

Monthly Magazine

# Faizan-e-Madinah

Rabi'ul-Aakhir 1442 AH (November - December 2020)



## A quick glimpse:

- | Our general attitudes towards crimes and its true solution
- | Adopt self-respect
- | A discourse on what is not shirk (Polytheism)
- | There is nobody like my Beloved Prophet ﷺ
- | Confusion and indecisiveness: Their cause and solution

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



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

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

# Monthly Magazine Faizan-e-Madinah

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Translated into English by  
**Translation Department**  
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# CONTENTS

Na't, Manqabat	01	Allah is Pure and loves things that are pure
Seeking permission to enter someone's house	03	05 Our general attitudes towards crimes and its true solution
Adopt self-respect	06	08 A discourse on what is not Shirk (Polytheism)
Build a home in Paradise	11	13 Not smaller than the woodpecker
Questions and answers of Madani Muzakarah	14	15 Dar-ul-Ifta Ahl-e-Sunnat
Laws of trade	18	20 Benefits of potatoes
There is nobody like my Beloved Prophet ﷺ	22	24 Shar'i rulings regarding Islamic sisters
The harms of eating toffees, chocolates, etc.	26	27 Sayyiduna Abu Umamah Bahili رَضِيَ اللهُ عَنْهُ
Do you know?	28	30 An account, a miracle
	31	



# CONTENTS

Sayyidatuna Asma Bint Yazeed رَضِيَ اللهُ عَنْهَا		33	Some important events of Rabi'-ul-Aakhir
	34		
Step relatives		35	Trader Companions رَضِيَ اللهُ عَنْهُمْ
	37		
Our pious predecessors		38	A mother's role as the first institute of education
	40		
How should the Masjid administration be?		42	Words of wisdom
	44		
Mistakes made in raising children		45	Do not break ties
	46		
Confusion and indecisiveness: Their cause and solution		47	Journey to the UK
	49		
Memory issues and dementia		51	Join the letters!
	53		
Old Pool		54	A good boy
	55		
Views		57	Cultivating a passion for reading
	58		
News		59	



# NA'IT

## HAMARAY DIL KAY AAINAH MAYN HAY NAQSHAH MUHAMMAD KA

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

The one who recited the Quran, praised Allah Almighty and sent Salat upon the Prophet (صلى الله عليه وآله وسلم), and also sought forgiveness from his Lord, then he has sought goodness from its place.

(Shu'ab-ul-Iman, vol. 2, p. 373, Hadees 2048)

Hamaray dil kay aainah mayn hay naqshah Muhammad ka  
Hamari aankh ki putli mayn hay jalwah Muhammad ka

Ghulaman-e-Muhammad kay saron say baar-e-'isyan ko  
Ura lay jaye ga ik aan mayn jhonka Muhammad ka

Nida hogi ye mahshar mayn gunahgaron na ghabrao  
Woh daykho abr-e-rahmat jhoom kar utha Muhammad ka

Khuda kay samnay payshi huyi jis dam to keh doon ga  
Bura hoon ya bhala laykin hoon mayn bandah Muhammad ka

Ilahi is tan-e-khaaki mayn jab tak jaan baaqi hay  
Rahay dil mayn Ahad aur wird-e-labb kalimah Muhammad ka

Nahin mauqoof kuch un ki 'ata is aik 'alam par  
Milay ga hashr mayn bhi daykhna sadqah Muhammad ka

Jameel-e-Qadiri mushkil hay midhat khatam kar is par  
Keh Haq kay ba'd baalaa sab say hay rutbah Muhammad ka

(Qabalah-e-Bakhshish, p. 54)

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





# MANQABAT

## HAATH PAKRA HAY TO TA HASHR NIBHANA YA GHAUS

Haath pakra hay to ta-hashr nibhana Ya Ghaus  
Ab kisi haal mayn daman na churana Ya Ghaus  
Apnay hi koochay mayn sarshaar-e-tamanna rakhna  
Apnay mohtaaj ko dar dar na phirana Ya Ghaus  
Tayray Nana ki sakhawat ki qasam hay tujh ko  
Apnay dar say hamayn khaali na phirana Ya Ghaus  
Aasteen apni barhana mayri palkon ki taraf  
Apnay gham mayn hamayn jab jab bhi rulana Ya Ghaus  
Kabhi aankhon mayn kabhi khana-e-dil mayn rehna  
Ruh ban kar mayri rag rag mayn samana Ya Ghaus  
Nisbat-e-halqah badoshi ka bharam rakh layna  
Bahr-e-imdad mayri qabr mayn aana Ya Ghaus  
Kisi manjdhaar say Arshad ki sada aati hay  
Mayri kashti ko tum hi paar lagana Ya Ghaus

(Izhar-e-'Aqeedat, p. 75)

Penned by: 'Allamah Maulana Arshad-ul-Qadiri رَحْمَةُ اللهِ عَلَيْهِ





Explanation of Hadees

# Allah is Pure and loves things that are pure

Nasir Jamaal Attari Madani

The Prophet of Allah ﷺ has said:

'أَيُّهَا النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا' 'O people! Indeed, Allah is pure; He only accepts pure.' (Muslim, p. 393, Hadees 1015)

'طيب' [Tayyib] means purity, but when it is ascribed to Allah, it means that 'He is free of all defects.' (Sharh Muslim lil Nawawi, vol. 7, p. 100) This Hadees constitutes one of the foundational principles in Islam. By way of this, we have been commanded to have regard for the pure things that are loved by Allah Almighty.

The Lord, who is pure from all defects, loves that which is also pure. Allah Almighty approves of the beliefs that are void of polytheism (Shirk), disbelief (Kufr) and heresy. Those actions of the creation that are free from showing-off are accepted in His court. Clothing that is free from dirt is liked by Him. A heart that has no inner impurities, such as jealousy, arrogance, enmity and malice, is loved by Him. In short, making every stage of life beloved to Allah is contingent upon 'purity'. Even the majestic Quran





has declared that pure people are beloved to Allah Almighty.

The Quran states:

وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

And Allah loves the pure.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Tawbah, Verse 108)

Cleansing the Ummah of impurities and uncleanness was also amongst the significant purposes of the Final Prophet's ﷺ advent. Ensuing the construction of the Ka'bah, Khaleelullah Sayyiduna Ibrahim عليه السلام made the following Du'a:

رَبَّنَا وَإِنْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

'O our Lord, and send amongst them a Messenger from themselves, that he may recite to them Your verses and teach them Your Book, and sound knowledge (wisdom) and purify them well.

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 129)

This referred to sending a messenger who purifies people of polytheism, idol-worship, all types of impurities and dirt, base actions and flaws. (Tafseer Khaazin, vol. 1, p. 92) Allah Almighty accepted the Du'a of Sayyiduna Ibrahim عليه السلام and sent our Beloved Prophet ﷺ from his progeny.

Whether it be the downfalls and immodesty of society or a heap of impurities and filth, human nature is profoundly affected by its surroundings; their influence on a person's personality is certainly noticeable. A clean house and area are reflective of the fastidiousness, commendable nature, reputation and positive outlook of their residents. Realisation of this importance is what Islam's emphatic teachings on cleanliness aim to bring about. The Holy Prophet ﷺ said: 'Islam is [a] pure [religion]. Therefore, you too should attain purity, because it is the one who keeps clean and tidy who will enter Paradise.' (Kanz-ul-Ummal, vol. 5, p. 123, Hadees 25996) One narration mentions: 'Attain purity with whatever is available to you. Allah Almighty has made cleanliness the foundation of Islam. It is only those who remain clean and tidy that will enter

Paradise.' (Jam'-ul-Jawami', vol. 4, p. 115, Hadees 10624) On another occasion, the following was mentioned: 'Keep the clothing that you wear clean. Take care of your conveyances. Your outward appearance should be clean, such that when you go to people, they respect you.' (Jami'-us-Sagheer, p. 22, Hadees 257) 'Allamah Abd-ul-Rauf Manaawi رحمه الله عليه states: 'This Hadees indicates towards refraining from everything that humans find repulsive and contemptible. Leaders and scholars should particularly refrain from such things.' (Fayz-ul-Qadeer, vol. 1, p. 249)

Allah Almighty has commanded us to eat pure foods. The Quran states:

يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ نَكُوْرٌ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

O people! Eat what is lawful and pure on the earth, and do not follow the footsteps of the Devil; undoubtedly, he is your open enemy.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 168)

Tafseer Sirat-ul-Jinaan mentions that halal and طيب [Tayyib] [the words used in the verse] refer not only to that which is halal in itself, such as goat meat, vegetables, lentils, etc., but also that which we have acquired through permissible means, i.e. not by way of stealing, bribery, robbery, etc. (Siraat-ul-Jinaan, part 2, Surah Al-Baqarah, Tahit-al-Ayah, 168, vol. 1, p. 268)

The Holy Prophet ﷺ said: 'Allah Almighty has commanded the believers that which He commanded the messengers. He said [to the messengers]:

يَأْتِيهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

'O Messengers, eat pure things, and perform good deeds;

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, Verse 51)

And He عز وجل said [to the believers]:

يَأْتِيهَا الَّذِينَ آمَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

O believers! Eat the good things that We have provided,

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 172)





The Holy Prophet ﷺ then made mention of a man who travels widely, whose hair are dishevelled and is covered in dust. He raises his hands towards the sky and proclaims, 'O Lord! O Lord!', whereas his food is Haraam, his drink is Haraam, his clothes are Haraam, and he has been nourished with Haraam; so how will his Du'a be accepted? (Muslim, p. 393, Hadees 1015)

Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ made a request to the Holy Prophet ﷺ: 'Make Du'a that Allah accepts my Du'a.' The Holy Prophet ﷺ said to him: 'Make your food pure; your Du'as will be accepted.' (Mu'jam Awsat, vol. 5, p. 34, Hadees 6495) The honourable father of A'la Hadrat, Allamah Maulana Naqi Ali Khan رَحِمَهُ اللهُ عَلَيْهِ, states: 'Take care in avoiding Haraam in your food, drink, clothing and earning, because

the Du'a of the one who eats Haraam and does Haraam is often rejected.' (Fazaail-e-Du'a, p. 60)

The aforementioned explanation is sufficient to make it clear that Islam has commanded its adherents to observe every kind of cleanliness: whether that be cleanliness of the body or soul; an individual or society; a house, Masjid or that of a local area. In short, Islam commands for the body, soul, mind, heart and surroundings to be kept clean. Islam encourages and likes the prevalence of etiquettes, manners, cleanliness and fineness. Conversely, it dislikes dirt, impurity and filth.

Children! Let's listen to a blessed Hadees

Owais Yameen Attari

## SEEKING PERMISSION TO ENTER SOMEONE'S HOUSE



The Beloved Prophet ﷺ said: إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ فَلْيَرْجِعْ

Translation: 'If one seeks permission [to enter] three times but is not given permission, he should return.' (Bukhari, vol. 4, p. 170, Hadees 6245)

Dear children, we learnt that we should not enter anyone's house without permission. Some children go to the house of their friend or relative and enter without permission. If the door is locked from inside, they knock on the door loudly, repeatedly ring the doorbell, peek inside the house and make loud noises, none of which are a good thing.

Dear children, whenever you go to someone's house, before you enter, ring the doorbell or knock on the door in an appropriate manner to get permission. If someone from inside the house asks, 'Who is it?', then instead of saying, 'It's me' or 'Open the door', say your name. If you gain permission to enter the house, then enter whilst saying salaam. Similarly, when someone comes to our house and knocks on the door or rings the doorbell, we should not run and open the door immediately. Rather, we should first ask from inside, 'Who is it?' When the visitor gives his name, if you know them well, open the door. Otherwise, come and tell your parents their name before opening the door, and if your parents give permission, then open the door.

May Allah Almighty give us the ability to act upon these things.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# OUR GENERAL ATTITUDES TOWARDS CRIMES AND ITS TRUE SOLUTION

Part 2

What is right after all?

Mufti Muhammad Qasim Attari

In order to reduce crime, work will need to be done from various aspects. Neither will only admonishing and advising work here, nor will only strict law enforcement fix everything. It is necessary to make full use of both. Keep in mind that the meaning of reformation here is not only restricted to the Masjid and Madrassa, rather, all avenues of spreading knowledge and information to the people will need to be utilised as required. For example, if we were to look at the state of our TV channels, then we will come to realise that it is only a handful of religious channels that propagate admonition, modesty, education, upbringing, fear of Allah Almighty, rectification, piety, religiousness, good conduct, good character, rights of people, respect of others and looking after the women etc.

However, is providing edification the sole responsibility of religious channels? What are the other channels; that create havoc, disputes and entice one another against each other; doing? Almost everyone is aware of what they are doing. The question is that don't the other channels and those who work for them taking large salaries also have a

responsibility or not? They indeed do, but the situation is such that they lecture against modesty, and the laws of the religion are ridiculed. If we are to truly better the society, then it is necessary that all channels exemplify modesty, good conduct and servitude to the Almighty, as well as fulfilling the rights of people.

The second important task in terms of utilising the means of edification is that the hundreds of thousands of schools, colleges and universities that are spread across the country should look beyond only earning money, and more than education, they should focus on edifying their students. At the end of the day, the majority of the population spends ten to sixteen years studying at these institutions; why aren't they edified there? Why do they not develop an aversion to crimes, corruption and immorality there? Therefore, the first most important task is that all the institutes of edification should be made active and all those things that lead to evil should be ended, regardless of whether it is in the name of culture, civilisation and modernity or whether in the form of [so called] freedom and liberalism.





The second important matter in terms of reducing crime is that the solution to everything is not through admonishing and advising nor is everything rectified through edifying. Societies and nations comprise of all types of individuals; both good and bad. This is why in the Holy Quran, alongside hundreds of verses relating to Paradise, Hell, glad tidings and warnings, Allah Almighty has also given eternal laws regarding punishments in the form of [their] limitations. This is because there is always a need for strict laws to be imposed and to carry out punishments, to the extent that even though the Beloved Prophet ﷺ termed the generation after his to be from the best of generations, but still punishments were carried out and the law was imposed even in that time of the best of generations.

Did the Noble Sahabah not admonish and advise others? Were the Masajid not enlivened? Was there not an inclination towards seeking religious knowledge at that time? All of this was there; however, the reality is that in a society of millions, edification alone does not give a 100% success rate.

If you wish to look at the recent examples, then look at the developed countries. Ostensibly, Europe has an excellent education and edification system, their education is exceptional and so is their edification; the people are civilised, learned and full of manners. Every resident is educated as education is mandatory etc.

However, despite all of this education, edification, courteousness, civility and manners, are drugs not found in those countries? Are weapons not found there? Do murders not take place there? Are acid attacks not carried out on women there? Do most rape cases not take place there? Is police not present there? If education and edification alone bring harmony, then the police force should be brought to an end in these countries; but the astonishing fact is that most of those countries have more police presence than ours. The complaint in our country is that the police stations do not have enough officers.

Similarly, if edification were to fix everything, then courts and tribunals would not be found in Europe and America, and the seats of the judges would remain empty, because the role of a judge is to come

to a judgement and give punishments regarding the issues that arise among the people such as robbery, looting, usurping, corruption, etc. Whether it is Europe or Australia, America or Africa; crimes are taking place there, police is present there and courts are also found there. It is true that edification is the first step to an ideal society and it is very effective and beneficial, but it is not possible that all the thieves, robbers, those who deal in bribery, wicked people, murderers and immoral people be rectified through only this means; its ratio is very low.

The conclusion is that alongside education, edification, and advising, it is necessary for the law to take a stand also. Alongside acting according to the law, keep the following in mind also. The importance of edification cannot be overlooked by utilising only the law and its enforcement. Rather, edification is extremely important, because the law alone cannot rectify the society; the law changes the apparent state of an individual, not his inner-self. The conduct of a man in the home towards his wife or towards his children, or the conduct of children towards their parents; what can the law do about this?

In summary, both law and edification, work together. Therefore, to say, 'look! There are so many Masajid or Madaris, so why are there so many crimes taking place? Why is the society in such a bad state?' The answer is that crimes are the responsibility of the law. If the law was to give admonitory punishments to criminals, then crimes would decrease. But when the criminal knows that even if he does get caught, he can buy the investigator, lawyer and those above them, then how can rectification ever take place? Therefore, the responsibility of the law should not be shifted to [religious] edification.

The Holy Quran has mentioned severe warnings of Hell in relation to the crime of murder, but it does not mention to only admonish and advise the murderer, rather, it has clearly stated that the life of the society lies in *Qisaas*; the punishment of murder is murder.

Therefore, if we desire to reduce crime, then Islamic education and edification will need to be implemented and full compliance with the law will need to be observed.





# ADOPT SELF-RESPECT

Words such as manners, etiquette and honour can be used to explain self-respect. Someone who has self-respect aims to avoid every utterance and action that may bring his self-respect into disrepute. Such a person does not allow his honour and self-respect to be tarnished during difficult times, let alone during times of ease. The Prophet ﷺ said: 'لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ.' Translation: 'It is not permissible for a believer to humiliate himself.' (Tirmizi, vol. 4, p. 112, Hadees 2261)

In the case of some people, you can observe them carefully, but you will still not find a trace of self-respect. They end up saying or doing things that completely blemish their honour and self-respect. To make matters worse, they consider such statements or actions a skill and accomplishment. Scrounging is from amongst those things which are contrary to self-respect.

## Some habits that are contrary to self-respect

Despite having the ability to buy things for themselves, some people have the habit of asking others. Some examples are presented below:

1. Every other day, asking the neighbours for matches, teabags, sugar, etc.
2. Despite having money, not topping up a phone and asking for someone else's mobile to make a call instead.
3. Not buying a pen despite needing it on a regular basis and asking others for theirs instead.





4. Not buying your own conveyance (motorbike, etc.) despite having the means, or asking others for a lift despite being able to travel on the bus.
5. Not taking adequate provisions on a journey, and instead, asking others for things throughout the journey.
6. Continuously using someone else's charger.

### Three disliked acts

Remember that Allah Almighty does not like this habit of constantly asking others for things. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Indeed, Allah Almighty has disliked three things for you:

1. Useless talk.
2. Wasting wealth.
3. Constantly asking [others].' (Bukhari, vol. 1, p. 498, Hadees 1477)

### Guarantee of paradise

Just as criticism has been mentioned for constantly asking others, so too has praise been mentioned for not asking. It is narrated from Sayyiduna Sawban رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever accepts one thing from me, I guarantee Paradise for him.' Sayyiduna Sawban رَضِيَ اللهُ عَنْهُ replied, 'I accept it.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Do not ask others for anything.' Thereafter, Sayyiduna Sawban رَضِيَ اللهُ عَنْهُ never asked anyone for anything. [This was to an extent that] When his whip would fall whilst riding, he would not say to anyone, 'Pass it to me,' rather he would dismount and get it himself. (Ibn-e-Majah, vol. 2, p. 401, Hadees 1837)

### An increase in respect

Remaining independent of other people's belongings and not asking them for anything increases one's self-respect and brings about admiration from others. [In this regard] Note two sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. عَزَّ الْمُؤْمِنِ اسْتِغْنَاؤُهُ عَنِ النَّاسِ

Translation: 'The respect of a believer is in him being independent of people.' (Shu'ab-ul-Iman, vol. 3, p. 171, Hadees 3248)

2. 'Become disinterested in the world, and Allah will love you. Become disinterested in the wealth of others, and people will love you.' (Ibn-e-Majah, vol. 4, p. 422, Hadees 4102)

### The Prophet's Du'a

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make Du'a to His Lord for remaining independent of people. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say: 'اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَاقَ وَالْغِنَى'. Translation: 'O Allah! I ask you for guidance, piety, chastity and independence [from people].' (Muslim, p. 1117, Hadees 2721)

In relation to the word 'غِنَى' (independence) in the Hadees, Sayyiduna Imam Abu Zakariyya Yahya Bin Sharaf-ud-Deen Al-Nawawi رَحِمَهُ اللهُ عَلَيْهِ writes: 'This refers to the heart being disinterested. In addition to being independent of people, it refers to being disinterested in what they possess.' (Sharh Al-Nawawi, Ala Muslim, vol. 17, p. 41)

### The self-respect of the Imam of Ahl-us-Sunnah

Once, A'la Hadrat, Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ said to Jahangheer Khan Sahib Qadiri Razavi, who used to sell oil, that he required a canister of oil. Hence, Jahangheer Sahib brought one to him, and Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ asked its price. Revealing its price at the time, Jahangheer Sahib said that it's usually such and such amount but requested the Imam to reduce it and give him such and such amount instead. Responding to him, A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ said: 'Charge me the same amount that you charge everyone else.' The latter replied: 'Your honour, no! You are an honourable person to me, and you are a scholar, so how can I charge you the normal price?' A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ said, 'I do not sell knowledge,' and he went on to pay the normal price. (Hayat-e-A'la Hadrat, vol. 1, p. 172, summarised)

Dear Islamic brothers, you read how a follower of A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ asked for a lower price to be paid, but the Imam still paid the full amount lest he become the recipient of a favour done by the seller. We learn from this incident that even if the seller of an item is our relative, friend, follower, student or anyone else, we should pay the full amount for the





item. This way, one's self-respect remains intact, and you also avoid being indebted to anyone. Remember that there is a difference between bargaining at the time of buying an item and for someone to reduce the price due to your status or relationship.

### **A method of becoming pious**

Just as 'Allamah Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دانش بزرگانیہ عالیہ has guided us on many religious and worldly issues, so too has he guided us on adopting self-respect. Of the various pointers issued for Islamic brothers to become pious, there is the following point: 'Today, did you avoid asking others to borrow their items (e.g. slippers, shawl, mobile, charger, car, etc.)? (Get rid of the habit of asking others for their items. Mark your items of necessity and keep them safe with you.)'

### **My request to all devotees of the Prophet**

Self-respect prevents us from asking others. It increases our respect and saves us from being dependent on others. It boosts our morale and stops us from falling into the bad habit of begging. Self-respect averts our attention from the creation and directs it towards the Creator. Given all the positive effects of self-respect, we should definitely attempt to adopt this characteristic.

May Allah Almighty give us the ability to do so.

امین بجاہ النبوی الامین صلّ اللہ علیہ والہ وسلم





# A DISCOURSE ON WHAT IS NOT SHIRK (POLYTHEISM)

Adnan Chishti Attari Madani

In the previous issue, there was discourse on the following various types of shirk: equating beings, names, actions and commands [to those of Allah Almighty respectively]. Here, another two forms of shirk will be discussed.

## Equating someone or something in worship to Allah Almighty

Worship is for none other than Allah Almighty. To make a partner for Allah Almighty in worship, or consider someone else worthy of worship, is called shirk fi al-Ibadat (shirk in worship). For example, the Mushrikeen (polytheists) of Makkah had placed 360 idols inside the Ka'bah that they would worship. Worship is exclusively the right of Allah Almighty as the Quran states:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

*And worship Allah and associate no one with Him;  
[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 36)*

The Quran states in another place:

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

*Say you (O Beloved), 'I have been forbidden that I worship those whom you worship other than Allah.'*

*[Kanz-ul-Iman (translation of Quran)] (Part 7, Surah Al-An'aam, Verse 56)*

## Equating attributes to Allah Almighty's attributes

To make creation a partner in any of Allah





Almighty's attributes, or to accept anyone or anything else as having attributes in the same manner as Him, is called shirk fi al-Sifaat (shirk in attributes). For example, being Qadeem [Pre-Eternal] is an attribute of Allah—He always has existed and will always exist. For a person to now claim that someone or something from creation always has existed and always will exist, is equating someone to Allah Almighty in an attribute that is exclusive to Him.

### Understanding what is not shirk

It is necessary to understand that shirk in attributes is only found if one accepts someone else to have an attribute in the same manner as for Allah Almighty. Shah Wali-Ullah رَحْمَةُ اللهِ عَلَيْهِ, the Hadees scholar of Delhi, states:

‘الشُّرْكُ أَنْ يُثَبَّتَ لِغَيْرِ اللَّهِ سُبْحَانَهُ وَتَعَالَى شَيْئًا مِنْ الصِّفَاتِ الْمُخْتَصَّةِ بِهِ (الخ)‘

Translation: 'To establish an attribute to other than Allah Almighty from those attributes that are exclusive to Him is shirk.' (Al-Fouz-ul-Kabeer, p. 21) Some of the attributes that are specific to Allah Almighty are His Ilm-e-Zaati [knowledge that has not been given to Him by anyone else], Azali [eternal], Abadi [everlasting], Qadeem [Pre-Eternal], etc.

Furthermore, it is also of paramount importance to understand that applying the ruling of shirk simply based on two words that appear the same or have the same meaning is reckless [an example is given ahead]. This is because we find in numerous places of the Quran that one particular word or attribute that has been used for Allah Almighty has also been used for His creation. Had the use of these words in this manner constituted shirk, then their use would not have been found in the Quran; because the Quran was sent to remove shirk and not, we seek refuge in Allah, to promote it.

### Both, Allah and His Messenger, are compassionate and merciful

Allah Almighty has made the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the manifestation of His attributes. It is for this reason that we find in many places of the Quran that

an attribute which has been used for Allah Almighty has also been used for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. For example, Allah Almighty states:

إِنَّ رَبَّكُمْ لَرءُوفٌ رَحِيمٌ

*Indeed, your Lord is Most Compassionate, Most Merciful.*  
[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 7)

In this verse, Allah Almighty has mentioned two of His attributes: compassion and mercy. At another place in the Holy Quran, it has been said regarding the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رءُوفٌ رَحِيمٌ (٢١٨)

*Indeed, there has come to you that Messenger from amongst yourselves; heavy upon him is your suffering, he immensely desires your wellbeing; utmost kind, merciful for the Muslims.*

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

Here, compassion and mercy are two attributes that have also been ascribed to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty Himself has ascribed the same words to Himself and His Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. No Muslim can ever think of this to be equating or comparing the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as being similar to Allah Almighty and therefore be shirk, for it most certainly is not.

To learn more about shirk, refer to the article 'This is not Shirk' in part 3 of the next issue.





# BUILD A HOME IN PARADISE

ABDUL MAJID NAQSHBANDI ATTARI MADANI

## 1. Performing the Zikr of Allah عزوجل in the marketplace

Even though the marketplace is referred to as a place of heedlessness, if we were to just focus a little and make the remembrance of Allah Almighty in the marketplace, then we will receive the reward of 100,000 good deeds, 100,000 of our sins will be forgiven and a house will be built for us in Paradise. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one who recites this when entering the marketplace:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ  
حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah Almighty will record 100,000 good deeds for

him, remove 100,000 sins of his, and build a house for him in Paradise.' (Tirmizi, vol. 5, p. 270, Hadees 3,440)

## 2. Visiting the sick

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whenever a Muslim enquires about his Muslim brother's health or meets him, Lord the Most High says, 'You are good; your walking is good; and you have built a home in Paradise.' (Ibn-e-Majah, vol. 2, p. 192, Hadees 1443) Under this Hadees, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: 'The one calling out is an angel, and this speech is either Du'a [prayer] or khabar [news], i.e. may you and your walking become good, and may you attain a house in





# NOT SMALLER THAN THE WOODPECKER



Paradise, or, you are good and it is as though you have made a house in Paradise. However, these glad tidings are only for the one who visits a sick person solely for the pleasure of Allah Almighty.' (Mirat-ul-Manajih, vol. 2, p. 427)

### 3. Having good character

The Prophet ﷺ said: 'Whoever leaves lying, which is something unsound, a house will be made for him on the edge of Paradise. And the one who leaves quarrelling and argumentation, even though he is right, a home will be built for him in the centre of Paradise. And the one who has good character, a house will be built for him in the upper part of Paradise.' (Tirmizi, vol. 3, p. 400, Hadees 2000)

Dear Islamic brothers, having good character is the most superior, which is why such a person is given the glad tidings of Jannat-ul-Firdaus. Therefore, we should also meet our Muslim brothers with good character, strive to adopt the great quality of having good character and also make Du'a to Allah Almighty.

### 4. Being patient upon the death of a child

The Prophet ﷺ said: 'When a person's son dies, Allah Almighty says to the angels: 'Have you taken the soul of My slave's son?' They say, 'Yes.' Allah Almighty says: 'You have taken the apple of his eye?' They say, 'Yes.' He says, 'What did my slave say (upon this calamity)?' The angels say, 'He praised you and recited *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*.' Allah Almighty says: 'Build for my slave a house in Paradise and name it Bayt-ul-Hamd (the House of Praise).'' (Tirmizi, vol. 2, p. 313, Hadees 1,023)

This incident dates back to the time when there was the rule of caliphs and Islamic scholars and intellectuals used to be with them. One day, a gathering was held in the court of the caliph. There was a crowd of scholars and wise people and a young boy, named Hasan Bin Fazl, came forward and wanted to speak, but he was stopped from doing so by being told:

'O kid! Will you speak at this place?'

Hasan said: 'Ameer-ul-Mu'mineen! I am a child, of course, but I am not smaller than the woodpecker of Sayyiduna Sulayman عَلَيْهِ السَّلَام nor are you greater than Sayyiduna Sulayman عَلَيْهِ السَّلَام'. (That is, I can speak to you in the same way that a small bird can speak to the Prophet of Allah, the King of humans and jinn, Sayyiduna Sulayman عَلَيْهِ السَّلَام). (Al-Mustatraf, vol. 1, p. 83)

Wise kids! Do you know that this little creature of Allah Almighty, the woodpecker, has the ability to even see the water inside the earth and to know whether it (i.e. the water) is near or far.

Moreover, this incident shows that age is not the standard for knowledge and understanding matters, in fact, the superior are the scholars, i.e. those who have knowledge, whether they are adults or kids. We should also acquire knowledge, sit with Islamic scholars, ask them questions about religion and make ourselves wise.







# QUESTIONS AND ANSWERS OF MADANI MUZAKARAH

**Can the noble companions رَضِيَ اللهُ عَنْهُمْ be referred to as reciters of Na't [the praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ]?**

**Question 1:** Can the noble companions رَضِيَ اللهُ عَنْهُمْ be called Na't reciters?

**Answer:** Every Muslim is essentially a Na't reciter, because the meaning of Na't reciter is 'the one who praises the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Which Muslim is there that does not recite Na't and praise the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Yes, there is the point of how nowadays a Na't reciter refers to an individual who praises the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in poetic form in a melodious manner. There were many companions

رَضِيَ اللهُ عَنْهُمْ who recited Na't; there is an entire list of their names. (Madani Muzakarah, 5<sup>th</sup> Rabi'-ul-Awwal, 1441 AH)

**Beholding Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ in a dream**

**Question 2:** How can one behold Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ in a dream?

**Answer:** The thing that is mentioned often, and the thing that we remember often, sometimes appear in our dream. Therefore, mention Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, remember him, convey rewards to him, and continue to follow in his footsteps; إِنَّ قَسَمَ اللهُ you will





eventually be honoured [with seeing him]. (*Madani Muzakarah, 2<sup>nd</sup> Rabi'-ul-Aakhir, 1441 AH*)

### The date of Ghaus-e-A'zam's 'Urs (Annual commemoration of a saint/scholar on the date of their passing away)

**Question 3:** On which date does the 'Urs of Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ take place?

**Answer:** Sayyiduna Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ passed away on the 11<sup>th</sup> of Rabi'-ul-Aakhir. (*Tafreeh Al-Khaatir (Amended), p. 154*) This is why his 'Urs is observed on this day and rewards are conveyed to him. We conduct Madani Muzakaraha daily in those 11 days, through which the call to righteousness is presented and religious knowledge is attained. إِنَّ شَاءَ اللهُ many people will come onto the path of righteousness, repent of their sins and habitually offer their Salah. (*Madani Muzakarah, 2<sup>nd</sup> Rabi'-ul-Aakhir, 1441 AH*)

### The month of the main Ghiyarhween Shareef [Main 'Urs of Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ]

**Question 4:** Why is Rabi'-ul-Aakhir referred to as 'The month of the main Ghiyarhween'?

**Answer:** The devotees of Ghaus-e-A'zam who commemorate the *Ghiyarhween* every month refer to Rabi'-ul-Aakhir as 'the month of the main Ghiyarhween.' [This is similar to how] Although the Hajj that falls on a Friday is referred to as Hajj Akbar in our society because of its performer receiving the reward of 70 Hajj, in reality, it is 'Umrah that is called Hajj Asghar, i.e. the lesser Hajj, and gathering in the plains of 'Arafat on 9<sup>th</sup> of Zul-Hijja-til-Haraam that is known as Hajj Akbar, i.e. the greater Hajj. (*Mirat-ul-Manajih, vol. 2, p. 106*)

*Nahin kuch Jumuh par ma'wqoof afzaal-o-karam un kay*

*Jo woh maqbool farma layn to har hajj, hajj-e-akbar hay*

Meaning, it is not the case that the grace and generosity of Allah Almighty is only present on Friday. Rather, His grace and generosity are always present; thus, the Hajj that Allah Almighty accepts is Hajj Akbar. (*Madani Muzakarah, 2<sup>nd</sup> Rabi'-ul-Aakhir, 1441 AH*)

### How is it to perform the [prescribed] practice using dates before the 11th night?

**Question 5:** Can the practice of blowing on dates on the night of *Ghiyarhween* be performed beforehand and then the dates be eaten on the 11<sup>th</sup> night?





**Answer:** This practice<sup>1</sup> is to be performed on the 11<sup>th</sup> night; this is what has been stipulated by the predecessors. (*Madani Muzakarah, 2<sup>nd</sup> Rabi'-ul-Aakhir, 1441 AH*)

### How is it for someone diabetic to eat the dates that have been blown upon?

**Question 6:** Can someone diabetic eat dates that have been blown upon?

**Answer:** It is necessary for a person suffering from diabetes to consult his doctor before eating dates. Generally, sweet things are quickly perceived as 'blessed' by those who have diabetes. Such people only deceive themselves by eating sweet things in the name of [attaining] 'blessings.' (*Madani Muzakarah, 2<sup>nd</sup> Rabi'-ul-Aakhir, 1441 AH*)

### The Khatam of Ghiyarhween can be performed throughout the year

**Question 7:** Can the Khatam of the main Ghiyarhween be performed on the 10<sup>th</sup>?

**Answer:** It can be performed throughout the year—there is no harm in this. Whether you commemorate Ghiyarhween all the time or not even once in the whole year, there is no prohibition. If someone does not observe it at all and does not consider or label those who celebrate it as wrong or mistaken, he will not be sinful. (*Madani Muzakarah, 2 Rabi'-ul-Awwal, 1441 AH*)

### Is it Disrespectful to Let the Beard Touch the Ground?

**Question 8:** If the beard touches the ground, then what will happen? Also, is this considered disrespectful?

**Answer:** Where is disrespect in this? It is inevitable that the beard will touch the ground when sleeping on the ground. Similarly, when you prostrate, the beard will also touch the ground at that time. There is no disrespect in this. (*Madani Muzakarah, 5 Rabi'-ul-Awwal, 1441 AH*)

### Should a Shroud be Sewn or Unsewn?

**Question 9:** Should the shroud of an Islamic sister be sewn or unsewn?

**Answer:** Regardless of whether it is a man or a woman, the shroud for both should be unsewn. (*Madani Muzakarah, 5 Rabi'-ul-Awwal, 1441 AH*)

### Why is a Verse of Prostration Called a Verse of Prostration?

**Question 10:** Why is a verse of prostration called a verse of prostration?

**Answer:** Reciting a verse of prostration, in fact, even hearing or reciting the part of prostration from it, will make prostration compulsory (*wajib*); this is why it is called the verse of prostration. (*Madani Muzakarah, 5 Rabi'-ul-Awwal, 1441 AH*)

<sup>1</sup> **Baghdadi Remedy:** With the intention of remaining protected from calamities for the entire year, on the night of 11<sup>th</sup> Rabi'-ul-Aakhir, recite the 11 names of Ghaus-e-A'zam عَلَيْهِ السَّلَامُ (recite Salat 11 times before and after), blow on 11 dates and eat them that night. **إِنْ شَاءَ اللَّهُ** you will be protected from calamities for the entire year. The 11 names are as follows: 1. Sayyid Muhyuddin Sultan 2. Muhyuddin Qutb 3. Muhyuddin Khawajah 4. Muhyuddin Makhdoom 5. Muhyuddin Wali 6. Muhyuddin Badshah 7. Muhyuddin Shaykh 8. Muhyuddin Maulana 9. Muhyuddin Ghaus 10. Muhyuddin Khaleel 11. Muhyuddin. (*Jinnat ka Badshah, p. 18*)

**Jilani Remedy:** On the night of 11<sup>th</sup> Rabi'-ul-Aakhir, take 3 dates, recite Surah Al-Fatihah and Surah Al-Ikhlās once, recite **يَا شَيْخَ عَبْدِ الْقَادِرِ جِيلَانِي سَيِّئًا لِلَّهِ الْمَدَد** 11 times (with *salat* once before and after), and then blow on one date. Like this, recite and blow on the 2<sup>nd</sup> and 3<sup>rd</sup> date in the same manner. It is not necessary to eat the dates on the same night; they can be eaten at any time on any day. **إِنْ شَاءَ اللَّهُ** This will be beneficial for all types of stomach ailments. (*Jinnat ka Badshah, p.20*)





# DAR-UL-IFTA AHL-E-SUNNAT

Mufti Abu Muhammad Ali Asghar Attari Madani

## Reality of Hamzaad

**Question 1:** What do the scholars of Islam say regarding the following issue: What is the reality of Hamzaad in light of Shari'ah? Who are the Hamzaad?

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

**Answer:** Hamzaad is a type of Shaytan. Whenever a human has a child, one Jinn and one angel is also born alongside it. That Jinn is referred to as Waswaas in Arabic and Hamzaad in Persian. He incites a human towards evil. However, the Hamzaad of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became a Muslim and instead of evil things, he would mention good things. (*Fatawa Razawiyah, vol. 21, p. 216; Fatawa Bahr-ul-Uloom, vol. 5, p. 256*)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## What should the driver do if a passenger forgets his belongings?

**Question 2:** What do the scholars of Islam say regarding the following issue: I am a taxi

driver. Sometimes whilst getting out of the car, the passenger forgets to take his belongings. So, what is the Shar'i ruling for me in relation to these belongings?

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

**Answer:** The belongings of passengers that you find in your taxi fall under the ruling of Luqtah. The ruling of Luqtah is that a person has to try his best to publicise this situation in order to locate the actual owner. For instance, if information can be gained from where you picked up the passenger or dropped him off, then you should try and ascertain this from there. You should also wait for some period of time so that if the passenger is in search of the driver, he may find you. If the owner is found, the belongings should be handed over to him, you will be absolved of any responsibility. However, despite all of this, if the passenger still cannot be located, then you should keep the belongings with the purpose of protecting them. When all the hope is lost in finding him, then give the belongings as Sadaqah on his behalf to any Shar'i Faqeer or





Miskeen [i.e. destitute]. Likewise, if you are a Shar'i Faqeer, then after announcing it for the aforementioned duration, you may bring them into use yourself. In the case of giving the belongings as Sadaqah, although you will be absolved of responsibility, but if the actual owner is found at a later date and is not pleased with you for giving his belongings as Sadaqah, then you will have to give the price of those belongings to the owner from your own wealth. (*Fatawa Hindiyyah*, vol. 2, p. 289; *Fatawa Razawiyyah*, vol. 25, p. 55; *Bahar-e-Shari'at*, vol. 2, pp. 475-476, selected)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Is it necessary to celebrate the Walimah on a large scale?

**Question 3:** What do the scholars of Islam say regarding the following issue: If someone is not capable of holding a Walimah ceremony on a large scale, and instead, after the night of consummating the marriage, he has some food cooked and invites some members of his in laws for a Walimah meal, will his Walimah be classed as valid? Please provide guidance.

**Answer:** In the aforementioned scenario, the Walimah will be considered as valid, because Walimah does not require extravagant arrangements to be made. However, it is better for the husband to make arrangements for the Walimah ceremony in accordance to his ability.

It is mentioned in a Hadees of *Sahih Bukhari*: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Perform Walimah, even if it may be with a goat.' (*Bukhari*, vol. 2, p. 777, summarised)

'Allamah Ibn-e-Hajar 'Asqalani رَحْمَةُ اللَّهِ عَلَيْهِ states under this blessed Hadees: 'Qadi 'Iyaad رَحْمَةُ اللَّهِ عَلَيْهِ has said that the Scholars are unanimous that there is no limit to the extent of the Walimah (arrangements). Likewise, there is no affixed minimum level of the Walimah either. In fact, whatever is available will suffice. However, it is Mustahab for the husband to hold the Walimah ceremony according to his ability.' (*Fath-ul-Baari*, vol. 9, p. 293)

It is mentioned in *Mirat-ul-Manajih*: 'We learn from this Hadees that holding a Walimah is Sunnah and it should be in accordance to the ability of the husband. There is no stipulated amount for this.' (*Mirat-ul-Manajih*, vol. 5, p. 72, summarised)

It is stated in *Fatawa Amjadiyyah*: 'It is not necessary to make extravagant arrangements in order to fulfil the Sunnah of holding a Walimah. If two or four individuals are fed something small, even if it does not satiate them, be it lentils and chapatti or chutney and chapatti or even less than this, the Sunnah will be fulfilled. And if he is completely incapable of arranging anything, he will not be guilty at all.' (*Fatawa Amjadiyyah*, vol. 4, pp. 224-225, summarised)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### What is the ruling on removing a green plant that grows on a grave?

**Question 4:** What do the scholars of Islam say regarding the following issue: If a green plant grows on a grave, what is the ruling on removing it? Please guide us.

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

**Answer:** It is forbidden to remove the fresh plants that grow on a grave because as long as the plant remains fresh, it glorifies Allah Almighty which in turn benefits the deceased and due to its glorifying (Allah Almighty), mercy descends. Therefore, by removing it, the right of the deceased is violated. (*Rad-ul-Mukhtar*, vol. 3, p. 184, summarised; *Bahar-e-Shari'at*, vol. 1, p. 852)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





# LAWS OF TRADE

MUFTI ABU MUHAMMAD ALI  
ASGHAR ATTARI MADANI

## Participating in a committee<sup>1</sup>

**Question 1:** What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: Is it permissible to participate in a committee?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Usually, a committee is formed by some people contributing a specific amount of money on a monthly basis, and someone is then selected to whom the collected money is given. Following this procedure, one after the other, all the members receive the money that they had contributed. Adhering to this method in forming a committee is permissible.

However, there are also some committees in which a bid takes place. In such committees, the person who bids the lowest amount receives the amount that he stated, and the rest of the money is then distributed amongst the other members. For example, if the total amount collected for a committee is £200,000, and the lowest bid is £180,000, the person who made this bid will receive £180,000, and the remaining £20,000 will be distributed amongst the other members. Moreover, the member receiving the money from the committee will have contributed £200,000 in total. This is a form of interest, and to participate in such a committee is Haraam and a sin.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Giving a medical license out on rent?

**Question 2:** What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: I have a medical store license. Can I give it out on rent?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** No, it is not permissible to give out a medical license on rent. This is because, from the perspective of Fiqh, renting out a medical license is not the same as giving out a house on rent. Rather, the former is a right that is being offered out on rent so that you may gain benefit, and it is impermissible for merely a right to be rented out.

If all the legal requirements are being met in running the medical store, then the permissible avenue which can be explored is for furniture to be placed inside the store and to receive rent in exchange for that.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Receiving a wage for bathing the deceased

**Question 3:** What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: I bathe the deceased and charge a fee for this purpose. Is it permissible for me to receive a wage for this?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** If someone apart from you is also present who can bathe the deceased, then it is permissible for





you to receive a wage for bathing the deceased. However, if nobody else who can bathe the deceased is present, then it is specifically compulsory for you to bathe the deceased. In this case, it will not be permissible for you to receive a wage for this purpose.

Note, the caveat of someone else being present who can bathe the deceased does not refer to an undertaker who bathes the deceased by way of his profession. Moreover, neither can it be said that the person who cannot bathe the deceased refers to someone who is uncomfortable or unwilling to do so, or someone who has not undertaken this ritual before. Rather, it refers to any healthy and sane person who is practically able to bathe the deceased.

The scholars have gone as far as saying that if there are only women present with the deceased and a child who can perform this task, then the child will be taught the method of bathing the deceased so that he performs it. Even in this situation, the duty of bathing the deceased will not be suspended. Hence, claiming 'I have never bathed the deceased before. So, how am I supposed to do it?' does not warrant such an individual being deemed incapable of it.

It is stated in *Bahar-e-Shari'at*: 'Paying someone to carry the coffin and bathe the deceased is permitted when other people who can perform these duties are also available. If nobody else is present, then these duties cannot be undertaken for a payment. In the latter case, this individual is specified for this task.' (*Bahar-e-Shari'at*, vol. 3, p. 149) It is stated further on: 'If a small boy is capable of bathing [the deceased], then he should be taught how and proceed in doing so.' (*Bahar-e-Shari'at*, vol. 1, p. 814)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Is weight or quantity the standard for buying and selling?

**Question 4:** What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: Things are sold in different ways in different regions. For instance, bananas and oranges are sold by way of quantity in some areas and by way of weight in others. What does the Shari'ah say regarding this?

**Answer:** The Shari'ah has permitted both parties [buyer and seller] to conduct the transaction by way of quantity or by way of weight. Therefore, orange and bananas can be sold by their quantity or weight. Weight has different measurement units, such as seer [former units of weight: approximately 2 pounds], kilograms, etc. It is permitted for both parties to agree upon a particular measurement in accordance with what the item is. If they wish to settle on a price based on one sackful worth of the item being sold in exchange for such and such price, then this is also allowed. Likewise, the same is applicable if they choose to specify a price for one full container or utensil's worth of the item being sold. Nonetheless, whatever is used to calculate the weight should be made known. For example, if an item is sold based on a particular utensil, that utensil should be shown to illustrate how much of the item will be sold. Alternatively, the features of that utensil should be described, such as how many kilos [worth] it holds, etc.

In summary, whenever both parties are made aware from the beginning as to how an item will be measured by weighing or counting, then there is no harm in this.

'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ writes: 'Although wheat and barley are sold by way of measuring [their capacity or cubic content], it is permissible to sell them in Salam [a type of transaction] by specifying their weight. For example, [to sell] one maund [approx. 37kg] in exchange for such and such rupees is permissible, as the amount has been specified here in a way that leaves no room for dispute; and this is what is considered in terms of [selling items] by weight. There is no issue if items that are sold by way of their quantity are sold in Salam in a specific measurement or weight. (*Bahar-e-Shari'at*, vol. 2, p. 799)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> A system of saving money in which every member contributes to a pool and gets the full amount on his or her turn.





# Benefits of Potatoes

Ejaz Nawaz Attari Madani

## Information on potatoes

Potatoes are a favourite vegetable of young and old and is a popular vegetable grown all year round. It would not be wrong to call it the king of vegetables. Potatoes are also a source of relief from many major and painful diseases. A Potato is cold and dry in its nature.





## Different types of potato curries

Potato and meat, potato and minced meat, potato and cabbage, potato and onion, potato and peas, potato and chickpeas, potato and spinach, potato and eggplant, potato and radish, potato stew, potato and cheese, etc.

## Nutrients in potatoes

One cup of cooked potatoes (173 grams) contains 161 calories, vitamin B6, potassium, copper, vitamin C, manganese, phosphorus, fibre, vitamin B3, pantothenic acid, 29% carbohydrates and 8.5% protein.

## Some benefits of potatoes

- Potatoes improve mental health, strengthen the bones and body, and relax the organs.
- If a potato is cut and immediately rubbed on burnt skin, it protects the skin and removes the burn-mark.
- The use of potato pieces helps to remove the swelling of the eyes and dark circles.
- Potatoes are also useful in making the hair long and black.

## Boiled potatoes

- The use of boiled potatoes is the best treatment for children's thinness and weakness.
- Eating plain boiled potatoes can also help in weight loss.

## Roasted potatoes

- Roasting an equal amount of potatoes and radishes and adding fennel, salt and pepper as per need is useful for kidney pain and kidney stones. (*Gharaylu 'Ilaj*, p. 51)
- For joint pain, take 120 grams of roasted potatoes, 30 grams of tomatoes and a little ginger together on a daily basis.

## Potato chips (French fries)

Potato chips are eaten a lot with tomato ketchup, mayonnaise, mint sauce and spices. If cooked in ghee

or oil, they cause high cholesterol and obesity, so they should be eaten less. These are very harmful for diabetic patients.

## White and red potatoes, and new and old potatoes

There is no significant difference in the nutritional ingredients of both, white and red skin potatoes. However, new potatoes are tastier than old potatoes; the skin of an old potato is harder, and the skin of a new potato is softer.

## Use of potatoes for cleaning

Boil potatoes in silverware, and do not take out the water from the silverware for an hour. Then, wash the utensils and they will shine.

## Precautions

Fried potatoes are very harmful especially for diabetic patients. Eating potatoes with garam masala is more beneficial. There is a chance of losing the vitamins by cooking the potato after peeling it. Eating raw potato causes stomach pain; therefore, eat them cooked.

## Grow potatoes at home

Cut a potato into two pieces and dry it for 24 hours. Place it inside a pot filled with six to eight inches of organic fertilizer. Keep the cut-piece on the top. Now, pour enough water to make the fertilizer slightly wet. The potato plant will be ready in 10 weeks. (*Ghaza say 'Ilaj ka Insaiklopedia*, p. 102; *'Ilaj bil Ghaza*, p. 190; *Aalu ki Ahmiyyat aur Masnu'at*, p. 17; *Various Internet Sites*)

**Note:** Use each prescription with the advice of your doctor (physician or hakeem<sup>1</sup>). The medical research of this topic was done by Hakeem Muhammad Khaleel Attari.

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<sup>1</sup> Herbalist





# THERE IS NOBODY LIKE MY PROPHET BELOVED

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Kashif Shahzad Attari

Allah Almighty has bestowed the Prophet ﷺ with such numerous excellences and distinctions by means of which he is distinguished and unique in comparison to others. Three exclusive virtues of the Prophet ﷺ are being presented. *إِنْ شَاءَ اللهُ* after reading them, you will spontaneously utter:

*Ab mayri nigahon mayn, jachta nahin koi*

*Jaysay mayray sarkar hayn, aysa nahin koi*

## The connection to his lineage will continue

On the Day of Judgment, except for the Prophet ﷺ, the blood relations and connections to one's in-laws will be severed for all other people. (*Al-Mawahib-ul-Ladunniyyah*, vol. 2, p. 291)

Allah Almighty states:

فَإِذَا نُفِثَ فِي السُّمُورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

*'Thus, when the Trumpet will be blown, there will therefore neither be any relationship amongst them that Day, nor are they to ask about one another.'*

(*Kanz-ul-Iman [translation of Quran]*) (Part 18, Surah Al-Mu'minoon, Verse 101)

Saying of the Prophet ﷺ:

كُلُّ سَبَبٍ وَتَسَبُّبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا سَبَبِي وَتَسَبُّبِي فَإِنَّهَا مَوْصُولَةٌ فِي الدُّنْيَا وَالْآخِرَةِ

Translation: *'Every relation and every lineage will be severed on the Day of Judgment, but my relationship and lineage will remain intact, because it is connected in the world and the hereafter.'*

In order to attain the blessings of this saying and to establish familial relations with the Prophet ﷺ, Sayyiduna Umar Farooq *رضي الله عنه* married Umm-e-Kulsoom Bint Ali Al-Murtada *رضي الله عنها*. (*Majma' Al-Zawaid*, vol. 8, p.398, *Hadees* 13,827)

The Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan *رحمته الله عليه* states: 'On the Day of Judgement, every lineage and relationship will be severed; no one will ask as to whose son or grandson so and so is, but the pure lineage of the Beloved Prophet ﷺ and (having) relations with him is such a strong connection that will never sever.' (*Matla' Al-Qamarain*, p. 63)

## His stature would appear taller than others

The Prophet ﷺ was of medium height but despite this, whenever he would walk alongside a tall individual, he would seem taller than the latter. Moreover, whenever he would grace any gathering, his blessed shoulders would be higher than all the attendees. (*Anmawzaj Al-Labeeh*, p. 213)

The Mother of the Believers, Sayyidatuna Aaishah Siddiqah *رضي الله عنها* states: 'The Beloved of Allah ﷺ was neither very tall nor short. When he would walk alone, he seemed to be of





medium stature. If there was a tall individual walking alongside him, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would seem taller than him.

Sometimes, two tall individuals would walk with him and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would seem to be taller than both of them. Then, when they would both depart, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would appear to be of medium height.' (Tareekh Ibn-e-Asakir, vol. 3, p. 356)

The great theologian Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ writes: 'When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would stand or walk, despite his height being perfectly moderate, it would appear to be taller than everyone. And when he would grace his seat, his noble head would appear to be higher than the rest of the gathering. In no way whatsoever did the ghayrah (special protective love) of Allah Almighty create an equal to him. (Al-Kalam Al-Awdah, p. 181)

O devotees of the Prophet! The wisdom behind this exclusive virtue of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been mentioned as follows: Just as there is no one greater than him in terms of inner excellences and perfections, there should also be no one who appears greater than him in terms of physical appearance. (Zarqaani ala Al-Mawahib, vol. 7, p. 199)

The Scholar of Hadees and Quranic Exegesis, 'Allamah Maulana Abdul Mustafa A'zami رَحْمَةُ اللهِ عَلَيْهِ states: 'The honourable companions رَضِيَ اللهُ عَنْهُمْ are in agreement that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was of medium height. But it is his miraculous brilliance that despite being of medium height, when he stood amongst thousands of people, his noble head would appear to be higher than everyone else.' (Seerat-e-Mustafa, p. 567)

*Tayra qad to nadir-e-dahr hay, koi misl ho to misal day*

*Nahin gul kay podoon mayn daliyyaan keh chaman mayn sarway chamaan nahin*

(Hadaiq-e-Bakhshish, p. 109)

### His lineage began from his daughter

The offspring of the daughters of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are considered his offspring. (Al-Mawahib-ul-Ladunniyyah, vol. 2, p. 291)

Dear Islamic brothers, one's offspring is [usually]

attributed to the father, but it is the exclusive trait of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that the offspring of his daughters, in particular that of Sayyidatuna Fatimah Al-Zahra رَضِيَ اللهُ عَنْهَا, is attributed towards the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

**كُلُّ بِنْتِ آدَمَ يَنْتَمُونَ إِلَى عَصْبَةِ إِلَّا وَوَلَدَ فَاطِمَةَ فَأَنَا وَلِيُّهُمْ وَأَنَا عَصَبَتُهُمْ**

Translation: 'All humans are attributed to their paternal grandfather except for the offspring of Fatimah, as I am their guardian and protector.' (Kanz-ul-Ummal, part 6, vol. 12, p. 53, Hadees 34,261)

O devotees of the Prophet! Normally, a person's lineage originates from his sons or (paternal) grandsons, but as for the lineage of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his blessed lineage originated from his two (maternal) grandsons: Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا. There are many narrations in which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared Sayyiduna Imam Hassan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا as his own sons.

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said in relation to Imam Hassan Mujtaba رَضِيَ اللهُ عَنْهُ: 'إِبْنِي هَذَا سَيِّدٌ': رَضِيَ اللهُ عَنْهُ

Translation: 'This son of mine is chief.' (Bukhari, vol. 2, p.509, Hadees 3,629)

In one narration, it was stated: هَذَا ابْنَايَ

Translation: 'These two [Hasan and Husayn] are my sons.' (Tirmizi, vol. 5, p. 427, Hadees 3,794)

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'It should be kept in mind that it is the exclusive trait of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا that her offspring is the lineage of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The lineage of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ originated from them. So, in essence, Hasan and Husayn رَضِيَ اللهُ عَنْهُمَا are from the lineage of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as the source of the lineage, because usually the lineage originates from the father and not the mother. (Mirat Al-Manajih, vol. 8, p. 476)

*Tayri nasl-e-pak mayn hay bacha bacha noor ka*

*Tu hay ayn-e-noor tayra sab gharanah noor ka*

(Hadaiq-e-Bakhshish, p. 246)





# SHAR'I RULINGS REGARDING ISLAMIC SISTERS

## Where must the 'Iddah (waiting period) be observed?

**Question 1:** What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: A man married two women and purchased two separate houses for each wife. Both wives would live in their own homes with their children, but the husband would reside with the second wife. The husband has now passed away, and the first wife wishes to observe her 'Iddah in the home of the second wife, as the husband lived there. Is this permissible or not? Both houses are not very distant, and there is no disagreement either; the second wife is willing to let the first wife observe the 'Iddah in her home.

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

**Answer:** In the aforementioned case, each wife will

observe her 'Iddah in the home that the husband had given her to reside in. Even though the husband would live with the second wife, but he had given the first wife a separate home to reside in, therefore, the first wife will spend her 'Iddah in the house that she resides in. She is not permitted to observe her 'Iddah in the home of the second wife; as per Shari'ah, this will be impermissible and a sin for her.

Allah Almighty states in the Holy Quran:

لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ

*Do not banish them out of their (husband's) homes nor should they leave themselves during the 'Iddah period unless this; that they commit any open indecency (adultery or theft, etc.).*

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Talaaq, Verse 1)

In the commentary of this verse, it is stated in





*Tafseerat-e-Ahmadiyyah*: The word 'بُيُوتِهِنَّ' clearly indicates that the meaning of the women's homes here is the home in which those women reside. Therefore, in the light of this verse, when a woman is divorced or her husband passes away, it is necessary upon her to observe her 'Iddah in the home which is associated with her because of her residence therein. (*Tafseerat Ahmadiyyah*, p. 496)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Abu Muhammad Faraz Attari Madani

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

### Is it permissible to wear glass bangles during the 'Iddah?

**Question 2:** What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: Can a woman wear glass bangles when observing the 'Iddah after the death of her husband?

**Questioner:** Ghulam Yaseen Attari (Naya abad, Karachi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** No! The woman who is observing the 'Iddah after the passing of her husband cannot wear glass bangles. This is because the ruling for a woman who is observing the 'Iddah of a widow is that she should mourn, and the meaning of mourning is to abandon all types of adornment and beautification; and wearing glass bangles is considered to be a part of this adornment. (*Al-Fatawa Hindiyyah*, vol. 1, p. 533; *Bahar-e-Shari'at*, vol. 2, p. 242, selected)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

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

## The harms of eating toffees, chocolates, etc.

Dear children,

Ameer of Ahl-us-Sunnah, the honourable 'Allamah Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ says:

'Most children like to eat toffees, chocolates, snow cones and other colourful sweet things. As a result, there is the danger of damage being caused to their teeth, throat, chest, stomach, intestines, etc.' (*Bayta ho to Aisa!*, p. 26)

Dear children, in order to stay fit and healthy, we should not eat these things. Some children eat substandard foods, such as fried poppadom, burgers, French fries and other foods. Consequently, they become sick and cause trouble for their parents. So, we should avoid eating such things.

Owais Yameen Attari





# Sayyiduna Abu Umamah Bahili رَضِيَ اللهُ عَنْهُ

One companion of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states that when this verse was revealed:

لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Indeed Allah became pleased with the believers when they pledged allegiance to you beneath that tree (at Hudaibiyyah),

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

I said to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Am I also from amongst those who pledged allegiance to you?' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Abu Umamah! You are from me and I am with you.' (Tareekh Ibn-e-Asakir, vol. 24, p. 61)

Dear Islamic brothers! The actual name of Sayyiduna Abu Umamah رَضِيَ اللهُ عَنْهُ is Suday Bin 'Ajlaan, however, he رَضِيَ اللهُ عَنْهُ is famously known by his Kunyah and his ascription to his tribe by the name of Sayyiduna Abu Umamah Bahili. (Al-Isaabah fi Tamyeez-is-Sahabah, vol. 3, p. 339)

## Being quenched by milk in a dream

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent him to his tribe, Bahila, to spread the message of Islam. When he رَضِيَ اللهُ عَنْهُ arrived there, they were eating Haraam foods, and they offered him some also, but he رَضِيَ اللهُ عَنْهُ said, 'I have come to forbid you from eating this food, and I am the emissary of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and I have come so that you embrace faith upon him.' Seeing this, the tribe belied him and

scolded him. Thus, hungry and thirsty, he رَضِيَ اللهُ عَنْهُ left that place reaching another place where he رَضِيَ اللهُ عَنْهُ was overcome with tiredness and fell asleep. In his dream, he رَضِيَ اللهُ عَنْهُ saw an angel placing a bowl full of milk in his hands, which he رَضِيَ اللهُ عَنْهُ drank until he was quenched.

In the meantime, some members of his tribe censured the people, saying, 'A respected person from your own tribe came to the village, but you sent him back.' Hearing this, the people of the tribe felt great regret, so they took some food and water, and came to him. He رَضِيَ اللهُ عَنْهُ said, 'I have no need for your food or drink; my Almighty creator, Allah, has fed me and given me to drink and satiated me,' and then he رَضِيَ اللهُ عَنْهُ relayed his dream. The tribespeople observed his state and began to realise that he رَضِيَ اللهُ عَنْهُ had in fact eaten and drank to his fill. (They were amazed at this) and recited the Kalimah and entered the folds of Islam. (Mu'jam Kabeer, vol. 8, p. 286, Hadees 8099, summarised)

## Fasting in abundance

He رَضِيَ اللهُ عَنْهُ once came to the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'Command me of some righteous work.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Make fasting necessary upon yourself; there is no action like it.' After that, he رَضِيَ اللهُ عَنْهُ, his wife, his slave-girl and his slave all began to fast, to such an extent that when food would be cooked in his home or smoke would be seen, the people would know that there was some guest staying there for whom food was being cooked.





He رَضِيَ اللهُ عَنْهُ states, 'With the grace and mercy of Allah Almighty, I remained steadfast upon this, so I once again asked in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'You commanded me to keep fasts, now Allah Almighty has placed blessings for me therein, so inform me of another action.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If you perform one prostration for Allah, He will increase you by one rank and remove one sin of yours.'" (Musnad Ahmad, vol. 8, p. 269, Hadees 22202)

### The needy would not leave empty-handed

He رَضِيَ اللهُ عَنْهُ would give a lot of charity to the poor, destitute and needy. He رَضِيَ اللهُ عَنْهُ would gather and store Dirhams, Dinars and food for them, and when he رَضِيَ اللهُ عَنْهُ could not find anything else to give in charity, he رَضِيَ اللهُ عَنْهُ would place onions, dates or other similarly low valued items into the hands of the needy, and would not allow them to leave empty-handed.

### Only goodness

Once, he رَضِيَ اللهُ عَنْهُ only had three Dinars left, and when a beggar came to the door, he رَضِيَ اللهُ عَنْهُ gave him one Dinar. Then a second beggar came, and he رَضِيَ اللهُ عَنْهُ gave him one Dinar, and then a third beggar came, so he رَضِيَ اللهُ عَنْهُ gave him the last Dinar. Observing this, his servant said, 'You have not left anything for us.' After this, he رَضِيَ اللهُ عَنْهُ fell asleep, and his servant woke him up at Zuhr time. So, he رَضِيَ اللهُ عَنْهُ made Wudu and then left for the Masjid.

His slave says, 'I felt sorry for him as he was fasting (and there was nothing in the house), so I borrowed some money and prepared some food for the night. Then (at the appropriate time) I lit the lantern for him. And then when I came to make the bed, I saw three hundred Dinars there.'

The servant further states, 'When he رَضِيَ اللهُ عَنْهُ returned after the Isha Salah, he رَضِيَ اللهُ عَنْهُ began to smile upon seeing the dining-mat laid out and the lantern lit, and said, 'This is only goodness from Allah.' I remained standing there until he had finished eating, and then I said, 'May Allah Almighty have mercy upon you, you forgetfully left the Dinars and left, and you did not even inform me

so that I could pick them up.' He رَضِيَ اللهُ عَنْهُ became surprised at this, and asked, 'Which Dinars? I did not leave anything in the house.' Hearing this, I lifted up his bedding, he رَضِيَ اللهُ عَنْهُ became very happy after seeing the Dinars and was very surprised also. (Hilyat-ul-Awliya, vol. 10, p. 134, summarised)

### Spread the light of knowledge

He رَضِيَ اللهُ عَنْهُ narrated 250 Ahadees, from which, Imam Bukhari رَضِيَ اللهُ عَنْهُ narrated 5, and Imam Muslim رَضِيَ اللهُ عَنْهُ narrated 3. (Tahzeeb-ul-Asma wal-Lughaat, vol. 2, p. 468) He رَضِيَ اللهُ عَنْهُ would gather the people and organise illuminating gatherings of religious knowledge, in which he رَضِيَ اللهُ عَنْهُ would narrate the Ahadees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, give the mindset of acting upon the Prophetic Sunnah, narrate the beloved habits and blessed appearance of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and make others drink from the cup of Prophetic love. (Tareekh Ibn-e-Asakir, vol. 3, p. 300, summarised) He رَضِيَ اللهُ عَنْهُ would narrate many Ahadees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and would say to his students, 'Listen attentively and understand properly, then pass it on to others.' (Sunan Daarmi, vol. 1, p. 146, Raqm 544; Siyar A'lam-ul-Nubla, vol. 4, p. 458)

### Spread Salam

A Taabi'i, Sayyiduna Muhammad Bin Ziyad Al-Hani رَضِيَ اللهُ عَنْهُ states that, 'I once took the hand of Sayyiduna Abu Umamah Bahili رَضِيَ اللهُ عَنْهُ and began to walk with him towards his home. Whenever any Muslim, old or young, would pass by, Sayyiduna Abu Umamah Bahili رَضِيَ اللهُ عَنْهُ would give him Salam. When we reached the door of the house, he رَضِيَ اللهُ عَنْهُ said, 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded us to spread Salam.'" (Tareekh Ibn-e-Asakir, vol. 24, p. 67; Ibn-e-Majah, vol. 4, p. 200, Hadees 3693)

### His passing

Sayyiduna Abu Umamah Suday Bin 'Ajlaan Bahili رَضِيَ اللهُ عَنْهُ passed away in 81 AH or 86 AH at the age of 91, in a village known as 'Danwah' in the city of Homs, Syria. (Tareekh Ibn-e-Asakir, vol. 24, p. 75) He رَضِيَ اللهُ عَنْهُ was the last companion of the Prophet to pass away in Syria. (Tareekh Ibn-e-Asakir, vol. 24, p. 59)





# Do you Know?

**Question 1:** Which mountain was first created on earth?

**Answer:** Jabal-e-Abu Qubays. (*Shu'ab-ul-Iman, vol. 3, p. 431, Hadees 3984*)

**Question 2:** What kind of clothes is Haraam for men?

**Answer:** Silk cloth. (*Abu Dawood, vol. 4, p. 71, Hadees 4057*)

**Question 3:** When is sleeping harmful to the intellect?

**Answer:** After 'Asr. It is narrated in a Hadees: 'Whoever sleeps after 'Asr and loses his intellect, he should blame himself.' (*Musnad-e-Abi Ya'la, vol. 4, p. 278, Hadees 4897*)

**Question 4:** With how many fingers did the Beloved Prophet ﷺ eat?

**Answer:** With three fingers. (*Muslim, p. 864, Hadees 5297*)

**Question 5:** What is an alternative for both, food and water?

**Answer:** Milk. (*Shu'ab-ul-Iman, vol. 5, p. 104, Hadees 5957*)

**Question 6:** What was the imprint of the ring of the Holy Prophet ﷺ?

**Answer:** Muhammad in one line, Rasool in the second, and Allah in the third. (*Bukhari, vol. 2, p. 343, Hadees 3106*)

**Question 7:** Which names are more beloved to Allah Almighty?

**Answer:** Abdullah and Abdul Rahman. (*Muslim, p. 908, Hadees 5587*)

**Question 8:** What would be the greatest blessing in Paradise?

**Answer:** The beholding of Allah Almighty. (*Muslim, p. 95, Hadees 449*)

**Question 9:** What was the family profession of the Beloved Prophet ﷺ?

**Answer:** Trade. (*Sirat-e-Mustafa, p. 103*)





# AN ACCOUNT, A MIRACLE

Arshad Aslam Attari Madani





## What is a Mu'jizah (miracle)?

Upon their return from the meal, grandfather had the children and the driver read the Du'a of travel when sitting in the car. Grandfather was speaking with the children, when all of a sudden, the mobile began to ring. After giving Salam, grandfather had a short conversation, and then bid farewell and ended the call.

Khubayb said, 'Dear grandfather! You just mentioned the word 'Mu'jizah' while on the phone; what is a Mu'jizah?' Hearing this, grandfather began to smile and said, 'Beloved Khubayb! Shall I only inform you, or do Suhayb and Umm-e-Habibah wish to learn about a Mu'jizah also?' Hearing this, all three siblings collectively said, 'Dear grandfather! Inform all of us.'

Grandfather defined Mu'jizah in the following way, 'It is for a prophet to manifest such a thing that is impossible in normal circumstances, after the announcement of prophethood. Like bringing the dead to life, splitting the moon into two pieces, etc. A Mu'jizah is a proof of a prophet's prophethood; a Mu'jizah differentiates between a true prophet and a false one.'

Grandfather paused, took a deep breath and then said, 'Remember children! Nobody can make a false claim to prophethood and then display a Mu'jizah.'

As soon as grandfather fell silent, Umm-e-Habibah immediately said, 'Were all prophets given the same Mu'jizah?' 'No, daughter,' said grandfather as he shook his head in the negative. 'Allah Almighty granted each prophet miracles in accordance to the situation of that particular time. For example:

1. In the time of Sayyiduna Musa عَلَيْهِ السَّلَام, the tricks of magicians were prevalent, thus Allah Almighty granted him miracles in accordance to that, like:  
1. He عَلَيْهِ السَّلَام could make his hand glow whenever he عَلَيْهِ السَّلَام wished. 2. He عَلَيْهِ السَّلَام also had a staff, and when he عَلَيْهِ السَّلَام would throw it on the ground, it would sometimes become a snake, and sometimes a huge python. Besides this, the staff would sometimes become a rope, and sometimes a shade-giving tree.
2. During the age of Sayyiduna 'Eisa عَلَيْهِ السَّلَام, there

were some diseases which the doctors had failed to treat. Thus, Allah Almighty granted Sayyiduna 'Eisa عَلَيْهِ السَّلَام the miracles of giving sight to the blind, granting health to those who had incurable illnesses, and the ability to give life to the dead.'

Continuing the conversation, grandfather said, 'Dear children! A great scholar of the religion, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states that, 'A Mu'jizah is of three types:

1. A permanent Mu'jizah; like the fragrant perspiration of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
2. A temporary voluntary Mu'jizah, i.e. to voluntarily manifest a Mu'jizah for a limited amount of time; like the staff becoming a python.
3. A temporary involuntary Mu'jizah, i.e. to involuntarily manifest a Mu'jizah for a limited amount of time; like the revelation of the verses of the Quran.

Breaking his silence, Suhayb said to his grandfather, 'How many miracles was our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted?' Grandfather encouragingly said to Suhayb, 'Suhayb! I knew you were going to ask a question; مَا سَأَلَهُ اللهُ, you have asked a brilliant question.'

'Dear children! You are all aware that our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior and loftiest from among the prophets. Allah Almighty granted him all of the miracles of the previous prophets, and granted him many miracles that were not granted to any prophet or messenger before him. The greatest miracle of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Glorious Quran, because the other miracles took place at a specific time and were only witnessed by the people of that time. However, the Quran is such a miracle that will endure until the Day of Judgement.'

Just before they arrived home, grandfather said, 'I trust that you have learnt the fundamentals of a Mu'jizah. Now, I wish to tell you about a miracle of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ every Friday; what are your thoughts on this?'

Hearing this, Umm-e-Habibah, Suhayb and Khubayb became happy, and accepting the words of their grandfather, they said, 'Of course! Of course!' In the meantime, the car had arrived home.





# Sayyidatuna Asma Bint Yazeed رَضِيَ اللهُ عَنْهَا

Muhammad Bilal Sa'eed Attari Madani

Once, a woman came to the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and began to say, 'O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have come to you, representing many women; Allah Almighty has sent you to both, men and women. Thus, we women have brought faith in you, and have vowed to follow you. Now, the situation is such that we women remain in our homes behind veils, we serve our husbands, we take care of their homes, and we protect their wealth and possessions. Whilst men take part in the Jumu'ah prayer and funeral prayers, and gain rewards. The question is that, will we women also receive a portion of the reward that is granted to those men?'

Hearing this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ looked towards the noble companions رَضِيَ اللهُ عَنْهُمْ and said, 'Look at how good a question this woman has asked about her religion.' Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to that woman, 'Listen, and then inform the women: If women serve their husbands and keep them happy, and always seek their pleasure, and always obey them, then the women will also receive rewards equivalent to the actions of the men.' The woman became very happy after hearing this. (*Istee'ab*, vol. 4, p. 350, selected)

Are you aware of who this great and wise woman was? She was none other than the first cousin of the great companion, Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ عَنْهُ, and the female Ansari companion, Sayyidatuna Umm-e-Salamah Asma Bint Yazeed رَضِيَ اللهُ عَنْهَا. (*Jannati Zevar*, p. 534) She رَضِيَ اللهُ عَنْهَا is also referred to with the beautiful title of 'حَاطِبَةُ النِّسَاءِ' (i.e. the emissary of the women). (*Al-Isaabah fi Tamyeez-ul-Sahabah*, vol. 8, p. 21) This was because she رَضِيَ اللهُ عَنْهَا would often present the

queries of the women in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

## Virtues and merits

Sayyidatuna Asma Bint Yazeed رَضِيَ اللهُ عَنْهَا took part in Bay'at-e-Ridwan (the Pledge of Ridwan) and had the honour of pledging allegiance to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and became from amongst those who received the glad tidings of Paradise. She رَضِيَ اللهُ عَنْهَا also had the privilege of narrating many Ahadees from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Siyar A'lam-un-Nubala*, vol. 3, p. 532) Similarly, she رَضِيَ اللهُ عَنْهَا also had the honour of serving the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Musnad Ahmad*, vol. 10, p. 443, Hadees 27673)

She رَضِيَ اللهُ عَنْهَا enjoys the honour of being from amongst those fortunate female companions who took part in readying Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا to be a bride. (*Ussul-ul-Ghaabah*, vol. 7, p. 23)

## Sacred relics of the Beloved Prophet ﷺ

She رَضِيَ اللهُ عَنْهَا states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once offered Maghrib Salah in my home, and there were 40 noble companions رَضِيَ اللهُ عَنْهُمْ with him. I presented a small amount of curry and a few pieces of bread to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Everyone ate from that food, yet it did not finish. Then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drank from my water skin. We would give the sick water to drink from that water skin and they would be cured, and we would sometimes drink from that water skin ourselves, for blessings. (*Tabqat Ibn-e-Sa'd*, vol. 8, p. 244)







# SOME IMPORTANT EVENTS OF RABI'-UL-AAKHIR

## 11<sup>th</sup> of Rabi'-ul-Aakhir, Giyarhween Shareef

The great Shaykh of the Qaadiri order, Sayyiduna Shaykh Abdul Qadir Jilani, famously known as Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ passed away on the 11<sup>th</sup> of Rabi'-ul-Aakhir 561 AH. (To learn more, read the *monthly magazine 'Faizan-e-Madinah'*, Rabi'-ul-Aakhir 1438, 1439, 1440 and 1441 AH).

## 17<sup>th</sup> of Rabi'-ul-Aakhir – The 'Urs of Dulha Sabzwari رَحْمَةُ اللهِ عَلَيْهِ

The accomplished Wali, Sayyid Muhammad Shah Dulha Sabzwari Bukhari رَحْمَةُ اللهِ عَلَيْهِ passed away on the 17<sup>th</sup> of Rabi'-ul-Aakhir 701 AH. His shrine is located in Kharadar, Old City Area, Karachi. (For more information, refer to the booklet: *Tazkirah Bukhari Shah*).

## 18<sup>th</sup> Rabi'-ul-Aakhir – The 'Urs of Khuwajah Nizam-ud-Deen Awliya رَحْمَةُ اللهِ عَلَيْهِ

A great leader of the Chishti order, Sultan-ul-Mashaaikh, the well-known Wali of Allah, Sayyiduna Khuwajah Nizam-ud-Deen Awliya رَحْمَةُ اللهِ عَلَيْهِ passed away on the 18<sup>th</sup> of Rabi'-ul-Aakhir. His shrine is located in Delhi, India. (For more information, refer to the *monthly magazine 'Faizan-e-Madinah'*, Rabi'-ul-Aakhir 1439 AH).

## 21<sup>st</sup> of Rabi'-ul-Aakhir - The passing of the author of Fatawa Shaami

The seal of the jurists, 'Allamah Sayyid Muhammad Ameen Bin Umar, famously known as Ibn-e-'Aabideen Shaami Hanafi رَحْمَةُ اللهِ عَلَيْهِ passed away on the 21<sup>st</sup> of Rabi'-ul-Aakhir 1252 AH. His

shrine is located in Damascus, Syria. (For more information, refer to the *monthly magazine 'Faizan-e-Madinah'*, Rabi'-ul-Aakhir 1439 AH).

## Rabi'-ul-Aakhir 4 AH - The passing of Zaynab Bint-e-Khuzaymah رَضِيَ اللهُ عَنْهَا

The mother of the believers, Sayyidatuna Zaynab Bint Khuzaymah رَضِيَ اللهُ عَنْهَا passed away during the apparent lifetime of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Rabi'-ul-Aakhir 4 AH, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led her funeral prayer himself. (For more information, refer to the *monthly magazine 'Faizan-e-Madinah'*, Rabi'-ul-Aakhir 1438 AH).

## Rabi'-ul-Aakhir 11 AH - Departure of the army of Usamah Bin Zaid رَضِيَ اللهُ عَنْهُ

After Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ became the caliph, he رَضِيَ اللهُ عَنْهُ despatched the army that had been readied by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, under the command of Sayyiduna Usamah Bin Zaid رَضِيَ اللهُ عَنْهُ, to fight the Romans in Rabi'-ul-Aakhir 11 AH. Allah Almighty granted them victory. (For more information, refer to *Sirat-e-Mustafa*, pages 536 to 538 and *Tabqat Ibn-e-Sa'd*, volume 2, pages 145 to 147).

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The editions of the *monthly magazine 'Faizan-e-Madinah'* are available on the website of Dawat-e-Islami: [www.dawateislami.net](http://www.dawateislami.net) and on the mobile application.





# STEP RELATIVES

Great Islamic teachings  
Shahzayb Madani



To maintain blood relations, to show good character towards relatives and to be good towards relatives and step relatives are from the enlightened teachings of Islam. Allah Almighty says in the Holy Quran:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْمَجَارِبِ ذِي  
الْقُرْبَىٰ وَالْمَجَارِبِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ

*And be good to parents, and relatives, and orphans, and the needy, and the near neighbour and the distant neighbour, and the close companion and the traveller, [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 36)*

Alas! In our society, step relatives are looked at with great disdain whereas the enlightened teachings of the religion of Islam teach us the respect of every relative. We are also taught the manner of expressing affection without creating a distinction between actual and step relatives through the blessed biographies of the Beloved Prophet of Allah ﷺ and the Ummahat-ul-Mu'mineen رَضِيَ اللهُ عَنْهُنَّ.

Sayyidatuna Fatimah Al-Zahra رَضِيَ اللهُ عَنْهَا is the biological daughter of Sayyidatuna Khadijah Al-Kubra رَضِيَ اللهُ عَنْهَا but despite this, the following incident shows the mutual loving mother and daughter relationship between Sayyidatuna Aaishah and Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهُمَا:

### For the sake of being a mother

Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا states that once Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا came to the blessed court of the Beloved Prophet ﷺ and upon seeing her, he said: 'My daughter! Welcome!' He then sat her close to himself and whispered something in her ear after listening to which, Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا began crying. When he saw her restlessness, he whispered something a second time which caused her to smile. Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا states that when the Beloved Prophet ﷺ left, I asked her about the whispering and she replied that I cannot reveal the secret of the Messenger of Allah ﷺ.

Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا, who was not the





biological mother of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, states that when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, I said to Sayyidatuna Fatimah (رَضِيَ اللهُ عَنْهَا): 'By the right that I have upon you (i.e. the mother has a right upon her daughter), I present that right to you and ask you to inform me, what did the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say to you?'

Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا replied: 'Yes, I will now inform you. When he first whispered, he informed me that every year, Jibra'eel would revise the Quran with me once. This time around, he revised it twice with me so it is my assumption that my time is near. Fear Allah and be patient, indeed I am a good forerunner for you.' Upon hearing this, I began to cry. When my noble father saw my restlessness, he again whispered in my ear and said: 'O Fatimah! Are you not pleased upon the fact that you are the queen of all heavenly women or all believing women', so I smiled. (Mishkat-ul-Masabih, vol. 2, p. 435, Hadees 6138; Mirat-ul-Manajih, vol. 6, p. 453)

### Command to love

Once, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا: 'O my daughter! Will you not love the one whom I love?' She replied: 'Of course.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'You should love her (i.e. Sayyidatuna 'Aaishah Siddiqah).' (Muslim, p. 1017, Hadees 6290)

### Spending on step children is also a means of reward

Umm-ul-Mu'mineen, Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ عَنْهَا had step children. So she asked a question to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If I spend on the children of Abu Salamah who are like my own children, will I receive reward?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Spend on them, as you will receive reward for spending on them.' (Mishkat-ul-Masabih, vol. 1, p. 366, Hadees 1933)

Whilst explaining the importance and the rights of a step mother to a son, Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ writes: 'A step mother has a unique and great relation with his father due to which, her respect and honour is no doubt necessary upon him. Due to this honour, Allah Almighty has made her eternally

forbidden just like the actual mother.' (Fatawa Razawiyyah, vol. 24, p. 387)

However, the difference between an actual mother and a step mother is that the actual mother is herself deserving of all kind of service, respect, reverence and obedience, whereas the step mother does not have a personal right, whatever she attains is because of the father. (Fatawa Razawiyyah, vol. 24, p. 368)

### Dear readers

The word 'step' is maligned for no reason in our society, whereas the reality is that many step relatives show more affection, longing and kindness for each other than the actual relatives. We should avoid showing rude behaviour and bad conduct towards step parents or step children as they are relatives at the end of the day and Islam has commanded us to show good behaviour even towards unknown people. If a person's stepmother or stepfather scolds him for something, he should not use this step relation as a base (to quarrel), rather, he should think that even actual parents discipline and scold their children on many occasions to rectify them, hence, always treat them with love and good conduct and refrain from harming them with your words and actions.

May Allah Almighty grant us the Taufeeq to attain Islamic teachings and develop an Islamic environment.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





# THE COMPANIONS WHO WERE TRADERS

Abdul Rahman Attari Madani (ISSUE 6)

## Sayyiduna Abu Sayf Baraa Bin Aws رَضِيَ اللهُ عَنْهُ

Sayyiduna Abu Sayf Baraa Bin Aws رَضِيَ اللهُ عَنْهُ was a blacksmith by profession. He was the milk father of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ son Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ as the wife of Sayyiduna Baraa رَضِيَ اللهُ عَنْهُ had nursed him. It is stated in *Muslim* from Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'A boy was born in my house tonight who I named after my father, Sayyiduna Ibrahim عَلَيْهِ السَّلَام.' He then entrusted his child (for the purpose of being nursed) to the wife of Abu Sayf Sayyiduna Baraa Bin Aws رَضِيَ اللهُ عَنْهُ; Umm-e-Sayf. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ states:



'Once, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was going to visit Abu Sayf, and so I went along with him. When we arrived, he was stoking the fire using bellows, and his house was full of smoke. I hurried to him and said: 'Abu Sayf, stop! The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has arrived', and so he stopped.' (*Muslim*, p. 974, *Hadees* 6025)

## Sayyiduna Haatib Bin Abi Balta'ah رَضِيَ اللهُ عَنْهُ

Amongst the trader companions was also Sayyiduna Haatib Bin Abi Balta'ah رَضِيَ اللهُ عَنْهُ. He was an experienced archer and from the skilled horse-riders of Quraysh. Furthermore, he participated in all the

Ghazawat<sup>1</sup> alongside the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Aged 65, he passed away in Madinah. Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ led his funeral prayer. It is narrated that he traded grain on a large scale. At the time of his passing away, he left behind four thousand gold coins, dirhams, a house, as well as other things. (*Tabqat Ibn-e-Sa'd*, vol. 3, pp. 84 - 85; *A'lam-lil-Zurqali*, vol. 2, p. 159)

Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ was passing through the market where Sayyiduna Haatib Bin Abi Balta'ah رَضِيَ اللهُ عَنْهُ was selling goods. There were two sacks of raisins placed before the latter, which Sayyiduna Umar رَضِيَ اللهُ عَنْهُ saw and paused to ask: 'How much are you selling the raisins for?' He received the reply, 'Two muds<sup>2</sup> for one dirham.' Upon hearing this, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said: 'A convoy of businessman set off from Taif to sell raisins. I had asked them the price of the raisins, and they informed me of the same price that you have. Now, if you want, either increase the price or return home with your raisins and sell them however you want.' When Sayyiduna Umar رَضِيَ اللهُ عَنْهُ reached his home, he thought about what he had said, and subsequently went to the house of Sayyiduna Haatib and said: 'Whatever I said to you was neither a command nor a decision; it was something that I suggested for the benefit of the city's dwellers. Sell however you wish. Sell however you wish.' (*Sunan Kubra-lil-Bayhaqi*, vol. 6, p. 48, *Hadees* 11146)

<sup>1</sup> The battles in which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ participated himself.

<sup>2</sup> A measurement that is equivalent to 2 ritl, and ritl itself is a measurement that varies from one country to another.





# OUR PIOUS PREDECESSORS

Abu Majid Muhammad Shahid Attari Madani

Rabi'-ul-Aakhir is the fourth month of the Islamic year. 45 honourable companions, venerable saints and scholars of Islam who passed away in this month were briefly mentioned in the Rabi'-ul-Aakhir editions of the *Monthly Magazine Faizan-e-Madinah* for the years 1439 AH to 1441 AH. Below is mention of an additional 12 blessed personalities:

## Honourable Companions رَضِيَ اللهُ عَنْهُمْ

Martyrs of the Sariyyah<sup>1</sup> of Muhammad Bin Maslamah: On the 6<sup>th</sup> of Rabi'-ul-Aakhir 6 AH, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dispatched Muhammad Bin Maslamah رَضِيَ اللهُ عَنْهُ along with ten companions رَضِيَ اللهُ عَنْهُمْ to Zul-Qussa (an area located 24 miles from Madinah) in order to quell the tribes of Bani Mu'awiyah, Bani 'Awaal and Bani Sa'labah. The majority of the companions who took part in this Sariyyah were martyred. (*Maghaazi Al-Waaqidi, part 2, p. 551; Zarqaani ala Al-Mawahib, vol. 3, p. 121*)

## Venerable Saints and Spiritual Guides رَضِيَ اللهُ عَنْهُمْ

1. The Shaykh of a spiritual order, Sayyid Sikandar Tirmizi Mangalore رَضِيَ اللهُ عَلَيْهِ stayed in the service of Sayyiduna Makhdoom Jahanian Jahan Gasht Suharwardi رَضِيَ اللهُ عَلَيْهِ from a young age. After attaining expertise in the knowledge of Shari'ah and Sufism, he was granted Khilafah. He served in the army of Sultan Feroz Shah and built a Masjid and Suharwardi Zawiyah in Makhdoom Pur (Mangalore, Karnataka, India). He passed

away on 10<sup>th</sup> Rabi'-ul-Aakhir, 825 AH. (*Tazkirah Al-Ansaab, pp. 208-210*)

2. Baala Peer Shaykh Abdul Kabeer Bin Shaykh Abdul Qudoos Chishti Sabiri رَضِيَ اللهُ عَلَيْهِ was a saint and the son of a saint. He was a disciple and Khalifah of his father and was a man of saintly miracles. He passed away on 26<sup>th</sup> Rabi'-ul-Aakhir 947 AH, and his shrine is in Delhi, India. (*Encyclopedia Awliya-e-Karam, vol. 3, p. 80*)
3. The grandfather of the family of 'Attas Al-Akbar, Sayyiduna Habib Umar Bin Abdul Rahman Ratib Al-'Attas Ba'alawi رَضِيَ اللهُ عَلَيْهِ was born in 992 AH in the area of Al-Lisk (Eenaat), Yemen. He passed away in Nafhun (Hareeda) on the 23<sup>rd</sup> of Rabi'-ul-Aakhir, 1072 AH. Here, his shrine is a focal point for people. He was a hafiz of the Quran, a scholar of the religion, a reformer of the Ummah, and a teacher and Shaykh of many scholars and spiritual guides. (*Rehlat Al-Ashwaaq Al-Qaweyyata ila Mawatin Al-Sadah Alawiyyah, pp. 109-112*)
4. A distinguished ancestor of the saints of Bijapur and Aurangabad, Sayyiduna Maulana Qadi Abu Al-Hasan Siddeeqi Gujarati رَضِيَ اللهُ عَلَيْهِ was an outstanding scholar, a true saint and the Qadi of the army of the Mughal emperor: Aurangzeb Alamgir. He passed away on 11<sup>th</sup> Rabi'-ul-Aakhir, 1097 AH, and his shrine is in Mahalla Ghazipur, Ahmadabad, Gujarat, India. (*Tazkirah Al-Ansaab, p. 59*)
5. Daryaa'e Peer Sayyid Ali Asghar Shah Jeelani





رَحْمَةُ اللهِ عَلَيْهِ was born in the 12<sup>th</sup> Islamic century, and he passed away on 28<sup>th</sup> Rabi'-ul-Aakhir, 1200 AH, in the Sindh River. His shrine, which is located in Dargah Noora'ee Shareef (Tando Muhammad Khan, Sindh), is a place where Du'as are accepted. He was a scion of the Ghausiyyah Razzaqiyah family, a saint who manifested saintly miracles and a man who strived greatly [in the path of Allah Almighty]. (*Tazkirah Awliya-e-Sindh*, p. 237)

6. The Shaykh of spiritual order, Peer Sayyid Wahid Ali Shah Qadiri Chishti رَحْمَةُ اللهِ عَلَيْهِ was born into the family of Shah Wilayat Amrohi in Muradabad. His education took place in Alwar. He was a scholar of the religion, a Shaykh of a spiritual order and a great spiritual individual. He passed away on 11<sup>th</sup> Rabi'-ul-Aakhir, 1366 AH in Karachi. His shrine is in Bargah Wahidiyyah (Sakhi Hasan Chowrangi, North Nazimabad) Karachi. (*Allah Walay, Kulliyat-e-Manaqib*, p. 689)

### Scholars of Islam رَجْمَةُ اللهِ

7. Shaykh Al-Islam, Sayyiduna Abu Al-Waleed Hishaam Bin Abdul Malik Baahili Basri رَحْمَةُ اللهِ عَلَيْهِ was born in 133 AH and passed away in Rabi'-ul-Aakhir 238 AH. He was a student of Tab Tabi'ee, Sayyiduna Shu'bah Bin Hajjaj. Furthermore, he was a trustworthy narrator of Hadees, the imam of his era, a jurist (Faqeeh) and scholar of Hadees, a teacher of the scholars of Hadees and from amongst the most intelligent people. (*Tabqat Ibn-e-Sa'd*, vol. 7, p. 227; *Tareekh Al-Islam*, vol. 16, pp. 437-449)

8. The Imam of Hadees, Sayyiduna Taqi-ud-Deen, Abu 'Amr Usman Kurdi رَحْمَةُ اللهِ عَلَيْهِ was born in Shahrizor, Kurdistan, Iraq in 577 AH, and passed away on 25<sup>th</sup> Rabi'-ul-Aakhir 643 AH in Damascus. He was buried in Sufiya Cemetery outside Bab Al-Nasr. He was a grand scholar in the sciences of Quranic Exegesis, Hadees, Fiqh and Asma-ur-Rijaal (narrator biographies). He was a teacher in many madrasas of Damascus. Of his 12 works, his book titled 'Muqaddamah Ibn Al-Salah fi Uloom Al-Hadees' gained great recognition amongst the scholars. (*Wafayaat Al-Ayaan*, vol. 3, p. 212; *Shazaraat Al-Zahab*, vol. 5,

p. 343)

9. The Khateeb of Damascus, Sayyiduna Imam Ahmad Bin Abu Bakr Roomi Kharbeeri passed away on 14 Rabi'-ul-Aakhir, 719 AH. He was a prominent Hanafi scholar, a teacher of scholars and a grand Shaykh. (*Al Jawahir Al-Mudiyyah*, vol. 1, p. 62)

10. Qutb Al-Millat wa Al-Deen, Sayyiduna Allamah Maulana Hakeem Khuwajah Muhammad Qutb Al-Deen Jhangwi رَحْمَةُ اللهِ عَلَيْهِ was born in the area of Pir Kot Sadhana, Jhang, and passed away on 25<sup>th</sup> Rabi'-ul-Aakhir, 1379 AH. His shrine is in Qutb Abad Chak, 232 Jutiyaanwala, Jhang. He was a great scholar of the religion, a skilled physician, an amalgamation of fundamental and peripheral knowledge, a debater for the Ahl-us-Sunnah, an author of books, disciple and Khalifah of Ameer al-Millat and a teacher of scholars. His successor was the founder of Jami'ah Qutubiyyah Razawiyyah, Allamah Muhammad Abdul Rasheed Jhangwi. (*Tazkirah Akabir Ahl-e-Sunnat Pakistan*, p. 401)

11. A scholar of Hadees and Quranic Exegesis, 'Allamah Maulana Mufti Abdul Hameed Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in 1319 AH in the region of Anwala (Bareilly, UP), India, and he passed away on 2<sup>nd</sup> Rabi'-ul-Aakhir, 1393 AH in Nawabshah (Sindh), Pakistan. He was a hafiz of the Quran, a great Islamic scholar, a graduate of Bareilly Shareef, a good orator and teacher, and the Imam and Khateeb of Masjid Nawabshah. (*Tazkirah Akabir Ahl-e-Sunnat Pakistan*, p. 215)

12. A teacher of scholars, Maulana Mufti Muhammad Nu'man Ghor Ghushti رَحْمَةُ اللهِ عَلَيْهِ was born in 1332 AH in the district of Dheri Saraa (Ghorghushti, Attock) into a learned family. It is here that he passed away on 5<sup>th</sup> Rabi'-ul-Aakhir, 1436 AH. He was an erudite scholar, a Mufti of Islam and a scholar of Hadees. (*Tazkirah Ulama Ahl-e-Sunnat, Attock*, pp. 294-296)

<sup>1</sup> Battle in which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not participate himself but sent a companion as chief instead

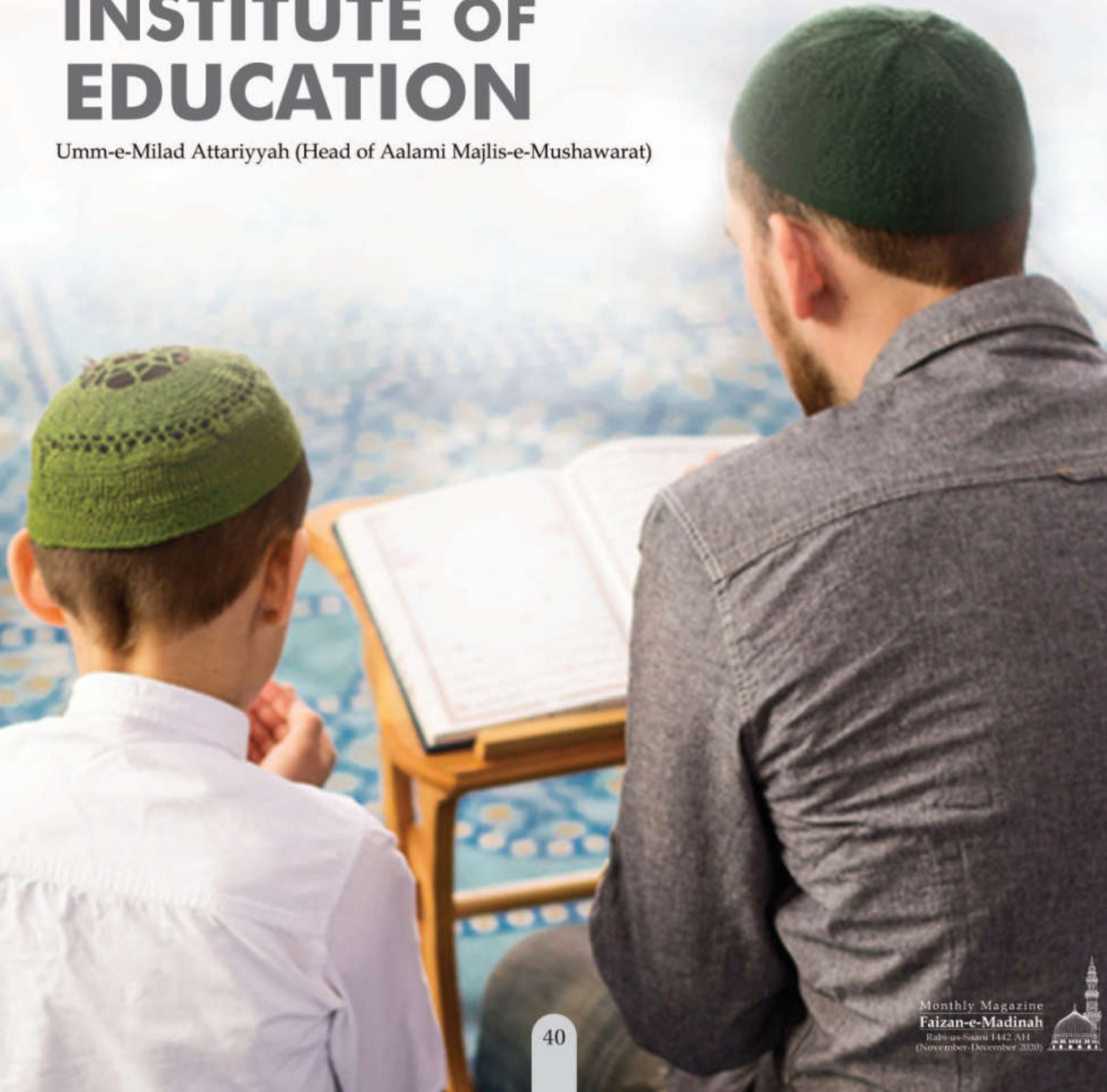




# A MOTHER'S ROLE AS THE FIRST INSTITUTE OF EDUCATION

Umm-e-Milad Attariyyah (Head of Aalami Majlis-e-Mushawarat)

A caravan was on its way from Gilan to Baghdad. As soon as it entered a jungle, a group of robbers appeared and began taking the belongings and goods from the caravan. There was also a young man in the caravan who a robber approached and said: 'Boy, do you have anything?' The young man replied: 'I have forty dinars, which are sewn into my clothes.' When the robber saw them, he was astonished. He took the young man to his leader and told him everything





about the incident. The leader said: 'People hide their wealth from robbers, but you revealed your wealth without being forced!' The young man replied: 'When I left home, my mother made me promise her that I will tell the truth in every situation, and I am upholding that promise.' The leader said in a state of embarrassment: 'How fortunate are you to keep the promise you made to your mother, and how cruel am I to break the promise made to my Creator!' After saying this, the leader, along with his companions, repented with a sincere heart and returned all the stolen property as well. (*Bahjah Al-Asraar wa Madan Al-Anwar*, p. 167, summarised)

This young man was our beloved spiritual guide, Sayyiduna Ghaus-e-A'zam Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ.

Dear Islamic sisters, a mother's role has a huge influence on children, and the initial nurturing of a mother lasts with a child for the rest of its life.

At an early age, a child's heart is pure, and its mind is like a blank slate that accepts anything which is inscribed on it. A good nurturing at this age makes the child a good person, and a bad nurturing makes the child a bad person. As the famous saying goes: 'Learning in childhood is like engraving on stone.' Parents can suffer serious consequences by neglecting their children's education and nurturing at this age.

Remember that children follow the actions of their parents. If parents are lovers of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, adherents of the Shari'ah and eager to learn the religion, then these habits will pass onto their children as well. In such case, children will be a source of honour for the parents in this world and a cause of forgiveness and salvation in the hereafter. Conversely, if the bad habits of parents are passed onto their children, it will be a cause of humiliation and loss in this world and the hereafter. Parents should pay attention to their knowledge and practice; if they adhere to the religion, they will be able to offer their children a religious nurturing in its truest sense.

This was epitomised by the mother of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, who would recite Quran so

much that he had memorised 18 parts (*juz*) whilst in her womb. His mother's role is an excellent example for our women. In order to learn how to recite the Quran with Tajweed in the comfort of your home, benefit can be taken from Dawat-e-Islami's department, Madrasa-tul-Madinah Online.

To learn how to live one's life according to Islamic values, there is the facility of participating in short online courses and Dars-e-Nizami [Aalimah Course] as well. We should take advantage of these facilities by putting in great effort to acquire religious knowledge so that our upcoming generations, equipped with the teachings of Islam, can gather the provisions to better their life in this world and the hereafter.

*Mayri aanay wali naslayn tayray ishq hi mayn machlayn*

*Unhayn nayk tu banana Madani Madinay walay*

May my future generations immerse themselves in  
your love,

Make them pious, O the one from Madinah!

(*Wasail-e-Bakhshish*, p. 429)





# How should the Masjid administration be?

## Part: 01

Abun-Noor Rashid Ali  
Attari Madani

**A** Masjid has great importance in Islam. It is the house of Allah Almighty. Allah Almighty is remembered there day and night. The blessings of Allah Almighty are showered there. The Masjid is an excellent place for the upbringing of Muslims. Here, Muslims gather in one place, stand in one row and offer Salah behind one Imam; in short, the populating of Masajid plays an important role in changing the condition of the Muslims.

Dear respected Islamic brothers! While Masajid have such an important role in Islam and our society, at the same time, the management and administration of the Masjid that administers it (i.e. the Masjid) is also of a great importance. The Masjid administration becomes entitled to the blessings of Allah Almighty in many ways; by arranging water, electricity, fans, lights, cooling in summer and heating in winter in the Masjid, it shares in the rewards of good deeds of each and every worshipper. And above all, if the members of the Masjid administration do all this work for the pleasure of Allah Almighty and in love for the Masjid, then the beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Whoever loves the Masjid, Allah, the Glorified, makes him His beloved.' (*Majma' Al-Zawaaid, vol. 2, p. 135, Raqm 2031*)

But remember! The paths of devotion are not easy. If a man wants to be good and lovable in the eyes of the lowest human being in the world, then who knows what kinds of trials he has to go through, and when it comes to becoming a beloved of the Lord of the both worlds, the Creator and the Master of the whole universe, Allah, the Glorified, then it is certain that one will have to face trials too. If you love the Masjid, you will have to take care of it also, you will also have to protect it, and you will have to look after all its affairs in the same way as one looks after each and every movement of his beloved.

The Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described populating the Masjids as a sign of faith. Therefore, the Beloved Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'When you see someone taking care of Masjid frequently, then bear witness of his faith.' (*Tirmizi, vol. 4, p. 280, Raqm 2626*)

When this is the rank for those who come to the Masjid for Salah and other acts of worship, then how much mercy will Allah Almighty have on those who make arrangements for Salah for these worshippers, make arrangements of I'tikaf, provide fans and AC etc. in summer, arrange for warm carpets, hot water and heaters etc. in winter.

Along with the greatness of all this love, mercy and blessing, remember! The management and administration of a Masjid is not a task that anyone could become a member of the Masjid administration. There are some essential requirements for this position. Usually, each of us is responsible, caretaker or guardian of some work or individual and answerable about them. As the beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى



أَهْلٍ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ  
 وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ،  
 أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Every one of you is a guardian and is answerable for his own guardianship. The chief appointed over people is responsible and he is answerable on behalf of them; and the man is the guardian over his family and he is answerable on behalf of them; and the woman is the guardian of her husband's house and children, and she is answerable on behalf of them; and the slave is the guardian of his master's property and is answerable on behalf of it. Beware! Every one of you is a guardian, and everyone is answerable for his own guardianship. (Bukhari, vol. 2, p. 159, Hadees 2554)

Yes! While the administration of the Masjid is entitled to the mercy of Allah almighty for running the system of the Masjid, at the same time, being the guardian of the Masjid, it is also answerable in the court of Allah Almighty in relation to all of the affairs of the Masjid. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever becomes responsible for any of the affairs of the Muslims will be brought on the Day of Judgement, to the extent that he will be made to stand on a bridge of Hell, if he would be the one who does good, he will achieve salvation. If he is the one who does evil, then the bridge will tear apart, and he will keep falling into it for 70 years, whereas, the Hell is black and dark.' (Mu'jam Kabir, vol. 2, p. 39, Hadees 1219)

Just as not everyone can become an Imam, similarly, not everyone can become an administrator or a member of the Masjid committee. There are certain conditions that must be met for the administration of a Masjid, whereas, for the proper upkeep of the houses of Allah, i.e. the Masajid, and to serve Islam, it is also important for the members of the administration to have many additional attributes and avoidance of uncourtly traits.

The attributes, explained by Allah Almighty, of those who populate the Masajid are as follows:

إِنَّمَا يُعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ  
 يَخْشَ إِلَّا اللَّهَ

Only those uphold the Mosques of Allah who believe in Allah, and the Last Day, and keep Salah established, and

pay Zakah, and fear no one except Allah;

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Tawbah, Verse 18)

There are four main pillars for the upkeep of a Masjid:

1. Masjid administration
2. Imam
3. Mu`azzin
4. Muqtadi (people of who offer Salah behind an Imam).

Thus, the attributes mentioned in the aforementioned verse '(1). Faith in Allah, (2). Belief in the Hereafter, (3). Observance of Salah, (4). Paying Zakat if it is obligatory, and (5). Fearing none but Allah' are fundamental to be found in the four pillars for the upkeep of a Masjid.

Since the Masjid administration is the main pillar that strengthens the rest of the pillars, hence, it is most important for it (i.e. the Masjid administration) to possess these attributes.

The attributes of the Imam and the Mu`azzin and some of the essential things have been mentioned in the previous issues of the *monthly magazine 'Faizan-e-Madinah'*<sup>1</sup>. 'How should the Muqtadi be?', its explanation would be in the next coming editions, *إِنْ شَاءَ اللَّهُ*. This topic touches upon the attributes of Masjid administration and some of their important responsibilities.

(Remaining in next month's issue ...)

<sup>1</sup> The article 'How should an Imam be?' has been published in the *monthly magazine Faizan-e-Madinah* (Shawaal-ul-Mukarram 1441 AH to Zul-Hijja-til-Haraam 1441 AH), and the article 'How should a Mu`azzin be?' has been published in the *monthly magazine Faizan-e-Madinah* (Safar al-Muzaffar 1442 AH to Rabi'-ul-Awwal 1442 AH). You can purchase these editions of the *monthly magazine Faizan-e-Madinah* from the Maktaba-tul-Madinah of Dawat-e-Islami or you can also download them for free from the website of Dawat-e-Islami, [www.dawateislami.net](http://www.dawateislami.net). In order to get the *monthly magazine Faizan-e-Madinah* delivered to your house every month, please contact the following telephone number: +92 313 1139278







# WORDS OF WISDOM

## Fragrance emanates from the sayings

### Who is foolish?

'It is sufficient for a person to be considered as foolish if he eats something whenever he desires it.'

(Saying of the leader of believers, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ) (*Al-Zuhd li Al-Imam Ahmad Bin Hanbal, p. 151*)

### Knowledge is ample and life is short

'Indeed, knowledge is very ample, and life is very short. Therefore, learn the necessary knowledge of religion and leave anything besides this, because you will not be helped regarding it.'

(Saying of Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ) (*Hilyat-ul-Awliya, vol. 1, p. 246, Raqm: 606*)

### Greedy like an ant

An ant eats one grain of wheat in a year, but due to greed, it remains worried day and night and does not rest. The one treading on the path (to seek closeness to Allah Almighty) should remain content and grateful (i.e. he should remain content upon what he receives and be grateful to Allah Almighty). He should not be greedy like the ant.'

(Saying of Khuwajah Sulayman Tawnswi رَحِمَهُ اللهُ عَلَيْهِ) (*Sarmaya-e-Aakhirat, p. 86*)

## The garden of Ahmad Raza blossoms even today

### People are of three kinds:

1. Mufeed
2. Mustafeed
3. Munfarid

Mufeed is that individual who benefits others; Mustafeed is the one who takes benefit from others; Munfarid is the one who is not in need of gaining benefit from others and nor can he benefit them. It is Haraam for the Mufeed and Mustafeed to adopt seclusion; and it is [not only] permissible for a Munfarid, but compulsory to seclude himself. (*Malfuzaat-e-A'la Hadrat, p. 373*)

### A disease that ends blessings

Showing ungratefulness to a teacher is a terrifying calamity, a destructive disease and something that ends the blessings of knowledge. (*Fatawa Raza'iyyah, vol. 24, p. 416*)

### Which type of knowledge is beneficial knowledge?

Beneficial knowledge is that with which there is judicial acumen (Faqahat). (*Malfuzaat-e-A'la Hadrat, p. 66*)

## The Beautiful Garden of Attar

### What should be placed first in a new house?

It is good to first place the Blessed Quran in a new house. (*Madani Muzakarah, 20 Zul Qa'dah-tul-Haraam, 1441 AH*)

### [Seeking advice] Prior to surgery

If you need to have an operation, you should consult at least two surgeons. (*Madani Muzakarah, 20 Zul Qa'dah-tul-Haraam, 1441 AH*)

### What should children be taught first?

Parents should first teach their children necessary knowledge regarding Islam. (*Madani Muzakarah, 13 Zul Qa'dah-tul-Haraam, 1441 AH*)





# Mistakes made in raising children

**Bilal Husain**

The desire of all those who attain the status of a father or mother is that they are successful in raising their children in a good manner. However, parents unknowingly make some mistakes that have a negative impact on the children, and in the long run, these mistakes prove to be detrimental for the children. Some points regarding this have been mentioned below; read them yourself and share them with others also:

- When you see that your children are slightly worried, do not run to their aid immediately. Rather, give them the opportunity to deal with it themselves, so that they develop an ability to deal with issues.
- Constantly comparing your children with other friends, relatives and siblings can undermine their self-confidence. Therefore, this should be avoided.
- Do not acknowledge every type of achievement and work in the same manner.
- Parents should share their experiences and the minor mistakes of their past with their children, so that the children can save themselves from committing the same mistakes.
- By no means does having an intelligent child warrant that s/he can differentiate between good and bad for themselves. Therefore, instead of [leaving them to] rely on intelligence alone, be watchful over them.
- Act upon those things that you tell your children to do; if there is a discrepancy between your words and your actions, i.e. if you say one thing and do another, then your words will have no effect upon your children.
- Do not become utterly compassionate towards your children or treat them harshly all the time.

Rather, adopt a middle path, and display both gentleness and firmness in accordance to the situation.

- Do not give children so much freedom lest they find it difficult to follow rules and be disciplined in the future. Neither place excessive amounts of restrictions upon them, as treating children in this manner can lead to them rebelling.
- In every situation, treat your children as though you are their advisor, not their boss.
- Avoid punishing children in front of others, as this can affect their self-confidence and produce negative feelings within them.
- Some parents are unduly overprotective with their children, which results in them having a fragile nature. This should never be done, as they are also to live within this society, and if they have a delicate nature, they will be unable to deal with their future concerns with confidence.
- Instead of imposing an unbalanced timetable upon children and making them into robots, arrange a suitable schedule for them, which, alongside studying, consists of other appropriate activities as well.
- Avoid inappropriate language in all situations, and especially in front of the children.
- For parents to lie on the phone in front of children, or for the father to tell the child 'Tell them that dad is not at home' when being called outside by someone, is akin to teaching them how to lie.



# DO NOT BREAK TIES

Bint Muhammad Ya'qoob Attariyyah

'Sister Fatimah! I am very happy today, as our aunt's daughter will be getting married, and on top of this, dad has given us permission to go there. I will buy everything myself; fancy clothes, matching jewellery, sandals, and I will buy such things that give the people no choice but to look at me. Only if grandma gives permission also,' said Zaynab in one breath, as she addressed her elder sister.

Fatimah was about to reply to Zaynab, when the grandmother, who had also heard Zaynab's words, said, 'Don't you dare even mention going there! I invited your aunty to my son's wedding and then to my daughter's, but she did not come. If she is proud of her wealth, then we are not lacking in anything either.'

Fatimah became frightened at the show of her grandmother's anger. 'Why are you looking at me? I did not say anything wrong! Turn on the television for me,' said grandmother.

Frightened, Fatimah said, 'Yes, of course grandmother', and then picked up the remote control and switched on Madani Channel, and then went to her room.

In the beautiful moments of the morning, in the programme 'Khulay aankh صَلَّى عَلَىٰ كَهْتَاي كَهْتَاي', the preachers were coincidentally speaking about breaking ties of kinship, and that it is stated in the Holy Quran:

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ  
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخٰئِرُونَ ﴿٢٤﴾

*Those who break the covenant of Allah after binding it, and cut off that thing which Allah has ordered to join, and spread turmoil on the earth; it is they who are in loss.*

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 27)

Our state is such that we become upset over the smallest of matters; look at how many hardships and difficulties the disbelievers of Makkah put our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through, to the extent that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had to leave Makkah. Despite this, on the occasion of the conquest of Makkah, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced amnesty for all and forgave everyone. But we become upset for an entire lifetime over minor issues. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one who breaks ties of kinship will not enter Paradise.' (Muslim, p. 1062, Hadees 6520)

Maulana Rumi رَحْمَةُ اللهِ عَلَيْهِ states:

تو برائے وصل کردن آمدی

نے برائے فصل کردن آمدی

Translation: *You have come to this world to form ties, not to cut them off.*

After hearing the faith-refreshing words of the preachers, grandmother felt that she was mistaken. She sought forgiveness from Allah Almighty in her heart, saying, 'O Allah, forgive me.'

By the time the programme had come to an end, grandmother's heart had also become cleansed. Grandmother turned off the television, and then called out to Fatimah, 'Fatimah! Fatimah!' 'Yes, grandma,' said Fatimah as she came running.

'Tell your mother to iron my clothes too. We will all go to your aunt's house tomorrow.'

Fatimah said, 'Grandma! You were just saying that we are not going!' Grandmother said, 'Daughter! If they did not come, then what is the issue? We will go for the sake of Allah Almighty.'

Fatimah joyfully said, 'My beloved grandma,' as she hugged her grandmother.





Our weaknesses

# CONFUSION AND INDECISIVENESS: THEIR CAUSE AND SOLUTION

Muhammad Asif Attari Madani

Interviews were underway for appointing the captain of a ship. The Director of the Selection Committee presented one particular question to every candidate: 'If you ever had to abandon the ship in a violent sea storm, which lifeboat would you choose to save yourself and the crew members, a motorboat or a rowing boat?' This question would perplex the interviewees, and upon giving an answer, the Selection Committee would ask for a justification to the answer, which would render the interviewee silent and unsuccessful. The same question was presented to the final interviewee who was more senior than the other candidates, to which he replied with great confidence, 'the rowing boat.' Someone from the Selection Committee panel asked him why, and he replied: 'Because the power of an engine is limited, whereas the [great] level of strength that the Merciful Lord has placed within humans is something which even humans do not

know of themselves. It is for this reason that humans put on an extraordinary display in exceptional circumstances. Based on my opinion and experiences, human strength is more reliable [than an engine's power] in case of a sea storm.' After listening to this definitive answer, the Selection Committee appointed this candidate as the captain.

Dear readers of the *Monthly Magazine 'Faizan-e-Madinah'*, too often do we become confused in many matters in life. In a state of confusion, our thoughts become muddled. It becomes difficult to differentiate between what is right or wrong and what is true or false. As a result of jumbled ideas, a person is unable to arrive at a definitive conclusion or decision. Examples of this may include the following: Which school or Madrassa should one send his child to? Should science-related subjects be studied or a subject from the Faculty of Arts? Should one set up





his own business or work for someone else? Should so-and-so be entrusted with money or not? Should one travel via train or via bus? In which area should a property be rented? Should the proposal that has been sent be accepted or rejected?

Changing one's opinion as a result of some concrete evidence is not something censurable. However, we have people in our society whose views become somewhat muddled [and consequently, continuously shifting]. An individual might perceive something to be 'poison', and yet a few moments later, he may begin to think of the same thing as 'honey'. An individual might declare someone to be a criminal, and yet again, after a few moments, he may deem the same person not guilty. Even if such people manage to form a decision, they are not able to remain steadfast. Consequently, others avoid doing business with them or hiring them as employees.

### A solution to confusion and indecisiveness

In order to get rid of confusion, it is important to consider a number of things:

1. Instead of pursuing the option of experiencing something directly and incurring loss as a result, it is advisable to consult someone experienced on the relevant matter. Usually, seeking advice from people who are experienced in their respective fields discloses something that we may well not have known or thought of.
2. Make a decision after contemplating and leave the outcome with Allah.

Allah Almighty states:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

*And rely upon Him; the Dignified, the Merciful.*

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Shu'araa, Verse 217)

In the commentary of this verse, 'Allamah Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ writes: 'Entrust all your affairs unto Him'. (Khazaain-ul-'Irfan, p. 697)

### The benefit in entrusting your affairs to Allah Almighty

Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes: 'When you entrust your matter to Allah Almighty and ask him to grant you that which is better for you, you will certainly attain goodness and wellbeing. Furthermore, you will definitely experience good. Referring to the words of one of His pious people, Allah Almighty states:

وَأَفْوُضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٣٣﴾ فَوَقَّعَهُ اللَّهُ سَيِّئَاتٍ مَّا مَكَّرُوا وَوَحَاقَ بِأَلٍ فِرْعَوْنَ سُوءَ الْعَذَابِ ﴿٣٥﴾

*And I entrust my matters to Allah; indeed, Allah sees (His) bondsmen.' Therefore Allah saved him from the evils of their scheming, and an evil punishment surrounded the people of Fir'awn.*

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Mu'min, Verses 44-45)

Do you not see how Allah Almighty has clearly stated that He gave protection, aided against the enemy and made someone successful in his objective as a result of entrusting affairs unto Him? Reflect over this in length. May Allah give you the ability to do good.' (Minhaj-ul-'Aabideen, p. 114)

3. Sometimes, one has to choose between two things, and both are correct. If a decision cannot be made as to which option should be pursued, Istikharah should be performed.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

'مَا خَابَ مَنِ اسْتَخَارَ، وَلَا نَدِمَ مَنِ اسْتَشَارَ، وَلَا عَالَ مَنِ اقْتَصَدَ'

Translation: 'Whoever performed Istikharah will not fail. Whoever sought advice will not regret. Whoever pursued moderation will not be dependent.' (Majma'-ul-Zawaa'id, vol. 2, p. 566, Hadees 3670)

In order to learn the method of Istikharah, refer to pages 47-53 of Maktaba-tul-Madinah's book *Badshuguni*.

May Allah Almighty protect us from falling into unnecessary confusion and indecisiveness.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





# JOURNEY TO THE UK

EPISODE 2



**ABDUL HABIB ATTARI**

## Second day of the Tarbiyyati Ijtima'

On Sunday, December the 22<sup>nd</sup> 2019, after the Salah of Fajr at the Madani Markaz, Faizan-e-Madinah, Birmingham, UK, a Madani Halqah was held and then there was a period of rest. After the Salah of Zuhr, the session of the second day of the Tarbiyyati Ijtima' began. This day, the Zayli level responsible Islamic brothers from across the UK were also present in the Tarbiyyati Ijtima'. That is why the number of participants had increased significantly. From Zuhr Salah till Isha Salah, apart from Salah breaks, the process of training continued. During this time, there was a question and answer session, the performance of English Madani Channel in the last one year was presented, the responsible Islamic brothers of Jami'ah-tul-Madinah and Madrasa-tul-Madinah gave presentations about their respective departments, and prizes were awarded for encouraging the

number one rank holder teachers and heads, with respect to their last year's performance.

After Isha Salah, the last session of the Tarbiyyati Ijtima' began, in which all region Zimmahdaran from across the UK gave a briefing on the performance of their respective regions and the increase in Madani works over the past year. By the grace of Allah Almighty, the Madani works of Dawat-e-Islami in the UK are progressing by each passing day and night.

The importance of Dar-ul-Madinah was also discussed at the same session of the Tarbiyyati Ijtima' and Zimmahdaran made intentions to open 18 more Dar-ul-Madinahs in the UK. In a country like the UK, starting a Dar-ul-Madinah whilst abiding by all the rules and regulations is a difficult task, but *إِنَّ شَاءَ اللَّهُ*, this difficulty will also be surpassed.





## Historic Moments

Even before this Tarbiyyati Ijtima', students of the Jami'ah-tul-Madinah and a few other Islamic brothers from the UK have also travelled in a 12-month Madani Qafilah, but now Nigran-e-Shura encouraged the Zimmahdaran of Dawat-e-Islami to present themselves for 12 months to travel in the path of Allah Almighty. At this moment, I also wondered whether the residents and employed or businessmen Islamic brothers here would be ready to travel in a Madani Qafilah for 12 months. Nigran-e-Shura said that I need at least 3 Madani Qafilahs of 12 months. **بِإِذْنِ اللَّهِ** by the grace of Allah and the blessing of the influential persuasion of Nigran-e-Shura, first one Islamic brother stood up, then another, and one by one, 19 Islamic brothers presented themselves for 12 months. After the Tarbiyyati Ijtima', Nigran-e-Shura held a meeting with those Islamic brothers in which, the dates and the direction of their travel were discussed.

The general perception is that people living in European countries are very busy and cannot devote much time to religious work, but Nigran-e-Shura proved that every hardship can become easy if one tries with sincerity.

After the Tarbiyyat Ijtima', a meeting with the UK Mushawarat was held till late night and several Islamic brothers were also added to the UK Mushawarat.

## English Madani Channel

After the Zuhr Salah on Monday the 23<sup>rd</sup> December at Faizan-e-Madinah, Birmingham, a meeting was held with the preachers who run a program on Madani channel and the technical staff of Madani Channel, in which the Islamic brothers from the Majlis of English Madani channel also participated from Pakistan through internet. This meeting continued till Maghrib Salah and discussions took place about improving the programs of the English Madani channel and starting new programs etc.

After the Maghrib Salah, we went to the house of a businessman Islamic brother who had arranged dinner for us. Along with invitation to righteousness, the owner of the house was also encouraged to make

Madani donations especially for the Kids Madani Channel.

## Student Ijtima'

After the Isha Salah, a grand student gathering was held in which a large number of students from Birmingham and surrounding schools, colleges and many universities including Aston University, Cambridge University and Birmingham University participated. Nigran-e-Shura spoke on the topic of 'Prevention is better than cure'. Along with the lecture, English translation was also carried out. After the lecture, many students asked questions on various topics to which Nigran-e-Shura provided satisfactory answers. After the Ijtima', Nigran-e-Shura met with the students. Representatives of various news channels were also present for the media coverage of the Ijtima' and later recorded the views of Nigran-e-Shura as well.

## Need of Madani work in students

Dear Islamic brothers! Students are the future of any country or nation. Students studying in different schools, colleges and universities are the ones who have to take charge of different walks of life in the future. Members of the National and Provincial Assemblies who go to the Legislative Assemblies to make various laws, bureaucrats who run the system of government, young men of the Army, Navy and Air Force who guard the country's borders, and almost all others who offer their services in other departments go in their relative fields after acquiring modern knowledge in these educational institutions to start their practical life. If these students become followers of Shari'ah, offer regular Salah and become followers of Sunnah, then our society can become an Islamic society in the true sense.

By the grace of Allah Almighty, Dawat-e-Islami is engaged in spreading call to righteousness in educational institutions as well. It is my Madani request to all the students to engage in learning and teaching the Sunnah by connecting with the Madani environment of Dawat-e-Islami. **بِإِذْنِ اللَّهِ** there will be innumerable worldly and religious blessings.







Madani clinic

# MEMORY ISSUES AND DEMENTIA

Doctor Umm-e-Saarib Attariyyah

Forgetfulness is a natural process; we all tend to forget certain things from time to time. Approximately after the age of fifty, everyone is affected by it to some extent.

## Matters that can affect memory

1. Depression and anxiety: Depressed patients think that their memory is diminishing; however, some of these patients are actually suffering from depression.
2. Ageing: Elderly people find it difficult to remember basic matters and things, and they struggle to recognise people by their names.
3. Physical health: Prolonged pain, weak hearing or eyesight, alcohol consumption and sleeping tablets can affect the memory.
4. Lack of sleep, boredom and fatigue: Inadequate sleep, fatigue, boredom and other such issues can also affect memory.
5. Heart and lung diseases: Similarly, heart and lung diseases which reduce the oxygen in the brain [can affect memory].
6. Diabetes: The reduction or increase of sugar affects the functioning of the brain.
7. Chest or urinary infection.
8. Unhealthy diet.
9. Dysfunctional thyroid glands: The dysfunction of these glands in the throat impair the body and brain.

## Dementia and its types

Dementia is such a disease that adversely affects the brain and nerves in old age. Due to this disease which develops in old age, a person's brain and nerves become weak. Of those who are aged 80 plus, 20% suffer from memory issues. Alzheimer's disease plays a significant role in this. Along with causing weak memory, this also affects judgement; makes daily activities difficult; changes behaviour; instigates anger and irritation; causes people to lose interest in the things that they previously liked;



creates doubts; causes people to forget the way, even in their own house; renders people being incapable of recognising their own family; produces anxiety; and places one in denial of the memory not being as strong as before. In almost all patients, this illness gradually intensifies, and it can also progress rapidly as well.

### Multi-infarct dementia

Sometimes the reoccurrence of even a relatively minor stroke straight after it has initially happened can be the cause of multi-infarct dementia.

### Causes of dementia

We do not know the actual cause for many types of dementia, but here are some reasons:

1. After experiencing an intense strike to the head, continuous strokes, high blood pressure, cholesterol, diabetes, smoking cigarettes and obesity can also increase the chances of dementia. This is because these issues affect the blood supply to the brain.
2. Vitamin deficiency, which is commonly found in those who have an unhealthy diet and consume alcohol, can also increase the risk of dementia.
3. Those who suffer from cerebral palsy or Parkinson's disease are at risk of developing this disease.
4. Some infections, such as AIDS or CJD, can also affect the brain.

### Helpful treatment for dementia patients

1. Mental and physical health: Stay fit, exercise regularly, eat moderately, avoid smoking, and most importantly, ensure that you are using the right glasses or hearing aid.
2. Body check-up and test: Regular body check-ups not only diagnose illnesses quickly, rather by using medicines, the treatment for Alzheimer's disease and depression can be suggested quickly.
3. Concentration: To make a written note of the person you recently met, the message you

received and remembering it. For this, using a diary will be helpful.

4. Organised lifestyle: Keep everything you use in its designated place.
5. Increased usage of the brain: General knowledge competitions, reading and other such activities that require the brain to think are helpful.
6. Keep reminding of actual occurrences: Mention necessary information before dementia patients and make them repeat it.
7. Vitamin E: Vitamin E is found in vegetables, cod liver oil, barley and some seeds. Taking 200 units of vitamin E daily can prove to be beneficial.
8. Ginko Biloba: This is a herb which is extracted from a tree. It cleanses harmful substances in the body and quickens blood flow to the brain. Nevertheless, experts say that patients who take blood thinning medications, such as aspirin or warfarin, should not use this.
9. Seeking help: If you sense that your memory is weakening, consult your doctor. After a medical assessment and blood test, a medical or psychological problem will be diagnosed, and if there is a medical problem, the doctor may also advise you to visit a physician, psychiatrist, neurologist or psychologist. And if there is no issue, they will offer reassurance.

### Spiritual cure

- After every salah, place the right hand on the head and recite **يَا قَوِي** 11 times.
- Recite **يَا ذَا الْجَلَالِ وَالْإِكْرَامِ** thrice when sleeping at night and blow on three almonds. Eat one almond straight away, one in the morning on an empty stomach and one in the afternoon. (Duration: 21 days) (*Beemar 'Abid*, p. 41)







Dear children! Our Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ is the chief of all saints. Ghaus-e-A'zam's name is Abdul Qadir. His father's name is Musa and his mother's name is Fatimah. He رَحْمَةُ اللهِ عَلَيْهِ was born in the town of Jeelan, near Baghdad. He رَحْمَةُ اللهِ عَلَيْهِ has many titles such as: Muhiyyuddin, Mahboob-e-Subhani, Ghaus-ul-Saqalayn, etc.

You have to find 5 names by combining the letters from top to bottom, left to right, such as the word 'Ghaus' has been found for you in the table.

- 1. Abdul Qadir
- 2. Musa
- 3. Fatimah
- 4. Baghdad
- 5. Muhiyyuddin

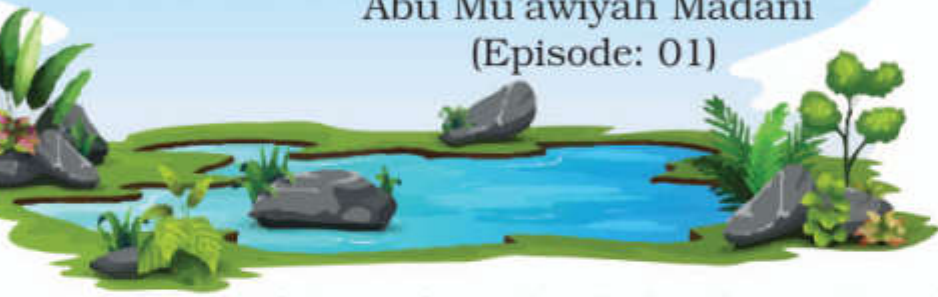
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C	F	A	C	U	V	T	Z	M	O	E
V	V	T	G	H	A	U	S	U	B	R
B	C	I	T	J	T	U	I	S	U	I
N	B	M	U	I	O	R	W	A	H	J
S	B	A	G	H	D	A	D	J	M	C
M	U	H	I	Y	Y	U	D	D	I	N





# Old Pool

Abu Mu'awiyah Madani  
(Episode: 01)



'First the fatigue of travel and plus the pouring of rain! It is better to stop here now,' the Safri frog decided in his heart and moved aside from the path and sat on one side. In a short while, there was such a heavy rain with gusts of wind and lightening that within a few minutes, water gathered everywhere, and tall trees fell down.

'Alas! How would I go now? Even the signs of the path have been erased by the fallen trees and the map has also been completely soaked. Moreover, it is getting dark too.' After the rain stopped, the traveling frog was analysing the situation and getting worried.

When Safri heard the croaking voice from a distance, he felt at peace and his loneliness was

alleviated. He also began to croak loudly and told other frogs about his condition in his own language.

After a little while, a few frogs were standing in front of him, but the Safri frog was surprised after seeing them, and they were surprised after seeing him. For a little while, they kept looking at each other in silence; then to confirm, they made croaking noises upon which they were satisfied that he is a frog too.

One elderly frog from among them came forward and said: 'Everybody calls me Khabri here and all the rest of the young (frogs) are my companions. I have never seen a frog as tall and fat as you in my whole life. You are even bigger than our master, you should come to the old pond with us. Just like us, everyone else will also be very happy to see you.'

Explaining the reason for his surprise, the Safri frog said: 'I, too, have never seen such small and slender frogs in my life! But the question is, why should I go there with you? And where is the old pond? I have never heard its name.'

Khabri said: 'You are absolutely right! The old pond is very old just like its name, but it is in the midst of dense trees at a place that no animal knows about. There are only as many frogs as we are, and no one else. The old pond is not far from here, you can stay there comfortably. The rest is up to you to stay here alone without any help or come with us.'

Hope it would be good there! Then hurry up! It seems that it is going to rain heavily again in a short while. Safri considered it better to go with them, so he said while getting up.

Dear children, what did Safri do after going to the pool? To find out about this, wait for next month's magazine 'Faizan-e-Madinah'.





After eating lunch, mother took the dishes and cleaned the dining mat. She then came to the kitchen to wash the dishes, but the washing-up liquid was nowhere to be seen. She then remembered that it had finished in the morning. 'I'll just take out another bottle from the cabinet', she thought to herself. When she opened the cabinet,

there was no washing-up liquid there either. Meanwhile, grandma entered the kitchen. 'Dear, what are you looking for?' enquired grandma. 'Mother, the washing-up liquid finished in the morning, and I assumed that there was more washing up liquid in the cabinet. I just checked, and there is none here either. How am I going to wash the

# BA Good BOY

Abu Ubayd Attari Madani





dishes now?' 'Why are you worrying? Give £2 to little Zayd. He will run to the corner shop and bring you the washing-up liquid', advised grandma.

After taking the money from his mother, little Zayd reached the shop. There were many customers at the shop. The shopkeeper would quickly take the cash and place the items in a shopping bag and hand them over. 'Do you have washing-up liquid?' said little Zayd asking for a third time, to which the shopkeeper replied: 'Yes, how many do you want?' Little Zayd responded: 'I need one; how much is it?' Before little Zayd could even finish his sentence, the shopkeeper handed over the washing-up liquid. So, little Zayd also gave him the £2. The shopkeeper placed the £2 in his till and quickly gave little Zayd £1 change whilst saying, 'Here, take it', and then began serving another customer. Little Zayd began thinking for a while whilst holding onto the £1 – he looked at the washing up liquid and it said '£2' on it. He realised that the shopkeeper made a mistake, and hence he fearfully left the shop in silence. Upon entering the home, he handed over the washing-up liquid and the £1 change to his mother and said: 'Take this mom! Your little Zayd has purchased the washing up liquid for £1.' His mother took hold of the washing-up liquid and saw '£2' written on it. Surprised, she asked: 'How did you purchase it for £1?' 'The shopkeeper gave it by mistake', replied little Zayd. His mother said: 'Why did you take it?' In the meanwhile, grandma came and asked: 'What happened? Is it the wrong washing-up liquid?' The mother answered: 'It's the right washing-up liquid, but the shopkeeper mistakenly gave little Zayd £1 change, and he knowingly brought it home.' Grandmother said to little Zayd: 'Go on son; go and return the £1 to the shopkeeper.' Little Zayd replied: 'But grandma, the shopkeeper gave it willingly.' Explaining to little Zayd, she said: 'Son, it is a bad thing to take advantage of a person's mistake. When he remembers, what will the shopkeeper think of you, 'What a naughty child! He took the £1 and left!' A pious person of Allah Almighty would sell clothes. According to the price of that era, some suits would cost £5 and others would cost £10. One day, he was not at the shop, and his worker sold a £5 suit to a villager for £10. When the owner found out, he continued searching for the villager for a long time

and eventually found him. He said to the villager: 'My worker mistakenly sold a £5 suit to you for £10.' The villager responded: "No problem! I am ok with buying it for £10 as well.' The pious individual said: 'Whatever I consider bad for myself, I consider it bad for others too. Either take a £10 suit or keep this one and take £5 back. If you cannot do either, give me back my suit and take back your £5.' In the end, the villager returned the suit and took his five pounds. When leaving, he asked someone, 'Who is this pious person?' Someone replied, 'He is Sayyiduna Muhammad Bin Munkadir رَضِيَ اللهُ عَنْهُ.' The villager said in amazement, 'He is that individual who, when it does not rain in our village, we use as an intermediary when supplicating to Allah Almighty.' (*Kimiya-e Saadat, vol. 1, p. 333*) Did you see little Zayd? You should like for others what you like for yourself. Would you like it if someone else took advantage of from your mistake?' Little Zayd, whilst shaking his head, replied, 'No.' His grandma further stated: 'When this is the case, then you too shouldn't take advantage of someone's mistake and cause them harm. Now go and return the £1 back to the shopkeeper.' In a state of apprehension, little Zaid asked: 'Grandma, I really did do a bad thing. What will the shopkeeper think of me? Grandma, he won't become upset and scold me if I return him the £1, will he?' Grandma replied: 'Of course not! When you tell him: 'Uncle, you gave me £1 extra by mistake, and now I have come to return it to you', he will be really happy, and he won't say anything to you.'

When little Zayd returned the £1 to the shopkeeper, he became happy and praised little Zayd by calling him a good boy. He then took out a 50p coin and gave it to little Zayd and said, 'This is your reward.'





## Views of scholars and other notable personalities

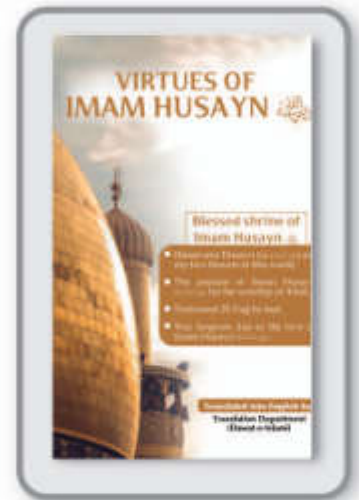
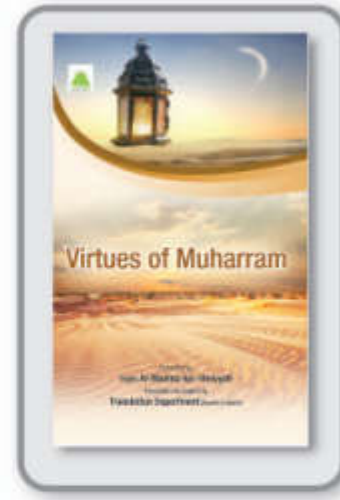
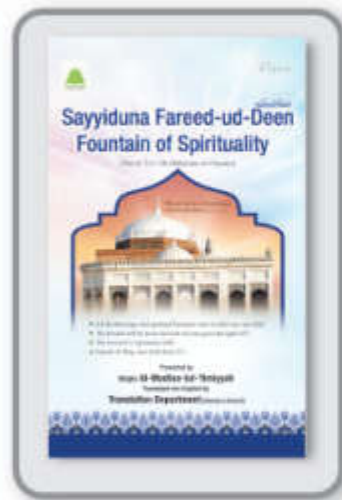
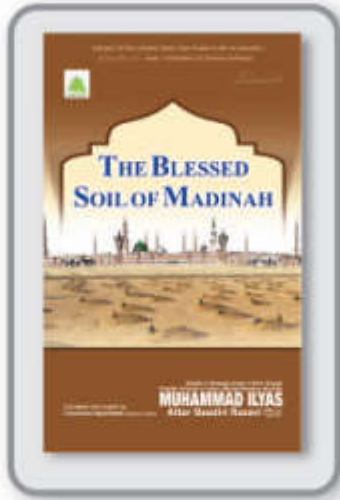
1. Mufti Ghulam Murtaza Saqi (Director of Jami'ah Ajmayriyyah Mujaddidiyah, Gujranwala): **اَلْحَمْدُ لِلّٰهِ** Alongside the many other favours that Dawat-e-Islami has upon the Ummah, another accomplishment is the *monthly magazine 'Faizan-e-Madinah.'* There is much to learn from this monthly magazine, and the new issues that are mentioned therein are very interesting also.
2. Maulana Rifaqat Naqshbandi (Khateeb of Jami'ah Masjid Ghausiyyah Razawiyyah, Gujranwala): With the mercy of Allah Almighty, I have the opportunity to read the *monthly magazine 'Faizan-e-Madinah'* from time to time. Delightful topics are covered in it in relation to every month. It is very beneficial for the Ummah. **مَا شَاءَ اللّٰهُ**, every article therein reflects the mindset of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** that we are firm on the way of A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ**. May Allah Almighty grant immense success to Dawat-e-Islami and protect it from the enviers.
3. I try to read the entire *monthly magazine 'Faizan-e-Madinah'* every month. All of its articles are worthy of praise, I particularly enjoy 'Dar-ul-Ifta Ahl-e-Sunnat' the most. (Muhammad Muneer Attari, Attock, Punjab).
4. **اَلْحَمْدُ لِلّٰهِ**, me and my family members very avidly read the *monthly magazine 'Faizan-e-Madinah'*, and we very eagerly await the arrival of the *monthly magazine 'Faizan-e-Madinah'* every month. It is my suggestion that intentions be included in the start of the *monthly magazine 'Faizan-e-Madinah.'* (Muhammad Yasir Attari, Korangi, Karachi).
5. The series in the *monthly magazine 'Faizan-e-Madinah'* known as 'What is right after all?' is fulfilling a great need of this day and age. In this series, the objections of the liberals and the seculars against Islam are satisfactorily answered in light of evidences which prove the truthfulness of Islam. (Owais Aslam, Sialkot).
6. My children very enthusiastically read the 'Children's stories' in the *monthly magazine 'Faizan-e-Madinah.'* This is very beneficial for children. (Umm-e-Ayman, Faisalabad).
7. I thoroughly enjoy the series of the *monthly magazine 'Faizan-e-Madinah'* known as 'Commentary of poetry' it increases one's love of the Prophet. (Bint Abdul Majeed, Faisalabad).
8. **اَلْحَمْدُ لِلّٰهِ**, the *monthly magazine 'Faizan-e-Madinah'* is an excellent way of acquiring religious knowledge. We receive many benefits through it. (Umm-e-Riyaan, Faisalabad).
9. **اَلْحَمْدُ لِلّٰهِ**, I had the honour of reading August's edition of *monthly magazine 'Faizan-e-Madinah.'* In dealing with current affairs, the article 'There is not time!' was full of advice. Likewise, an article entitled 'Devotion to purpose', for increasing the resolve of those who lose hope quickly was also very good. From the children's articles, 'Caring for very young children' was very informative. From the Islamic sisters' topics, I thoroughly enjoyed 'Running between Safa and Marwah' and 'Kitchen Garden.' May Allah Almighty grant more success to the *monthly magazine 'Faizan-e-Madinah'* and grant the best of both worlds to those who work in its compilation, **اٰمِيْن**. (Umm-e-Waqas Attariyyah, Rawalpindi).

## Miscellaneous views





# Cultivating a Passion for Reading



Shaykh-e-Tareeqat, Ameer Ahl-us-Sunnah, 'Allamah Muhammad Ilyas Attar Qaadiri دامت بركاتهم العالينه encouraged to read or listen to the following booklets in Zul-Hijjah-til-Haraam 1441 AH and Muharram-ul-Haraam 1442 AH, and made Du'as for those who read or listened to them:

1. O Lord of Mustafa! Whoever reads or listens to the 17 page booklet '*The blessed soil of Madinah*', grant him death with faith and well-being on the soil of Madinah.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Figures:** Approximately 1,076,673 Islamic brothers and Islamic sisters read/listened to this booklet (Islamic brothers: 481,008/ Islamic sisters: 595,665).

2. O Allah Almighty! Whoever reads or listens to the 23 page booklet '*Sayyiduna Fareed-ud-Deen- Fountain of Spirituality*', make him and his offspring devotees of the noble Awliya and forgive them all without accountability.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Figures:** Approximately 1,003,824 Islamic brothers and Islamic sisters read/listened to this booklet (Islamic brothers: 504,574/ Islamic sisters: 499,250).

3. O Allah Almighty! Whoever reads or listens to the 20 page booklet '*Virtues of Muharram*', grant him protection from calamities and misfortunes for the sake of the blessed people of Karbala and forgive him without accountability.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Figures:** Approximately 1,053,044 Islamic brothers and sisters studied this booklet (Islamic brothers: 607,162/ Islamic sisters: 445,882).

4. O Allah! Whoever reads or listens to the 23 page booklet '*Virtues of Imam Hussain*', grant him the honour of being in the neighbourhood of the Paradise-dweller, who is the son of a Paradise-dweller, the grandson of the Prophet, the leader of the youth of Paradise, Imam Husayn رَضِيَ اللهُ عَنْهُ in Jannat-ul-Firdaus.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Figures:** Approximately 1,081,401 Islamic brothers and Islamic sisters read/listened to this booklet (Islamic brothers: 577,458/ Islamic sisters: 503,943).







# The Madani news of Dawat-e-Islami

## The day of Dawat-e-Islami

**Ever since the founding of Dawat-e-Islami, it has not lagged for even a moment, Ameer of Ahl-us-Sunnah**

On the 2<sup>nd</sup> of September 2020, a special live programme was broadcast on Madani Channel to commemorate Dawat-e-Islami day, in which the founder of Dawat-e-Islami, Maulana Muhammad Ilyas 'Attar Qaadiri دامت بركاتهم العالوية especially participated. The programme was initiated with recitation of the Quran and Na't, after which, a Question and Answer session was conducted with the Ameer of Ahl-us-Sunnah. Talking about the initial days of Dawat-e-Islami, the Ameer of Ahl-us-Sunnah said: In 1981, I used to perform Imamah in Noor Masjid, Kharadar. One day, the

younger brother of the late Na't Khuwan, Yusuf Memon, came to me with an invitation from 'Allamah Shah Ahmad Noorani رحمة الله عليه. In that invitation, it was stated that we have organised a meeting regarding Dawat-e-Islami on such-and-such day, in which Ra'ees-ut-Tahreer, 'Allamah Arshad-ul-Qaadiri رحمة الله عليه and other scholars and elders will be present; you are to attend also.

Thus, I also attended. Maulana Noorani and 'Allamah Arshad-ul-Qaadiri رحمة الله عليهما had an excellent organisational mindset. Both of these great personages had the mindset of starting a movement which was completely free of politics, which would carry out work solely for the religion, give the call to righteousness and which had nothing to do with politics at all; its sole mission would be to propagate



the religion. Ghazali-e-Zaman, 'Allamah Sayyid Ahmad Sa'eed Kaazimi Shah رَحْمَةُ اللهِ عَلَيْهِ and other scholars and elders of Ahl-us-Sunnah were also present in this meeting, but we did not reach to any concrete conclusion. Many other meetings also took place later on and I was appointed as the leader of Dawat-e-Islami.'

The Ameer of Ahl-us-Sunnah further stated, 'Maulana Muhammad Shafee' Okarawi رَحْمَةُ اللهِ عَلَيْهِ is also a benefactor of Dawat-e-Islami, he has many favours upon us. Maulana Okarawi رَحْمَةُ اللهِ عَلَيْهِ was the first to offer his Masjid, Gulzar-e-Habib in Soldier Bazar, and said that his Masjid should be made the centre of Dawat-e-Islami.' Mentioning the individuals who helped in the success of Dawat-e-Islami, the Ameer of Ahl-us-Sunnah said, 'the honourable Al-Haaj Sayyid Abdul Qadir Shah, famously known as Babu Shareef, also had an important role; he also played a big role in the success of Dawat-e-Islami.'

During the programme, some Arakeen-e-Shura briefly mentioned the performance of their respective departments too. At the end of the programme, Successor of the Ameer of Ahl-us-Sunnah, Maulana 'Ubayd Raza Attari مَدِيْنَةُ الْعَالِي made Du'a for the success of Dawat-e-Islami and the long life of the Ameer of Ahl-us-Sunnah.

## Opening of Jami'ah Masjid Faizan-e-Umar Farooq in Multan

### A Sunnah-inspired speech of Rukn-e-Shura Qaari Saleem Attari at the opening ceremony

An influential personality, Falah-ud-Deen Qurayshi, constructed the Jami'ah Masjid Faizan-e-Umar Farooq in Al-Falah Commercial Centre, Multan, and then handed it over to Dawat-e-Islami. On this occasion, an opening ceremony was organised under the Majlis Aimmah-e-Masajid, in which Rukn-e-Shura Qaari Muhammad Saleem Attari delivered a Sunnah-inspired Bayan. At the end, a Du'a was made for the Islamic brothers who donated the Masjid. The Nigran of the Kabinah said

that the construction of the Masjid costed more than 10 million rupees, and more than 300 people will be able to pray in the Masjid at any one time. The Nigran of the Kabinah further stated that Madrassa-tul-Madinah has also been established in the Masjid so that the children can be adorned with the teachings of the Holy Qur'an.

## Opening of Jami'ah Masjid Faizan-e-A'la Hadrat

### Special attendance of Maulana Abdul Habib Attari at the opening ceremony

On the passing anniversary of the late father of Maulana Abdul Habib Attari, Haji Yaqoob Gong and on the occasion of the opening ceremony of Jami'ah Masjid Faizan-e-A'la Hadrat, a gathering of Na't was organised on the 18<sup>th</sup> of September 2020 in Hill Town, near Awami Chowk, Manzoor Colony, Karachi. In the Na't gathering, Rukn-e-Shura Maulana Abdul Habib Attari delivered a Sunnah-inspired Bayan and encouraged the locals to populate the Masjid.

## Initiation of four Madrassa-tul-Madinahs for the blind

### Alongside the teaching of the Holy Quran, various other courses will take place free of charge

The Majlis for Special Needs (Dawat-e-Islami) has started Madrassa-tul-Madinah for blind individuals at four locations of Pakistan. In these Madaris-ul-Madinah, special needs individuals will be taught the Holy Qur'an free of charge. Also, different courses will be conducted for the devotees of the Prophet who are attached with different departments, which especially includes computer courses. According to the details, Madrassa tul-Madinah for the blind has been set up in Mumtaz Colony Latifabad Chowk, Hyderabad; Building Isha'at-ul-Islam Aqb Khanewal Petrol Pump, Multan; Kotli Road Plaak, Chakswari, Kashmir; and Main Bazar, Kalabagh. In order to enrol in these Madaris-ul-Madinah, the following numbers can be contacted: 03235138219/03024811716.





# Why do I stay away from reading newspapers?

Written by: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت بركاتهم العالیه

I was once given a pamphlet in which some faults were attributed to a certain person. I placed the pamphlet in my pocket without reading it and began to ponder as to whether I would be sinful for reading this pamphlet? In order to bring this point to attention of the one who gave me the pamphlet, I asked, 'How many good deeds will I receive for reading this pamphlet?' He said, 'You will not receive any good deeds.' Then I said, 'The one about whom this pamphlet is written, if he was to find out that you gave me this pamphlet and I read it, will he be happy or upset?' He replied, 'Upset.' I said, 'The reading of a pamphlet which only entails loss should not be read.' Therefore, I disposed of it.

O devotees of the Prophet! Just as mentioning a fault that is found in a Muslim behind his back is backbiting, and mentioning a fault that is not found in him is calumny, the same is the case for writing it and printing it. Attacking the character of a Muslim without Shar'i permission is Haraam and an act which leads to Hell; regardless of whether it is done through the tongue, newspapers or in the form of a pamphlet. Those rulings which apply to saying something with the tongue apply to writing with a pen also. Just as A'la Hadrat, Imam of the Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمته اللہ علیہ states: أَلْقَلَمُ أَحَدُ اللِّسَانَيْنِ (the pen is also a tongue). Those rulings which apply to saying something with the tongue apply to the pen (also). (*Fatawa Razawiyah*, vol. 14, p. 607)

Therefore, one should save himself from reading or listening to those newspapers, posters and pamphlets which contain the faults and defects of Muslims. According to my knowledge, most newspapers in today's age are full of unveiled women and columns that are full of sins. There are probably very few newspapers in which the honour of Muslims is upheld; sometimes a Muslim prime minister is being criticised and sometimes a president, at other times, a chief minister is seen to be disparaged and sometimes a governor. Particularly during the times of election, people write articles full of slander and backbiting and publish them in newspapers in an attempt to defame others. Saving oneself from sins in such state of affairs is extremely difficult.

It is due to these reasons that I stay away from reading newspapers, non-Shar'i advertisements and pamphlets that are full of sins. Yes! If there is a risk of someone's mischief harming others, then with Shar'i permission and with the intention of saving others from harm, one can mention that specific misdeed in speech or writing etc. If only every Muslim would keep his eyes on his own shortcomings, and instead of mentioning or writing and publishing the faults of others, attempt to conceal them, thereby protecting their life, wealth and honour.

May Allah Almighty grant us the ability to focus on our own shortcomings and rectify them instead of focussing on the faults of others.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Note: This article is being presented with the help of the booklet: Faizan-e-Madani Muzakarah (episode: 33), 'Repay cruelty with goodness', and after further consultation with Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیه).



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