this correct?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

This claim is incorrect. Just as it is better to listen to the recitation of the glorious Quran than it is to recite it, there is also greater reward for the one listening to its recitation. In explaining the reason for this, the Islamic jurists (*Fuqaha*) have said that listening to the Quran is obligatory, whereas its recitation is voluntary (*Nafl*) and recommended (*Mustahab*). It is clear that acting upon an obligation is better than acting upon something that is voluntary or recommended, and its reward is greater too.

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُولُهُ أَعْلَمُ بِمَا لَمْ يَلْقَ مِنْكُمْ مِنَ الْمَالِ وَاللَّهُ عَلِيمٌ خَبِيرٌ

Answered by: Muhammad Sa'eed Qadiri

Attested by: Mufti Muhammad Haashim Khan Attari

An Important ruling regarding the funeral prayer (Janazah)

Question: What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: If the head of the deceased is missing but the rest of the body is present, will the funeral prayer be offered?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the given scenario, the funeral prayer of the deceased will take place. This is because in the aforementioned case, apart from the head, the deceased's body is present. When most of the deceased's body is present, even if the head is missing, or if most of the body is not there but half of the body including the head is present, the funeral prayer will be offered.

However, if half of the body is present but the head is missing or less than half of the body is present, then the deceased is to be buried without the Ghusl and without the funeral prayer taking place.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُوْلُهُ أَكْبَرُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Answered by: Abu Ahmad Muhammad Anas Raza Attari

Attested by: Mufti Muhammad Haashim Khan Attari

How is it for children to go outside after Maghrib?

Question: What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: What is the ruling on children going outside after Maghrib?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Upon the night commencing, i.e. when the time of Maghrib begins, the order to prevent children from going outside has been mentioned in a Hadees, for this is the time when devils scatter around. If children are outside at this time, there is risk of them being harmed. The order to prevent children from going outside is not one of compulsion; it is guidance related to one's welfare and so it is better to act accordingly. At most, it is preferable (*Mustahab*).

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُوْلُهُ أَكْبَرُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Answered by: Muhammad Sa'eed Qaadiri

Attested by: Mufti Muhammad Haashim Khan Attari



Be Good, Be Truthful

Abbas Attari Madani

Good Children!

The beloved Ameer of Ahl-us-Sunnah, Maulana Muhammad Ilyas Qaadiri رحمته الله العالمة says:

'Good children are always truthful and bad children lie in all sorts of ways. Lying is a sin.

All the Prophets of Allah ﷺ, the Sahabah, the Ahl-ul-Bayt and all the saints of Allah are truthful.' (*Madani Guldistah, Madani Channel*)

Dear children! The opposite of a truth is called a lie, like if one breaks a toy himself and says that another child has broken it. We must be good, avoid lying and speak the truth.



Matchless Messenger

Kashif Shahzad Attari

I am not like you!

O devotees of the Prophet! Allah Almighty has made His most beloved and last Prophet ﷺ superior to all His creation by bestowing many virtues and distinctions on him. Refresh your faith by reading about at two of the innumerable distinctions and unique characteristics of Mustafa ﷺ:

1. Continuous fasting

Sawm-e-Wisaal (i.e. fasting continuously without Sahari and Iftar) is a unique characteristic of the Holy Prophet ﷺ. (Mawahib-ul-Ladunniyyah, vol. 2, p. 265)

Sadr-us-Shari'ah, Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ

writes: 'Sawm-e-Wisaal, i.e. not to do Iftar after keeping a fast and then having a fast the next day again, is Makruh-e-Tanzeehi (for the Ummah).' (Bahar-e-Shari'at, vol. 1, p. 966)

I am not like you

The renowned Prophet ﷺ said to the people لَا تَوَاصِلُوا 'Do not keep Sawm-e-Wisaal (Continuous fasting)'. The people said, 'But you keep Sawm-e-Wisaal'. He ﷺ said:

لَسْتُ مِثْلَكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي

'I am not like you. I spend the night in such a way that My Lord grants me food and provides me with drink.' (Bukhari, vol. 4, p. 505, Hailees: 7299)

Dear Islamic brothers! It is said, in this Hadees, that Allah Almighty grants food and provides water to His Beloved ﷺ. Scholars have given two meanings to this glorious saying.

1. The food for the King of Madinah ﷺ used to come from Paradise (which he used to eat) and the fast does not break by eating the food from Paradise.
2. It means Allah Almighty gave the Beloved Prophet ﷺ the strength which comes from eating and drinking. (*Khasaais-e-Kubra*, vol. 2, p. 418)

Important Explanation

O devotees of the Prophet! Some pious predecessors also used to fast continuously without proper Sahari or Iftaar, but they used to consume a small amount of food or water to avoid it falling into a disliked act. The commentator of Bukhari, Mufti Shareef-ul-Haq Amjadi رحمه الله says that for the purposes of spiritual devotion, the Shuyukh order the seekers (i.e. the religious leaders order those who are under their training) to keep Sawm-e-Wisaal (continuous fast), but they are allowed to take a sip of water or something very small, such as a few raisins, pieces of dry bread, etc., to ward off it being considered a disliked act. Mujaddid-e-A'zam, A'la Hadrat Imam Ahmad Raza رحمه الله once ate and drank nothing but a sip of water in twenty-four hours for forty or forty-five days.

Despite this, there was no difference in his routine of writing, compiling, writing fatwas, attending congregational prayers in the masjid, instructing and teaching, meeting with visitors, etc., nor did any signs of weakness appear in him. (*Nuzhat-ul-Qaari*, vol. 3, p. 311)

2. He saw Allah, the Exalted

The Beloved Prophet ﷺ saw his Lord twice. (*Kashf-ul-Ghummah*, vol. 2, p. 54)

Mufti Amjad Ali A'zami رحمه الله says: 'In the life of this world, seeing Allah Almighty is exclusively for the Beloved Prophet ﷺ.' (*Bahar-e-Shari'at*, vol. 1, p. 20)

Dear Islamic brothers, many blessed verses of the Holy Quran, Ahadees of the Holy Prophet ﷺ and the sayings of many Companions رضي الله عنهم, Mujtahids¹, commentators and narrators have proved that the special guest of Mi'raaj ﷺ saw his beloved Allah Almighty with his physical eyes in the state of wakefulness on the night of ascension.

Mention of seeing Allah in the Holy Quran

The Beloved Prophet ﷺ seeing Allah on the night of Mi'raaj is mentioned in Part 27, Surah Najm, verses 11 to 17 of the Holy Quran. And according to the preferred view, the intended meaning here is seeing Allah Almighty. For details, read *Siraat-ul-Jinaan*, Volume 9, Pages 553 to 558.

In Surah An-Najm, Verse 17, Allah Almighty says

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

The eyes (of the Holy Prophet) did not turn aside, nor exceed the limit.

[*Kanz-ul-Iman (translation of Quran)*] (Part 27, Surah Al-Najm, Verse 17)

Sadr-ul-Afadil, 'Allamah Maulana Sayyid Na'eem-ud-Deen Muradabadi رحمه الله says about this verse that it shows the perfection of the strength of the beloved Prophet ﷺ that he stood firm at a place where the minds are in astonishment and he was blessed with the sight of the Noor that he intended to see. He was neither distracted by anything left or right, nor did he faint like Sayyiduna Musa عليه السلام, rather he stood firm in this exalted place. (*Khazain-ul-'Irfan*)

Three sayings of Mustafa ﷺ

1. 'رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى' I saw my Lord Almighty; (*Musnad Imam Ahmad*, vol. 1, p. 620, Hadees: 2634)
2. 'إِنَّ اللَّهَ تَعَالَى أَعْطَى مُوسَى الْكَلَامَ وَأَعْطَانِي الرُّؤْيَةَ' Indeed, Allah Almighty bestowed on Prophet Musa عليه السلام the honour of conversing with Him and granted me the honour of seeing Him.' (*Kanz-ul-Ummal*, Juz 14, vol. 7, p. 191, Hadees: 39200)



3. 'My Lord said to me

نَحَلْتُ إِبْرَاهِيمَ خَلِيَّتِي وَكَلَّمْتُ مُوسَى تَكَلِيمًا وَأَعْطَيْتُكَ يَا مُحَمَّدُ كِفَاخًا
'I bestowed my friendship on Ibraheem, spoke to Musa, and O Muhammad! I granted you the honour of seeing Me' (i.e. You have seen my pure beauty without a veil). (Tareekh-e-Ibn-e-Asakir, vol. 3, p. 517; Majma Bihār-ul-Anwaar, vol. 4, p. 24; Fatawa Razawiyyah, vol. 30, p. 638)

Two Sayings

Read two of the many sayings of the Companions رَضِيَ اللهُ عَنْهُمْ and the pious predecessors رَضِيَ اللهُ عَنْهُمْ:

1. The cousin of the Beloved Prophet, Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا said:

أَمَّا نَحْنُ بَنُو هَاشِمٍ فَتَقُولُ إِنَّ مُحَمَّدًا قَدْ رَأَى رَبَّهُ مَرَّتَيْنِ

'We Banu Haashim, the Ahl-e-Bayt of the Prophet say that Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw his Lord twice.' (Al-Shifa, vol. 1, p. 196)

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا specifically mentioned Banu Haashim because they are close to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and know his situation better, especially before the migration, (and the event of Ascension also took place before migration). (Naseem-ul-Riyaz, vol. 3, p. 144)

2. Shihaab-ul-Millah Wad-Deen, 'Allamah Ahmad Bin Muhammad Khafaji Misri رَضِيَ اللهُ عَنْهُ writes: The more correct and preferred statement is that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw his Glorious Lord with his physical eyes. This is the position of most of the Companions رَضِيَ اللهُ عَنْهُمْ. (Naseem-ul-Riyaz, vol. 3, p. 144)

¹ Jurists who have the ability to independently derive Islamic rulings



ALL MY LIFE, PRAISE OF THE PROPHET ﷺ REMAINED ON MY LIPS

Kashif Shahzad Attari

A'la Hadrat, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was a multidimensional personality. Simultaneously, he was the reviver of the 14th Century AH, a Mujtahid¹, an exceptional Islamic scholar, a Mufti, a commentator of the Quran, a Hafiz of the Quran, a translator of the Quran, a scholar of Hadees, an author of many works, a reformer, a sincere devotee of the Prophet and a poet. Upon reading the biography of the Imam of the Ahl-us-Sunnah, one ascertains many praiseworthy traits that can be termed as his specialities. One of those specialities was his ability to answer a question in the same language and style presented by the questioner. A question asked in Urdu would be answered in Urdu, a question asked in Farsi (i.e. Persian) would be answered in Farsi, and a question asked in Arabic would be answered in Arabic. Moreover, a question asked in prose form would be

answered in prose form, and a question asked in poetic form would be answered in poetic form. Any intelligent person can understand how difficult it is to present a specific ruling of Fiqh by arranging it into poetic form that not only conveys the ruling of Shari'ah correctly, but also complies with the principles and rules of the art of poetry.

The following poetic question was presented to the Imam of the Ahl-us-Sunnah, which he also answered in poetic form. Read it and learn of the expertise that he had in the subjects of Fiqh and poetry:

Poetic question

عالمانِ شَرَع سے بے اس طرح میرا سوال
دیں جواب اس کا برائے حق مجھے وہ خوشخصال

*I present my question to the scholars of the sacred law,
Those good-natured folk should answer for the sake of God for sure,*

گر کسی نے ترجمہ سجدے کی آیت کا پڑھا
تب بھی سجدہ کرنا کیا اُس شخص پر واجب ہوا؟

*If one reads a verse of sajdah, but in the translated word
Is necessity of performing the prostration still inferred?*

اور ہوں سجدے تلاوت کے ادا کرنے جسے
پھر ادا کرنے سے ان سجدوں کے پہلے وہ مرے



*As for one who had some Sajdahs of recital he'd amassed
But before fulfilling them, death came to him, he breathed his last*

پس سبک دوشی کی اس کے شکل کیا ہوگی جناب
چاہتے ہے آپ کو دینا جواب باصواب

*From his shoulders such a burden how can one ever alight?
I request you to provide the answer that is true and right*

Poetic answer

ترجمہ بھی اصل سا ہے وجہ سجدہ بالیقین
فرق یہ ہے فہم معنی اس میں شرط، اس میں نہیں

*Translation, like the Arabic, necessitates Sajdah in fact
Understanding meaning is conditional in this, not that*

آیت سجدہ سنی جانا کہ ہے سجدہ کی جا
اب زباں سمجھے نہ سمجھے سجدہ واجب ہو گیا

*If he hears a verse of Sajdah, knowing that's a place for it
Then understanding it or not, prostration is now requisite*

ترجمہ میں اس زباں کا جاننا بھی چاہئے
نظم ومعنی دو ہیں ان میں ایک تو باقی رہے

*For the translation, to know the language is compulsory
Word and meaning are two aspects; one at least still there must be*

تاکہ من وخبہ تو صادق ہو سنا قرآن کو
ورنہ اک موج ہوا توہی چھو گئی جو کان کو

*So that from at least one aspect, hearing the Qur'an applies
Else it's just a gust of wind that's touched the ears whilst going by*

ہے یہی مذهب بہ یقینی علیہ الاغتماد
شامی از فیض ونہر واللہ اعلم بالرشاد

*This is the verdict of our school, on which scholars have relied
Shami from Faiz and Nahr – Allah knows truly what will guide*

سجدہ کا فدیہ نہیں اشباہ میں تصریح کی
صیرفتہ میں اسی انکار کی تصحیح کی

*Sajdah has no compensation, as Ashbah has clarified
In the Fiqh work Sayrafnyyah, this negation's verified*

کہتے ہیں واجب نہیں اس پر وصیت وقت موت
فدیہ گریوٹا تو کیوں واجب نہ ہوتا جبر فوت

*To make a will for this when dying is not something obligatory
If atonement was an option, why would this not be necessary?*

یعنی اس کا شرع میں کوئی بدل ٹھہرا نہیں
جُز ادا یا توبہ وقت عجز کچھ چارہ نہیں

*The sacred law has no replacement at all for
it nonetheless,*

*There's no way out without performance, or
to repent when powerless*

یہ نہیں معنی کہ ناجائز ہے یا بیکار ہے
آخر اک نیکی ہے نیکی ماجی اوزار ہے

*This does not mean it's unlawful, or there is
no use therein*

*After all, it is a good deed; goodness wipes
out filth of sin*

قُلْتُمْ أَخْذًا مِّنَ التَّغْلِيلِ فِي أَمْرِ الصَّلَاةِ
وَهُوَ بَحْثٌ ظَاهِرٌ وَالْعِلْمُ حَقًّا لِلَّهِ

*I say this taking from the reasoning in the
matter of Salah*

*Which is a clear-cut discussion, and true
knowledge is with Allah*

*(Fatawa Razawiyyah, vol. 8, p. 238;
Jahan-e-Imam Ahmad Raza, vol. 13, p. 220)*

Whose Poetical Work is Deewan-e-Ali?

In the famous work of Hanafi Fiqh, *Al-Durr-e-Mukhtar*, there is poetry on the merits of knowledge and scholars that has been ascribed to Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ. In the commentary of *Al-Durr-e-Mukhtar*, namely *Radd-ul-Muhtar*, this poetry ascribed to him is said to be found in his poetic work, i.e. *Deewan-e-Ali*. In his distinguished marginal notes of *Radd-ul-Muhtar*, namely *Jadd-ul-Mumtar*, the summary that the Imam of the Ahl-us-Sunnah wrote in relation to this is as follows: 'The ascription of *Deewan-e-Ali* to Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ is incorrect; only a few couplets are narrated from him. Shaykh-e-Akbar Muhyuddin Ibn-e-Arabi رَحِمَهُ اللهُ عَلَيْهِ said in a book called *Muhadara-tul-Abrar* that



the aforementioned verses belong to someone called Ali bin Abu Taalib Qayrawani.' (*Jadd-ul-Mumtar*, vol. 1, p. 112)

Guidance on Poetry

In addition to various subjects and sciences, A'la Hadrat, the Imam of the Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ, would also be asked to provide Islamic guidance in relation to certain poetry, its commentary and the subject of poetry in general. His answers to such questions, found on pages 47-57 and 67-68 in volume 29 of *Fatawa Razawiyyah*, demonstrate well his expertise in this regard.

Correcting Poetry that was Incongruent with Shari'ah

Just as the Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ would immediately point out and correct words and actions that were incongruent with Shari'ah, he رَحْمَةُ اللهِ عَلَيْهِ would also point out the ruling on any couplets of poetry that were recited in his presence if they were contrary to Shari'ah. If possible, he would also replace the incorrect wordings of the couplets. Let us have a look at two examples:

1. Once, an individual read the following line of poetry before him:

شانِ یوسف جو کھٹی ہے تو اسی در سے کھٹی

'The greatness of Yusuf that is reduced is reduced because of him [the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ]'

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ stopped the individual before he continued any further and said, 'The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to enhance the greatness of the Prophets, not to reduce it.' Thereafter, he changed the aforementioned line as follows:

شانِ یوسف جو بڑھی ہے تو اسی در سے بڑھی

'The greatness of Yusuf that is enhanced is enhanced because of him [the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ].'
(*Jahan-e-Imam Ahmad Raza*, vol. 13, p. 642)

2. Once, the following lines of poetry belonging to a famous poet were read in his presence:

کب ہیں درختِ حضرتِ والا کے سامنے
مجنوں کھڑے ہیں خیمہ لیلٰی کے سامنے

These aren't mere trees standing in front of His Eminence (i.e. the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

Rather, they are like Majnoon standing in front of the tent of Layla

A'la Hadrat immediately pointed out that it is disrespectful to draw a resemblance between the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Layla, and between the green dome [of Masjid Nabavi] and the tent of Layla. Thereafter, he changed the second line so that it read as follows:

کب ہیں درختِ حضرتِ والا کے سامنے
فُدی کھڑے ہیں عرشِ مُعلیٰ کے سامنے

These aren't mere trees standing in front of His Eminence

Rather, they are like angels standing in front of the Majestic Throne

(*Jahan-e-Imam Ahmad Raza*, vol. 13, p. 641)

Dear devotees of the Prophet, the Imam of the Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ spent his whole life in guarding the honour of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and spreading the message of his love. If a summary of Imam Ahmad Raza's رَحْمَةُ اللهِ عَلَيْهِ life was to be presented with brevity, the following couplet illustrates the essence of his life:

شعلہ عشقِ نبی سینہ سے باہر نکلا
عمر بھر منہ سے مرے وصفِ پیغمبر نکلا

'As the flame of Prophetic love manifested from my heart, All my life, praise of the Prophet remained on my lips.'

(*Hadaiq-e-Bakhshish*, vol. 3, p. 5)

¹ A scholar who has the ability to independently derive Islamic rulings



A'la Hadrat's expertise in the field of Hadees

From the foundational and significant sources constituting Islam's Shari'ah, the blessed Hadees are of the most importance after the glorious Quran. Just as Muslims seek individual and collective guidance from the glorious Quran for themselves and the people of Allah, they also seek the light of guidance from the luminous Hadees. For protection from misguidance, the second thing that the Beloved Prophet ﷺ prescribed was the blessed Sunnah, which is accessed through the blessed Hadees. The Beloved Prophet ﷺ indicated towards this by saying: 'I am leaving two things amongst you. For as long as you hold onto them, you will not become astray: The Book of Allah and my Sunnah.'

(Mishkat-ul-Masabih, vol. 1, p. 56, Hadees 186)

Just as it is necessary for a Jurist (*faqih*) to have an insight into the meanings of the glorious Quran, so too is necessary for him to have knowledge of the blessed Ahadees. Imam Jalal-ud-Deen Suyuti رحمته الله عليه mentions that Sayyiduna Abdullah Bin Mubarak رحمته الله عليه was once asked, 'When can someone issue a fatwa (verdict)?' He replied: 'When he has knowledge of Ahadees and acumen in deducing by analogy (*Qiyas*).' (*Miftah-ul-Jannah*, p. 105) From the early stages of Islam to the present day, Islamic jurists (*Fuqaha*) have held a distinguished rank in the knowledge of Hadees. The names of great scholars of Ahadees (*Muhaddiseen*) appear in the list of the students of the students of these jurists. Of the recent past, A'la Hadrat, Imam Ahmad Raza Khan Bareilvi رحمته الله عليه was a figure of admirable spirituality, knowledge and influence. Not only did he have expertise in the branches of religious knowledge, mathematics and other sciences, but as illustrated in his works, he رحمته الله عليه also expertly delved into the ocean of Hadees. In endorsing his view and fatwas, at times he would quote a plethora of Hadees in addition to passages of the Quran and works of Fiqh. This plethora of Ahadees would then take on varying forms. For example, they would form a separate monograph, book or [traditional] collection of 40 Hadees (*Arba'een*) in themselves. Let us take a look at some of these examples:

1. A Muslim should hold the belief that all good and bad happens by Divine decree. To pursue a plan in worldly and religious matters is an excellent way. In responding to a question relating to this, Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ wrote the monograph التَّحْيِيرُ بِبَابِ التَّدْبِيرِ, which contained many Quranic verses and 40 Hadees.
2. It is a mercy from Allah Almighty for us sinful people that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be our intercessor on Judgement Day. Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ penned a treatise by the name إِسْمَاعُ الْأَرْبَعِينَ فِي شَفَاعَةِ سَيِّدِ الْمَحْبُوبِينَ in which he presented evidence of prophetic intercession and expounded on its different types. As this work's foundation is 40 Hadees, it holds the status of an *Arba'een*.
3. To prostrate for anyone other than Allah Almighty out of respect is impermissible in the Shari'ah of Islam. Its impermissibility is established and unequivocal in Hadees. When A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ lifted his pen to write on this subject, a complete *Arba'een* by the name الزُّبْدَةُ الرَّكْبِيَّةُ لِتَحْرِيمِ سُجُودِ التَّجِيَّةِ was produced. Apart from the *Arba'een* works, when analysing how Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would sometimes mention manifold Ahadees to advocate his various fatwas, his expertise in Ahadees becomes evident. Below are some examples.
4. A question was presented to a respectable teacher of A'la Hadrat, Maulana Ghulam Qadir Bayg رَحْمَةُ اللهِ عَلَيْهِ regarding some people rejecting the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as being the greatest of Messengers, and they asked for evidence from the Quran and Hadees. Replying to their question, Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ said: 'The issue of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being the greatest of Messengers and the leader of the first and last is a matter that is definitive, a matter of belief, certainty, surety, consensual agreement and faith; only a misled, heretic and satanic individual would differ on this matter.' He رَحْمَةُ اللهِ عَلَيْهِ then referred to 100 Hadees to

make this matter clear. This work was named 'تَجَلَّى الْيَقِينِ بِأَنَّ نَبِيَّنَا سَيِّدُ الْمُرْسَلِينَ'

5. As well as having plenty of other praiseworthy attributes, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also had the honour of being the Final Messenger and Prophet. When Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ intended on eradicating the deception and mischief of those who rejected the finality of the Prophet, he wrote a work called 'حَزَاءُ اللهِ عَدُوَّهُ بِأَبَانِهِ حَتْمَ النُّبُوَّةِ', in which 121 Hadees and other proofs were included.
6. According to a Hadees, offering Salah whilst wearing an Imamah (i.e. a turban) is 70 times greater than offering it without wearing one. When Sayyiduna Wasi Ahmad Muhaddis Soorti رَحْمَةُ اللهِ عَلَيْهِ enquired about this Hadees, the accomplished Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ mentioned 20 Hadees on the blessings, merits and significance of the Imamah.
7. Besides the above, on various occasions, he presented 24 Hadees on the creation of angels, 16 Hadees as evidence on embracing, 56 Hadees on the significance of the beard, 91 Hadees on the rights of parents and 27 Hadees on the impermissibility of making photos.

Based on these figures and the other works of Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, it is evident that in addition to mastering other sciences, he had an impressive command in the science of Hadees too.

May Allah Almighty also give us the Taufeeq to also pick out flowers from the magnificent garden of knowledge, so that we may also fulfil the duty of guiding and rectifying the Muslim Ummah.



Bright stars

Sayyiduna Abu Haysam Maalik Bin Tayyihaan

Adnan Ahmad Attari

رَضِيَ اللهُ عَنْهُ

Once, the Beloved Prophet ﷺ left his home in the night at a time that he ﷺ would not normally come out and neither would anyone come to meet him at that time. Sayyiduna Abu Bakr Siddeeq and Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُمَا were present outside. The Beloved Prophet ﷺ said: 'What has caused both of you to leave your homes at this hour?'

They said: 'Hunger.' He ﷺ said: 'By the One in whose Power my life is! The very same thing that caused you to come out has also caused me to come out. Get up!'

Thus, both companions stood up and accompanied the Beloved Prophet ﷺ until they reached the home of an Ansari companion رَضِيَ اللهُ عَنْهُ. This Ansari companion owned a large garden and many goats, and he did not have any servants. The Beloved Prophet ﷺ went forward, gave Salaam and asked permission to enter three times. The wife of the Ansari companion was behind the door.

She heard the Salaam and it was her desire that the Beloved Prophet ﷺ continue to give Du'as of

peace. So, she did not open the door.

When the Beloved Prophet ﷺ intended to return, she quickly came out and said: 'Welcome, O Prophet of Allah! I heard your Salaam but I desired to receive Du'as of peace from you continuously.' The Beloved Prophet ﷺ enquired about her husband; 'Where is he?'

She said: 'He has gone to get some sweet water for us. Come in, he should be returning any moment now.' She then laid down a cloth for them under a tree.

In the meantime, the Ansari companion رَضِيَ اللهُ عَنْهُ returned with a donkey that was loaded with two water skins full of water. He became very happy when he saw the Beloved Prophet ﷺ and his two companions, and he delighted his eyes (amazed that the one who ascended the heavens and the guest of the Majestic Throne has blessed his home, whilst thinking, 'No matter how much pride I show at my fate, it will be insufficient. Today, my garden is the pride of Paradise, in fact, it is the pride of even the

Majestic Throne'), then he embraced him and kissed his blessed hand and said: 'May my mother and father be sacrificed for you! I thank Allah Almighty that nobody has more honourable guests than me today.'

In another narration, it is mentioned that the Ansari companion زَيْنُ الْعَنَةِ took those esteemed personalities to his garden, laid down a cloth for them, and then took a big bunch of dates from the date tree and presented them in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There were both ripe and dry dates in this bunch and he said: 'Eat from this.'

Upon this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Why did you not bring ripe dates only?'

He said: 'I presented you with different types of dates so that you can eat from whichever you desire to.'

All three esteemed personalities began to eat from that bunch of dates and drank the sweet water also. Then the Ansari companion asked his wife: 'Have you prepared anything for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?'

She said: 'No.'

After hearing this, he said: 'Stand up.'

Thus, his honourable wife took some barley and began to grind it whilst the Ansari companion زَيْنُ الْعَنَةِ took hold of a knife and headed towards the goats so that they could prepare some food for their esteemed guests.

After observing this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Do not slaughter the goat that gives milk. This Ansari companion زَيْنُ الْعَنَةِ, who was ready to sacrifice his life, acted upon the command of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and slaughtered a goat or a lamb for his blessed guests. He زَيْنُ الْعَنَةِ then cooked the meat and presented it to his honourable guests.

Abdullah Bin Rawahah زَيْنُ الْعَنَةِ very beautifully captures this hospitality in the form of poetry. Read a translation of a portion of this poetry below: I have not seen respect for any nation like the respect of

Islam nor have I seen any group like the guests of Araashi. (Muslim, p. 867, Hadees 5313, Tirmizi, vol. 4, p. 163, Hadees 2376; Musnad Abi Ya'la, vol. 1, p. 126, Hadees 245, Musnad Bazzar, vol. 1, p. 316, Hadees 205; Mustadrak, vol. 5, p. 181, Hadees 7260; Ma'rifah-tul-Sahabah, vol. 4, p. 197; Al-Zuhd li Ahmad, p. 68, Raud-ul-Unf, vol. 2, p. 249; Mirat-ul-Manajih, vol. 6, p. 57)

Dear Islamic brothers! The one who showed such love and hospitality towards the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed companions was the beloved companion, Sayyiduna Abu Haysam Maalik Bin Tayyihaan زَيْنُ الْعَنَةِ. At the end of this meal, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: 'Do you have a servant who helps you here?'

The beloved companion زَيْنُ الْعَنَةِ said: 'No.'

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'When some prisoners arrive, then come to us.'

Narration

When two slaves were brought to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companion زَيْنُ الْعَنَةِ came to him. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Choose one from them.'

He زَيْنُ الْعَنَةِ said: 'O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You choose one for me.'

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one who is consulted is trusted' (and then pointed towards one slave and said:) 'Take him because I have seen him praying Salah and I instruct you to treat him well.'

When he زَيْنُ الْعَنَةِ arrived home and told his wife what the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had said, she said: 'The instruction that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave you regarding treating this slave well can only be fulfilled if you free him.' After hearing this, he زَيْنُ الْعَنَةِ freed the slave. (Tirmizi, vol. 4, p. 164, Hadees 2376)

Religious passion and Islam

Even in the age of ignorance, he زَيْنُ الْعَنَةِ had hatred for idol-worship and would express his disdain for the idols. (Tabqat Ibn-e-Sa'd, vol. 3, p. 341) According to



one opinion, he رَضِيَ اللهُ عَنْهُ was from amongst the first six Ansari companions رَضِيَ اللهُ عَنْهُمْ who accepted Islam in the 11th year after the announcement of Prophethood on a night in Makkah, in the valley of Aqabah. After this, he رَضِيَ اللهُ عَنْهُ joined with other companions to spread and propagate the message of Islam in Madinah. (*Tabqat Ibn-e-Sa'd*, vol. 3, p. 341, *Usud-ul-Ghaabah*, vol. 5, p. 15)

In the 13th year, 70 or 72 believers pledged allegiance at the hands of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he رَضِيَ اللهُ عَنْهُ was amongst them also. He رَضِيَ اللهُ عَنْهُ is from amongst those 12 fortunate and trustworthy individuals who were made leaders of a tribe by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Tabqat Ibn-e-Sa'd*, vol. 3, pp. 342-345)

Prophetic Du'a

After the martyrdom of Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ عَنْهُ, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent him to Khayber so that he رَضِيَ اللهُ عَنْهُ could distribute the dates over there in a just manner. When he رَضِيَ اللهُ عَنْهُ returned after the distribution, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a for him.

Warrior-like splendour

He رَضِيَ اللهُ عَنْهُ took part in the Battle of Badr, the Battle of Uhud, and other battles alongside the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and would be seen attacking the disbelievers with the blows of his sword. (*Tabqat Ibn-e-Sa'd*, vol. 3, p. 342) He رَضِيَ اللهُ عَنْهُ would take two swords into the battlefield and was given the title 'دُو السيفين' i.e. 'Possessor of two swords' for this reason. (*Istee'ab*, vol. 2, p. 57)

Martyrdom

According to one opinion, in the month of Safar-ul-Muzaffar, 37 AH, Sayyiduna Abu Haysam Maalik Bin Tayyihaan رَضِيَ اللهُ عَنْهُ was on the side of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ in the Battle of Siffeen and also attained the great rank of martyrdom in this very battle. (*Usd-ul-Ghaabah*, vol. 6, p. 342; *Raud-ul-Unf*, vol. 2, p. 249)

Sayyiduna Ali رَضِيَ اللهُ عَنْهُ lead his funeral prayer and buried him with his own hands. (*Ansaab-ul-Ashraf*, vol. 3, p. 97)



Do you know

Abu Ateeq Attari Madani

Question 1: What are the three consecutive verses in which the names of 17 Prophets رَضِيَ اللهُ عَنْهُمْ have been mentioned?



Answer: Para 7, Surah Al-An'aam, Verses 84-86

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَذَكَرْنَا وَيْحَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلًّا مِّن الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَنُوحًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

And We bestowed to him (i.e. to Ibrahim) Is-haaq and Ya'qoob; We guided all of them. And We guided Nooh before them, and from his (Ibrahim's) descendants; Dawood, and Sulaymaan, and Ayyoob, and Yusuf, and Moosa and Haroon; and this is the way We reward the virtuous. And (We guided) Zakariyya, and Yahya, and 'Eisa and Ilyaa; they are all worthy of Our proximity. And (We guided) Isma'eel, and Yasa', and Yunus and Loot; and to each one during his time, We gave excellence over all others.

[Kanz-ul-Iman (translation of Quran)] (Part 7, Surah Al-An'aam, Verses 84-86)

Question 2: Who did A'la Hadrat Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ designate to write the translation of the Holy Quran?

Answer: Sadr-ush-Shari'ah, Mufti Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ (*Faizan-e-Imam-e-Ahl-e-Sunnat*, p. 156)

Question 3: In which graveyard was the mother of Shaykh-e-Tareeqat, Ameer-Ahl-e-Sunnat كَانَتْ بِرُكْنِهِمُ الْعَابِدَةُ buried?

Answer: In Mewa Shah Graveyard (Bakra Piri, Karachi). (*Tazkirah Ameer-e-Ahl-e-Sunnat, Ibtadai Halaat*, p. 44)

Question 4: Which bird consumes charcoal?

Answer: Ostrich. (*Khaza'in-ul-Irfan*, p. 537)

Islamic beliefs and information

What is Shirk?

Part 1

Abu Salman Muhammad
Adnan Chishti Attari Madani

There have been certain acts in the Shari'ahs of the former Prophets عليهم السلام that were permissible in one Shari'ah while the same acts were forbidden in another Shari'ah, but shirk (polytheism) is such a heinous act that was unanimously forbidden in every Shari'ah and was not permissible even for a millionth of a moment. And how could it have been permitted as shirk is أكبر الكبائر (the greatest of major sins).

The Destructions Caused by Shirk

Shirk is the opposite of faith. Just as the light of day and the darkness of night cannot come together, similarly, shirk and faith can never ever come together under the umbrella of Islam. All the noble Prophets عليهم السلام condemned shirk. Sages and saints also preached about the evil of Shirk; for instance, when Sayyiduna Luqman رحمة الله عليه, the wise, advised his son as mentioned in the Quran:

يٰٓبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۚ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿٣١﴾

'O my son! Never ascribe anything as a partner to Allah; indeed, ascribing partners to Him is a grave injustice.'

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqmaan, Verse 13)

Shirk is an ill that shuts, for the committing it, all

the doors to paradise forever and makes Hell his permanent abode, as Allah Almighty says:

اِنَّهُ مَن يُشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَدَهُ النَّارُ ۖ وَهُوَ بِالظّٰلِمِيْنَ مِنۡ اَنْصَارٍ ﴿٤٢﴾

Undoubtedly, whoever ascribes partners with Allah, Allah has consequently made Paradise unlawful for him; and his abode is Hell, and there is no helper of the unjust.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Maa'idah, Verse 72)

The worst fate of a polytheist

The fate of a polytheist is illustrated in the Quran by an example of a person who falls on the ground from a high place, and then the birds tear up his flesh into small pieces or the wind separates his parts and throws them into a distant valley, and this is the most admonitory and worst form of death. In the same way, a person who associates partners with Allah مؤذع after believing in Him falls into the valley of disbelief from the height of faith. Then his lustful desires disperse his attention into different directions just like the birds that eat his flesh and fly away in different directions; and the satanic whispers blow him away like the wind and cast him into the valley of disbelief. That is how a polytheist leads himself into the worst destruction. Therefore, it is stated in the Holy Quran

وَمَن يُشْرِكْ بِاللّٰهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخَطَفَهُ الطَّيْرُ اَوْ تَهْوٰى بِهٖ الرِّیْحُ فِیۡ مَكَاٰنٍ سَحِيۡقٍ ﴿٣١﴾

and whoever ascribes partners to Allah is as if he has fallen from the sky; that the birds snatch him or the wind throws him away to a far-off place.

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Hajj, Verse 31)

'Do not associate anything with Allah even if...'

Our beloved Prophet صلی اللہ علیہ وآلہ وسلم advised Sayyiduna Mu'aaz Bin Jabal رضی اللہ عنہ as follows:

Monthly Magazine
Faizan-e-Madinah
Rabi-ul-Musallim 1442 AH
(September-October 2020)



وَأَشْرَكَ بِاللَّهِ: جَعَلَ لَهُ شَرِيكًا فِي مُلْكِهِ، تَعَالَى اللَّهُ عَنْ ذَلِكَ، وَالشُّرْكَ أَنْ تَجْعَلَ لِلَّهِ شَرِيكًا فِي رُبُوبِيَّتِهِ، تَعَالَى اللَّهُ عَنِ الشُّرْكَاءِ وَالْإِنْدَادِ، لِأَنَّ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ وَلَا نِدَّ لَهُ وَلَا يُدْبِدُ

Definition of Shirk

It is mentioned in the famous book, *Lisan-ul-'Arab*:

وَأَشْرَكَ بِاللَّهِ: جَعَلَ لَهُ شَرِيكًا فِي مُلْكِهِ، تَعَالَى اللَّهُ عَنْ ذَلِكَ، وَالشُّرْكَ أَنْ تَجْعَلَ لِلَّهِ شَرِيكًا فِي رُبُوبِيَّتِهِ، تَعَالَى اللَّهُ عَنِ الشُّرْكَاءِ وَالْإِنْدَادِ، لِأَنَّ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ وَلَا نِدَّ لَهُ وَلَا يُدْبِدُ

Translation: 'He associated partners with Allah عزوجل means he has associated someone else with Allah عزوجل in His kingdom while Allah عزوجل is Exalted beyond that. The meaning of shirk is to consider someone as a lord other than Allah عزوجل, and Allah Almighty is pure from partners and peers, because Allah Almighty is One, He has no partners, there is no one like Him, and He has no similitude to anything. (*Lisan-ul-'Arab*, vol. 1, p. 2023, summarised)

In the famous book that is taught in Islamic seminaries, '*Sharh 'Aqaaid Nasaftiyah*', 'Allamah Sa'd-ul-Deen Taftazani رحمه الله عليه writes:

الإشراك هو إثبات الشريك في الألوهية، بمعنى وجوب الوجود كما للمجوس أو بمعنى استحقاق العبادة كما لعبدة الأصنام.

Translation: 'Shirk is defined as affirming a partner in the divinity of Allah Almighty, i.e. in the meaning of being *Wajib-ul-Wujood*¹ like the Magians² do or considering someone worthy of worship like the idolaters do.' (*Sharh 'Aqaaid Nasaftiyah*, p. 203)

Reflecting upon the words of Imam Sa'd-ud-Deen Taftazani رحمه الله عليه, it is clear that for shirk, it is necessary to find one of the these three things:

1. To consider other than Allah as *Wajib-ul-Wujood* (i.e. whose existence is necessary and non-existence is logically impossible), even if that other is not considered worthy of worship.
2. To consider other than Allah Almighty worthy of worship, even if that other is not considered as *Wajib-ul-Wujood*.
3. To consider other than Allah Almighty both, *Wajib-ul-Wujood* and worthy of worship.

If any one of these three cases is found, it will be considered shirk. If any one of these cases is not found, then it could be anything but Shirk.

Were the disbelievers of Makkah polytheists?

Beware! It should never occur to anyone that since the disbelievers of Makkah did not consider their false gods as *Wajib-ul-Wujood*, then how could they be polytheists? Remember, shirk is not only to believe other than Allah as *Wajib-ul-Wujood*, but it is also to consider other than Allah Almighty as worthy of worship, as it is clear from the words of '*Sharh Aqaaid*'. The disbelievers of Makkah used to worship their false gods considering them worthy of worship, as it is mentioned in the Holy Quran:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

And they (the polytheists) worship other than Allah that which can neither harm them nor benefit them and say, 'These are our intercessors before Allah.

[*Kanz-ul-Iman* (translation of Quran)] (Part 11, Surah Yunus, Verse 18)

The polytheists used to worship the idols and also considered them their intercessors in the court of Allah Almighty. Thus, clearly, they had two crimes:

1. Considering other than Allah as worthy of worship and
2. Attributing closeness to those who have no proximity to Allah Almighty at all.

Therefore, the disbelievers of Makkah were undoubtedly polytheists.

(For more information on the types of shirk and other useful information, read Part 2 in the next issue, entitled 'This is not Shirk')

¹ Necessarily existent

² Those who worship fire



Laws of Trade

Mufti Abu Muhammad Ali Asghar Attari Madani

It is not permissible to place an unlawful condition on a sale

Question: What do the respected scholars say about this issue: I sell seeds. When a landowner comes to our market to buy seeds, the shopkeepers sell the seeds to him, but at the same time they put a condition that they (i.e. the landowners) will sell their crop to them (i.e. to the shopkeepers). What is the ruling in this case?

الجواب يعون المليك الوهاب اللهم هداية الحق والصواب

Answer: In such a case, the condition attached to the purchase is unlawful and a sin.

The reason for this is that the condition of selling the crop to the seller along with the sale of the seeds is an unlawful condition because it has an obvious gain to the seller; and the condition which is not required by the transaction and which benefits one of the parties of the contract, such a condition becomes invalid, and an invalid condition makes the sale unlawful, and committing an unlawful sale is a sin. It is stated in *Bahar-e-Shari'at*: 'A condition which is contrary to the requirement of the contract and which benefits the seller or the buyer or the product itself (when the product can benefit), such a condition invalidates the trade.' (*Bahar-e-Shari'at*, vol. 2, p. 702)

وَاللَّهُ أَكْبَرُ مَا جَلَّ وَرَسُولُهُ أَكْبَرُ سَلَّمَ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



How is it to earn commission for providing someone with a loan from a bank?

Question: What do the respected scholars say about this issue that if a person mediates between a person, who is taking a loan on interest, and a bank, and fulfils the legal requirements of this agreement, will he be sinful as well?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Just as it is Haraam and sinful to give or take interest, it is also Haraam and sinful to be a witness for an interest-based agreement. Also, anyone who will be a direct helper in the interest agreement will also be considered involved in this crime and will also be guilty.

Allah عزوجل says in the Quran:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالتُّعَدُّوَانِ

And help one another in righteousness and piety, and do

not help one another in sin and injustice, [Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Maa'idah, Verse 2)

Sayyiduna Jabir رضي الله عنه narrates:

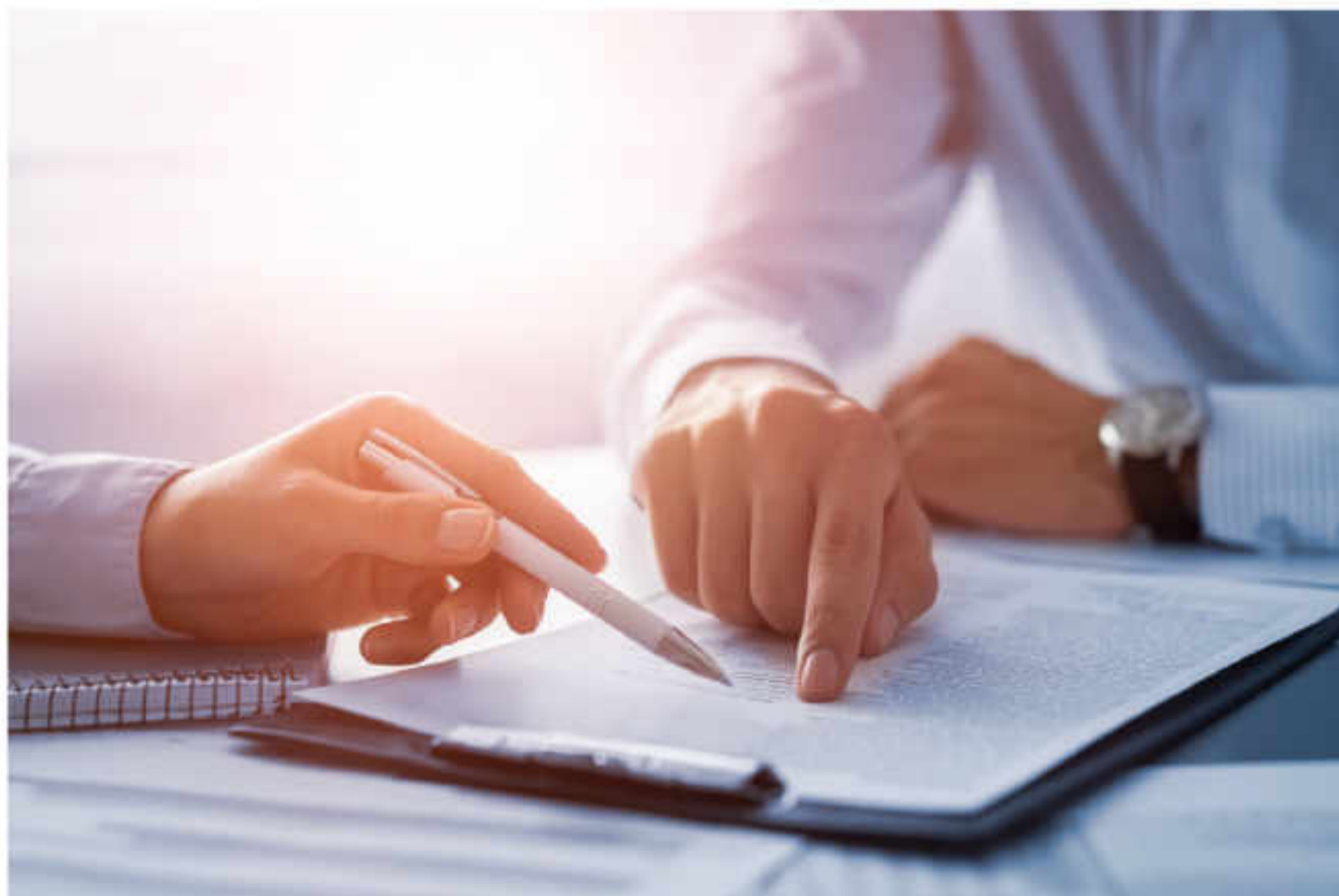
لعن رسول الله صلى الله تعالى عليه وسلم أكل الربا و موكله و كاتبه و شاهديه و قال هم سواء

Translation: The Holy Prophet صلى الله عليه وآله وسلم cursed the accepter of interest and its giver, the one who records it, and the two witnesses of it, and he said: They are all equal. (Muslim, p. 663, Hadees: 4093)

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُولُهُ أَعْلَمُ بِمَا عَلَيْهِ وَابِدِمْ

How is it to be a guarantor for an interest-based loan?

Question: What do the respected scholars say about this issue that a borrower from the bank offers a shopkeeper as a guarantor to receive the



loan. How is it to be a guarantor for the borrower of an interest-based loan? Will the guarantor also be sinful?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The guarantor is also a part of this interest-based agreement. His name is written in this agreement, and unless there is a guarantor, this agreement is not complete. Therefore, the guarantor is also a direct aid and a helper in this agreement. On this basis, the guarantor will also be guilty.

وَاللَّهُ أَعْلَمُ بِمَا جَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How is it to buy and sell children's lotteries?

Question: What do the respected scholars say regarding the following issue: Is it permissible to buy and sell lotteries for children that are found in the shops or not?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: One of the basic conditions of buying and selling is that the thing being bought should be known and there should be no ignorance about it. When buying children's lotteries, it is not known what (reward) is inside it, and sometimes it turns out to be empty and the buyer's money is wasted. Similarly, sometimes a low priced item is won in which case, the buyer loses (some of) his money. And sometimes, something more than the lottery price is won. Such lotteries are not free from two states: If there are some lotteries which do not have any reward in them, then it is clearly gambling. And if it is such that no lottery is void of a reward, but there are rewards of different values inside and anything could be won (from the numerous rewards), then this is buying and selling of an unknown thing, invalid trading and a sinful act.

This trading is more common in the streets and

children usually buy such lotteries. The shopkeeper is gaining from this but the children who buy it are usually at a loss; and when there is no reward, the child thinks that if nothing comes out today, something will be won tomorrow. I will try my luck again tomorrow. So, he buys the lottery again.

It is also the responsibility of the shopkeepers not to keep such items in their shops as the children would buy only what is available at the shop. If the lottery is not available at the shop, then the children would not buy it.

It should also be clear that the money earned by selling such lotteries will not be permissible, rather, it will be Haraam.

Allah Almighty has forbidden Muslims to acquire each other's wealth by unlawful means. In this regard, it is said:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِإِتِبَاطٍ

And do not unfairly consume the wealth of each other, [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 188)

In the commentary of this verse, it is stated: 'In this verse, it (mentions that it) is Haraam to consume someone's wealth in an unlawful manner, whether by stealing or snatching, or gambling, or from Haraam amusements or Haraam deeds, or in exchange of Haraam things, or bribery, or false testimony, or by tale telling. All this is forbidden and Haraam. (Tafseer Khazaain-ul-'Irfaan)

وَاللَّهُ أَعْلَمُ بِمَا جَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



IMPRESSION

Abu Rajab Attari Madani

Impressions have a great importance in our social and religious affairs. Whoever has a more positive and better impression, he will be able to do better work in his field. He will also protect his own self-esteem and people will also get relief from him. Whoever has a negative impression, people will be reluctant to come near him, his self-esteem will be damaged, and he will also not be able to run his affairs properly.

When a person climbs a mountain, he usually slips on small pebbles and not on large boulders, so it is very important to take care of small things to make an impression. In this article, I have tried to identify 25 such things briefly which play a big role in shaping our positive or negative impression.

1. The first sight of those we meet falls on our outward being, so our appearance is our first introduction to what thoughts, attitudes, and temperament we have. If our clothes, shoes, hair, and hat or Imamah, etc. are clean, neat, and fragrant, it will leave a good impression on others. Otherwise, our self-esteem may be affected.
2. Our speech is the interpreter of our thinking, with the help of which others can glimpse inside us to see what kind of mind we have. Someone has beautifully said, 'Speak so that you can be recognised.' The more civilised, polite, and gentle our speaking style is, the better the impression will be on the person in front of us.
3. Just as our tongue speaks, other parts of the body such as the hands, feet, eyes, head, etc., also speak i.e. in the form of body language. The way we sit, listen, walk, and



see, the gestures of our hands and feet, and our facial expressions also explain to others whether we consider them important or unimportant. Are we happy or unhappy to meet them? Are we feeling joy or discomfort with them? Therefore, we should take care of our body language.

4. A smile is also a great aspect of any personality which leaves a pleasant impression on others. A smile can also become the basis of a new relationship. People usually do not face a person with a weeping and angry face.
5. Lay the foundation of new relationships on character and sincerity instead of wealth and status. Otherwise, those who abandon a person when he loses wealth and status are remembered as selfish by society.
6. Encouragement is needed for everyone from an infant to a 100-year-old. Do not shy away from appreciating someone around you who does something good.
7. Everyone knows how to speak but only a few know how to listen. No one likes to be interrupted. So first listen to what others have to say, and then speak yourself.
8. If someone gets angry with you, then try to seek forgiveness as soon as possible in case you are at fault, because delay in reconciliation also increases anger.
9. People around you want your attention; do not weaken your impression by ignoring them.
10. A person always remembers if he gets sympathy and encouragement in the time of trouble and difficulty. Do not waste this important opportunity due to laziness.
11. The habit of getting angry at every offensive thing can make people uninterested in you. Make it a habit to keep yourself cool.
12. If you want to lower your respect in someone's heart, then remind them of your favour. But do not do anything like this. Sometimes a person reminds another of a favour in such a way that he himself does not even know that he is doing so. For example, a student sets out to drop the teacher to his city in his new car. The student

says unintentionally, 'I thought you would be humiliated on buses, so I would drop you.' The teacher disliked it and said, 'Son, I have been humiliated before in buses. What is the big deal if I get humiliated today too?' How embarrassed was the student to hear this? This does not need to be explained.

13. Giving and receiving gifts increases mutual love, but this can also decrease by asking the price of the gift. Similarly, do not decrease the importance of the gift by saying, 'I got it for myself, but it does not fit me. That is why I am giving it to you'. What will the other person think after hearing this? Think for yourself.
14. There are not many amongst us who are punctual. And there are very few who bother to apologise for being late. But people always like the one who is punctual. You should also adopt this virtue.
15. To fulfil a promise makes our character good. But it is well known that people do not fulfil promises. Fulfil the promise even if it is for a small thing. If you cut off the phone by telling someone on the phone that I will call you back, that person will remain waiting. But if you do not even apologise for not fulfilling the promise, then what kind of impression will you leave on that person? Consider this.
16. Everyone has a phone, but few know how to use it properly. What if the person you called is going to get on the train or bus, climb the stairs, be in an important meeting, or is busy with a customer? We do not even bother to understand his engagement but rather start conversing non-stop as if he were holding the phone only for us. If in the beginning, he is asked if it is possible to talk for two or three minutes, and then we continue if he agrees, a good image of your personality will be established.
17. While living together, we have some expectations from each other. If we keep its level positive, then it is better for everyone because not having expectations at all or having high expectations causes distress to others. For example, if you tell your son that you don't expect him to have any success in life or you





say that no matter what, he has to come first in the whole university, now he will come under pressure which is not a good thing.

18. We should talk while considering the interests of others because if someone is stuck with a personal problem of illness or unemployment or financial hardship, does he care whether glaciers are melting in some part of the world or not? Or how long will such and such a government last?
19. Avoid asking someone to give you something because the giver does not give with happiness, but rather with reluctance. Man is usually not happy with the person who uses a vehicle, mobile, etc. after asking for it.
20. Whether he will be staying for one hour or one week, do not pressure the guest by insistently asking him to stay for longer. Some people even become upset and trouble the guest for not staying longer and also spoil their impression.

21. It is well-known that you decrease your value when you visit somewhere too often. If it is not necessary, then meeting after intervals makes a relationship lasting and valuable.
22. Avoid baseless criticism and ridicule, they sever love.
23. 'Do not do this, do not do it like that. No one likes to hear this over and over again, so avoid scolding someone again and again. If necessary, there is no harm in sitting down once and explaining gently.
24. It is written in many shops: 'Borrowing is the scissor of love.' Avoid borrowing money from someone with whom you want to build a relationship, and if you have to borrow, pay it back on time.
25. Man's childhood consists of some things that he does not like to repeat after growing up, such as his nose running uncontrollably, getting drenched in the mud, getting scolded by his mother while bathing, and so on! In any case, do not disgrace an honourable person by reminding him of his past. Do not say look at how honourable you have become now but you are the same person who was punished in a humiliating way by the gardener as you stole mangoes from the garden or how you were beaten for picking radishes from the field or how you used to wear dirty clothes in childhood and now you have become such a suited and booted person. Avoid these types of things, otherwise, once the impression becomes bad, it is even more difficult to improve it again.

May Allah Almighty help us to adopt the virtues that improve our character!

أَمْرٌ بِجَاهِ النَّبِيِّ الْأَمْرَيْنِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Scenes of the Universe and Hadaiq-e-Bakhshish

Muhammad Hamid Siraaj Attari Madani

This universe is full of beautiful landscapes and everyone looks at these landscapes and scenes from their own point of view. A scientist looks at them in the light of his science, a geographer looks at them from a geographical perspective, and a chemist observes them from the point of view of chemistry. However, the great A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ، a true devotee of the Prophet, would look at all of these scenes from the point of view of Prophetic love, and he would express his observations in the form of his poetry praising the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In his poetry on Prophetic praise, Hadaiq-e-Bakhshish, many scenes of nature have been explained in this light, immersed in the love of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Sun and the Imagination of Raza

The sun is one of these beautiful things from the landscape around us. It is the sun that is illuminating the whole world with its light. It is the

sun that has been shining onto the world for thousands of years without its light diminishing. It is the sun from whose rising and setting the system of the world is running and it truly has a central position in the scenes of the universe. Now, let's look at the reality of this sun in the book of love of A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned, he says:

*Jis ko qurs-e-mehr samjhu hay jahan ay mun'imo!
Un kay khvaan-e-jood say hay ik naan-e-saukhtah*

*O the wealthy! What the whole world deems as the disc
of the sun*

*Merely is a piece of scorched bread from his generous
table-spread*

(Hadaiq-e-Bakhshish, p. 136)

In other words, 'O crowned ones! O kings! While the whole world calls this ball of light 'the sun', in reality, it is merely a piece of burnt bread from



the dining mat of the Beloved Prophet ﷺ! So just think! If this piece of burnt bread is able to serve the needs of this entire world, what would be the condition of the unburnt pieces of bread from his generous table? Moreover, what would be the magnitude of the light of the blessed face of the Beloved ﷺ when just his burnt piece of bread dazzles the eyes of the onlookers?’

The Moon and the Imagination of Raza

Similarly, mention of the moon is also found in various places in his poetry. It is very common in Urdu poetry to compare the beauty, colour, and charm of one’s beloved with the moon. But the way in which A’la Hadrat رحمه الله عليه has used the moon for the praise of the Beloved ﷺ is matchless. Let’s look at some examples:

1. Usually, poets talk about the beauty of the moon but ignore its blemishes. A’la Hadrat رحمه الله عليه explained, in the light of love, why there are marks on the moon. In this regard, he says:

*Barq-e-angusht-e-Nabi chamki thi us per ek baar
Aaj tak hai scena-e-mah mayn nishaan-e-saukhtah*

*Just a single time the lightning of the Prophet’s
finger struck*

*But until this day the moon still bears the marks of
being scorched*

(Hadaiq-e-Bakhshish, p. 136)

In other words, the luminous finger of the blessed hand of the Noble Prophet ﷺ once shone and struck the moon, but to this day, the surface of the moon still bears the marks of that incident on its surface.

2. In another poem, he informs the moon how it could have removed its marks. He says in Qasidah-e-Mi’raaj:

*Sitam kiya kaysi mat kati thi; qamar! rooh khaak un
kay rah guzar ki*

*Utha na laya kay maltay maltay yeh dagh sab
daykhna mitay thay*

*You didn’t take from the dust of his path! O
moon, how unjust you were to yourself!*

*If you had just rubbed it on your surface, you
would have seen every mark just vanish*

(Hadaiq-e-Bakhshish, p. 232)

That is to say, ‘O moon, how could you be so naïve as to commit such an injustice against yourself? When the Beloved Prophet ﷺ journeyed through the heavens on the night of Mi’raaj, you should have collected the dust from his pathway and rubbed it onto your surface, because as soon as you would have done so, all of your marks and blemishes would have completely vanished.’

3. In another place, A’la Hadrat رحمه الله عليه refers to the moon as a childhood toy of the Beloved Prophet ﷺ. In this, there is an allusion to the Hadees in which Sayyiduna Abbas رضي الله عنه says: ‘I saw that the Beloved Prophet ﷺ would talk to the moon whilst in his cradle and the moon would move in whichever direction he pointed his finger.’ (Jam-ul-Jawam’i, vol. 3, p. 212, Hadees 249). A’la Hadrat رحمه الله عليه writes:

*Chand jhuk jata jidher ungli uthatay mahad mayn
Kya hi chalta tha isharaun per khilona noor ka*

*Wherever he raised his finger in his crib, the moon
would bow*

*How amazingly his toy of light would move at his
behest*

(Hadaiq-e-Bakhshish, p. 249)

4. In another place, he writes:

Mah-e-Madinah apni tajalli a’ta karay!

Yeh dhalti chaandni to pahar do pahar ki hay

*O moon of al-Madinah, bless us with your
luminance!*

*This dwindling moonlight lasts for a few hours at
the most*

(Hadaiq-e-Bakhshish, p. 202)



In other words, there is a moon in the sky and a moon in Madinah. The moon of the sky also gives off light and the moon of Madinah also distributes the blessings of its light. However, the moon of the sky only gives light for a few hours, while the moon of Madinah would illuminate both, this world and the hereafter, with just one glimpse of its light.

5. On another occasion, he writes that the moon and the sun are nothing in front of the beautiful, illuminating face of the Holy Prophet ﷺ:

*Khuarsheed tha kis zor per kya barh kay chamka tha
qamar*

*Be pardah jab woh rukh huiya yeh bhi nahin woh
bhi nahin*

*The sun was shining at its most bright; the moon
came forth and lit up the night,*

*But when his face came into sight, then neither of
them could show their light*

(Hadaiq-e-Bakhshish, p. 110)

In other words, if the sun is shining at its highest point in the middle of the day and then night falls and the moon reaches its peak of radiance, but then the enlightened face of the Blessed Prophet ﷺ comes out of the veil, the sun will be ashamed and the moon will conceal its eyes and hide its face, because nothing can match the light and beauty of our Beloved Prophet ﷺ. This also alludes to the Hadees of Sayyiduna Jabir Bin Samurah رضى الله عنه wherein he said, 'Once I saw the Messenger of Allah ﷺ wearing a red (striped) garment on a moonlit night. I would look at the moon and then look at the enlightened face of the Noble Prophet ﷺ, and I swear that I found his blessed face more beautiful than the moon.' (Tirmizi, vol. 4, p. 370, Hadees: 2820)

Mufti Ahmad Yar Khan Na'eemi رضى الله عنه says in his commentary on this Hadees: The

face of the Holy Prophet ﷺ is more beautiful than the moon for many reasons

- The moon only shines in the night, but the face of Mustafa ﷺ continuously shines in both, day and night
- The moon only shines at its peak for three nights, but the Beloved Prophet's ﷺ face shines every day and night
- The moon only shines on physical bodies, but the face of Mustafa ﷺ shines on hearts as well
- The moon only gives light to physical bodies, while the blessed face of Mustafa ﷺ gives light to faith
- The moon diminishes and increases, while the blessed face of Mustafa ﷺ is exempt from diminishing
- The system of the realm of physical bodies is maintained by the moon, while the system of the realm of faith is established by the Holy Prophet ﷺ. (Mirat-ul-Manajih, vol. 8, p. 60, Summarised)



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Do not harm others

The Final Prophet Sayyiduna Muhammad ﷺ has stated:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Translation: A Muslim is he from whose tongue and hand other Muslims are not harmed.

(Bukhari, vol. 1, p. 15, Hadees: 10)

Dear children! One of the blessings of Allah Almighty is the blessing of the tongue. We should do good deeds and avoid bad deeds whilst being grateful upon this blessing.

Some children make false accusations against other children to avoid being scolded or punished after misbehaving, saying that an action was not done by them but by someone else. Some children call each other names, for example the one who is short in height is called 'shorty', the tall one is called 'lanky', and the ones of a dark complexion are called 'kaalu'. This is not a good thing to do.

Good children! It is good for your health to play an appropriate game at a certain time of the day, but you should not play such a game that involves beating or hurting someone, such as playing Hit and Run with a rubber ball or playing Cops and Robbers with plastic pistols etc.

In the same way, some children scratch, pull hair, push or hit each other for no reason, which is a very bad thing. No one likes such children and no one praises such children either, but rather, such a child becomes known for being very naughty, whenever you see him, he is fighting and quarrelling, and so on and so forth.

Dear children! We have to avoid all the bad things mentioned here by acting upon this hadith and not hurting anyone with our tongue or our hands to become the best Muslims. May Allah Almighty give us the Taufeeq to act upon this.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Umm-e-Milad Attariyyah

Steadfastness is greater than a saintly miracle

الاستقامة
فوق الكرامة

A tiny drop of constantly falling water pierces even the strongest of rocks. Tiny-looking ants cling to a piece of flesh many times larger than themselves, so the onlooker wonders how this tiny creature will take such a large piece away to its hole. But the persistence of this seemingly insignificant creature disproves this assumption.

When the perseverance of an inanimate object and a tiny living creature leads to success, can not the one who is given the title of 'Ashraf-ul-Makhlukat' (i.e. the best of the creation) adopt this attribute and achieve his goal?

Dear Islamic sisters! As Muslims, gaining the pleasure of Allah Almighty, receiving the intercession of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and entering Paradise should be our first priority, and for all this, we must remain steadfast in doing good deeds and avoiding sins.

What is Steadfastness?

Steadfastness means durability, perpetuity, perseverance and to remain resolute upon something. 'According to Shari'ah, steadfastness is adopting perpetuity upon the obedience of Allah Almighty.'



الإستقامة فوق الكرامة: Meaning steadfastness is greater than a (saintly) miracle. The best of deeds is that which is permanent, even though it may be little, as our Beloved Prophet صلى الله عليه وآله وسلم said: 'Adopt a habit of only doing as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little.' (*Ibn-e-Majah, vol. 4, p. 487, Hadees 4240*) Sayyiduna Abu Ali Jawzjani رحمه الله عليه says: 'Adopt steadfastness, do not become seekers of (saintly) miracles! As your Nafs is seeking a (saintly) miracle, whereas your Lord seeks steadfastness from you.' (*Risalah Qushayriyyah, p.140*)

Many Islamic sisters start performing an action but do not find steadfastness within it. They become lazy after a few days. Here are some points to help you remain steadfast:

- First of all, we need to consider the importance and virtues of the action that we want to make perpetual.
- It is also necessary to have a true intention and a firmness in your intention. It is impossible to find steadfastness in something unless there is a firm intention.

- Continue to study the accounts of steadfastness of the pious predecessors in the face of difficult calamities and worries.
- Adopt moderation in your actions as it is better to run slowly towards the destination than to run fast, get tired and give up.
- Refrain from the obstacles in the path of steadfastness, such as a bad company, impatience over difficulties and haste in acquiring results.
- Alongside adopting the means of gaining steadfastness, also keep on making Du'a to Allah Almighty. For example,

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبَنَا عَلَى دِينِكَ meaning O Turner of the Hearts, make my heart firm on your religion.



Plea

The Effects of Good & Bad Actions

Allah Almighty has created different medicines and foods with differing effects. For example, bezoar works as an antidote for poison, as it eliminates the effects of poison, and some foods damage your health, whereas others prove to be beneficial. In a similar fashion, the words uttered by man and his actions naturally cause an effect to take place. For instance, if you were to swear at someone, that person would become your enemy. Conversely, praying for someone in their presence or your positive perception of them will make them your friend. Clenching your fist at someone will cause that person to be furious at you, whereas pleading before that person with your hands folded will cause them to be kind. In summary, just as no substance of

food, water or medicine that enters your body is wasted because of it having some sort of effect, and just as your good or bad conduct with people has an effect, so too is the case that not an atom's worth of good or bad manifested in the form of your words or action is wasted. In reality, your words and actions pave the way and become the cause for raising your status before Allah Almighty. They become the cause to either illuminate or darken your heart. They become the cause of seeing good or bad in your future generations. They also certainly become the cause for you either being worthy of Allah Almighty's wrath or His mercy.



The Effects of Good Words

Good words can be of many types. Let us look at sending Salat upon the Prophet صلى الله عليه وآله وسلم as an example. If a Muslim uses his tongue for the righteous cause of sending Salat upon the Final Messenger of Allah صلى الله عليه وآله وسلم, what effect does this have? Let us refer to what Shaykh Abdul-Haq, Muhaddis Dehlwi رحمه الله عليه has stated: 'Sending Salat upon the Prophet صلى الله عليه وآله وسلم averts calamities, cures illnesses, repels fear and anxiety, grants liberation from oppression, grants victory over one's enemy, leads to the pleasure of Allah Almighty and creates love for Him in the heart, results in the angels making mention of him, perfects one's actions, purifies the heart, purifies one's life and wealth, brings happiness to its reciter, brings blessings in all permissible matters and his future generations.' (*Jazb-ul-Quloob*, p. 229)

The Effects of Good and Bad Words

The Final Prophet of Allah صلى الله عليه وآله وسلم has said: 'A person may utter a word that pleases Allah عزوجل without giving it much attention [i.e. he considers it something small], and because of that, Allah Almighty significantly raises his ranks. And a person may utter a word that displeases Allah عزوجل without thinking of its gravity, and because of that, he will be thrown into the Hell. (*Bukhari*, vol. 4, p. 241, *Hadees* 6478; *Bahar-e-Shari'at*, vol. 2, p. 454)

The Effects of Good and Bad Actions

Sayyiduna Hasan Bin Saalih رحمه الله عليه stated: 'A good action strengthens the body, creates light in the heart and illuminates one's vision. Conversely, a bad action weakens the body, darkens the heart and causes loss of the eyesight.' (*Hilyat-ul-Awliya*, vol. 7, p. 385) As well as affecting the individual himself, the obedience to Allah Almighty also affects one's future generations.

The Effects of Goodness are Perceptible in One's Future Generations

Sayyiduna Ka'b-ul-Ahbaar رحمه الله عليه mentioned: 'Allah Almighty states, 'Descendants settle the debts of their forefathers. It is certain that I protect 10

consecutive future generations of the one who is obedient.' (*Hilyat-ul-Awliya*, vol. 6, p. 9) Sayyiduna Imam Mujahid رحمه الله عليه states: 'Because of a pious person's good action, Allah Almighty certainly makes his offspring and their offspring pious.' (*Hilyat-ul-Awliya*, vol. 3, p. 285)

The Perilous Effects of Five Sins

The Prophet صلى الله عليه وآله وسلم has stated: 'When deception openly appears amongst a nation, Allah Almighty places the fear of that nation's enemy inside their hearts. When adultery becomes widespread amongst a nation, death becomes widespread amongst them. When a nation [deceivingly] measure and weigh [items], the provisions of that nation are withdrawn from them. When a nation begins to wrongfully adjudicate, bloodshed becomes widespread amongst them. When a nation starts to breach their promises, the enemy of that nation is made to subjugate them.' (*Mishkat-ul-Masabih*, vol. 2, p. 276, *Hadees* 5370; *Al Kamil fi Du'afa-il-Rijal*, vol. 4, p. 402, *Raqm* 801)

Commentating on this Hadees, 'Allamah Abdul Mustafa A'zami رحمه الله عليه writes: 'The Beloved Prophet صلى الله عليه وآله وسلم has mentioned five evil actions in this Hadees and elaborated on their effect:

1. The effect of deception is that the nation which acts deceitfully with entrusted items will become cowards and fearful of their enemy.
2. The nation that becomes involved in the curse of adultery will incur different types of calamities, illnesses and disasters, and many people will begin to die.
3. The nation that deceivingly measures and weighs items will see its effect unfold in the form of blessings being withdrawn from their livelihood. Whilst attempting to earn a livelihood, they will spend their lives stumbling at every attempt. Even if they earn hundreds of thousands, their heart will not find peace, and their soul will not be content. There will be no permanence to their wealth; they will not realise where their wealth came from and where it disappeared.



4. The nation that becomes accustomed to adjudicating unfairly will see this sin result in the devastation of bloodshed becoming widespread. Every day, day and night, killings will occur everywhere.
5. The nation that treads on the path of breaching

world. The punishment of the afterlife is separate to this, and that is the punishment of Hell.' (*Muntakhab Hadeesayn, p. 166*)

It is my request to all those who love the Beloved Prophet ﷺ that they use their tongue for the correct purpose. Enhance the spiritual brightness of your belief through performing good actions.



their promises will also see that their respect, power, and the high status and might of their kingdom will vanish. Their enemy will prevail and be put in power.

These are the consequences of the aforementioned sins. Nothing remains without showing its inherent characteristics; therefore, the above sins will result in the effects that have been mentioned. Placing your finger on fire and screaming a thousand times will still result in your finger being burnt, because the nature of fire is for it to burn.' 'Allamah Abdul Mustafa زحطه الله عليه goes on to say: 'It should be made clear that the punishments mentioned for these sins in this Hadees are the punishments of this

Also, increase the spiritual light of your heart and sight. Purify your inner and outer self. Pay attention to safeguarding your future generations. To remain protected from the effects of the foregoing sins, abstain from them and from every other disobedience of Allah Almighty.

May Allah Almighty have mercy on us for the sake of His beloved ﷺ

أُمِّيْن بِجَاوَابِ النَّبِيِّ الْأَمْرِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



How should a Mu`azzin (Caller of Azaan) be?

Alongside study circles, propagation of the religion, carrying out religious works in the locality and the efforts of the Imams, the Muazzins and caretakers of the Masjid also play an important role in populating the Masjid.

In large Masjid, the Mu`azzin and caretaker are usually different people, whereas in most small and medium-sized Masjid, there is usually one person who undertakes both roles. In some villages, the roles of both, Imamat and being a Mu`azzin, are undertaken by one individual, and the cleaning and maintenance of the Masjid is carried out by the locals.

The conduct and responsibilities of an Imam have been mentioned in detail in the previous issues of the *Monthly Magazine Faizan-e-Madinah* (Shawwal-ul-Mukarram, Zul-Qa'dah tul-Haraam and Zul-Hijjah tul-Haraam 1441 AH). Madani pearls regarding a Mu`azzin will be mentioned here:

Those Masjid in which the Mu`azzin and caretaker are different people, it is generally the case that the Mu`azzin has the responsibility of opening and closing the Masjid, giving the Azaan, saying the Iqamah, leading the prayer in the absence of the Imam, protecting the goods of the Masjid and setting up the speakers, mic and the sound system etc. Some Madani pearls are mentioned below for the Mu`azzins in this regard:

- Giving Azaan on time is an important matter; the Mu`azzin



should be mindful of this. In most places, the Azaan of Fajr Salah is given approximately 30 minutes before the congregational prayer, whereas, for the other Salaha, it is given 15 or 20 minutes prior. The important thing is that you stick to the timings that are fixed in your Masjid. Those who are busy in their work usually have the mindset of coming to the Masjid 5 or 10 minutes after the Azaan, thus, if the Azaan is performed late, not only is there a risk of these people missing the congregational prayer, but there is also a chance of them being put off and it could be a means of them pointing their fingers at the Mu'azzin.

- Like the Azaan, it is also very important to perform the Iqamah at the appointed time. Keeping the state of the society in mind, the Imam, Mu'azzin and those who have a passion for the religion should all be cautious, accommodating and punctual; and it is very important for them to create ease for the public in religious matters. Therefore, as soon as the time of the congregational prayer starts, read the Iqamah immediately; it should not be the case that the time of congregational prayer has started and the Mu'azzin is still performing Wudu or combing his beard or busy tying his 'Imamah (i.e. Turban). Striving for the protection of the Masjid, maintaining it, facilitating ease for those who come to pray and serving the Masjid is a great honour. However, alongside all of this, it is important for the Mu'azzin to be punctual.
- Another very important matter is filling in for the Imam, i.e. leading the Salah when the Imam is absent is an important matter for the Mu'azzin. Therefore, it is necessary for the Mu'azzin to learn enough necessary rulings so that he can lead Salah correctly. It is very important for him to have a good understanding of the conditions, Faraaid, Wajibat and Makruhaat-e-Tahrimah of Salah in particular; because if a condition or Fard is omitted, the prayer will be completely invalid. Whereas, if a Wajib act is forgetfully missed or if a Makruh-e-Tahrimah act is carried out, then in certain cases, it will be Wajib to perform Sajdah Sahw, and in some cases, it will be Wajib to repeat the Salah.
- Regardless of whether one leads the prayer once or multiple times, it is a significant role, and is an honourable and praiseworthy rank in the eyes of the people also. Therefore, the Mu'azzin should be mindful of his conduct, speech, manner of living, clothing and cleanliness. Being clean and presentable does not entail that one wears brand new clothing of cotton that is fully ironed, rather, wearing washed clothing that is clean is also considered cleanliness.
- If the people ask about Shar'i rulings in the absence of the Imam, there is no harm if the Mu'azzin gives a reply if it is regarding simple matters. For example, the method of Wudu or Salah, the units (Rak'aah) of Salah, the Faraaid of Wudu etc. However, if he even knows the answers to other complex questions to some extent, he should not dare to answer them himself; rather, he should advise them to seek guidance from the honourable Muftis.
- There are usually multiple clocks in the Masjid. The Mu'azzin should make sure that they are all in sync. Sometimes, one Masjid has several clocks which display different times, which becomes a talking point amongst the people when the time of congregational prayer arrives; the Imam and Mu'azzin look to the clock on their right whilst the people look towards the clock on their left, and then they begin to turn their heads continuously towards the clock that is ahead, as if to say, 'why isn't the Mu'azzin saying the Iqamah?' In particular, it is necessary that the time displayed on the clock which is in front of the Khateeb be correct so that there is no delay to the lecture and Khutbah (i.e. sermon) of Friday.
- Likewise, it is important to be punctual in Salah and to offer it in full. It is extremely inappropriate for one to leave immediately after the congregational Salah and to not offer the rest of the Sunnahs and Nawafil in the Masjid, as this action is a means of creating an ill-assumption in the minds of people.
- If the lights go off in the area and there is a genuine risk of the light going off during the Salah, the Mu'azzin should switch on the rechargeable



lamp before Iqamah, so that even if the light does go off, it does not become completely dark. The best option is to fit rechargeable lights that come on automatically when the electricity cuts off.

- If the Masjid is fitted with a generator and the lights go off at a fixed time or they continuously go on and off due to some technical issues, then the generator should be switched on during the congregational prayer and especially during Jumu'ah so that the tranquillity of the Salah, the Jumu'ah speech and the congregational prayer are maintained.
- Also, one should pay special attention to immediately switching off the generator once the lights come on after Salah has finished or if there is no need for the generator anymore.
- It is also necessary for the Mu'azzin to pay attention to opening and closing the Masjid on time. In regards to this, one ought to fix a time after consulting with the locals and the committee members, and then close the Masjid at the appointed time. Even if there is a person who spends a few extra minutes worshipping in the Masjid, one should not become upset. Also, if someone comes outside of these timings to the Masjid so that he can pray Salah or recite the Quran etc., he should be given the opportunity to worship. However, if there is a risk of harm, then one ought to act according to the agreed upon rules.
- During the summer, the Mu'azzin ought to open the windows of the Masjid before the Azaan or immediately after it so that the heat is reduced, and he should close them after the people have left so that dust etc. does not enter and then there will be no need to clean it before the next time.
- It is the habit of some Mu'azzins to turn on all of the lights and fans straight after the Azaan. This should not be done; because ultimately, the Masjid also has bills which are paid with the money that is collected after much hard work. The fans should be turned on in accordance to the number of attendees.
- It is the habit of some of those who attend the

Masjid that instead of standing next to a person who is already standing close to a fan and praying, they stand at another place and switch on another fan; in such a case, the Mu'azzin should explain the situation to them in a kind and loving manner. If he does not listen after you explain to him, then do not argue nor quarrel and leave him as he is. Speak to the Masjid committee if there is a need. **إِن شَاءَ اللَّهُ** if not today, then tomorrow he will realise himself; whereas, it is possible that quarrelling will lead to him acting rudely or leaving the Masjid altogether.

- The Mu'azzin should remain extra cautious when it comes to the elderly attendees; if they say something whilst he is cleaning or in any other matter, then instead of becoming upset or giving an inappropriate reply, he should smile.
- If the people of the locality send food to the Masjid, maintain cleanliness. It is extremely inappropriate to keep everything in the Masjid and then to clean the pots only after they become ruined or burnt, or to not return the pots etc. that somebody sends; in fact, it is impermissible and Haraam to still not return them despite the owners demanding for it.
- During Ramadan, many people send drinks, fruits etc. to the Masjid for Iftari. The Mu'azzin should only keep the amount that can be utilised in the Masjid, and should kindly explain to the people that the remaining will be wasted in the Masjid and that they should give it to a poor person instead.
- If a Muslim passes away in the locality, the Mu'azzin should remain aware of this also, i.e. by making the funeral bier available at the right time, making an announcement regarding the death and the funeral Salah, and making the necessary preparations for any gatherings (of Isal-e-Sawab) that takes place for the deceased. Not only is this important in terms of courtesy, but also increases the Mu'azzin's value in the eyes of the people.
- Alongside the other duties around the Masjid, the Mu'azzin should also be mindful of the Imam's affairs. For example, laying out the prayer mat, making water available during the



Khutbah and lecture, and also placing any books that the Imam might need nearby. Also, he should not argue with the Imam in any matter.

- If the committee members or Imam ask him to do anything in relation to the Masjid, he should never argue or refuse. If it is possible to do it, then he should do it, and if it is not, he should kindly inform that there is an issue or a problem.
- Some Masjid committee members are very active and serve the Masjid well, whereas, there are others who are lazy, and due to their personal engagements, they assign the Mu'azzin to do the small jobs around the Masjid. If the Mu'azzin does not pay attention to them, these jobs end up being delayed. For example, if there is a light or fan that is not working, or the caretaker is in need of some cleaning supplies, the Mu'azzin should fulfil these needs after speaking with the committee members.
- The Masjid mats and other items should be utilised in accordance to the Shari'ah. Some Mu'azzins give the old mats to the caretaker to clean who cuts them and uses them on the mop or floor wiper. Similarly, some spread out the Masjid's mats for eating and other matters. Remember, it is not permissible to use the items of the Masjid for any other purpose. If they are no longer capable of being used, they should only be utilised for other purposes after consulting with a Mufti.
- During rains, storms, construction of the Masjid and other occasions, it is necessary to pay close attention to the mats and other things. In some places, it is observed that once the mats become soaked due to the rain and full of dust and dirt due to the storm, only then do people take notice of them. This kind of behaviour results in loss to the Masjid.
- Likewise, it is important to take care of the other items that are placed in the Masjid like, lights, fans, books etc. The Mu'azzin should take care of these items by paying attention and taking the appropriate steps at the right time. If measures are taken at the right time, then it is not difficult, however, if one does not pay attention or is lazy, then the work piles up and

becomes burdensome. The result of this is that many things are ruined in a Masjid.

- If water gathers on the roof due to the rainy season or for any other reason, then efforts should be made to remove it, especially if there is a risk of the roof leaking. Therefore, the water should be removed after speaking with the committee or telling the caretaker of the Masjid to do so.
- Beloved Mu'azzin! If the Masjid committee members are not active and delay small things that are necessary without any reason, then as a Muslim, we should serve the Masjid and do those jobs with the intention of gaining reward. Always keep one thing in mind: We should never think that 'this isn't my job'. The committee members of the Masjid do not take any wage from the Masjid either; they undertake their work free of charge and earn reward. If we also, alongside fulfilling our responsibilities, serve the Masjid free of charge, it will benefit us in the Hereafter and the attendees will not move away from the Masjid.
- If you have any issues regarding the committee members or any other matter, never mention it in front of the public. Instead, first consult with the Imam and then if it is appropriate, speak with the committee members. Not only does mentioning your personal issues in front of the public ruin your own reputation and dignity, but it will also cause trouble for the Masjid committee.
- Both, the Mu'azzin and the Imam, should be very cautious in matters regarding taking or receiving money, loans, relationship with the people, roaming around outside the Masjid, conduct in the gatherings that take place in the Masjid and going to people's homes to teach their children etc. In order to learn more detail regarding this, refer to the topic 'How should an Imam be?' in the Monthly Magazine Faizan-e-Madina (Shawwal-ul-Mukarram 1441 AH).



The Holy Prophet ﷺ has stated: 'Islam is established upon five things: Testifying that there is no God except Allah and that Muhammad [ﷺ] is His servant and messenger; establishing the prayer (i.e. Salah), giving Zakah, performing Hajj and fasting in Ramadan.' (Bukhari, vol. 1, p. 14, Haalees: 8)

Our weaknesses

Why do we not offer Salah?

Abu Rajab Muhammad Asif Madani

Dear devotees of the Prophet, fundamentally, Islam has four types of worship:

1. **Hajj:** To perform this once during one's

lifetime is an obligation upon the Muslim who meets eight conditions. (Bahar-e-Shari'at, vol. 1, pp. 1036-1043) Its fulfilment requires five days, from 8 Zul-Hijjah until 12 Zul-Hijjah.

2. **Zakah:** This is an annual obligation. Its fulfilment does not even take a few minutes, because upon a year being complete, 2.5% (fortieth of a fraction) of wealth has to be given to someone who is eligible to receive Zakah. This is also only applicable to the wealth of the Muslim who meets the conditions.

3. **Fasting:** Observing all the fasts of Ramadan is also an annual act of worship that is obligatory upon every sane Muslim who has reached the age of puberty according to Islamic law. However, having to spend time in any one particular place or in any particular manner is not necessary for this. Instead, during the course of one's day-to-day activities, one is to merely refrain from eating, drinking and all those acts that invalidate the fast.

4. **Salah:** Offering Salah five times a day is an obligation upon every sane Muslim who has reached the age of puberty according to Islamic



law. We are not permitted to do any other act whilst offering Salah. According to one estimation, out of the 1440 minutes in the 24 hours of a day, only 85 minutes (1 hr 25 mins) are required to offer the five daily Salahs. We can spend the remaining 1355 minutes for other religious and worldly works of our choice. But alas, the state of negligence found in Muslims is such that perhaps only 1% of Muslims regularly offer the five daily Salahs. This is despite there being reward for offering Salah and punishment for abandoning it.

Entry to Paradise

The Final Prophet of Allah Almighty صلى الله عليه وآله وسلم has said: 'Allah Almighty has said, 'I have made five Salahs obligatory upon your Ummah (during the day and night); and I took a guarantee that anyone who regularly offers them within their time, I shall admit him to Paradise, and anyone who does not offer them regularly, there is no such guarantee for him with Me.' (Abu Dawood, vol. 1, p. 188, Hadees 1397)

Sins are Washed Away due to Salah

The Holy Prophet صلى الله عليه وآله وسلم said: 'If there was a lake in the courtyard of anyone of you and you bathed in it five times a day, would any dirt remain on you?' The people replied, 'no.' He صلى الله عليه وآله وسلم said, 'Salah washes away sins like water washes away dirt.' (Ibn-e-Majah, vol. 2, p. 165, Hadees 1397)

A Terrifying Hellish Well

Those who are neglectful of Salah should pay attention. There is a valley in Hell called *Ghayy*. It has the most severe heat and depth. In this valley, there is a terrifying well named *Hab Hab*. Whenever the fire of Hell gets to a point when it is nearly extinguished, Allah Almighty opens that well, causing it to flare up as usual. This well is for those who do not offer Salah, those who fornicate, those who drink alcohol, those who are usurers and those who bring pain to their parents. (Bahar-e-Shari'at, vol. 1, p. 434)

Why is it that People do not Offer Salah?

There are some people who do not offer all five Salahs, and there are some who miss out Fajr and Isha and offer the rest. Why is it that these people do not offer the five daily Salah? What obstacles do they face? Of the possible reasons, nine major obstacles and their solutions have briefly been presented below:

1. Nafs (man's inner urge) and Satan

The *Nafs* is our hidden enemy, and Satan is our open enemy. Neither of them would ever want us to act upon the commandments of our merciful Lord and enter Paradise. Therefore, they try and tempt us in different ways to keep us away from offering Salah. If we wish to habitually offer Salah, we must face the *Nafs* and Satan according to the method prescribed by Shari'ah. (To learn more about the scheming of the *Nafs* and Satan, it would be beneficial to read Maktaba-tul-Madinah's published translation of *Ihya-ul-Uloom*, vol 3.)

2. Not being able to wake up

This is the issue faced by most of those who miss Fajr Salah. This issue can be resolved if such people were to sleep soon after Isha and set an alarm to wake up or request someone who habitually offers Salah to awaken them for Fajr. When such people have to catch a train or a flight, arrangements are made to wake up in time, and they actually manage to do so too. If one's intention is pure, the end goal becomes easy to accomplish. Nonetheless, keep in mind that you should get up immediately upon being awakened, otherwise, Satan will be successful in keeping you asleep. The Holy Prophet صلى الله عليه وآله وسلم has said: 'When any of you goes asleep, Satan puts three knots at the back of his head. On every knot, he places the following [thoughts] inside the heart, 'There is still a lot of night left, so stay asleep.' So, when a person wakes up and performs the Zikr of Allah Almighty, one knot is undone; when he performs ablution, the second knot is undone; and when he offers Salah, then the third knot is also undone, and he gets up energetic and happy in the morning; otherwise, he gets up with a sorrow heart and feeling lazy.' (Bukhari, vol. 1, p. 387, Hadees 1142)





Speaking on the importance and obligation of Salah in a Mawlid gathering, after having presented the general reasons why people do not wake up for Fajr, Hafiz-e-Millat, Maulana Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ stated: 'Imagine someone, who has stayed awake for many nights and is extremely tired, being offered a nice room with a fine comfortable bed to stay in. Upon being told to sleep in the room, that extremely tired individual is told that there is also a snake inside the room. Now tell me, would that extremely tired individual who has not slept for many nights manage to fall asleep in that comfortable room?' Someone from the audience replied in the negative. Maulana Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ continued and said: 'The reason for not being able to sleep would be the fear of the snake that is instilled in the heart of the person; the presence of the fear of the snake has caused the sleep to disappear. If fearing a snake can cause sleep to disappear, how is it possible for the fear of Allah to be inside the heart of a person and yet for him to fall asleep at the time of Salah?' (*Hayat Hafiz Millat, p. 230, summarised*)

3. Commitments

Some people miss Salah because of business and work-related commitments and family events. Some even go as far as saying, 'Earning a halal sustenance is also an act of worship.' Undoubtedly, seeking a halal sustenance for one's needs and that of the

family is an act of worship. However, how can seeking a halal sustenance be an obstacle to offering obligatory Salah? There is not a shortage of people who offer their five daily Salahs and also earn a halal sustenance. As for the people who miss Salah due to family gatherings, this is mere laziness. If the time of Salah falls during the course of a family event, it is possible to make arrangements for offering Salah with congregation in the Masjid. Otherwise, the commitment that prevents us from acting upon the commandments of Allah Almighty should be forsaken immediately.

4. Travelling

Travelling is another reason for people neglecting Salah. Some of these people are those who offer Salah in normal circumstances but not when they are travelling. Thought should be given as to how we continue to eat, drink and sleep when travelling, but shortcomings are only found in relation to Salah. In the current climate where there are improved facilities available for those travelling, a little effort can prevent someone from missing their Salah. It is a case of there being many solutions for the one who wishes to offer Salah and there being many excuses for the one who does not wish to offer Salah. May Allah Almighty bless us with sound reasoning.



5. Clothes are dirty

This excuse is usually used by mechanics, turners and those who are in a profession that involves one's clothes becoming smeared. It is a Madani request to the hardworking Islamic brothers in such professions to keep a clean pair of clothes with them; they should wear them when it is time for Salah and offer their Salah with congregation. Islamic brothers who are labourers usually go to work in clean clothes anyway and take their work clothes with them. In such a case, it is easy to get changed when it is time for Salah and offer it with congregation.

6. Long Hopes

Having long hopes proves to be an obstacle in performing good actions. People miss their Salah thinking that they have a long time to live, and that they will offer Salah in the latter stage of life, etc. These are all deceptions of Satan. In the past, there have been saints who would offer every Salah of theirs thinking that it is their last. When Sayyiduna Haatim Asam رَضِيَ اللهُ عَنْهُ was questioned about the state of his Salah, he replied, 'When the time of Salah arrives, I perform Wudu well, come and sit at the place where Salah is to be offered and enter a state of calmness. I then stand up for Salah whilst visualising the Ka'bah in front of me, the Bridge of Siraat beneath my feet, Paradise on my right, Hell on my left and the angel of death behind me. Next, considering that Salah to be my last, I stand in a state of fear and hope, utter the Takbeer and recite the Quran calmly. Thereafter, I bow down with humility and prostrate submissively, and then sit on my left gluteal and position my right leg straight. I remain very mindful of sincerity throughout the Salah, but I still do not know whether this Salah has been accepted in the court of Allah Almighty or not.' (Ihya-ul-Uloom, vol. 1, p. 206)

7. The Habit of Sinning

Indulging in the satanic pleasure of sins deprives a man from performing numerous good deeds. The hardening of the heart causes no good word to have an impact on such a person. Such an individual does not feel like offering Salah. Even if he happens to go

to the Masjid, he feels restless; whereas, the example of a believer inside a Masjid is like that of a fish in water; for as long as the fish remains in the water, it remains alive. Likewise, for as long as a believer remains inside the Masjid, he continues to be spiritually nourished. On the Day of Judgement, the believing person whose heart was firmly attached to the Masjid will be under the shade of Allah Almighty's throne. (Bukhari, vol. 1, p. 236, Hadees 660)

Nonetheless, such an individual [who habitually sins] should adopt the company of the pious. Instead of [waiting for] tomorrow, he should begin to offer his Salah immediately. If Allah wills, he will devote himself to offering Salah.

8. Not Knowing how to Offer Salah

Some poor folks do not know how to offer Salah because they never offered Salah nor learnt it. Even if they develop the mindset to offer Salah because of someone's efforts, they do not ask anyone to teach them Salah out of embarrassment. Such people ought to know that Dawat-e-Islami offers various courses, amongst which there is also a Salah Course that is covered in seven days. Wudu, Ghusl and the method of Salah are taught in this course, and there is no age limit for the learners either. By participating in this course, [the method of] Salah can be learnt.

9. Wrong Preferences

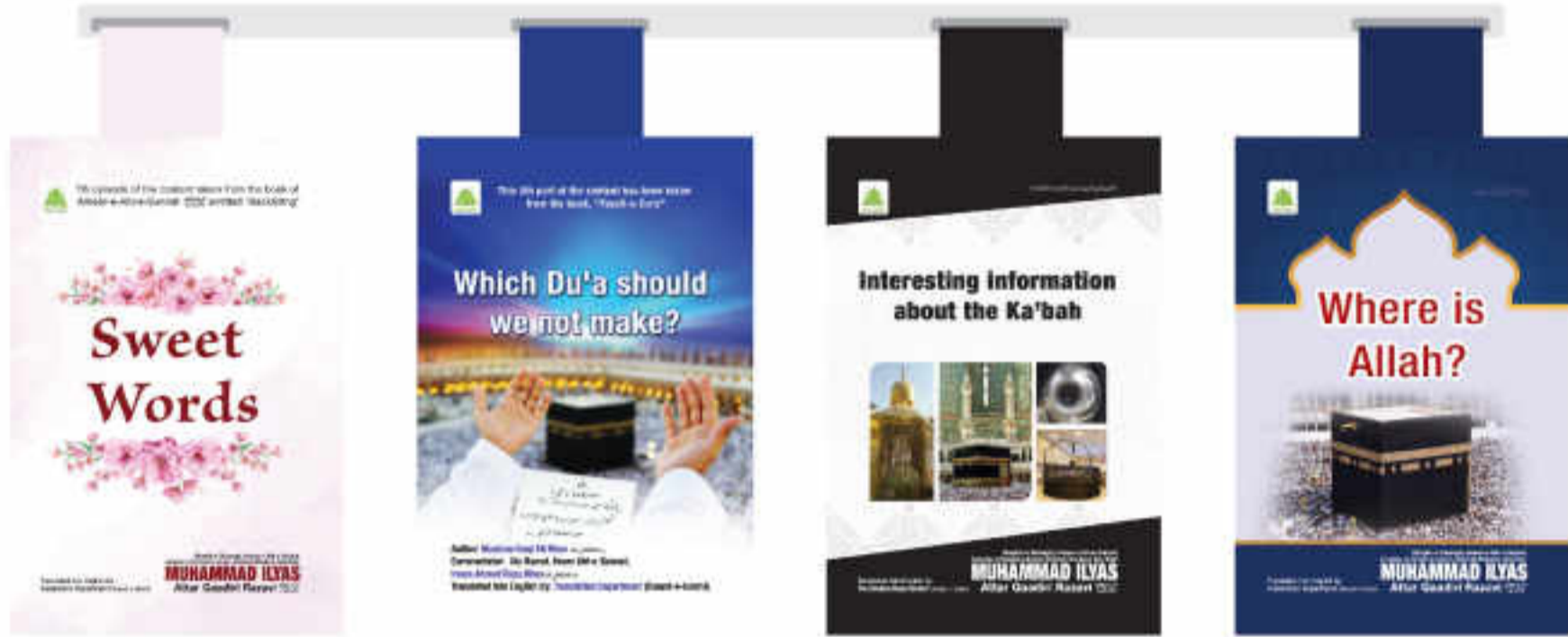
Having wrong preferences is also an obstacle in performing Salah regularly. A wise Muslim gives preference to the Hereafter over this world. If we begin to prefer Salah over our sleep, socialising with friends, chit-chatting with our family and engaging in other matters, it will not be possible for us to even dare to miss a single Salah of ours.

O devotees of the Prophet, if you reflect, you will see that there are many other obstacles too. It is necessary upon us to address these obstacles for the betterment of this world and the Hereafter. May Allah Almighty make us a firm upon offering Salah regularly.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



Cultivating a Passion for Reading



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْكُمْ encouraged us to read or listen to the following Madani booklets in Shawwal-ul-Mukarram and Zul-Qa'dah 1441 AH and blessed those reading or listening to them with Du'as:

1. O Allah! Whosoever reads or listens to the 29 pages of the booklet, 'Sweet Words', protect him from bad character and make him one who speaks sweet words, forgiving him without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance: Approximately 778,253 Islamic brothers and Islamic sisters read this booklet. (Islamic brothers: 299,854; Islamic sisters: 478,399)

2. O Allah! Whosoever reads or listens to the 25 pages of the booklet, 'Which Du'a Should We Not Make', grant him the manner of making Du'a and forgive him without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance: Approximately 769,437 Islamic brothers and Islamic sisters read this booklet. (Islamic brothers: 294,689; Islamic sisters: 474, 758)

3. O Allah! Whosoever reads or listens to the 29 pages of the booklet, 'Interesting Information about the Ka'bah', grant him the fortune of performing Tawaf of the Ka'bah in the rain.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance: Approximately 821,640 Islamic brothers and Islamic sisters read this booklet. (Islamic brothers: 351,203; Islamic sisters: 470, 437)

4. O Lord of Mustafa! Whosoever reads or listens to the 20 pages of the booklet, 'Where is Allah?' place the seal of protection on his Iman.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance: Approximately 890,305 Islamic brothers and Islamic sisters read this booklet. (Islamic brothers: 414,794; Islamic sisters: 475, 511)



SINCERITY AND BEING HOSPITABLE TO GUESTS

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

May Allah Almighty bless you with the goodness of both worlds and forgive you without accountability, and may it be the same for me. آمين

Seven 7 Madani pearls

1. 'Where, what and how much should be said', whoever learns this is saved from many tribulations.
2. He who is engaged in correcting his own faults would not even notice the faults of others.
3. The favour done to someone (such as financial assistance, food and accommodation or providing conveyance) should not be mentioned in front of others as the person who has had the favour done upon him may be severely upset if he finds out.
4. The favour should be for the sake of Allah Almighty. If you show hospitality to someone and he does not reciprocate the hospitality, and then you complain about it in front of others, then that hospitality or assistance etc. is not for the sake of Allah Almighty, but rather, it was so that he would do the same with you so there could be a like for like.

5. Sincerity is that one does not even expect a thank you from he whom one has done good to.
6. It is also a requirement of sincerity that the one carrying out the good deed should not expect encouragement from anyone; rather, in case someone praises him, he should dislike it in his heart.
7. The Holy Prophet ﷺ stated: 'عُجْبٌ (i.e. self-conceit) destroys 70 years of deeds.' (Jami' Sagheer, p. 127, Hadees: 2074)

Definition of self-conceit

'Considering one's excellent qualities (such as knowledge, action, wealth, intelligence, beautiful voice, position etc.) as one's own accomplishments and not being afraid of losing them'. It is as if the one who has self-conceit attains the blessing and forgets to attribute it to the bestower, Allah Almighty. (Some Attacks Of Satan p. 17)

Give my Salam to your sons and all Islamic brothers!

Continue making Du'a to Allah Almighty for forgiveness without accountability for this sinner.

وَالسَّلَامُ مَعَ الْإِكْرَامِ

Date: 12th Zul-Qa'dah 1434AH





Coloring Pencil

Box

'Little Zayd! You are still playing with your toys and look how your younger sister Baano has been doing her homework. Did you do your homework?' asked Little Zayd's mother in the evening. Little Zayd replied: 'Mum! Just let me play for a little while longer.'

His mother replied: 'You must complete it before your father comes, otherwise he will be angry.'

Little Zayd began to say: 'Mum! Today the homework only requires drawing anyway. I will do it in 15 minutes.'

After a while, little Zayd sat down to colour the drawing copy, but there was no colouring pencil box in the bag. Little Zayd asked his mother: 'Mum! Where did my colouring pencil box go? I kept it in my room yesterday.'

His mother said: 'At the moment, it is with Baano, as she is colouring.'

Little Zayd became angry and said: 'Why is Baano using it? That was my colouring box.'

After saying this, he went straight to his Grandma's room and said: 'Look Grandma! Baano is using my colouring pencils.'

After that, his mother came into the room and said: 'Little Zayd! You don't remember that your father brought only one colouring box this time and said that it is for both you and Baano. When Baano finishes her work, then you can take it.'

Grandma listened to his mother's words and said: 'Son! As the colouring box belongs to both of you, you can take it after a while. What's the point of being angry about it?'





person. (Faizan-e-A'la Hadrat, p. 177, summarised)

Now tell me little Zayd! Good and virtuous people would even give what they needed themselves to others and then there is you, who is not even allowing your younger sister to use the colouring pencils.'

Little Zayd was silently listening to his Grandma's words and it seemed that he had realised his mistake.

Grandma further said: 'Little Zayd! If you want to be a good and virtuous child, then you will have to follow the path of good and virtuous people, and you have to get rid of bad habits.'

Little Zayd said: 'Grandma, I need it now, what will I do with it later?'

Grandma explained to little Zayd: 'Son! When the righteous and beloved servants of Allah Almighty had something and they saw that a fellow Muslim needed it more, they would give that thing to the needy person.'

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was a great religious scholar of the Muslims. He is referred to as A'la Hadrat. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would punctually offer Salah with congregation in the Masjid. During the days of heavy rain, one individual thought that A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would find it difficult to come to the Masjid and thus, he purchased an umbrella and gifted it to A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. When the time of Salah arrived, he would come to A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, open the umbrella and take A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ to the Masjid whilst holding it over his head. After the Salah, he would take A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ home whilst holding the umbrella over his head. In this way, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ felt great ease. Only a few days had passed when some needy person asked for the umbrella from A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ immediately took the umbrella from the other individual and gave it to the needy

As soon as Grandma finished what she was saying, little Zayd said: 'OK Grandma! Now every time, Baano will use the colouring pencils first, then I will use them.'

Grandma, after hearing this, said: 'By the way! Another solution for this is that you sit next to Baano and take the colour that you need from her, and return that to her when she needs it.'

'Oh wow Grandma! I never even thought of that, now I will do exactly that,' said little Zayd happily, and took his drawing book and sat down next to Baano.





The Wolf, wandering here and there in search of prey, reached a cave which smelled of fresh meat. Due to hunger and the smell of fresh meat on top of that, the wolf couldn't help himself from entering the cave.

When the Wolf entered the cave, he saw his old friend, the Cheetah, eating a goat and said in surprise: 'You! Where have you been missing for so long? Enjoyed eating the whole goat all by yourself!'

Cheetah: 'Yes brother! I worked hard hunting and now I am eating the fruit of this hard work. You tell me, are you ok? You look very weak, even though you used to be very healthy before!'

Wolf: 'What can I tell you! You hunt and eat easily, but I face a lot of trouble. Everyday, a herd of goats comes to graze in the forest from a nearby village, but there are many sturdy dogs with the herd for security, so I can't hunt them. Cheetah! Can you give me an idea of how to hunt these goats and get myself back to a good health as before?'

Cheetah: 'I have an idea in my mind. Take the skin of the goat I have eaten and wear it tomorrow morning. Then, as soon as the herd comes, disguise yourself as a goat and sneak into it; and you would know yourself what to do next.'

'I have got it, Cheetah! What an idea you have given

me, wow!' Whilst thanking the Cheetah, the Wolf picked up the skin and left.

Then, as usual, the next day when the herd of goats arrived, the wolf discretely joined the herd of goats and made a mindset to make one goat his food every day. The wolf was very happy because he was eating a goat every day without any effort. A few days later, the owner became anxious about the shortage of goats but he did not understand how the goats are decreasing despite the security.

The owner removed the zebra from the security charge and replaced it with a cunning fox.

The cunning fox quietly went to the goat pen one night while all the goats were resting. It watched each goat closely whilst sitting at a distance. Suddenly, its glance fell upon a goat who was sleeping with one eye open. When one eye opened, the other closed and when the other opened, the first eye closed. When he told all this to the owner, it immediately occurred to him that this is how a wolf sleeps. He immediately brought the deceitful wolf to his end with the help of his staff!

Dear children! By lying and cheating, we can gain temporary happiness but remember that the lie is exposed sooner or later and then you have nothing left but remorse! Learn a lesson from this wolf's story and make sure that no matter what happens, we always tell the truth and never deceive anyone.



JOIN THE LETTERS



Dear children! About 170 years ago today, in the city of Bareilly in India, a great religious scholar was born who is known to the world as A'la Hadrat, Imam of the Ahl-us-Sunnah, and Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. He also had many successors who spread the light of knowledge to many places including Makkah-tul-Mukarramah, Madinah-tul-Munawwarah, Egypt, Pakistan, India, Africa and Indonesia. The names of five successors of his are hidden inside the boxes. You have to search for the names from left to right, top to bottom, as the word 'Hamid' is shown in the table.

Five names to look for:

1. Amjad

2. Hussain

3. Ajmal

4. Sharif

5. Ahmad

H	A	M	H	A	H	Y	S	S	H
A	J	D	M	H	S	M	J	A	I
M	H	R	H	U	S	S	A	I	N
I	Y	A	L	A	I	M	A	J	A
D	D	H	M	D	A	M	J	A	D
A	J	M	A	L	D	J	M	J	D
J	M	A	I	S	H	A	R	I	F
H	A	D	D	A	I	R	S	H	F





Bright future

THE FIRST BOOKLET HE EVER WROTE

Bright future

Shahzayb Madani

'I pray everything is well! What emergency has befallen you that you are searching for book after book?' Qasim asked his younger brother Hamid, as he was frantically searching the indexes of the books.

Hamid had just come to the library room a few moments earlier, whereas his elder brother Qasim was already there, busy studying. Both brothers would always study in the library room at night and today was no different.

Hamid replied and gave the reason, 'Today in school, the teacher tasked all of the students with finding the answer to a question; so I am searching for it.'

'Brilliant! This is a very good method, but what is the question?' Said Qasim, praising the teaching method and inquiring about the question.

Maulana Ilyas Attar Qadiri داعية بركة الغالبه, 'the founder of the movement of the devotees of the

Prophet, Dawat-e-Islami, has written approximately 135 books and booklets, but what is the topic of his first book and what is its name?', said Hamid.

'It is a good question. I know the answer to this question but I will not tell you,' said Qasim.

'Please brother! Tell me! I do not know where to find the answer to this,' said Hamid as he approached Qasim, hoping for an answer.

'My younger brother! It will be wrong for me to inform you of the answer because it is your homework. Your teacher has given you this question to answer in order to increase your ability. If I tell you the answer, then how will the goal of your teacher be fulfilled? I will only tell you of the names of 6 books and the rest of the work is your job,' said Qasim.

'This is also good.' After saying this, Hamid began to search through the books and booklets, and Qasim continued with his own studies.



After observing happiness on Hamid's face and his smile at breakfast time in the morning, his brother understood that he had found the answer to his question. In order to receive further confirmation, he asked, 'Hamid! Did you receive an answer to your question?'

'Yes, brother! However, it took me a long time to find it,' said Hamid.

Qasim explained the benefit of finding the answer by oneself and said, 'Look! Even though it took a long time for you to find the answer by yourself, but it must have benefitted you greatly. Alongside receiving the answer to your question, you must have learnt many other things too. Therefore, if you do not know the answer to something, make efforts to find the answer yourself so that you develop the ability to search for things and learn many other things in the process.'

Hamid thanked his brother and then set off for school in the school van.

During the class, when the teacher asked regarding the homework, it was only Hamid's hand that went up; the rest of the students' hands remained down. After receiving permission from the teacher, Hamid gave the answer, 'The first written work of Maulana Ilyas Qadiri فاتح يرى لهم العيبه was a booklet about Imam Ahmad Raza Khan and its name is 'A Brief Biography of Imam Ahmad Raza Khan'. Furthermore, he released this booklet on the 'Day of Raza' i.e. on 25th Safar 1393 AH, corresponding to 31st March 1973 AD.'

The teacher gave Hamid a gift for his correct answer and encouraged all of the students to read this booklet, saying, 'All of you should read this booklet and then we will have a quiz about it in class.' Upon this, all of the students expressed in a loud voice that they will read the booklet.

Intelligent Children

Abu Tayyib Madani (Shahzayb)



Dear intelligent Children! Today we are going to read about the intelligence of an eighth century child who had the esteemed blessing of a good memory and he took full advantage of it.

This little boy was Muhammad Bin Ya'qoob. At the young age of seven, he memorized the entire Quran, the beloved word of Allah Almighty and became a Hafiz of all thirty parts of the Holy Quran. He says that he would not sleep without memorising two hundred lines.

After memorising the Holy Quran, he began to acquire the knowledge of religion with great diligence and then there came a time when he became a great religious scholar. He has written books on various topics, one of which is the famous book القاموس المصنوع. This book is on Arabic linguistics and has four volumes. (*Basa'ir Zawj tamyeez, vol. 1, p. 2; Al-'Alam lil Zarkali, vol. 7, p. 146*)


Dear wise children! Even today all around us, in school and in tuition places, there are children whose memory is very good. They memorise all of their work very quickly. If you do not have this ability, do not be disappointed. Do not give up, but be determined and keep working hard. إن شاء الله one day, you will definitely succeed through your hard work.



What will I become when I grow up?

1. I will grow up and memorise the Holy Quran, I will also become a scholar and a mufti, **ابن شاذان**. (Sufyan Raza Bin Kamran, Karachi)
2. I will grow up and become a Madrassa Teacher. (Saba Bibi, Karachi)
3. I will grow up and become a Hafizah of the Holy Quran. (Ghulam Fatimah, Jacobabad)
4. I will grow up and become a scholar, **ابن شاذان**. ('Arshiyah, Larkana)
5. I will grow up and become a scholar, **ابن شاذان**. (Iram Shahzadi, aged 8 years, Saadiqabad)
6. I will grow up and become a teacher. (Sayyidah Falak Noor Bint Sayyid Noor-ud-Deen, aged 12 years, Karachi)
7. I want to become a good person and a scholar when I grow up. (Muhammad Safi-ullah Bin Mansoor Ahmad, aged 11 years, Karachi)





A Letter to my little sister

Bint-e-Riaz Ahmad Attariyyah

! beloved sister! رَحْمَةُ اللَّهِ وَبَرَكَاتِهِ!

I hope you are well and spending the best days of your life, full of joy in the company of Mum and Dad. By the grace of Allah, we are well also.

First of all, I would like to wish you a very happy birthday! **مِنَّا إِلَه** you will become 15 years old on the 7th of Safar; I make Du'a that every forthcoming year of your life is full of happiness.

Beloved sister! Our life passes through various stages; firstly, we go through childhood, in which we live carefree. During this time, neither are we bound by Shari'ah nor are we given any responsibilities by the elders. After this, we reach adolescence when we are tasked with many responsibilities by the Shari'ah and with many household responsibilities also. In this age, it is not appropriate to express the same level of carelessness and negligence as shown in childhood nor are we given any opportunity to do this.

Beloved sister! You must be thinking that my sister is speaking of boring and difficult matters today. Previously, she would mention the mischievousness of Bilal or the details of her shopping, now she is speaking of daunting restrictions and responsibilities. But what am I to do sister? There are other stages of life besides childhood.

Beloved sister! The reality is that in our family, there is a tradition of writing a letter of counsel to a daughter or sister when she reaches the age of 15. I still have the letter that was written by our elder



sister with me, which I read from time to time and ponder over my life. Now, it has fallen to me to write some advice and counsel that will guide you in the forthcoming years of your life.

My sister! The purpose of the creation of human beings, as mentioned in the Quran, is to worship Allah Almighty, and the thing that does not fulfil the purpose of its creation and birth is the most useless thing in the entire world.

Express remorse at any laziness that you have shown in the past and make a firm intention that you will not allow laziness or any other engagement to become an obstacle in offering your five daily Salah in the future. After becoming punctual in the Fard Salah, turn your attention towards offering Nafil Salah if possible, and Tahajjud Salah in particular, as there are countless blessings in it. These are the days of worship; you will not have the ability in the future!

Beloved sister! The distinguishing factor between humans and animals is knowledge, it is due to this reason that humans have pre-eminence and superiority over animals. Otherwise, they also fulfil their necessities of life, like their need for food and drink. The foremost priority in regards to this knowledge is the knowledge that is ordained by the Shari'ah, i.e. we must learn how to fulfil those responsibilities which we have been tasked with by Allah Almighty and His Noble Messenger صلی اللہ علیہ وآلہ وسلم. In this regard, I will recommend that you read a few books which will guide you through the changes that take place in this stage of life.

Firstly, read and fully understand Surah Al-Noor with translation and commentary, as it has been commanded to teach females this in the blessed Hadees. After this, learn the necessary rulings in regard to Wudu, Ghusl, Salah etc. An excellent book for this is the book of Maktaba-tul-Madinah, entitled, 'Salah for Islamic sisters'. Similarly, there are many other rulings relevant to females which if I were to mention word by word would result in this letter becoming very lengthy. An excellent book for these rulings is 'Jannati Zaywar', which is nothing short of treasure for women.

Beloved sister! Veiling and modesty are the true beauty of a Muslim woman. In order to learn when and from whom to cover yourself, read the book of Ameer-e-Ahl-e-Sunnat دکتر عائشہ العابدیہ, 'Questions and Answers about Islamic Veil'. Likewise, read the biographies and lives of the Beloved Prophet صلی اللہ علیہ وآلہ وسلم, his blessed wives, the female companions and righteous women, for a person strives to become like those whom she reads about. No doubt, the one who emulates such noble personalities will prove to be successful in this world and the hereafter.

Beloved sister! The wise person is the one who is prepared before the time arrives and values their free time before they become engaged, and utilises their free time correctly. After studying, instead of spending your remaining time in useless matters, it will be beneficial for you to spend your time in household works. Keep in mind that although one might quickly learn the method of doing something, it takes years of effort in order to develop a skill in something.

Therefore, take part in the work around the house from this age, and alongside learning how to cook various dishes from Mum, learn how to sew also. If Mum or anybody else tells you to do something or rebukes you, this is to develop your skills and is for the betterment and ease of your future. Therefore, instead of becoming angry, you should comply wholeheartedly. Alongside this, take care of your health and give preference to healthy foods over tasty ones. After doing work around the house, you will not have any need for exercise.

Now I must take your leave as I have already taken up a lot of your valuable time, and I am yet to prepare dinner for tonight. Give my Salaam to Mum and Dad. Sending you lots of love,

Your sister, Umm-e-Bilal.



Trader Companions

Part 5

Sayyiduna Abdullah Bin Ja'far رَضِيَ اللهُ عَنْهُمَا

Sayyiduna Abdullah Bin Ja'far رَضِيَ اللهُ عَنْهُمَا is from amongst the blessed companions that were businessmen. When his honourable father, Sayyiduna Ja'far Tayyar رَضِيَ اللهُ عَنْهُ, was martyred in the Battle of Mu'tah, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took him under his own protection and he grew up under the care of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He رَضِيَ اللهُ عَنْهُ began trading from childhood and even said about himself: رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا غِلْمَانًا نَعْمَلُ فِي السُّوقِ. i.e. 'We were a few young boys who would work in the marketplace.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once passed by him whilst he was busy in selling some items to the other children and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a for him, saying, 'O Allah! Place blessings in his trading', or he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Place blessings in his goods.'

- Once, he رَضِيَ اللهُ عَنْهُ was playing with some soil when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by him and made Du'a for him: O Allah! Place blessings in his trade.
- On another occasion, a trader brought some sugar to Madinah Munawwarah but he did not find a customer. Sayyiduna Abdullah Bin Ja'far رَضِيَ اللهُ عَنْهُ heard about this and told his assistant

to purchase the sugar from the tradesman and distribute it amongst the people. (*Al-Isabah*, vol. 4, pp. 37-38; *Siyar A'lam-un-Nubala*, vol. 4, pp. 526-527; *Mawsu'ah Ibn-e-Abi-il-Dunya*, vol. 3, p. 412, Raqm 131)

Sayyiduna Talq Bin Ali Hanafi رَضِيَ اللهُ عَنْهُ

Sayyiduna Talq Bin Ali Hanafi رَضِيَ اللهُ عَنْهُ worked in construction and he رَضِيَ اللهُ عَنْهُ was an expert in it. He رَضِيَ اللهُ عَنْهُ says about himself: I presented myself before the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was building his Masjid at that time. The Muslims were also engaged in this construction with him. I was an expert in preparing clay. Thus, I took a shovel and began to prepare the clay. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to observe me and said: رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ هَذَا الْحَنْفِيُّ لَصَاحِبٌ طِينٍ. i.e. 'Indeed, this Hanafi is truly a man of clay.' (*Tabaqat Ibn-e-Sa'd*, vol. 6, p. 77) In another narration, it is stated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Take the soil close to him because he knows more about preparing clay.' (*Al-Isabah*, vol. 3, p. 437)



SAYYIDATUNA ZAYNAB BINT-E-ABI SALAMAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَضِيَ عَنْهَا

Bilal Hussain Attari

Brief Introduction

Sayyidatuna Zaynab رَضِيَ اللَّهُ عَنْهَا is the daughter of Sayyidatuna Umm-e-Salamah رَضِيَ اللَّهُ عَنْهَا. Her father was Abu Salamah Abdullah رَضِيَ اللَّهُ عَنْهُ. After the demise of Sayyiduna Abu Salamah رَضِيَ اللَّهُ عَنْهُ when Sayyidatuna Umm-e-Salamah رَضِيَ اللَّهُ عَنْهَا attained the honour of being a mother of all the believers (i.e. she married the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), then Sayyidatuna Zaynab رَضِيَ اللَّهُ عَنْهَا was brought up in the care of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She was born in Abyssinia, and her original name was Barrah, which was changed to Zaynab by the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Marriage and Children

She married Sayyiduna Abdullah Bin Zama'ah رَضِيَ اللَّهُ عَنْهُ the son of her maternal aunt, from whom she had six sons and three daughters. (*Tabaqat Ibn-e-Sa'd*, vol. 8, p. 337)

The Compassion of the Holy Prophet ﷺ

Once, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed Sayyiduna Hasan رَضِيَ اللَّهُ عَنْهُ on one side, Sayyiduna Husayn رَضِيَ اللَّهُ عَنْهُ on the other side and Sayyidatuna Fatimah رَضِيَ اللَّهُ عَنْهَا in his lap and said: 'May Allah's mercy and blessings be upon you, O Ahl-e-Bayt (the household).' Upon hearing this, Umm-e-Salamah began to weep. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: 'Why are you weeping?' She replied: 'You have referred to Hasan, Husayn and Fatimah رَضِيَ اللَّهُ عَنْهَا as the Ahl-e-Bayt, but you did not honour me and my daughter with this.' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'You and your daughter are also from the Ahl-e-Bayt. (*Tareekh Ibn-e-'Asakir*, vol. 3, p. 209)

Sometimes, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sprinkle water on her face out of compassion, the blessings of which became apparent in her old age such that she continued to have the appearance of youth on her face.

Commentary of the Saints

Many biographers and scholars said that she was a great jurist and scholar of her time. The renowned Taabi'i, Sayyiduna Abu Rafi' Sa'igh رَضِيَ اللَّهُ عَنْهُ says that whenever I mentioned a female jurist of Madinah, I always mentioned Zaynab Bint Abi Salamah. (*Al-Isaabah*, vol. 8, p. 160)

Patience upon the martyrdom of her sons

In 63 AH, when the Battle of Harrah, or rather the tribulation of Harrah, occurred, she had to bear the ordeal of the martyrdom of her two sons. When the noble corpses of her sons were brought before her, she recited the following verse whilst maintaining patience:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

'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)

(*Usd-ul-Ghaabah*, vol. 7, p. 451)

Demise

Ten years after this incident, in 73 AH, she رَضِيَ اللَّهُ عَنْهَا passed away. The Jurist of the Ummah, Sayyiduna Abdullah Bin Umar رَضِيَ اللَّهُ عَنْهُ took part in her funeral prayer. She is buried in Jannat-ul-Baqi. (*Tahzeeb-ul-Kamal*, vol. 11, p. 720; *Tabaqat Ibn-e-Sa'd*, vol. 8, p. 337)



Important events in Safar-ul-Muzaffar

17 Safar-ul-Muzaffar the Day of Umm-e-Attar

The Mother of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qaadiri رحمة الله عليه passed away on 17th Safar-ul-Muzaffar 1398 AH on the night between Thursday and Friday in Karachi. (For further information, see: *Monthly Magazine, Faizan-e-Madinah*, Safar-ul-Muzaffar 1439 AH)

20 Safar-ul-Muzaffar Urs of Daata Ganj Bakhsh

Sayyiduna Ali Bin Usman Hajwayri, famously known as Daata Ganj Bakhsh, Data Sahib, and Data Ali Hajwayri رحمة الله عليه passed away on 20 Safar-ul-Muzaffar 465 AH in Lahore, Punjab, Pakistan. (For further information, see: *Monthly Magazine, Faizan-e-Madinah*, Safar-ul-Muzaffar 1439 AH and *Faizan-e-Daata Ali Hajwayri*)

25 Safar-ul-Muzaffar Urs of A'la Hadrat

A'la Hadrat, the Imam of the Ahl-us-Sunnah, the reviver of the religion, Imam Ahmad Raza Khan رحمة الله عليه passed away on 25 Safar-ul-Muzaffar 1340 AH in Bareilly, India. He was a Hafiz of the Holy Quran, a practicing scholar, Mufti of Islam, a pious saint, an expert in the Islamic sciences and a great devotee of the Holy Prophet. (For further information, see: *Monthly Magazine, Faizan-e-Madinah*, Safar-ul-Muzaffar 1439, 1440, 1441 AH, and specifically the article 'Faizan-e-Imam-e-Ahl-e-Sunnat', Safar-ul-Muzaffar 1440 AH)

7 Safar-ul-Muzaffar the Conquest of Khayber

The Messenger of Allah صلی اللہ علیہ وآلہ وسلم departed for Khayber from Madinah-tul-Munawwarah with 1600 Sahabah and fought with 20,000 Jews of Khayber. 93 Jews were killed in this battle, whereas 13 noble Sahabah رحمہم اللہ attained the rank of martyrdom. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم gave the flag to Sayyiduna Ali Al-Murtaza رضی اللہ عنہ in order to conquer Khayber. (For further information, see: *Monthly Magazine, Faizan-e-Madinah*, Safar-ul-Muzaffar 1439 AH)

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

اٰمِیْن بِجَاوِزِ النَّبِیِّ الْاَمْرِیْنِ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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



OUR PIOUS PREDECESSORS

The honourable saints whose passing or Urs¹ occurs in Safar-ul-Muzaffar

Safar-ul-Muzaffar is the second month of the Islamic calendar. In the 3 issues of the *monthly Faizan-e-Madinah* magazine that were published for Safar-ul-Muzaffar between 1439 AH and 1441 AH, brief introductions on 45 personalities from amongst the honourable companions, venerable saints and scholars of Islam whose passing or *Urs* occurs in Muharram were presented. Below is mention of an additional 13 personalities.

The Honourable Companions رَضِيَ اللهُ عَنْهُمْ

1. Zul-Shahadatayn, Sayyiduna Khuzaymah Bin Saabit Awsi Ansari رَضِيَ اللهُ عَنْهُ accepted Islam



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Safar-ul-Muzaffar 1442 AH
(September-October 2020)

prior to Hijra and was therefore from amongst the **السَّابِقُونَ الْأَوَّلُونَ** (foremost, early Muslims). As well as Badr, he participated in all the *Ghazawaat*². The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became so pleased with him that he declared the testimony of Sayyiduna Khuzaymah رَضِيَ اللهُ عَنْهُ equal to two witnesses. Many Ahadees have been narrated from him. On the day when the conquest of Makkah took place, he had the honour of being the flag bearer of the Muslim army. Sayyiduna Khuzaymah رَضِيَ اللهُ عَنْهُ was martyred during the battle of Siffeen in the year 37 AH. (*Al Istee'ab fi Ma'rifat-ul-Ashab*, vol. 2, p. 30; *Tareekh Al Tabari*, vol. 8, p. 765)

2. The guard of the Beloved Prophet, Sayyiduna Abu Abdullah Muhammad Bin Maslamah Awsi Ansari رَضِيَ اللهُ عَنْهُ was born 22 years prior to the announcement of Prophethood. He passed away in Safar, 46 AH, in Madinah Munawwarah. He was from amongst the illustrious companions and was a brave individual. Sayyiduna Muhammad Bin Maslamah رَضِيَ اللهُ عَنْهُ accepted Islam in the early stages. He participated in all the *Ghazawaat* apart from Tabuk as he was made the Governor of Madinah at the time. He wiped out Ka'b Bin Ashraf who was an enemy of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Many Ahadees have been narrated from Sayyiduna

Muhammad Bin Maslamah رَضِيَ اللهُ عَنْهُ. He had held many positions during the period of the Rightly Guided Caliphs. (*Al-Isaabah fi Tamjeez-ul-Sahabah*, vol. 6, p. 28; *Al-Mawahib-ul-La-Dunniya*, vol. 1, p. 431)

Venerable Saints رَضِيَ اللهُ عَنْهُمْ

3. The Leader of the *Tabi'een*, Sayyiduna Owais Qarni رَضِيَ اللهُ عَنْهُ was from Yemen. He accepted Islam during the life of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but did not receive the honour of seeing him due to serving his elderly mother. Note the following two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 1. Whoever from amongst you meets Owais should ask him to perform Du'a of forgiveness. 2. Indeed, Owais is the best of the *Tabi'een*.

Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ had met Sayyiduna Owais Qarni رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ was famous for his love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for staying in seclusion and for his piety and asceticism. He was martyred during the battle of Siffeen in the year 37 AH. His shrine is situated in Raqqah, Syria. (*Muslim*, p. 1055, *Hadees* 6492; *Mustadrak*, lil Hakim, vol. 4, p. 496, *Hadees* 5771; *Tabaqat Ibn-e-Sa'd*, vol. 6, pp. 204,207)

4. Sayyiduna Shaykh Salah-ud-Deen Darwaysh Suharwerdi Dehlwi رَضِيَ اللهُ عَنْهُ was born in the year 648 AH and passed away in 749 AH in Dehli. His *Urs* takes place on the 22nd of Safar. He was a disciple and *Khalifah*³ of Shaykh Sadr-ud-Deen 'Arif Multani رَضِيَ اللهُ عَنْهُ and the neighbour of Sayyiduna Khwajah Nasir-ud-Deen Mahmood Charagh Dehlvi رَضِيَ اللهُ عَنْهُ. Shaykh Salah-ud-Deen رَضِيَ اللهُ عَنْهُ performed saintly miracles, had great concern for the Ummah and was a fearless individual. (*Akhtar-ul-Akhyar*, p. 149)
5. Sayyiduna Khwajah Sayyid Yahya Kabeer Gharghashi Suharwerdi رَضِيَ اللهُ عَنْهُ was born in the year 707 AH in the city of Ali, (Near Mount Sulayman) Balochistan. It is also here that he passed away on the 2nd of Safar, 834 AH. His shrine is located in his birthplace. Sayyiduna Khwajah Yahya Kabeer رَضِيَ اللهُ عَنْهُ possessed knowledge of both, the

outward sciences and the inward sciences. He was a disciple and *Khalifah* of Jahaaniyan Jahan Gasht. Khwajah Yahya Kabeer رَضِيَ اللهُ عَنْهُ was a saint who would perform saintly miracles. He would be visited by both, scholars and the general public, and was an influential figure. (*Encyclopaedia Auliya-e-Karam*, vol. 5, p. 154)

6. A commentator of the Quran, Sayyiduna 'Allamah Khwajah Ya'qoob Charkhi رَضِيَ اللهُ عَنْهُ was born in the year 762 AH in Charkh near Ghazni, Afghanistan. He passed away on the 5th of Safar, 851 AH. His shrine is situated in the area of Lenin Kaal Khaur (Dushanbah), Tajikistan. 'Allamah Khwajah Ya'qoob Charkhi رَضِيَ اللهُ عَنْهُ was an acclaimed scholar and the *Khalifah* of the founder of the Naqshbandiyyah spiritual order, Khwajah Baha-ud-Deen. He was also an author; *Tafseer Charkhi* and *Sharh Asma Al-Husna* are from his published works. (*Tareekh Mashaaiikh Naqshband*, pp. 225-234; *Khwajah Ubaydullah Ahraar*, p. 89)
7. An illustrious leader of a spiritual order, Sayyiduna Shaykh Mahmood Rajan Farooqi رَضِيَ اللهُ عَنْهُ was born in Ahmadabad (Gujrat, India) into a noble family of Sufi lineage. He obtained *Khilafah* from numerous spiritual orders, was a knowledgeable man of many sciences and had dispersed abundant blessings amongst people. Shaykh Mahmood Rajan رَضِيَ اللهُ عَنْهُ passed away on the 22nd of Safar, 900 AH. His shrine is situated in the same place as the shrine of Shaykh Siraaj-ud-Deen Peeraane Patan in the Naharwala area of Mubarakpura, Gujrat. (*Mashaaiikh Ahmadabad*, p. 226)
8. Shaykh-ul-Mashaaiikh, Sayyiduna Shah Ghulam Ali Dehlwi Mujaddidi Naqshbandi رَضِيَ اللهُ عَنْهُ was born in the year 1156 AH in Patiala (Gurdaspur, Eastern Punjab), India. He passed away on the 22nd of Safar, 1240 AH. His shrine is located in Dehli, Hind (India). Shah Ghulam Ali رَضِيَ اللهُ عَنْهُ was a scholar, a great Shaykh of a spiritual order and the reviver of the 13th century. He was a friend of Allah Almighty who performed saintly miracles and had written over 12 works. (*Jahan-e-Imam Rabbani*, vol. 4, p. 588-602)
9. An eminent individual, the leader of Golra, Sayyiduna Peer Sayyid Mehr Ali Shah Geelani



رحمة الله عليه was born in the year 1275 AH in Golra Shareef (Islamabad, Punjab), Pakistan. He passed away in 1356 AH. His shrine in Golra Sharif attracts visitors from the laity and the spiritual elite. Peer Mehr Ali Shah رحمه الله عليه was a Shaykh of a spiritual order and a brilliant scholar whom other scholars would consult. He had authored many books. Peer Mehr Ali رحمه الله عليه was a warrior of Islam, had compiled his own poetic work and was an extremely influential figure. (*Mehr-e-Muneer*, pp. 61,335; *Faizan-e-Peer Mehar Ali Shah*, p. 4,32)

Scholars of Islam رَجَمَهُمُ اللَّهُ

10. A jewel from the family of the Ahl-ul-Bayt, Sayyiduna Imam Zayd-ul-Shaheed رحمه الله عليه was born in the year 79 AH. Based on one record, he was martyred on the 2nd of Safar, 122 AH in Kufa. His shrine is also situated there. Imam Zayd-ul-Shaheed رحمه الله عليه was the son of Imam Zayn-ul-'Aabideen رحمه الله عليه and the brother of Imam Baaqir رحمه الله عليه. He was an illustrious scholar, a *Faqih*, a courageous and a brave man and the orator of his time. Imam Zayd-ul-Shaheed رحمه الله عليه had also authored many books, such as *Tafseer Ghareeb Al-Quran* and *Majmu' fil-Fiqh*. (*Tareekh Tabari*, vol. 4, p. 314; *A'laam-ul-Zarkali*, vol. 3, p. 59; *Tareekh Islam lil Zahabi*, vol. 8, pp. 105,108)
11. An accomplished Sufi, Sayyiduna Shaykh Ahmad Majd Shaybani رحمه الله عليه was born in Narnaul (Mahendrgarh, Haryana), India, into a scholarly family. He passed away in Nagor on the 25th of Safar, 927 AH and was buried near a king of ascetics, Shaykh Hameed-ud-Deen Sufi رحمه الله عليه. Shaykh Ahmad Shaybani رحمه الله عليه was a notable scholar and an expert in Arabic and Farsi. He had great devotion for the Ahl-ul-Bayt and was a man who demonstrated saintly miracles. Shaykh Ahmad Shaybani رحمه الله عليه had great enthusiasm for discouraging acts that were prohibited. He رحمه الله عليه spent some part of his life in Ajmer Shareef. (*Akhbar-ul-Akhtyar Farsi*, pp. 184, 186)
12. Maulana Meer Ghulam Mustafa Jahangeeri رحمه الله عليه was born in Devi (dist. Gujar Khan, Rawalpindi) in approximately 1305 AH. He

would seek fatwas from A'la Hadrat رحمه الله عليه. Maulana Meer Ghulam Mustafa رحمه الله عليه was a head teacher with a lot of religious knowledge and had a great passion for reading. He had an interest in spreading the religion and was loved by all. He passed away on the 26th of Safar, 1370 AH, and his shrine is located in Devi. Maulana Meer Ghulam Mustafa رحمه الله عليه attained knowledge from A'la Hadrat رحمه الله عليه by sending questions in the form of letters. (*Ma'arif Raza, Salnamah*, 2007, p. 233)

13. The commentator of *Bukhari*, a great jurist of India, Mufti Muhammad Shareef-ul-Haq Amjadi رحمه الله عليه was born in 1339 AH in the town of Ghausi, Mau (UP, India). It is also here that he passed away on the 6th of Safar-ul-Muzaffar, 1421 AH. He was a Mufti of Islam, a leader in a spiritual order and a teacher of scholars. Mufti Shareef-ul-Haq Amjadi رحمه الله عليه authored 20 works, including his commentary on *Bukhari* (9 volumes). He was from amongst the seniors of Ahl-us-Sunnah. Mufti Shareef-ul-Haq Amjadi رحمه الله عليه taught for a period of 35 years in 10 madrassas of India, and he remained a mufti for 11 years at Bareilly Shareef and for 24 years at Al-Jami'ah-tul-Ashrafiyyah. He penned or instructed a total 85,000 fatwas. Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Qaadiri رَضِيَ اللهُ عَنْهُ was granted *Khilafah* by him in numerous spiritual orders. (*Fatawa Sharih Bukhari*, vol. 1, pp. 72, 110)

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

²The battles in which the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ personally participated.

³Appointed representative or successor



Travelogue

On 16th January 2020, on the night between Wednesday and Thursday, at approximately 2:50 a.m., we set off from Karachi to Oman via UAE. One difficult aspect of this journey was that we were to take part in a live session of season 11 of 'Zehni Aazmaish' after 'Isha Salah, and record another programme straight after that. It was imperative for us to finish both of these series by 1:00 a.m., otherwise it would have been difficult for us to make the flight if we were delayed.

Oman

Oman where many Prophets عليهم السلام and companions رضي الله عنهم are buried.

Due to a delay in the flight, we prayed Maghrib Salah in congregation at the airport and many Arab devotees of the Prophet joined us in the Salah also.

Sunnah-inspired Ijtima'

According to our schedule, we were to first meet some members of the business community from Salalah and then deliver a speech at a Masjid at 9:00 p.m. We arrived in Salalah at around 9:00 p.m. Firstly, we met with some businessmen and then took part in an amazing Sunnah-inspired Ijtima' at Masjid Khadra. مآسدا الله there was a large presence of Islamic brothers there. I had the honour of delivering a Sunnah-inspired speech at this Ijtima', and then we spent some time meeting people after this.

Four journeys in one day

After finishing there, we were to catch another flight in order to return to Muscat at around 3:00 a.m.; it was to be our fourth journey by air in one day. The flight from Salalah to Muscat was delayed also and by the time we reached our residence in Muscat, it was around 5:00 a.m. We prayed Fajr Salah and then rested. We woke up around 11:30, got ready for Jumu'ah Salah and then went to a wonderful Masjid nearby for Jumu'ah. After the Jumu'ah Salah, the devotees of the Prophet recognised us and thus, we ended up meeting many people there also.

Another journey

After this, we travelled for approximately three

With some effort, we managed to finish both series by 1:00 a.m. We had taken care of the luggage and passports etc. beforehand and the Islamic brother who was to travel with us was already waiting in the car. We immediately set off and boarded our flight which was to depart at 2:50 a.m. We firstly arrived in UAE where we stopped for 4 hours and were to take another flight to Muscat, Oman at 8:00 in the morning. We arrived at Muscat airport at around 9:15 a.m. and after passing through immigration etc., we came out at 10:00 a.m., where Islamic brothers were waiting to welcome us.

From Muscat to Salalah

When we arrived at our residence from the airport, we were extremely tired so we excused ourselves from breakfast and rested instead. We woke up in the afternoon, offered Zuhr Salah, ate and then had another flight to catch. We were to catch another flight at 6:15 p.m. for Salalah, another historic city of





hours to another city known as Sohar. On the journey to Sohar, we met an Arab Islamic scholar in the city of Saham and met up with him just before Maghrib Salah, where many heartfelt Du'as were made.

Madani Mashwarah

Readers of the *Monthly magazine, Faizan-e-Madina!* Please accept this suggestion of mine: Whenever you travel to a city or area, whether at home or abroad, then visit the shrine of a well-known Wali and meet an Islamic scholar who is a devotee of the Prophet. When visiting the shrine, whilst maintaining due etiquette, recite some Zikr or Quran etc., and convey its reward to the personage resting in the shrine and then make Du'a in the court of Allah Almighty via his mediation. When meeting the Islamic scholar, request him to make Du'a for you and present some money to him, according to your means.

After praying Maghrib Salah in Saham, we set off for Sohar, where we met some businessmen and then at around 10:00 p.m., we took part in a Sunnah-inspired Ijtima in which, I had the opportunity to deliver a speech on the topic of 'respect and honour of parents'. After the speech, we met with Islamic brothers for some time and then returned to Muscat in the night. On the journey back to Muscat, I was overcome with tiredness and fell asleep in the rear seat of the car. We arrived at our residence in Muscat at around 4:30 in the morning.

The last day of the trip

Saturday 18th January was the last day of our trip. After Zuhr Salah, we arrived at the home of a devotee of the Prophet, where a Sunnah-inspired

Ijtima' took place for Islamic brothers and personalities that were affiliated with the Pakistan Social Club. Here, I delivered a speech on 'the life of Sayyiduna Ibraheem عليه السلام' and encouraged those present to recite the Quran. Food was prepared for after the speech, and after eating, we met with the Islamic brothers and exchanged Madani pearls for some time.

During this occasion, I informed the brothers of the services of Dawat-e-Islami and also encouraged them to donate and to seek Islamic knowledge via Madrassa-tul-Madinah online. The Islamic brothers listened enthusiastically and pledged to abundantly aid Dawat-e-Islami.

After leaving from there, I delivered a speech to the responsible Islamic sisters of Dawat-e-Islami - who were gathered at a place, complying by the Islamic rulings of veiling, and then a question and answer session took place.

In the night, we took part in the Madani Muzakarah in the company of many devotees of the Prophet and then had the honour of presenting some Madani pearls to those who were present. In the morning, we caught a flight at around 5:00 a.m. and returned to Karachi.

May Allah Almighty accept this journey of ours, and especially grant success to the works of Dawat-e-Islami in Oman, and allow us to serve the religion with sincerity and steadfastness until our last breath.

أَمِيرُنْ بِجَاوِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Views

Shahzayb

Reviews of scholars and various influential dignitaries

1. Mufti Muhammad Asghar Ali Chishti Siyalvi (Dar-ul-Ifta, Jami'ah Noshahiyah, Jhelum)

I read the 'Monthly Magazine, Faizan-e-Madinah' from numerous places. I found it a guide for people from all walks of life. Indeed, this great service develops humanity at every level, religious and worldly. From children to the elderly, students, scholars, the public, businessmen and women, there is a lot of material written for them in this monthly magazine. I make Du'a from the bottom of my heart that may Allah Almighty bless Dawat-e-Islami with increased success daily in the same way and may this message reach every corner of the world in an Islamic, religious and reformatory manner.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Sahibzadah Abdul-Rasool Qadiri Ashrafi (MA Arabic and Islamic Studies, Bahawalnagar)

The brothers of Dawat-e-Islami came; I had the honour of meeting them and received the 'Monthly Magazine, Faizan-e-Madinah', and read it with great pleasure and felt a deep satisfaction. Undoubtedly, the brothers of Dawat-e-Islami are working tirelessly. May Allah Almighty protect them from the evil eye.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Maulana Naveed Tariq (Teacher, Jami'ah Ghausiyyah Qamar-ul-Uloom, Lodhran)

The only ray of light in the darkness of despair is Dawat-e-Islami, which has provided the right guidance to the Muslims of the world in every field of preaching in accordance with the Quran and Sunnah. May Allah Almighty uphold Dawat-e-Islami until the Day of Judgment, may the

founder and assistants of Dawat-e-Islami be rewarded on behalf of all the people of Islam.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Miscellaneous reviews

4. مَا شَاءَ اللَّهُ, the 'Monthly Magazine, Faizan-e-Madinah' is distributing its blessings. It is a very informative and faith-refreshing monthly magazine, and a very helpful magazine for attaining the bounties of the religion and the world. (Master Ghulam Husayn, Nankana).
5. There is a lot of information being gained from the new articles for children and the lovely questions and answers. May Allah Almighty keep the department of 'Monthly Magazine, Faizan-e-Madinah' flourishing and prospering. (Bint-e-Ghulam Husayn, Faisalabad)
6. Reading the 'Monthly Magazine, Faizan-e-Madinah' gives peace of mind and refreshes one's faith. I like the children's articles within it. The information given related to each month is also very useful. (Umm-e-Ali, Faisalabad)
7. The 'Monthly Magazine, Faizan-e-Madinah' is very good. There is a lot of information in it from Haji Imran Attari's series 'Plea' and the series 'Questions and Answers of the Madani Muzakarah'. If the mention of Ameer Ahl-e-Sunnat is added to the magazine, it would be wonderful. (Sayyid 'Adil, Mirpur Khaas, Sindh)
8. The 'Monthly Magazine, Faizan-e-Madinah' releases very good articles on a monthly basis. The children learn a lot from the stories that are regarding children. (Bint-e-Habib Khan, Karachi)
9. My favourite article is 'Plea'. I read it with great interest. (Bint-e-Azeem, Landhi Karachi)



A Message for those who habitually ask unnecessary Questions

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi كانت بركاتهم الغالية

كانت بركاتهم الغالية without a need, I do not habitually ask people, 'How many children do you have?' 'What is your profession?' 'How much do you earn?' etc. Sometimes, the one being asked does not like these sorts of questions. This is because if such a person has a low salary, he will feel embarrassed to mention it, and even if he does mention it, the questioner may react by saying, 'Is that all you earn despite having such and such qualifications and such and such experience?' On the other hand, if the one being questioned has a high salary, he may feel reluctant to mention it out of fear of the evil eye (the evil eye can certainly have an impact on people, as proven from Hadees).

Some people bore others by asking them questions about how many sons and daughters they have, what their ages are and whether or not they are engaged or married. If they happen to discover that someone's son or daughter is not married, they will make remarks such as following: 'What is wrong?' 'Why are you not getting them married?' 'They're quite old now.' 'Do something about them.' And if a few months have passed since someone's marriage, they will ask questions like, 'Is there any good news yet?' Women also do not seem to fall behind anyone in asking such questions. May Allah Almighty also grant them sound reasoning.

If someone gets their daughter married off, then the following questions are asked: 'How much dowry was given?' 'What was given in the dowry?' 'How much gold was given?'

Upon visiting someone's home, some people begin to offer their advice without being asked to. They may offer advice on how such and such item should have been placed in a particular place and manner instead of how it is currently placed. Suggestions are also offered in relation to how it would have been better if such and such changes were made to the windows and doors. Sometimes, even offensive comments are made to the host [of a dinner party]. For example, 'You ought to pay attention to the cleanliness of your home.' Similarly, any defects or shortcomings found in the carpet, walls, bathroom, etc., are also mentioned.

Generally, an individual who refrains from asking unnecessary questions not only remains stress-free, but also remains safe from hurting other people's feelings and the sin of lying.

May Allah Almighty grant us all the ability to refrain from useless speech, asking unnecessary questions and engaging in pointless activities. May we also be given the ability to protect others from such unnecessary things.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: This article was produced based on the content of the Madani Muzakarah that took place on the 24th of Ramadan 1441 AH. It has been presented after its approval by the Ameer-e-Ahl-e-Sunnat كانت بركاتهم الغالية.



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Aalami Madani Markaz, Faizan-e-Madinah, Mahallah
Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah,
Karachi, Pakistan
UAN: +92-21-111-25-26-92 -- Ext. 7213
Email: translation@dawateislami.net

