

Monthly Magazine

Faizan-e-Madinah

Jumadal Oola 1442 AH (January 2021)



A quick glimpse:

- | Religion and intellect
- | The Prophet's Sublimity
- | The companions who were traders
- | Notepads, books and our negative attitude
- | The biggest truth of the world

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

Jumadal Oola 1442 AH (January 2021)

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Madani Channel**

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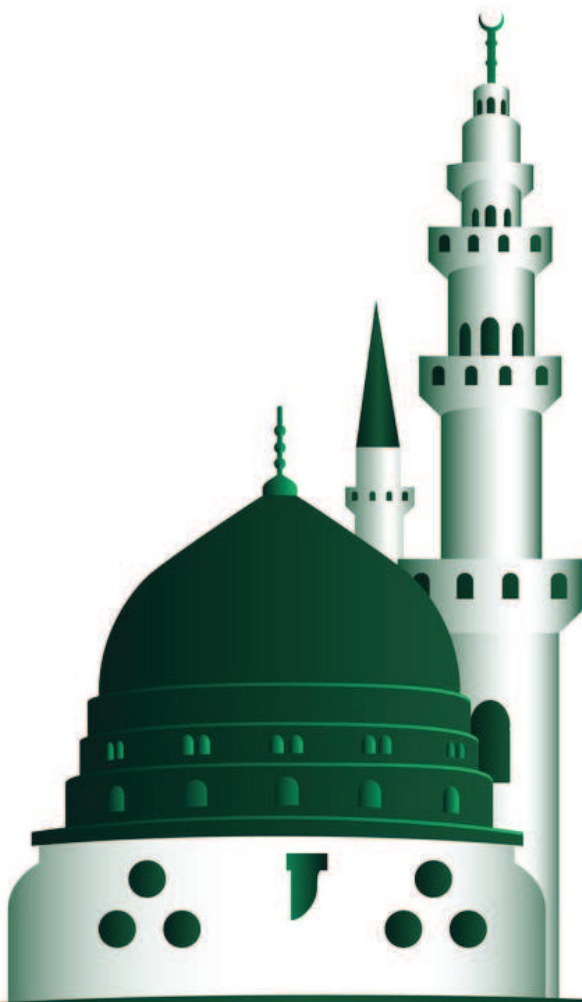
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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَتَابَعْتُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Adorn your gatherings by sending Salat upon me, for your sending of Salat upon me will be a light for you on the Day of Judgement. (*Firdaus-ul-Akhbar*, vol. 1, p. 422, *Hadees* 3149)

NA'T / ISTIGHAASAHA

Karam jo aap ka ay Sayyid-e-Abrar ho ja`ay



Karam jo aap ka ay Sayyid-e-Abrar ho ja`ay
To har bad-kaar bandah dam mayn nayk-o-kar ho ja`ay
Jo sar rakh day tumharay qadmaun pay sardar ho ja`ay
Jo tum say sar koi phayray zaleel-o-khuwar ho ja`ay
Jo ho ja`ay tumhara us peh Haq ka pyar ho ja`ay
Banay Allah wala woh jo tayra yaar ho ja`ay
'Inayat say maray sar par agar woh kafsh-e-paa rakh dayn
Yeh bandah taajdaron ka bhi tau sardar ho ja`ay
Tumharay fayz say lathi misaal-e-shama' roshan ho
Jo tum lakrri ko chaaho tayz tar talwar ho ja`ay
Tumharay hukm ka baandha huwa sooraj phiray ulta
Jo tum chaaho kay shab din ho abhi Sarkar ho ja`ay
Qawafi aur mazameen achhay achhay hay abhi baaqi
Magar bas bhi karo Noori nah parhna bar ho ja`ay

*Penned by: Mufti-e-A`zam-e-Hind, Maulana Mustafa Raza
Khan رَحْمَةُ اللهِ عَلَيْهِ.*

(Saaman-e-Bakhshish, p. 172)



Ay Sunniyaun kay payshwa Haamid Raza Haamid Raza¹

MAAN QABAAT

Ay Sunniyaun kay payshwa Haamid Raza Haamid Raza

Kya naam hay pyara tayra Haamid Raza Hamid Raza

Tarikiyan hay har taraf رُبُّهٗ kar day bar taraf

Ay aftar-e-pur ziya Haamid Raza Haamid Raza

Ghar ghar tayra afsanah hay har dil tayra diwanah hay

Ay jan-e-Abdul Mustafa Haamid Raza Haamid Raza

Soorat hay noorani tayri seerat hay la-Saani tayri

Teenat hay tayri marhaba Haamid Raza Haamid Raza

Bangal tayra mujra-e-mushtaq tayra Bombay

Punjab parwanah tayra Haamid Raza Haamid Raza

Hindustan mayn dhoom hay kis baat ki ma'loom hay

Lahore mayn dulha bana Haamid Raza Haamid Raza

Ayyub qissah-e-mukhtasar aaya nah koi waqt par

Tayray muqaabil manchalaa Haamid Raza Haamid Raza

Penned by: Maulana Sayyid Ayyub Ali Razaوي رَحْمَةُ اللهِ عَلَيْهِ

(Shama`im-e-Bakhshish, p. 24)

¹ Hujjah-tul-Islam, Maulana Haamid Raza Khan رَحْمَةُ اللهِ عَلَيْهِ is the eldest son of Imam Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. He passed away on the 17th of Jumadal Oola 1362 AH.



Whoever is not Merciful will not be Treated Mercifully

Nasir Jamal Attari Madani

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'مَنْ لَا يَرْحَمُ لَا يُرْحَمُ' 'Whoever is not merciful will not be treated mercifully.' (Bukhari, vol. 4, p. 100, Hadees 5997) As well as mentioning the rulings pertinent to one's outward affairs, the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also expounded on the good and bad pertinent to one's inner state and their implications. Related to this inner state are the issues of being merciful and merciless, the implications of which can be seen in one's private and public life. The topic of the foregoing Hadees is the significance of mercy and the disapproval of mercilessness; and its tenor is considerably vast. To gain an understanding of its expansiveness, consider the following few of its intended meanings:

1. The one who is not considered amongst those who show mercy is not shown mercy by Allah عَزَّوَجَلَّ.
2. The one who does not show mercy to people by doing good is not granted reward by [Allah عَزَّوَجَلَّ].
3. The one who did not receive the mercy of belief

(Iman) whilst living in this world will also not receive mercy in the hereafter.

4. Allah Almighty does not show mercy to the one who does not show mercy to himself by acting upon the commandments of Allah عَزَّوَجَلَّ and refraining from sin.
5. In the aforementioned point, the mercy ascribed to a person refers to actions, and the mercy ascribed to Allah Almighty refers to reward. The meaning, therefore, will be that only the one who performs good actions will receive reward.
6. [Alternatively,] The mercy ascribed to a person refers to charity (Sadaqah), and the other mercy refers to calamities. The meaning, in this case, is that only the one who gives charity is protected from calamities. (Fayz-ul-Qadeer, vol. 6, p. 310, under the Hadees 9090 Summarised)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived as a mercy to all the universe. It is by virtue of his mercy that Islam reached us, for the companions to have remained in

his company is what engendered his blessings to impart to them. Allah Almighty has mentioned this in the Glorious Quran:

رُحَمَاءَ بَيْنَهُمْ

Tender-hearted amongst themselves.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Fath, Verse 29)

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once stated: 'You will certainly not be believers until you are merciful to one another.' The companions رَضِيَ اللهُ عَنْهُمْ said: 'O Messenger of Allah! Each one of us is merciful.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Being merciful to your friend is not intended, rather generally being merciful is intended.' (Majma'-uz-Zawaid, vol. 8, p. 340, Hadees 13671)

It is by virtue of the companions that mercy, compassion and gentleness had spread to all four corners of the world in the form of virtue and goodness, and this acted as an instrument to spread Islam. Remember that Allah عَزَّوَجَلَّ loves greatly the individual who benefits His creation; it is the attribute of mercy which induces one to accomplish this. Mercy is the very attribute that creates care for someone else's suffering from hunger. Mercy is the attribute that leads one to financially aid the poor. Mercy is the attribute that delivers justice for the lowly. Mercy is the attribute that leads one to assist those who are distressed. Mercy is the attribute that impels one to refrain from every act that may harm another. A merciful individual is soft-spoken and successful at avoiding anything that will blemish his character; such a person is worthy of receiving the Lord's mercy.

One should also be mindful that mercy is not solely associated with humans, rather all of Allah Almighty's creation this includes animals. If we observe what is happening around us, we will see that many children and youngsters purposelessly hit cats, dogs, donkeys and other animals. In some areas, pigeons, parrots and other small creatures are cooped up without any reason. Some animals are even tethered without reason and are messed around with for purposes of fun and entertainment. Parents

should stop their children from doing such things. In relation to this, note the following two narrations:

Hishaam Bin Zayd Bin Anas mentioned that he went with his grandfather, Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ, to the house of Hakam Bin Ayyub. There, some people had tethered a hen and were using it a target for their archery. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ said: 'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has prohibited tying animals and hitting them.' (Muslim, p. 832, Hadees 5057)

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا passed by some youngsters of the Quraysh who had tied a pigeon that they were using for their archery practise. They had set a deal with the owner of the pigeon that whoever missed the target would give him something. When they saw Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا, they scattered. He رَضِيَ اللهُ عَنْهُ said: 'May the curse of Allah be upon the one who does this. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed the one who makes a living being his target.' (Muslim, p. 833, Hadees 5062)

Showing mercy towards the creation of Allah عَزَّوَجَلَّ can be the reason for our forgiveness. Note the following account on this matter. Someone saw Imam Ghazali رَحِمَهُ اللهُ عَلَيْهِ in his dream and asked: 'How did Allah Almighty deal with you?' He replied, 'Allah Almighty forgave me.' It was asked: 'What was the reason for being forgiven?' He answered: 'A fly sat on my pen to drink ink, and so I stopped writing until it had done so and flew away.' (Lataaif-ul-Manan, p. 305)

The human race has invented new ways of demonstrating mercilessness, which they have given labels such as 'enjoyment', 'sport' and others alike. People have brought grief and pain to the creation of Allah Almighty. A significant number of His creation have fallen victim to such mercilessness and ended up dying. There is a need for the manifestation of Islam's teachings on mercy to be disseminated to every village, city and country. By affiliating yourself with Dawat-e-Islami, the movement of the Prophet's devotees, you too can learn, adopt and spread the teachings of mercy.



What is right after all

Religion and Intellect

Mufti Muhammad Qasim Attari

Some people try to give the impression that religion and intellect are contrary to each other. If you take the path of religion, then you will have to leave intellect; and if you want to follow intellect, then it is not possible without leaving the religion. To what extent is this theory true, let us analyse it.

To say that Islam opposes intellect is just like saying that the biggest opposer of wealth and worldly treasures was Qaroon, or Graham Bell was the biggest opposer of telephone, or the biggest opposer of smart phone was Steve Jobs or to say that the biggest opposers of science were Einstein and Newton. Same would apply if one considers Islam contrary to intellect. This can only be said by such a person who, let alone reading the Holy Quran with concentration,



has not even briefly read the Quran. Because if someone reads the Holy Quran with even slightest of attention, then few things will be defined so clearly, unambiguously and prominently to him that he would never be able to say that Islam is contrary to intellect.

The word 'Aql' [i.e. Intellect] and its family words are spoken of frequently in the Holy Quran which highlight the importance of intellect, wisdom and contemplation. Let us learn some of its detail. When reciting the Holy Quran, you will come across words عِلْمٌ، يَعْلَمُ، يَعْلَمُونَ، تَعْلَمُ، تَعْلَمُونَ، عَالِمٌ، عَالِمِينَ، عَالِمُونَ، عَلِيمٌ which all have the root meaning of 'knowledge'. The Holy Quran has explicitly stated:

هَلْ يَسْتَعْوَى الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ط

'Are those who know and who do not know, equal?'
[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, Verse 9)

Take the second word 'Aql' [i.e. intellect]. The word 'Aql' has been used in the Holy Quran approximately 49 times in different forms and the importance of using intellect has been highlighted through the frequent mentioning of أَفَلَا تَعْقِلُونَ. أَفَلَا تَعْقِلُونَ. لَعَلَّكُمْ تَعْقِلُونَ. أَفَلَا تَعْقِلُونَ. لَقَوْمٍ يُعْقِلُونَ. فَهَمْ لَا يَعْقِلُونَ. أَكْثَرُهُمْ لَا يَعْقِلُونَ. The third word is 'Taffakkur' [i.e. contemplation], which means to ponder and contemplate, use the faculty of reflection and to have the ability to research to find out the truth. It has been mentioned frequently in the Holy Quran. It is stated repeatedly to 'reflect and ponder, contemplate the universe, contemplate the earth and the sky, reflect upon the trees and rocks, reflect upon the creation of the humans and animals.' What does pondering and contemplating mean? It is indeed the use of intellect.

The fourth word is 'Faham' [i.e. Wisdom] which the Holy Quran has praised, and granting it to the chosen people has been mentioned as a blessing and favour.

The fifth word is 'Taddabbur' which means to contemplate and comprehend, reaching to the essence of something. This is also the use of intellect.

The sixth word is 'Nazar'. The word 'Nazar' exists in

the Holy Quran for reflection, contemplation and using the intellect. As, it is stated:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

So do they not see the camel, (as to) how it had been created?

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Ghaashiyah, Verse 17)

Besides this, the seventh word 'Tazakkur' has frequently appeared in the Holy Quran. 'Tazakkur' means to take heed, and one attains heed when he contemplates something and reflects over it.

The eighth word is 'Ibrat'. It is stated:

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾

Learn a lesson, O those who can see

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Hashr, Verse 2)

The word 'Ibrat' means to observe something and gain result and heed from it by the virtue of one's own intellect.

The number of verses comprising of these words is in hundreds, which clearly denotes how much importance is given to knowledge, wisdom, intellect, awareness, reflection and contemplation in Islam. The Holy Quran encourages over these matters and mentions their excellences in different ways so frequently that even if somebody reads the Holy Quran briefly, he can never conclude that Islam is contrary to intellect. Islam actually persuades a person to use intellect. Islam praises it. It encourages (a person) towards it. In fact, those who do not use their intellect, who remain deprived from recognising Allah Almighty by not using their intellects in relation to the wonders and signs of the Almighty spread across the universe, and those who do not use their intellect to establish a proof over the Divine existence of the Almighty, the Quran says regarding such people that they are not worthy of being called humans; because a human is actually he who uses his intellect. Hence, those who do not use their intellect despite having it are humans merely in their apparent form, but (in real fact) are even worse



than the animals. Thus, it is stated regarding such people:

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ^ط

They are like animals, rather, (even) more misguided than them;

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Verse 179)

Now think to yourself! The most basic book of Islam, the Holy Quran, is considering those who do not use their intellects to be worse than the animals, then can Islam be contrary to intellect? Not at all.

Now, as for if someone says that Islam stops from such and such act and this is contrary to intellect. The reply to this is that on such instances, you need to see whether intellect is generally being condemned or its wrong and evil use is being condemned? At any such instance, the condemnation will be only of the evil use of intellect. Opining based on such evidences is same as the Quran condemning one Masjid. It is stated:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَاجًا
لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ^ط

And those (i.e. some hypocrites) who built a Mosque in order to cause harm, and due to disbelief, and (desiring) to cause divisions among the Muslims, and to await the one (Abu 'Aamir Nasraani) who is, at the outset, an opponent of Allah and His Messenger;

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Taubah, Verse 107)

This condemnation is regarding the evil use of that Masjid, as it is Masjid-e-Darraar, i.e. it is [used] to harm Muslims, create separations between them, spread *Kufr*, and to initiate actions that entail the enmity of Allah and His messenger. After reading this verse, if somebody says that Islam is against Masajid, then what would you say to him? You would of course say that Islam is not against Masajid, rather, it instructs to build them. The condemnation implies to the place that was built using the name of a Masjid but served the purpose of

spreading confusion, division, hatred, hypocrisy and *Kufr*. Masajid are the symbols and centres of Islam.

Similarly, if the evil act of stealing patients' organs prevails across a hospital during their operations and people protest against it stopping one another from visiting that hospital, then can any wise person say that the people of such and such city are against the hospitals? They are against medical treatment and health? Not at all. This is not opposing the medical treatment or health, rather, it is opposing the medical system of the hospital from carrying out the evil act of stealing patients' organs.

Take another example. If a school syllabus comprises of books that preach enmity against the country, wipes out the history or spreads racial or regional discrimination, if such schools are cracked down and forcefully shut down taking all their books into custody, then if the owners of the school say that the government is against education, then would their objection hold any validity? Not at all; because the [aforementioned] action of the state is not due to having enmity for education, rather, it is due to the inappropriate syllabus of the school, inapt way of teaching and acts that entail enmity against the country.

Same is the case with intellect. Islam forbids the wrong usage of intellect. This [approach] is not contrary to intellect, rather, it opposes the negative usage of intellect. The fact of the matter is that if the intellect that is against one's country and nation spreading enmity is an evil intellect, then the intellect that makes one rebel against the Lord of all the worlds, takes one towards denying the existence of the Ultimate Creator, and teaches one the enmity for the Lord Almighty, then [that] intellect is also certainly evil and accursed. Moreover, such intellect will definitely be condemned, and this will not be condemning the intellect, rather its evil use.



Delineating the Parameters of Shirk (Polytheism)

Muhammad Adnan Chishti

In the Glorious Quran, we find in many instances that a word which Allah Almighty has used as an attribute for Himself has also been used for His honourable prophets, the noble saints, those who are truthful and the pious. In actual fact, these words have also been used to refer to the common people. For example, in one instance, Allah Almighty has referred to Himself with two attributes: 'رءوف' (Gracious) and 'رحيم' (Merciful). In another part of the Quran, these same two attributes have also been used to refer to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Allah is 'سميع' and 'بصير' and so are people

Allah Almighty has mentioned two of His attributes:

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٥١﴾

He is the All-Hearing, the All-Seeing.

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israa'eel, Verse 1)

These same two attributes, 'سميع' and 'بصير', have also been used to refer to man. The Quran states:

فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

We henceforth made him hearing, seeing.

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Dahr, Verse 2)

It is clearly evident from these two verses that Allah Almighty is 'سميع' and 'بصير', and so too is man 'سميع' and 'بصير'.

The Word 'شَهِيد' has been used for both, Allah and the Prophet

Allah Almighty mentions one of His attributes in the following way:

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

(Part. 17, Surah Al-Hajj, Verse 17)

'شَهِيد' is an attribute of Allah, which He has also used for His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

So, how will it be when We bring a witness from each Ummah (nation), and We shall bring you, O Beloved, as a witness and observer over all of them?

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 41)

Allah is 'مولى', and Jibraeel is also 'مولى'

The Quran states that Allah is the 'مولى' of the Muslims, as mentioned in the verse,

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

This is because Allah is the Supporter of the believers.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Muhammad, Verse 11)

In another part, it states,

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ
ظٰهِيْرٌ ﴿٢٧٦﴾

So indeed Allah is his Helper, and Jibra'eel and the virtuous believers, and after that, the angels are also (his) supporters.

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

Likewise, the Quran mentions:

اَنْتَ مَوْلَانَا

You are our Master.

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Verse 286)

It is the way of the believers that they proclaim, 'اَنْتَ مَوْلَانَا' 'You are our Lord.' This is in spite of it being the norm amongst the Muslims to refer to the 'Ulama as Maulana. Nobody has ever conceived it to be the case that only Allah is Maula and so calling a scholar Maulana will result in polytheism (shirk). Similarly, even children know that the Leader of the Believers, Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ is the 'مولى' of the believers. Similarly, Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ is referred to as Siddeeq-e-Akbar despite everyone knowing that Allah is Akbar—the very commencement of Salah is with the utterance of الله اكبر. Also, Sayyiduna Usman is referred to as 'غنى' (Ghani), whereas the Quran has referred to 'غنى' (Ghani) as being an attribute of Allah [as is evident from the subsequent verse:]

اِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٠١﴾

Indeed, only Allah is the Independent, the Most Praiseworthy.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqmaan, Verse 26)

The shared usage of these terms in the aforementioned manner is common amongst all Muslims, and yet no Muslim deems this to be disbelief (Kufr) or polytheism (shirk), because it is not so.

Honour is for Allah and also for the Messenger and the believers

Allah Almighty states in the Quran:

اِنَّ الْعِزَّةَ لِلَّهِ جَمِيْعًا ﴿١٠٠﴾

All honour is for Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, Verse 65)

It seems to be understood from this verse that honour is only for Allah Almighty, but it is stated in another verse:

وَاللَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِيْنَ وَلَكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿١٠٠﴾

Whereas, the honour (truly) belongs to Allah and to His Messenger and to the Muslims, but the hypocrites know not.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Munaafiqoon, Verse 8)

Allah is 'حليم', and Sayyiduna Ibraheem and Isma'eel are also 'حليم'

'حليم' is an attribute of Allah, as the Quran mentions:

وَاللَّهُ غَفُوْرٌ حَلِيْمٌ ﴿٢٢٥﴾

And Allah is Most Forgiving, Most Forbearing.

[Kanz-ul-Iman (translation of Quran)] (Part 01, Surah Al-Baqarah, Verse 225)

The very same attribute of being 'حليم' has also been used by Allah Almighty to refer to Sayyiduna Ibraheem and Sayyiduna Isma'eel عَلَيْهِمَا السَّلَام. It is stated in the verse:

اِنَّ اِبْرٰهِيْمَ حَلِيْمٌ ﴿٧٥﴾

(Part. 11, Surah Hood, Verse 75)

And for Sayyiduna Isma'eel عَلَيْهِ السَّلَام, it is stated:

فَبَشِّرْهُ بِغُلٰمٍ حَلِيْمٍ ﴿١٠١﴾

(Part. 23, Surah Al-Saffaat, Verse 101)



Who is it that grants children?

It is known that Allah Almighty grants children, as the Quran states:

يَهَبُ مَنْ يَشَاءُ إِنَاثًا وَيَهَبُ مَنْ يَشَاءُ الذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَ
 إِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا

He may bestow daughters to whomsoever He wills, and sons to whomsoever He wills. Or may mix them; the sons and daughters, and may make infertile whomever He wills.

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Shoora, Verses 49-50)

At another place, Sayyiduna Jibraeel عَلَيْهِ السَّلَام has ascribed the act of granting of a child to himself:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

He said, 'I have been sent by your Lord, so that I may give you a pure son.'

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Maryam, Verse 19)

Who is it that gives death?

The young and the old know that life and death, their giving and taking away, is in the control of Allah Almighty. This is mentioned in the Quran:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا

Allah takes away the souls at the time of their death

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, Verse 42)

In another part of the Quran, giving death has been ascribed to an angel:

قُلْ يَتَوَفَّاكُمْ مَلَكَ النَّوْتِ الَّذِي وُكِّلَ بِكُمْ

The angel of death, who is appointed over you, causes you to die.

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Sajdah, Verse 11)

In summary, apart from the few examples presented, there are considerably many more verses in which the exact word that has been used for Allah Almighty

has also been used for the prophets, saints and the pious. Never has this brought a Muslim into doubt in thinking whether or not this engenders polytheism (shirk). This is because everyone knows that although one word may have been ascribed to Allah Almighty and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or someone else, the meaning will differ between their usage respectively. For instance, Allah Almighty knows the unseen and so does the Prophet; Allah Almighty is the Helper and so are the saints; the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been given absolute authority by the bestowal of Allah Almighty; the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the owner of Paradise; the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holds the keys to Allah Almighty's treasures. Believing in all of the aforementioned does not entail polytheism (Shirk) as there are many differences between the attributes of Allah Almighty and the creation. Some of these are presented below:

Creation's Attributes	Allah Almighty's Attributes
Granted (عطائي)	Personal (ذاتي)
Contingent (حادث)	Eternal (قديم)
Ephemeral (have a start/end)	Infinite (have no start/end)
Countable	Uncountable
Increase/decrease	Do not increase/decrease
Dependent upon Allah	Independent
Perishable	Imperishable

Dear Islamic brothers, in light of the above differences, will one still consider it to be polytheism (Shirk) to ascribe one attribute both for Allah and creation? Most certainly not! Just the one difference of Allah Almighty being the Creator and prophets, saints and the pious being the creation is sufficient [in marking a clear distinction]. There is no parallelism between the Creator and creation. For this reason, it is essential to remember that the ostensible oneness and similarity found in words most certainly do not constitute polytheism (Shirk).





Questions and Answers of Madani Muzakarah

How should a chair be placed in the rows during Salah?

Question 1: Some people place a chair in the rows, but instead of offering their full Salah while seated, they stand for Qiyam, and after performing Ruku', they sit down for Sajdah. Due to standing like this, their heels go in front of the others who are also offering Salah. How is it for them to stand like this?

Answer: This is a totally wrong manner. The chair should be placed in the row in such a way that the back of the chair is in line with the heels of the others that are offering Salah. Now, he should sit down and offer his Salah; there is no need for him to stand. (*Kursi par Namaz parhnay kay Ahkam*, p. 7; *Madani Muzakarah*, 3rd Rabi'-ul-Aakhir, 1441 Hijri)

(In order to learn more, refer to the 36-page booklet '*Kursi par Namaz parhnay kay Ahkam*.' This booklet contains Shar'i rulings regarding offering Salah on a chair, where chairs should be placed in the Masjid during Salah, the standing of the one who is praying on a chair and prostrating on the plank that is joined to the chair).

Can Tahajjud be offered as Qada (i.e. be made up for)?

Question 2: Can Tahajjud be offered as Qada?

Answer: Tahajjud was Fard (obligatory) upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but it is not Fard upon us, rather it is Nafl (i.e. voluntary). (*Tafseer-e-Khaazin*, part. 29, Surah Al-Muzzammil, Verse. 4, vol. 4, p. 344) Hence, it cannot be offered as Qada. (*Rad-ul-Muhtar*, vol. 2, p.

567) If it is offered then it is offered, and if it missed then it is missed. (*Madani Muzakarah*, 4th Rabi'-ul-Aakhir, 1441 Hijri)

How is it to offer Salah on an upside down mat?

Question 3: If someone offers his Salah on an upside-down mat, will his Salah be valid?

Answer: Yes! His Salah will be valid. (*Madani Muzakarah*, 4th Rabi'-ul-Aakhir, 1441 Hijri)

Is veiling necessary in front of one's maternal aunt's husband?

Question 4: Must one observe veil in front of her maternal aunt's husband?

Answer: Yes! One must observe veil in front of her maternal aunt's husband, paternal aunt's husband and brother-in-law. (*Fatawa Razawiyyah*, vol. 22, p. 217) However, there is no need to observe veil in front of one's paternal uncle or maternal uncle. (*Fatawa Razawiyyah*, vol. 22, p. 235) Sometimes, people make statements like, 'There is no need to observe veil in front of him; he is a member of the house.' Similarly, it is also said to the neighbour, 'There is no need to observe veil before you! You are a member of the house!' Uttering statements like this will never change the rulings of veiling; these baseless evidences will trap you in the Hereafter. Whatever Allah Almighty and His Final Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have stated is the truth. (*Madani Muzakarah*, 4th Rabi'-ul-Aakhir, 1441 Hijri)



What is Tawheed?

Question 5: What is Tawheed?

Answer: Tawheed is to consider Allah Almighty to be one. Then there is also further detail to it. To not associate a partner with Allah Almighty in His Essence and His Attributes is also a part of Tawheed. (Tafseer-e-Saawi, vol. 6, p. 2451; Madani Muzakarah, 4th Rabi'-ul-Aakhir, 1441 Hijri)

Who were the Ansaar Sahabah?

Question 6: Who were the Ansaar Sahabah رَضِيَ اللَّهُ عَنْهُمْ؟

Answer: They were those who were already living in Madinah, and they aided the Muhajir Sahabah رَضِيَ اللَّهُ عَنْهُمْ who migrated from Makkah al-Mukarramah; which is why they received the title 'Ansaar' i.e. 'The Helpers.' (Tafseer-e-Nasafi, p. 422; Madani Muzakarah, 4th Rabi'-ul-Aakhir, 1441 Hijri)

Solution for a haunted house

Question 7: Sometimes, new houses are haunted and affected by Jinns; what is the solution for this?

Answer: The home in which Salah is offered, Quran is recited and Zikr is performed, is protected from many calamities and misfortunes. Whereas, the home in which sins, such as singing, dancing, watching films and dramas, swearing, quarrelling and drinking alcohol take place is afflicted with many calamities. Therefore, adorn your home with the Sunnahs of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the recitation of Na'ts and the Holy Quran; إِنَّ شَاءَ اللَّهُ, the devils will flee. Shah Waliullah Muhaddis-e-Dihlavi رَحِمَهُ اللَّهُ عَلَيْهِ states: 'If the names of Ashaab-e-Kahf are written and hung up, the mischievous Jinns will not enter the home, and if there are any already present, they will flee. (Shifa-ul-'Aleel Ma' al-Qaul-il-Jameel, p. 162) There are many other spiritual remedies for this also. (Madani Muzakarah, 4th Rabi'-ul-Aakhir, 1441 Hijri)

Who are the friends of Allah Almighty?

Question 8: Which people are the friends of Allah Almighty?

Answer: Allah Almighty takes as his friend

whomever He wills. The righteous person who offers Salah, the pious, the one who is obedient to his parents, those who speak the truth, and those who stay away from lying, backbiting, tale-telling and other sins are the friends of Allah Almighty. (Madani Muzakarah, 4th Rabi'-ul-Aakhir, 1441 Hijri with amendments)

Will women witness the divine vision in Paradise?

Question 9: Will women behold Allah Almighty in Paradise also?

Answer: Of course, they will¹. (Madani Muzakarah, 5th Rabi'-ul-Aakhir, 1441 Hijri)

Were all heavenly books revealed in Arabic?

Question 10: Were all heavenly books revealed in Arabic?

Answer: No! They were revealed in Hebrew and Aramaic also². (Madani Muzakarah, 6th Rabi'-ul-Aakhir, 1441 Hijri)

How is it to make tea with Zam Zam water?

Question 11: Is it permissible to make tea with Zam Zam water or with water which has been recited upon?

Answer: اِسْبُخْنِ اللَّهُ! Of course you can make it; إِنَّ شَاءَ اللَّهُ, the blessings will increase. After making the tea with this water, instead of throwing the teabag into the bin, it is more appropriate to place it in a place of respect. After all, people do recite over food and blow onto it as well. (Madani Muzakarah, 6th Rabi'-ul-Aakhir, 1441 Hijri)

¹ Both men and women will partake from the bounties of Paradise, for example, palaces, clothing, foods, fragrances, etc. However, there is a difference of opinion regarding the Divine Vision, and the correct opinion is that both (men and women) will witness it (the Divine Vision). (Fatawa Ahl-e-Sunnat, Silsilah number, 7, p. 24)

² The Torah and Zaboor were revealed in Hebrew, the Injeel was revealed in Aramaic, and the Quran was revealed in Arabic. (Hamara Islam, p. 91)





Dar-ul-Ifta Ahl-e-Sunnat

Out of their desire to wear [rings with] various stones, some people wear a ring containing more than one stone or wear more than one ring. In order to have writing engraved on the ring or due to various reasons, others make a ring that weighs more than four and a half Masha or one that does not have a stone. All of this is impermissible and Haraam for men, and to refrain from this is necessary for every man. Therefore, any male who wants to wear a ring should have it made in compliance with the conditions stipulated above.

Nonetheless, it is disliked (Makruh) and prohibited to wear a ring to the bathroom if it has the name of Allah ﷻ, the name of the Prophet ﷺ, Quranic words or any other sacred writing. Hence, such a ring should be removed and placed inside the pocket or somewhere safe prior to entering the bathroom.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by Mufti Fuzail Raza Attari

How is it to wear a ring with an Amulet (Ta'weez), Naad-e-Ali or any other sacred writing?

Question 1: What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: In order to protect themselves from illnesses and other problems, some people wear a ring with an amulet, Naad-e-Ali or other sacred writing. Is it permissible to wear such a ring? (Questioner: Muhammad Adnan (Karachi))

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

It is permissible to wear a ring with an amulet, Naad-e-Ali or other sacred writings engraved on its stone. The ring that the Prophet ﷺ had made for himself had the engraving 'محمد رسول الله'. Similarly, the rings worn by the rightly guided caliphs and other companions رَضِيَ اللَّهُ عَنْهُمْ also had various writings engraved on them.

Having said that, it is important to note that the ruling of permissibility is issued if the ring is made of silver, weighs less than four and a half Masha [approximately 4.365 grams] and is not without a stone, but contains just one stone.

How is it for a Muqtadi (someone Offering Salah behind an Imam) to Recite Ta'awwuz and Tasmiyah?

Question 2: What do the scholars of Islam and the Muftis of Shari'ah say in relation to the following: Is a Muqtadi to recite Ta'awwuz and Tasmiyah (بِسْمِ اللَّهِ and اعوذ بالله) after Sana? If he does recite them, will his Salah be valid? Questioner: Muhammad Kamran (Federal B Area, Karachi)

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

It is Sunnah for the Imam and the Munfarid (the one offering Salah alone) to recite Ta'awwuz and





Tasmiyah after the Sana but before Qira`at. However, it is not Sunnah for the Muqtadi to recite Ta`awwuz and Tasmiyah when praying behind the Imam. This is because the recitation of Ta`awwuz and Tasmiyah is subject to Qira`at, and as Qira`at is not allowed for the Muqtadi to recite, so he is not to recite Ta`awwuz and Tasmiyah.

Note that when the Imam does not recite Qira`at aloud (جهراً), it will be deemed contrary to the Sunnah for the Muqtadi to recite Ta`awwuz and Tasmiyah. If the Imam has begun reciting Qira`at aloud (جهراً), it is not permissible for the Muqtadi to now recite Ta`awwuz and Tasmiyah. This is similar to how a

Muqtadi cannot recite Sana after the Qira`at has begun to be recited out aloud, because it is now compulsory (Wajib) for him to listen to the recitation in silence.

When the Imam performs Salaam, it is necessary when a Masboq (someone who joined the Salah late and missed a unit [Rak`at] of Salah) is making up for his missed unit (Rak`at) that he recites Qira`at. Therefore, in this case, it will be Sunnah for him to recite Ta`awwuz and Tasmiyah before the Qira`at.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by Mufti Fuzail Raza Attari



The Prophet's Sublimity

Abu Noor Rashid Ali Attari Madani

Allah Almighty has granted His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ an elevated rank, one which He has not granted to any other. He conferred upon him the verse 'وَرَفَعْنَاكَ ذِكْرَكَ'¹ and elevated his rank. Anyone who has obtained the rank of acceptance in the court of Allah Almighty came to know of His love for His Prophet through the verse 'وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى'². Praise of the noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned throughout the Glorious Quran. In actual fact, the reality is that its each and every verse speaks his praise. Similarly, the Ahadees also contain mention of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ elevated status. Many of the fascinating statements that engendered his love to reignite in the hearts of his followers are actually those which he uttered himself. Some of these are presented here with their explanation.

The Beloved of Allah

أَنَا حَبِيبُ اللَّهِ، وَلَا فَخْرَ

'I am the Beloved of Allah, and I say this without pride.' (Tirmizi, vol. 5, p. 354, Hadees 3636)

Undoubtedly, Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most Beloved Prophet to Allah Almighty. Speaking of this, the great philosopher and devotee of the Prophet, Mufti Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ mentioned: '[Of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ attributes is that he is] The absolute beloved. In every era, he has remained the beloved of all of creation and the Creator in all aspects. For example, a scholar is loved for his knowledge, a pious person is loved for his piety, a beautiful person is loved for his beauty, a just person is loved for his justice, and all of the Prophet's



صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ inner and outer attributes and his voluntarily-pursued and involuntary-pursued dispositions are perfect.

Beauty is loved for as long as it remains. When beauty disappears, so does the love for it. Every attribute of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is free from ceasing (they will remain until Judgement Day – rather they will enhance even further in the plains of resurrection and in Paradise). In actual fact, these attributes are augmented each day.

وَلَا أُجْرَةٌ خَيْرٌ لَكَ مِنَ الْأُولَى ﴿٣٠﴾

And indeed the latter is better for you than the former. [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Duha, Verse 4)

(Suroor-ul-Quloob fi Zikr-il-Mahboob, p. 232)

The Greatness of the Name Muhammad

أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ

'I am Muhammad, and I am Ahmad [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ]. (Bukhari, vol. 2, p. 484, Hadees 3532)

The Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ name Muhammad is very blessed. Virtues of his blessed name have been narrated in numerous Ahadees. One Hadees states: 'Whoever names his son Muhammad or Ahmad out of love for me, Allah will forgive both, the father and the son.' (Kanz-ul-'Ummal, vol. 8, p. 175, Hadees 45215)



Another narration mentions that two people will stand in the court of Allah Almighty on Judgement Day to whom He will say, 'Enter Paradise.' They will say: 'O our Lord! We have not performed any action that will admit us to Paradise.' Allah Almighty will say: 'I have taken an oath that anyone whose name is Muhammad or Ahmad will not enter Hell.' (Firdaus-ul-Akhbar, vol. 2, p. 503, Hadees 8515, Selective)

The affairs of the Prophet's followers are unique. Shaykh Abdul Qadir Bin Muhammad Bin Nasr Hanafi (775 AH) writes: 'In an area in Samarqand, there is a graveyard called 'ثَرْبَةُ الْمُحَمَّدِيِّنَ'. A unique feature of this graveyard is that every individual buried there is named Muhammad. There are over 400 people buried there whose name is Muhammad, all of whom were authors, muftis and teachers—many people benefitted from them. (Al-Jawahir-ul-Madiyyah fi Tabqat-il-Hanafiyah, part. 1, p. 4)

The Greatness of Prophethood

أَنَا النَّبِيُّ لَا كَذِبَ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

'I am a Prophet; there is no lie in this. I am the son of Abdul Muttalib.' (Bukhari, vol. 2, p. 272, Hadees 2864)

The word Prophet contains many secrets and significant meanings. Its linguistic meaning is 'the one who informs of the unseen.' During the battle of Hunayn, the enemies carried out a vicious attack, but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exhibited sublime courage and bravery. At the time, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was riding on a white mule right before the enemy and was uttering, 'أَنَا النَّبِيُّ لَا كَذِبَ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ.' (Bukhari, vol. 2, p. 272, Hadees 2864)

Abdullah was the name of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ noble father. However, in the above narration, he has referred to himself as the son of his honourable grandfather: Abdul Muttalib. As the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ noble father passed away before his birth, and most of the Arabs knew of the Prophet in terms of his link to his grandfather, this is why he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ.'

The Prophet's Lineage

أَنَا أَشْرَفُ النَّاسِ حَسَبًا وَلَا فَخْرًا، وَأَكْرَمُ النَّاسِ قَدْرًا وَلَا فَخْرًا

'I am the most respectable of people in terms of

lineage, and I say this without pride. I am the most honourable of people, and I say this without pride.' (Firdaus-ul-Akhbar, vol. 1, p. 45, Hadees 111)

■ أَنَا خَيْرُهُمْ نَفْسًا، وَخَيْرُهُمْ بَيْتًا

'I am the best of them in person and the best of them in terms of household.' (Tirmizi, vol. 5, p. 350, Hadees 3627)

These two statements speak of belonging to an esteemed and honourable family. This very attribute is mentioned in more detail in another narration:

إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فَجَعَلَهُمْ فِرْقَتَيْنِ، فَجَعَلَنِي فِي خَيْرِ الْفِرْقَتَيْنِ، ثُمَّ جَعَلَهُمْ قَبَائِلَ، فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلًا، ثُمَّ جَعَلَهُمْ بُيُوتًا، فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا. ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا خَيْرُكُمْ قَبِيلًا وَخَيْرُكُمْ بَيْتًا

'Allah created creation and made them into two groups; He kept me in the better group. He then made them into different tribes; He kept me in the best of tribes. He then made them into households; He kept me in the best of households.' The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: 'I am the best of you in terms of tribes, and I am the best of you in terms of households.' (Mustadrak, vol. 4, p. 272, Hadees 5126)

(The remaining part of the article will appear in next month's issue (إِنْ شَاءَ اللَّهُ.)

¹ And We have elevated for your sake, your remembrance. (Translation from Kanz-ul-Iman)

² And indeed it is close that your Lord will give you so much that you will be pleased. (Translation from Kanz-ul-Iman)



LAWS OF TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

Ruling on selling something after the Azaan of Jumu'ah

Question: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: What is the ruling regarding a person, who has already offered the Jumu'ah Salah, purchasing something from a shopkeeper who has not yet offered Jumu'ah Salah, while the Azaan has already taken place in the Masjid that the shopkeeper will offer Jumu'ah in?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Even though the buyer has already offered Jumu'ah, however, in the aforementioned scenario, it is not permissible for the shopkeeper to sell any goods, and endeavor for Jumu'ah has become Wajib upon him. Therefore, purchasing anything from him is to aid him in committing a sin, and it is not permissible to do so.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ruling on the shopkeeper keeping the reward received from a product himself

Question: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: Sometimes, companies give some extras with certain products, for example, ketchup, jam, custard sachets, etc., which the company gives to the customer as part of a scheme. We remove these sachets and sell them in our shop. Is it permissible for us to do this?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is from the foundational principles of trading that when a person purchases a thing, he becomes the owner of the said thing, and he may make use of that thing as he wishes, in any permissible manner; he is not answerable to the seller for this. For example, a person purchased a house and the house was transferred to his name, the seller cannot now force the buyer to rent out that house to his relative, or to sell it back to him when he sells it, because once the buying and selling has concluded, then both of them have become disengaged. The purchaser is now not bound by such rights.



If we were to observe it in the light of this principle, then the ruling becomes clear that if a shopkeeper receives a product that comes with an extra attached and the shopkeeper has purchased that product, then that extra thing is also included within the buying, and that thing will come into the possession of the buyer. It is now not necessary upon him to give that extra to any customer that purchases that product from him. If he does not give that extra to a customer, he will not be guilty of any Shar'i wrongdoing.

However, if it is viewed through the lens of trading ethics, then there are certain marketing tools that are beneficial for the shopkeeper if he adheres to them. Whenever a company launches a gift scheme, they publicise it widely, so that, by means of the gift scheme, the customer comes to them instead of going to another company, and the company's sales increase through this. If the shopkeeper does not give that extra to the customer, the company's sales will not increase and that product will not sell as well, and the shopkeeper will not make as much profit either.

However, if he gives that extra to the customer in accordance to the scheme, not only will the company's sales increase, but the shopkeeper himself will also benefit, because his income will increase, and the purpose behind the company launching that scheme will also be fulfilled. Therefore, it is a requirement of trade ethics that the product should be given to the customer in the same state that it is received from the company; there is also benefit for trading in this.

Note: In this answer, the extra thing that is bundled together with the main thing is generally known as a 'gift', however, in terms of Fiqh, this is considered as part of the purchased product. Therefore, if one knows that such-and-such thing is for such-and-such amount, the intention will be that both things are being purchased together, and when the extra gift is not included in the sale, the product will consist of one item.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



What is the ruling on selling dung and excrement?

Question: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: What is the ruling on buying/selling dung and excrement?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The buying/selling of dung is valid. However, it is not permissible to sell human excrement, but if it is mixed with soil or ash, such that they become dominant, then it will be permissible to sell this also. Sadr-ush-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ states the following: 'It is forbidden to sell human excrement, but the selling of dung is not prohibited. If soil or ash is mixed with human excrement and becomes dominant, just as soil becomes dominant in manure, then it will be permissible to sell it and it will also be permissible to utilise it, for example, by placing it in the fields.'

(Bahar-e-Shari'at, vol. 3, p. 478)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





What is the ruling on dying tea leaves with the colour used to dye leather?

Question: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: We have a business in tea leaves and we dye these tea leaves with the colour used to dye leather, and then sell them to wholesalers and retailers. Sometimes, we have to bribe the officials of the relevant sector also. The question is that, is it permissible to run the business according to the abovementioned method, and is it permissible to buy and sell tea leaves?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is not permissible in Shari'ah for you to dye the tea leaves with the colour used to dye leather; as it entails deception and causing harm to other Muslims; in addition, this is a crime according to the law. It is Haraam to offer a bribe for an unlawful matter. Make sincere repentance from deceiving others and giving bribes.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Is commission-based work wrong?

Question: What do the scholars of Islam and the

Muftis of the mighty Shari'ah say regarding the following matter: The word 'commission' is generally associated with offering and taking bribes, but is there any Halal situation in this regards?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: If a certain word is used in various situations, then it is important to keep its intended meaning in every situation in mind; for example, the word Haraam is sometimes used for an illegitimate child and sometimes for Masjid-e-Haraam, however, the situation and context determines the intended meaning there. Commission-based work and brokering is a means of livelihood where one provides a service through his efforts, and as long as the requirements of Shari'ah are fulfilled, this means of earning a livelihood is Halal. Moreover, this means of earning an income has been around for centuries, and none of the scholars of Islam have declared it to be Haraam. Nevertheless, merely referring to bribery as commission will not cause bribery to become Halal, rather, it will remain Haraam.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



HIS INIMITABLE VOICE

Kashif Shahzad Attari

As the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest, most esteemed and distinguished of Allah's creation, the unique rewards and favours conferred upon him by Allah عَزَّوَجَلَّ are in their multitude. From the numerous blessings that were granted, read the following four and reinvigorate your belief (*Iman*).

1. Receiving the easiest Shar'iah

Allah Almighty granted His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the easiest Shari'ah. (*Sharaf-ul-Mustafa*, vol. 4, p. 212)

In the Quran, the following attribute of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been mentioned:

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

And he will remove the burden and shackles around the neck which were upon them.

[*Kanz-ul-Iman* (translation of Quran)] (Part 9, Surah Al-A'raaf, Verse 157)

The Strictness of some of the Laws for the Children of Israel (*Bani Israel*)

If urine or any other impurity came into contact with the body or clothing, that area would not become

pure by washing it; rather it was necessary to cut or amputate the affected area. Repenting from polytheism (*Shirk*) entailed the command to kill oneself. Whichever body part was used to commit a sin was to be amputated. The option to perform dry ablution (*Tayammum*) did not exist. Performing *Salah* was not permitted at any place other than the *Masjid*. Acquiring spoils was not permitted. Hunting was not permitted on a Saturday. (*Jawahir-ul-Bihar*, vol. 1, p. 168 – *Khazaain-ul-'Irfan* etc.)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ' 'I have been sent with the religion that is true and easy [to follow].' (*Musnad-e-Ahmad*, vol. 8, p. 303, *Hadees* 22354)

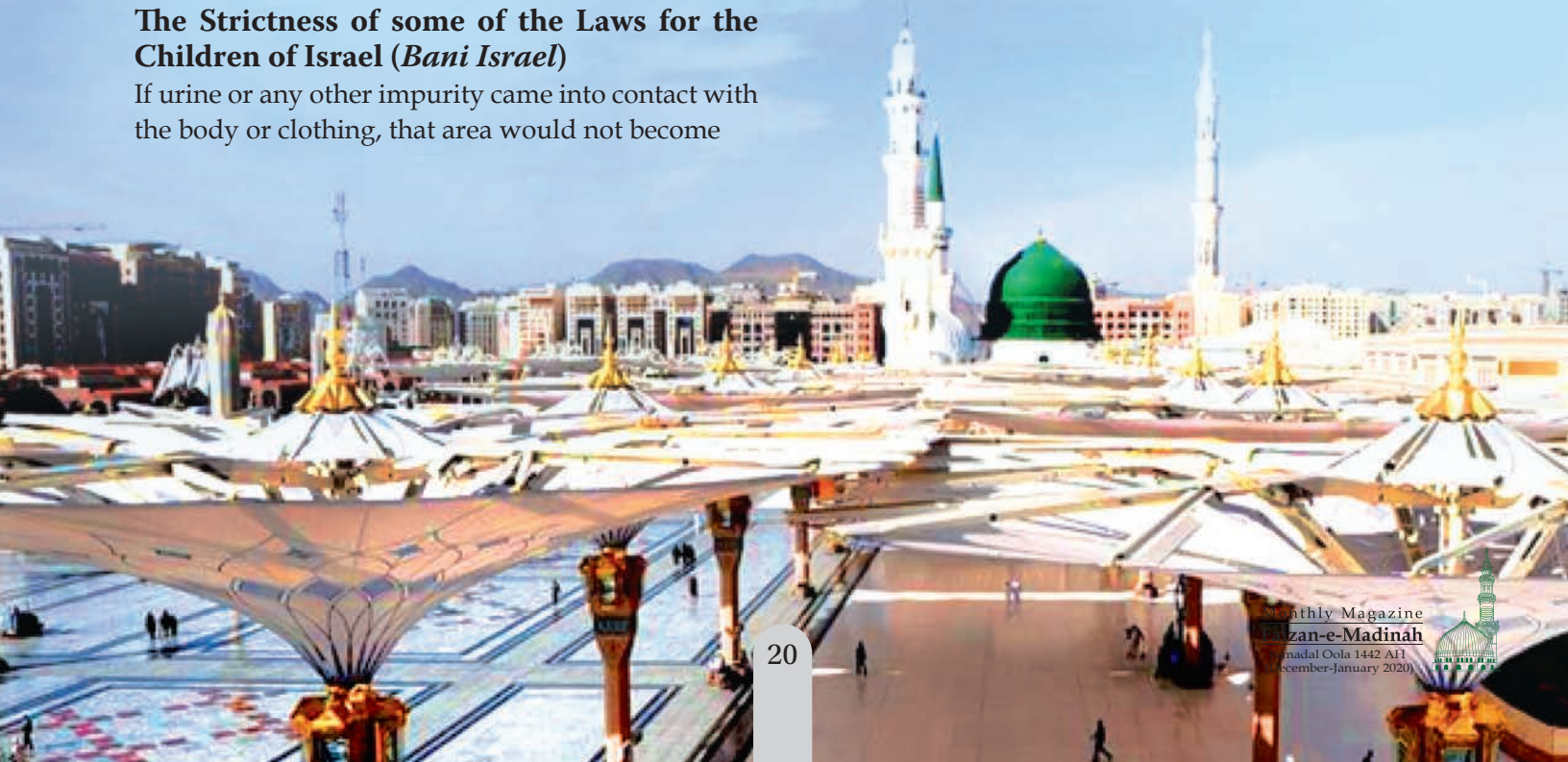
2. The Strength of 4,000 Men

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was bestowed with the strength of 4,000 men. (*Subul-ul-Huda war Rishaad*, vol. 10, p. 450)

Dear Islamic brothers, Allah Almighty granted the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the strength of 40 heavenly men. (*Umda-tul-Qaari*, vol. 3, p. 41) The strength of one heavenly man is equal to the strength of 100 men in this world. (*Musnad-e-Ahmad*, vol. 7, p. 84, *Hadees* 19333) Therefore, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had the strength of 4,000 men.

Woh hay zor yid allahi kay hamsar donon 'aalam mayn,
Nah koi un ki quwwat ka nah koi un ki taqat ka

(*Qibalah-e-Bakhshish*, p. 42)



3. All of the earth was made a Masjid

For the sake of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and by virtue of him for his Ummah, all of the earth was made a Masjid (a place of Salah) and something with which purity could be attained. (*Mawahib-ul-Laduniyyah*, vol. 2, p. 281)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي' 'I have been given five things that were not given to anyone before me.' [One of them was the following] 'جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيُّهَا رَجُلٌ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ' 'The earth was made a place of Salah for me and something with which purity could be attained. Therefore, wherever the time of Salah arrives for anyone from my Ummah, he should offer it.' (*Bukhari*, vol. 1, p. 133, *Hadees* 335)

In the commentary of this, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ stated: 'In the religion of the other prophets, Salah would only take place in their places of worship: the churches, etc. But the Ummah of the Prophet can pray Salah anywhere they want on earth (except for forbidden places). Nevertheless, dry ablution (Tayammum) did not exist in any other religion; it is only in this religion. It can be performed using the earth for both Ghusl and Wudu, and this is a speciality of ours [i.e. this Ummah].'

(*Mirat -ul-Manajeer*, vol. 8, p. 9)

4. His voice could be heard from afar

The voice of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would travel further than anyone else's voice. (*Mawahib-ul-Laduniyyah*, vol. 2, p. 275)

The sermon was heard in each tent

Sayyiduna Abdul Rahman Bin Mu'aaz رَضِيَ اللهُ عَنْهُ states: '(On the occasion of the Farewell Hajj) The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered the sermon in Mina, and Allah enhanced our ability to hear such that we listened to him whilst [remaining] in our places.' (*Nasa'ee*, p. 487, *Hadees* 2993)

The number of companions present at the farewell Hajj

O devotees of the Prophet! Commenting on the number of the fortunate individuals who were with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the Farewell Hajj,

Sayyiduna Allamah Maulana Muhammad Haashim Thathwi رَحِمَهُ اللهُ عَلَيْهِ states: 'A huge crowd of 130,000 companions رَضِيَ اللهُ عَنْهُمْ entered the noble [city of] Makkah with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This figure is exclusive of the companions who were in the noble [city of] Makkah and those who arrived from Yemen with Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ and Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ.' (*Seerat-e-Sayyid-ul-Ambiya*, p. 562)

The enthusiasm to act upon the prophetic command

Once on a Friday, the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was present on the pulpit and addressed the attendees by saying, 'Sit down.' Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ عَنْهُ was present amongst Bani Ghanam, a tribe of the Ansaar. He heard this prophetic command from there, and acting in accordance to it, he sat where he was. (*Zurqaani 'alal Mawahib*, vol. 5, p. 445)

Hearing the voice of the [Quranic] recitation from home

Sayyidatuna Umm-e-Hani رَضِيَ اللهُ عَنْهَا mentioned that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite the Quran at midnight near the Ka'bah, and I would be able to hear him from the *Takht* of my home.' (*Ibn-e-Majah*, vol. 2, p. 136, *Hadees* 1349 – *Musnad-e-Ahmad*, vol. 10, p. 261, *Hadees* 26960)

For Sayyidatuna Umm-e-Hani رَضِيَ اللهُ عَنْهَا to be inside her home on her *Takht* and be able to hear the recitation whilst being far from where it was taking place is indicative of the [miraculous] strength of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ voice. (*Zurqaani 'alal Mawahib*, vol. 5, p. 446)

The sermon would be heard by the women inside their homes

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would deliver the sermon, the women would be able to hear it from their homes. (*Khasaais-e-Kubra*, vol. 1, p. 113)

Door nay nazdeek nay aawaz yaksaan hi suni,
Jab huway bala`ay mimbar رَحِمَهُ اللهُ لِلْعَالَمِينَ

(*Qabalah-e-Bakhshish*, p. 193)



Shar'i rulings regarding Islamic Sisters

Mufti Fuzail Raza Attari

Husband or wife giving Ghusl to the other after death

Question 1: What do the honourable scholars of Islam say regarding the following matter: After death, can a wife perform the Ghusl of her husband, or husband perform the Ghusl of his wife? Please answer in detail. *Questioner: Basharat Ali (Ichhra, Lahore)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Upon the demise of the wife, the Nikah ends instantly, whereas upon the demise of the husband, the Nikah does not end instantly, rather, the Nikah will remain intact to a certain extent for the duration that the woman observes her 'Iddah. Therefore, after the demise of her husband, a woman can perform his Ghusl, as the ruling of Nikah still

remains. Likewise, if a husband gave a revocable divorce (Talaaq-e-Raj'i) during his lifetime and the 'Iddah period was yet remaining and the husband passed away, then she can perform his Ghusl; because after a revocable divorce, the contract of Nikah does not end until the 'Iddah period has elapsed. However, if the husband gave her an irrevocable divorce (Talaaq-e-Baa'in) before his passing, she cannot perform his Ghusl even if she is observing her 'Iddah, as the irrevocable divorce terminates the Nikah.

As the Nikah comes to an end upon the demise of the wife, a husband cannot perform the Ghusl of his wife after her demise nor can he touch her body without a barrier in between; because when the Nikah has ended, then the permissibility of touching her and giving her Ghusl has also ended. Therefore, he can neither touch her nor can he perform her Ghusl.



Note: After the demise of the wife, the husband is only prohibited from giving her Ghusl and touching her; other matters, such as looking at her face, shouldering her bier and lowering her into the grave are permitted. As for that which is famous among people regarding a husband not being permitted to carry the funeral bier of his wife nor to lower her into the grave nor to look at her face is totally incorrect and baseless; they have no basis in the Shari'ah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The covering of a female's hair during Salah

Question 2: What do the scholars of Islam and the Muftis of the mighty Shari'ah say regarding the following matter: In the matter of Satr-e-'Awrat in Salah, is the hair of a woman that hangs down from her head considered a separate part of the body or is it a part of the hair that is on the head? *Questioner: Abdullah (Lahore)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In terms of Satr-e-'Awrat, the hair that is present on a female's head is considered to be part of the head, and the hair that hangs below the head, i.e. that which is below the ears, is considered a separate part of the body. So if during Salah, the hair up to the ears is covered but a quarter of the hanging hair became uncovered and one complete Rukn (e.g. Ruku' or Sujood) was performed in this state or it remained uncovered for the amount of time it takes to say سبحن الله three times, or if she uncovered it herself without any reason, then the Salah will become void, and if the opening Takbeer was said in this state, the Salah will not even commence.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Bright stars

Sayyiduna Khalid Bin Sa'eed رَضِيَ اللهُ عَنْهُ

Adnan Ahmad Attari

A great companion رَضِيَ اللهُ عَنْهُ mentions the account of his acceptance of Islam somewhat like this: 'One night, I had a dream that Makkah was enveloped by total darkness; no mountain could be seen nor any plain land, to such an extent that a man could not even see his own palm. Then, I saw a light emerging from the well of Zam Zam which was similar to a lantern in its radiance. As that light began to rise, increase and spread, it first illuminated the Ka'bah, then that light began to increase further until I could see the mountains and the plains too. The light then began to spread across the sky, and after that, it descended and illuminated the whole of Makkah. After this, it moved towards Najd and then towards Madinah, and it lit their date palm gardens so brilliantly that I saw the dates on the trees, and then I woke up. I went to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

and relayed my dream, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'By Allah! I am that light and I am the Messenger of Allah.' After hearing this, I accepted Islam.' (*Tareekh-e-Ibn-e-'Asakir*, vol. 16, p. 68, Summarised)

In another narration, it is mentioned that the cause of that Sahabi رَضِيَ اللهُ عَنْهُ accepting Islam was that in a dream, he saw that his disbelieving father is pushing him into a fire and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is holding onto him from both sides to stop him from falling into the fire. (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 71)

Dear Islamic brothers! This esteemed and honourable personality who was blessed with the treasure of faith by the means of a dream was Sayyiduna Khalid bin Sa'eed Qurashi Umawi رَضِيَ اللهُ عَنْهُ. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 163)



His sacrifices and struggles for the sake of Islam

When his disbelieving father came to know of his son's accepting of Islam, he instructed him to leave Islam, but he رَضِيَ اللهُ عَنْهُ refused. Upon this, that disbeliever scolded and rebuked him, and then proceeded to strike him on the head with the stick he had in his hand. He continued to beat him until it broke and then said, 'I will withhold food from you.' Whereupon, he رَضِيَ اللهُ عَنْهُ said, 'Even if you withhold food from me, so what? Indeed! Allah will continue to sustain me for as long as I live.' (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 71)

According to another narration, he رَضِيَ اللهُ عَنْهُ said the following words, 'I will not leave the religion of Muhammad [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] and I will die upon this religion.' (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 71) Then that disbelieving father imprisoned him and did not allow him to meet anyone. He did not even give him food to satiate his hunger nor did he give him water to quench his thirst; for three days, he رَضِيَ اللهُ عَنْهُ did not even drink a single drop of water in the heat of Makkah, yet still bore patiently in this state.

Migration to Ethiopia

Eventually, when the opportunity rose, he رَضِيَ اللهُ عَنْهُ fled from there and hid in the outskirts of Makkah. When some Muslims migrated to Ethiopia for the second time, he رَضِيَ اللهُ عَنْهُ also migrated with them towards Ethiopia. (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 71 - *Al-I'lam liz-Zarkali*, vol. 2, p. 296)

Merits and description

Sayyiduna Khalid bin Sa'eed رَضِيَ اللهُ عَنْهُ was handsome and graceful. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 163) He رَضِيَ اللهُ عَنْهُ was from among the first and foremost - he رَضِيَ اللهُ عَنْهُ was the fourth or fifth person to accept Islam. (*Jami'-ul-Usool fi Ahadees-ir-Rasool*, vol. 12, p. 475) He رَضِيَ اللهُ عَنْهُ was esteemed and highly respected, and was from those who migrated to Ethiopia. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 197) He رَضِيَ اللهُ عَنْهُ was honoured to be a scribe of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in both, Makkah and Madinah. (*Al-I'lam liz-Zarkali*, vol. 2, p. 296) He رَضِيَ اللهُ عَنْهُ is that respected personality who was the first one to attain the privilege of writing

'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ'. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 162) Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ would hold him in high regard. (*Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 73)

Presence in the court of the Beloved

He رَضِيَ اللهُ عَنْهُ would honour and revere the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and remain close to him. He رَضِيَ اللهُ عَنْهُ offered Salah with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the outskirts of Makkah. Sometimes, he رَضِيَ اللهُ عَنْهُ would sit at the blessed door of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and wait to receive permission.

He presented a ring as a gift

He رَضِيَ اللهُ عَنْهُ gifted a ring to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon which was inscribed: 'محمد رسول الله'. That ring remained in the possession of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and was passed down to Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, then to Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ and then finally to Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ. Eventually, it fell in the well of Arees by Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ. (*Ma'rifat-us-Sahabah*, vol. 2, p. 191 - *Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 71)

His services after migration

He رَضِيَ اللهُ عَنْهُ spent 10 or more years in the land of Ethiopia and returned in 7 AH, and then presented himself before the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Battle of Khaybar. (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 162 - *Tabqat-e-Ibn-e-Sa'd*, vol. 4, p. 72) He رَضِيَ اللهُ عَنْهُ accompanied the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the Umrah of Qada, and also took part in the Conquest of Makkah, the Battle of Hunayn, the Battle of Taaif and the Battle of Tabook. (*Asad-ul-Ghaabah*, vol. 2, p. 120)

He was an official in Yemen

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appointed him as an official in an area of Yemen known as 'San'a.' (*Siyar-e-A'laam-un-Nubala*, vol. 3, p. 162) The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the following advice when seeing him off, 'Whichever Arab tribe you pass by and hear the Azan there, do not pursue them, and



wherever you do not hear the Azan, invite them towards Islam.' (Mu'jam-e-Kabeer, vol. 4, p. 194 Summarised)

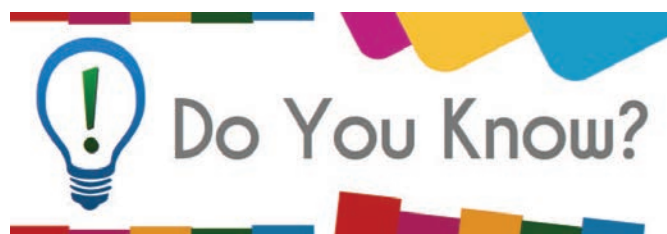
He رَضِيَ اللهُ عَنْهُ remained an official in Yemen until the physical passing of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Jami'-ul-Usool fi Ahadees-ir-Rasool, vol. 12, p. 475) He رَضِيَ اللهُ عَنْهُ then returned from Yemen and had the honour of taking Bay'ah at the hands of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. (Tabqat-e-Ibn-e-Sa'd, vol. 4, p. 73) In 13 AH, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ handed the flag of the Islamic army to Sayyiduna Khalid bin Sa'eed رَضِيَ اللهُ عَنْهُ and ordered him to perform Jihad in the upper regions of Shaam [Syria]. (Al-Kaamil fit-Tareekh, vol. 2, pp. 208, 252)

Account of his martyrdom

The Battle of Ajnadayn took place 24 days before the passing of Sayyiduna Abu Bakr al-Siddeeq رَضِيَ اللهُ عَنْهُ in 13 AH, in the month of Jumadal Oola. According to one opinion, Sayyiduna Khalid bin Sa'eed رَضِيَ اللهُ عَنْهُ was martyred in this battle. (Asad-ul-Ghaabah, vol. 2, p. 121 – Tareekh-e-Ibn-e-'Asakir, vol. 16, p. 66) Both of his brothers, Sayyiduna 'Amr bin Sa'eed and Sayyiduna Abaan bin Sa'eed رَضِيَ اللهُ عَنْهُمَا were also martyred in this battle. (Tareekh-e-Ibn-e-'Asakir, vol. 16, p. 84) At the time of his martyrdom, Sayyiduna Khalid bin Sa'eed رَضِيَ اللهُ عَنْهُ was around 50 years of age. (Jami'-ul-Usool fi Ahadees-ir-Rasool, vol. 12, p. 476)

After his martyrdom

The individual who martyred him became a Muslim afterwards. He states that (at the time of his martyrdom) he saw a light emanating from him that ascended towards the sky. (Siyar-e-A'laam-un-Nubala, vol. 3, p. 163)



Question: After Fard Salah, which Salah is the most superior?

Answer: It is the Salah of the night. (Muslim, p. 456, Hadees 2755)

Question: What is Iman (Faith)?

Answer: To wholeheartedly accept everything that is from the necessities of religion. (Bahar-e-Shari'at, part. 1, p. 172)

Question: Who was the first one to light a lantern in Masjid-e-Nabawi?

Answer: It was Sayyiduna Tameem Dari رَضِيَ اللهُ عَنْهُ. (Mu'jam-e-Kabeer, vol. 2, p. 49, Hadees 1247)

Question: Who was the first person in Islam to build a Masjid?

Answer: Sayyiduna Ammar Bin Yasir رَضِيَ اللهُ عَنْهُ was the first person to build a Masjid in Islam. (Mustadrak Haakim, vol. 4, p. 471, Hadees 5705)

Question: Which was the first migration in Islam?

Answer: The migration of Abyssinia. (Seerat-e-Ibn-e-Kaseer, vol. 2, p. 4)

Question: Which Prophet would not eat without a guest?

Answer: Sayyiduna Ibraheem عَلَيْهِ السَّلَام. (Tafseer-e-Khaazin, vol. 2, p. 361)

Question: What is the excellence of having love for the Masjid?

Answer: Whoever has love for the Masjid, Allah Almighty has love for him. (Mu'jam-e-Awsat, vol. 4, p. 400, Hadees 6383)



Pious women of Islam

Sayyidatuna رَضِيَ اللهُ عَنْهَا Umm-e-'Ammarah

Muhammad Bilal Sa'eed Attari Madani



One significant name from the great women of Islamic history is 'Sayyidatuna Umm-e-'Ammarah رَضِيَ اللهُ عَنْهَا'. Her name is Naseebah Bint Ka'b, however her Kunyah is more widely known. She رَضِيَ اللهُ عَنْهَا had the honour of being present at Bay'at-e-'Uqbah, Bay'at-e-Ridwan and taking part in the Battle of Uhud. She رَضِيَ اللهُ عَنْهَا was a woman who was very hard-working, courageous, was prepared to sacrifice her life in the way of Allah عَزَّوَجَلَّ, observant of Salah and fasting, and had trust in Allah Almighty. (Iste'e'ab, vol. 4, p. 502; Hilyat-ul-Awliya, vol. 2, p. 77)

The Noble Prophet ﷺ encouraged her

Sayyidatuna Umm-e-'Ammarah Ansariyyah رَضِيَ اللهُ عَنْهَا states that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once came to me, so I presented some food to him. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You eat also.' To which I replied, 'I am fasting.' So, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'For as long as food is eaten in front of a fasting person, the angels make Du'a of forgiveness for that fasting person.' (Al-Ihsaan bi Tarteeb Ibn-e-Habbaan, vol. 5, p. 181, Hadees 3421)

The Du'a of Mustafa

Sayyidatuna Umm-e-'Ammarah رَضِيَ اللهُ عَنْهَا once said in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Make Du'a that Allah Almighty grants us your companionship in Paradise.' So, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made the following Du'a, 'اللَّهُمَّ اجْعَلْهُمْ رُفَقَائِي فِي الْجَنَّةِ', i.e. O Allah! Make all of them my companions in Paradise.'

Her sentiments after the Du'a of Mustafa

After this Du'a of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Umm-e-'Ammarah رَضِيَ اللهُ عَنْهَا would say, 'مَا أَبَالِي مَا أَصَابَنِي مِنَ الدُّنْيَا', i.e. I am not troubled by any calamity that befalls me in this world.' (Tabqat Ibn-e-Sa'd, vol. 8, p. 305)

Her devotion to the Beloved Prophet ﷺ

On the occasion of the Treaty of Hdaybiyah, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had his blessed head shaved and placed his blessed hairs on top of a date-palm tree. The Noble Sahabah رَضِيَ اللهُ عَنْهُمْ gathered around that tree and were trying to retrieve the blessed hair. Sayyidatuna Umm-e-'Ammarah رَضِيَ اللهُ عَنْهَا states, 'I also managed to acquire a few hairs. After the physical passing of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whenever someone would fall ill, I would place those blessed hairs in water and give that water to the sick person to drink, and Allah Almighty would grant him health.' (Madarij-un-Nubuwwah, vol. 2, p. 217, Summarised)

Blessed marriage and children

Her first marriage was to the Sahabi, Sayyiduna Zayd Bin 'Aasim رَضِيَ اللهُ عَنْهُ, from whom she had two sons, Sayyiduna Habib and Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُمَا. After the passing of her first husband, she رَضِيَ اللهُ عَنْهَا married Sayyiduna Ghaziyyah Bin 'Amr, from whom she had two children also, Tameem and Khawlah. (Tabqat Ibn-e-Sa'd, vol. 8, p. 303)

May Allah Almighty shower countless mercies upon her and also grant us love of the religion for her sake.



Some important events of Jumadal Oola

2nd of Jumadal Oola - Grandfather of A'la Hadrat

The paternal grandfather of A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, 'Allamah Maulana Raza Ali Khan رَحْمَةُ اللهِ عَلَيْهِ, passed away on the 2nd of Jumadal Oola 1286 AH in Bareilly, Hind (India). He رَحْمَةُ اللهِ عَلَيْهِ was a practicing scholar, an expert in Fiqh (Jurisprudence) and Tasawwuf (Mysticism), and a saint of Allah who was bestowed with saintly miracles. (For more information, refer to: (Hayat-e-A'la Hadrat, vol. 1, pp. 82 to 88))

7th of Jumadal Oola - Passing of Shah Rukn-e-'Aalam

Qutb-ul-Aqtaab, Sayyiduna Shah Rukn-e-'Aalam Abul Fath Rukn-ud-Deen Suharwerdi رَحْمَةُ اللهِ عَلَيْهِ passed away on the 7th of Jumadal Oola 735 AH. He رَحْمَةُ اللهِ عَلَيْهِ was the grandson and spiritual successor of Shaykh Bahauddin Zakariyya Multani رَحْمَةُ اللهِ عَلَيْهِ. (To learn more, refer to: The monthly magazine 'Faizan-e-Madinah', Jumadal Oola 1438 AH).

17th of Jumadal Oola - Martyrdom of Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُمَا

Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُمَا was martyred on the 17th of Jumadal Oola 73 AH. He رَضِيَ اللهُ عَنْهُمَا was the maternal grandson of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُمَا, the nephew of Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا, and the son of Sayyiduna Zubayr Bin 'Awwam and Sayyidatuna Asma Bint Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُمَا. After the Hijrah, he was

the first child to be born among the Muhajireen Sahabah. (To learn more, refer to: The monthly magazine 'Faizan-e-Madinah', Jumadal Oola 1438 AH).

17th of Jumadal - Oola Passing of the son of A'la Hadrat

The son of A'la Hadrat, Hujjat-ul-Islam Mufti Muhammad Haamid Raza Khan رَحْمَةُ اللهِ عَلَيْهِ passed away on the 17th of Jumadal Oola 1362 AH in Bareilly, Hind (India). He رَحْمَةُ اللهِ عَلَيْهِ was a practicing scholar, a Mufti of Islam and the spiritual successor of A'la Hadrat. (To learn more, refer to: The monthly magazine 'Faizan-e-Madinah', Jumadal Oola 1440 AH and Fatawa Haamidiyyah, pp. 48 to 79)

27th Jumadal Oola - Passing of Asma Bint Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُمَا

According to one opinion, Sayyidatuna Asma Bint Abu Bakr رَضِيَ اللهُ عَنْهُمَا passed away 10 days after the martyrdom of her son, Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُمَا, on the 27th of Jumadal Oola 73 AH. (To learn more, refer to: The monthly magazine 'Faizan-e-Madinah', Jumadal Oola 1438 AH)

Jumadal Oola 8th AH - Battle of Mu`tah

The Battle of Mu`tah took place in Jumadal Oola 8 AH, where only 3,000 Muslims faced 200,000 Kuffar (i.e. disbelievers). In this battle, the cousin of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ja'far Tayyar رَضِيَ اللهُ عَنْهُ, the foster son of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ عَنْهُ, the scribe of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ عَنْهُ and 12 other Sahabah رَضِيَ اللهُ عَنْهُمْ were martyred, whereas, many Kuffar were killed. (To learn more about these three Sahabah, refer to: The monthly magazine 'Faizan-e-Madinah', Jumadal Oola 1439, 1440 and 1441 AH)

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

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ 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 and on the mobile application.





HOW SHOULD WOMEN FIND TIME FOR MADANI ACTIVITIES?

Umm-e-Milad Attariyyah



Monthly Magazine
Faizan-e-Madinah
Jumadal Oola 1442 AH
(December-January 2020)

Imam Fakhruddin Razi رَحْمَةُ اللهِ عَلَيْهِ has stated, 'I understood the meaning of Surah Al-'Asr from an ice-seller who was calling loudly in the marketplace, 'Have mercy on the person whose capital is melting'; 'have mercy on the person whose capital is melting.' Listening to it, I said to myself:

'This is the meaning of وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

The life which has been granted to a man is passing quickly like melting ice. If it [life] is wasted or spent in useless things, then man is in a total loss.' (Tafseer-e-Kabeer, vol. 11, p. 278, summarised)

If we do not use the time which is passing as ice melts in performing the deeds that please Allah Almighty, virtuous deeds and calling to righteousness, we will certainly be in loss.

Most of the Islamic sisters cannot carry out Madani activities due to household chores and other responsibilities. They should ponder whether they really have responsibilities or they are engaged in unnecessary activities besides the necessary activities of everyday life which are obstacle in their way. There is a famous saying: 'Do the deeds that should be done, otherwise you will get busy with useless things.'

Women are busy with many useless things along with household chores which waste their time. For example, we do not often ponder the things like talking on mobile phone for a long time, getting busy on social media for hours and wasting time in chit-chat with our neighbours.

Making a schedule is an excellent way to save time and spend it in good things. We should write down our schedule and display it at a proper place in our home where we can see it easily and we should display a clock on the wall near the schedule so that we can see easily the both, clock and schedule.

Check the schedule of every day in the beginning of the morning as to how you have to spend that day according to hours and minutes, this will make it easy to act upon it.

After performing Fajr Salah and the recitation of the Quran, Islamic sisters are usually busy with the chores like making breakfast, sending children to Madrasah, making lunch and dinner, washing and ironing clothes, sending children for tuition and helping them do their homework. If these tasks are written as a schedule by dividing time, then efforts should be made to do work at its specific time which has been written, so they can save enough time which can be used to carry out Madani activities.

Remember! No matter how hard Satan makes us feel lazy, we should not get lazy in performing Madani activities of Dawat-e-Islami. We should not consider them a burden, but rather a blessing. In reality, their relation is with our real life (i.e. the Hereafter).

Koi kaam aysa karoon Zindagi mayn



THE COMPANIONS WHO WERE TRADERS

(Part 08)

Sayyiduna Abdullah Bin Hishaam رَضِيَ اللهُ عَنْهُ

Sayyiduna Abdullah Bin Hishaam رَضِيَ اللهُ عَنْهُ is also from among the Sahabah who were traders. His mother, Sayyidatuna Zaynab Bint Humayd رَضِيَ اللهُ عَنْهَا, brought him to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his childhood and said: 'O Messenger of Allah! Take Bay'ah from him (i.e. allow him to pledge allegiance to you).' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'He is a small child.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then passed his hand over his head and made Du'a (of blessings) for him.

His grandson, Sayyiduna Zohrah Bin Ma'bad رَضِيَ اللهُ عَنْهُ (who, according to Imam Daarimi, was the Abdaal of his time) states: 'My grandfather, Sayyiduna Abdullah Bin Hishaam رَضِيَ اللهُ عَنْهُ, would take me to the marketplace and would purchase some grain there, and when Sayyiduna Abdullah Bin Umar and Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُمَا would meet him, they would say, 'Make us partners (in your trade) also, for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has made Du'a of blessings for you.' Thus, he would involve them also, and sometimes, he would receive a camel in profit and would send it home. (Bukhari, vol. 2, p. 145, Hadees 2501)

Allamah 'Ayni رَحِمَهُ اللهُ عَلَيْهِ states: From this Hadees, we come to know that one ought to go to the marketplace in order to seek livelihood and take blessings from wherever he can find it. Also, this Hadees contains proof of seeking trade and proof of asking to be included in a partnership. ('Umda-tul-Qaari, vol. 9, p. 291)

Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ (while explaining the reason for Sayyiduna Abdullah Bin Hishaam رَضِيَ اللهُ عَنْهُ taking his grandson to the marketplace) states: So that he could learn how to buy and sell. Thus, we come to know that just as

children should be taught how to worship, they should be taught other matters also. They should be given experience, because just like worship, other matters are also important; their rulings are strict. (While explaining the meaning of 'receiving a camel in profit', he states:) The meaning of camel is a camel's load, i.e. bags of wheat, meaning, sometimes he would trade a camel's load of wheat and he would receive a full camel's worth of profit. (Mirat-ul-Manajeh, vol. 4, pp. 307, 308)

The Sahaba's trading during the Battle of Khaybar

It is stated in the chapter 'بَابُ فِي النَّجَارَةِ فِي الْعَزْوِ' of Sunan Abu Dawood, one of the book from the six famous authentic books of Hadees, that a Sahabi of the Prophet states: 'When we conquered Khaybar, the people began to trade the war spoils, supplies and the prisoners among themselves. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ finished praying Salah, one person came and said, 'O Messenger of Allah! I received so much profit today that there is no one in this valley who has received more profit than me.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'How much profit did you make today?' He said, 'I continued to buy and sell until I made a profit of 300 Oqiyah (i.e. 12,000 Dirhams).' The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I shall inform you of someone who makes more profit than this.' He said, 'O Messenger of Allah! What is that?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'To offer two Rak'ah after the Salah.' (Abu Dawood, vol. 3, p. 121, Hadees 2785)





Role model

How should a Masjid committee be?

Abun-Noor Rashid Ali Attari Madani

The qualities and responsibilities of the Masjid committee can be divided into seven parts:

1. Selection of the Masjid committee and their personal qualities.
2. Selection of the Masjid staff (Khatib, Imam, Mu`azzin and caretaker).
3. The conduct of the committee with the Masjid staff.
4. Precautions when undertaking construction work.
5. Keeping an eye on the common issues of the Masjid (electricity, sanitation, microphone, speakers, etc.) and their solutions.
6. Conduct of the Masjid committee with the local and wider community.
7. Some important Madani pearls for the committee in populating the Masjid.



Selection of the Masjid committee and their personal qualities

As it was mentioned in the first part, with reference to Surah Al-Tawbah, verse 18, '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;'; thus, it is necessary that the committee members possess certain important qualities on an individual basis so that the Masjid can be populated in accordance to the principles of Qur'an.

When selecting the Masjid committee, the community should always give preference to the Masjid and Islamic education; only those who act fully in accordance to the commands of Allah Almighty should be selected for the Masjid. They should be those who have Iman in Allah and His Messenger, and be firm Sunnis who hold the correct beliefs. They should be those who stay away from heretics, are aware of the beliefs of Ahl-us-Sunnah and be practicing people.

Just like every other Muslim, the five daily Salah are Fard upon the Masjid committee also. Therefore, they should also be strict in observing the five daily Salah, and if it is possible, they should definitely join the Jama'ah [i.e. congregation] for each Salah also.

Similarly, as a Muslim, it is Fard to observe the fasts in the month of Ramadan anyway, however, due to being a representative of the Masjid, the importance of this obligation increases because the public pays close attention to the Masjid committee in the matters of Salah and fasting, and if they observe any laxity, then they begin to make objections. Some people even begin to protest in the Masjid, saying, 'What kind of committee is this! They neither pray Salah nor do they keep fasts!' etc.

Good character is a necessary and valuable adornment of a Muslim. Good character is a means of becoming beloved to the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and gaining proximity to him; the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The most beloved of you to me and the ones closest to me on the Day of Judgement will be those who have the best character, those who show affection towards the people, and those whom the people love also. And the most despised of you to

me and those who will be furthest from my company on the Day of Judgement will be those who speak excessively about invalid things, misuse their tongues against the people and show pride.' (Tirmizi, vol. 3, p. 409, Raqm 2025; Makarim-ul-Akhlaq, p. 314, Hadees 6)

The Masjid committee should express good character, gentleness, love, affection and be welcoming. Whether dealing with an attendee of the Masjid, a staff member, or whether engaged in a personal matter outside; they should display good character in every situation.

People do not even tolerate swearing and cursing from an insane person, so for any member of the Masjid committee to commit this foul act is extremely objectionable. This type of behaviour can never become a means of being successful in populating the Masjid, in fact, even if one member of the committee has a habit of swearing and cursing, the Imam, the Mu`azzin, the attendees and even the people of the community avoid supporting them and working towards the betterment of the Masjid, which is clearly harmful for the Masjid and the religion of Islam. Such people should have fear, for swearing has been mentioned as a sign of a definite hypocrite in a blessed Hadees. (Bukhari, vol. 1, p. 24, Hadees 33)

May Allah Almighty make our Masjid committees adherents of the teachings of the Qur'an and Sunnah, and grant them blessings for their service to the Masjid.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(To be continued in next month's edition... اِنْ شَاءَ اللهُ)



Children and playful activities

Shahzaib Madani

Playing is one of the most favourite activities of children. Alas! Some people consider playing to be a bad thing and deprive their children of it completely, whereas others, due to a lack of knowledge, consider playing to be a means of passing time only, and they busy their children in playing just to be freed of their burden. The reality is that children gain happiness and relaxation from playing, leisure and other permissible activities; their bodies gain energy and it brings joy to their minds and bodies. The proof of engaging in permissible play, while remaining in the boundaries of Shari'ah, is found in the Quran. While mentioning the reason for taking Sayyiduna Yusuf عَلَيْهِ السَّلَام along with them, the sons of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام said:

أَرْسَلَهُ مَعَنَا غَدًا يَزْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

'Send him with us tomorrow so that he may eat fruits and play, and we are indeed his protectors.'

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

Respected parents! Playing can prove to be very beneficial for children, and they can learn a lot from it. Let us read a few of its benefits:

1. Through playing, they can attain some relief from the tiredness of studying; just as Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ states: It is necessary that children be given a playful activity to do after studying, so that they can attain relaxation from the weariness of books. (Ihya-ul-'Uloom, vol. 3, p. 91)



2. They can learn much while playing; they can easily learn such things that they would find difficult to learn usually; for example, spelling, the names of various things, recognition of colours, spotting difference between similar things, and much more.
3. Through play, they begin to understand the difference between correct and incorrect things, and they begin to become familiar with fairness, trustworthiness, treachery, lying and anger.
4. The bodies of the children begin to perspire through play, which is beneficial from a medical point of view.

Remember! Just like books, there is no discussion regarding playing being beneficial also, and there is no doubt that it is a means of increasing health and understanding. However, just as it is not permitted to read every book, similarly, there is not permission to engage in all types of play. It is necessary to differentiate the beneficial and the harmful, the correct and the incorrect, the permissible and the impermissible here also. The young nephew of Sayyiduna Abdullah Bin Mughaffal رَضِيَ اللهُ عَنْهُ was once throwing pebbles, so he رَضِيَ اللهُ عَنْهُ forbade him from doing so and said: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "There is no benefit in this; it cannot be used for hunting nor can it be used to harm the enemy, and if it mistakenly hits someone, an eye can be damaged and a tooth can be broken." (Ibn-e-Majah, vol. 1, p. 19, Hadees 17 Derived)

It is the responsibility of parents that when they specify a playful activity for their children, they should consider whether it is prohibited in the Shari'ah, whether it is harmful, what are the effects of that activity on the child, what will he learn from it, and the physical and mental benefits of it.

May Allah Almighty grant us the ability to educate and bring up our children in the correct manner.

أُمِّيْنَ بِجَاهِ النَّبِيِّ الْأُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Deeds that increase sustenance (Part 01)

Muhammad Afzal Attari Madani

The Beloved Rasool of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has opened many doors of mercy and ease for his followers. From studying the works of Ahadees, we come to realise that many outwardly 'minor' deeds bring glad tidings of great rewards. Similarly, many actions have also been mentioned that not only bring reward, but result in an increase, blessings and vastness in sustenance.

1. Hence, one companion رَضِيَ اللهُ عَنْهُ came to the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and (while mentioning his lack of sustenance) said, 'The world has turned its back on me.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do you not know the glorification that is the glorification of the angels, and through the blessings of which, sustenance is granted. When Fajr begins, recite 'سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ اسْتَغْفِرُ اللَّهُ' and the world will come to you in a state of lowliness and disgrace.'

The companion رَضِيَ اللهُ عَنْهُ went away and then returned to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after seven days, and said, 'Master! The world came to me in such abundance that I do not know where to pick it up from and where to place it!' (*Lisaan-ul-Meezan, vol. 4, p. 303, Hadees 5100 - Malfuzaat-e-'A'la Hazrat, p. 128 summarised*)

Excellent way of gaining blessings in sustenance

2. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrates that in the time of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, there were two brothers - one would remain in the company of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the other would work. The one who would work once complained about his brother (not working) to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,

so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Perhaps you are being granted sustenance by means of him.' (*Tirmizi, vol. 4, p. 154, Hadees 2352*)

The acknowledged research scholar, Shaykh Abdul Haq Muhaddis-e-Dihlavi رَحْمَةُ اللهِ عَلَيْهِ states the following: 'This individual complained of his brother to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, saying that he had placed the entire burden upon him and that he should be helping him. Thus, in encouraging him to have patience and forbearance in providing for his brother, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whatever you earn and spend on your brother, perhaps it is through his blessings that you are being given sustenance.' The aforementioned Hadees is clear proof that providing for the needy, and particularly for one's close family members, is an excellent means of gaining blessings in sustenance. (*Ashi'a-tul-Lam'aat, vol. 4, p. 262 summarised*)

3. Ayat-ul-Kursi

Ayat-ul-Kursi should be written down on something and hung at a high place in the house, **إِنْ شَاءَ اللَّهُ** such a house will never experience poverty. In fact, one's sustenance will increase and become full of blessings, and a thief will never enter that house. (*Jannati Zaywar, p. 589, Summarised*)


Note: Always remember! It is impermissible to touch or write the Quran without Wudu, so, make sure you are in a state of Wudu when writing Ayat-ul-Kursi, and only write it if you can write it properly, otherwise, you should have it written by someone who can write it correctly.

(To be continued in next month's edition...)



NOTEPADS, BOOKS AND OUR NEGATIVE ATTITUDE

Umm-e-Noor 'Attariyyah



Our homes contain many papers; the children's old notepads, old utility bills, newspapers, and the food that we buy from the shop, for example, the packaging that is used for chapattis etc. Some foods and drinks even come with packaging which has clear writing on it. Sometimes there are pages from Islamic or Urdu books that contain the name of Allah, the name of the Beloved Prophet, the mention of the Sahaba or a Wali, and people do not respect these books, or children pick them up and desecrate them by tearing them. Some people even exceed the disrespect shown by children and throw these papers in the dustbin. Remember! Even if there are no Islamic statements written on a piece of paper, it should still be respected, regardless of whether it is written in English, Urdu or any other language; the Shari'ah teaches us to respect every word and every language.

My Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Allamah Ilyas Qadiri دامت بركاتهم العالیه writes the following: 'Nowadays, the newspapers contain بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, blessed verses, blessed Ahadees and Islamic discussions, and people sell them to the waste collectors just for a few coins. With great regret! These newspapers are sometimes even seen in sewage pipes. If only we are granted the proper etiquette for these sacred papers. Some people separate the religious articles and use the rest of the newspaper for packaging and other purposes, and then convince themselves that they have not committed any disrespect. It is my request to such people that they place the entire newspaper into the sea, for the news items and advertisements often contain Islamic names, and they usually contain the words 'Allah' and 'Muhammad'; for example, 'Abdullah', 'Abdul Rahman', 'Ghulam Muhammad', etc.

Whether it is Urdu or Sindhi, English or Hindi, all

newspapers that are published in all languages across the globe have the possibility of containing a sacred name. In fact, every letter of every alphabet of every language should be respected, because according to the author of Tafseer-e-Saawi, all spoken languages are divinely inspired (Ilhaami). *(Tafseer-e-Saawi, vol. 1, p. 30)* Therefore, safety lies in respecting them. Allah Almighty will surely grant you reward for this display of respect.' *(Tafseer-e-Saawi, vol. 1, p. 30 - Faizan-e-Bismillah, p. 121 Selective)*

So, my dear Islamic sisters! Place the newspapers and those papers that are sent to your house in a safe place, and likewise, the school books of your children which contain their work, and in which they write their homework. Similarly, take care of the syllabi that your children have previously studied and those books which have now become old, and do not sell them to the waste collectors. Rather, keep them at home or have them deposited in the container for sacred literature that is placed in the street through a child or a Mahram of the house.

العنفد یله, a department of Dawat-e-Islam known as 'Majlis-e-Tahaffuz-e-Awraq-e-Muqaddasah has been established for the preservation and proper disposal of sacred literature. Under this department, many boxes have been placed in many areas, in which sacred literature can be deposited, and then the Islamic brothers of this department place them in the sea or bury them in an appropriate place of respect. Dear Islamic sisters! You can aid this department by collecting papers like this in the house and having them deposited in one of these boxes through a child who has understanding or a Mahram.

Remember: The one who possesses manners is fortunate, and the one who lacks manners is unfortunate!



DISHONESTY IN WEIGHING & MEASURING



Great Islamic teachings

Humans are in need of mutual help in order to live their lives. Buying, selling and trading is one practical example of this help. The stronger the foundations regarding the matters of buying and selling are, the more peaceful and flourishing the society will be. May we be sacrificed upon the

Muhammad Haamid Siraaj Madani Attari

teachings of Islam whose illuminating teachings also shed light on this aspect of life also. Just as acting upon these teachings improves trade, at the same time, they also save one from many hardships in the Hereafter. Observing honesty in measuring and weighing is also from the Islamic teachings.



Teachings of Islam and falling short in weighing

After making the pledge of buying and selling, according to the way of Islam, it is only fair to hand over the agreed upon goods in a complete and perfect condition. Islam even goes a step further than this and encourages us to confer favour; how unfortunate is the one who is not even fair, let alone showing favour. Not falling short in the weighing is similar to the backbone of increasing trade, and Allah Almighty also commands this. Hence, it is stated:

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ط

And (when) you measure, measure fully, and weigh correctly with the scale;

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israa'eel, Verse 35)

Blessed Ahadees

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated at various places regarding dishonesty in weighing and measuring.

1. There is a valley in Hell which is so hot that even a mountain would melt in it, and Hell itself seeks refuge from it; those who are lazy towards Salah and who do not give the full measure when weighing will be imprisoned in it. (Qurrat-ul-'Ulyoon, p. 391 summarised)
2. On the Day of Judgement, the ones who do not give the full measure of weight, their faces will be disgraced, their tongues will stammer and their eyes will be blue. A scale of fire will be placed on his neck and it will be said, 'Weigh from here to there.' He will be punished in this manner between two mountains for 50,000 years. (Qurrat-ul-'Ulyoon, p. 391 summarised)

Meaning of not giving the full measure and weight

Not giving the full measure and weight refers to falling short in anything that is possible in terms of trade. For example, stretching out stretch fabrics

when measuring them, measuring elastic while stretching it, placing less weights, or placing the right amount of weights but being deceitful in the weighing, placing the goods forcefully on the scales and then removing them quickly, keeping a difference between the two plates of the scale, messing with the settings on an electronic scale or changing the meter and then weighing less, etc. There is no doubt that one of the evil character traits that has arisen due to the greed of worldly wealth is not giving the full measure or weight.

Harms of not giving the full measure and weight

The one who does not give the full measure and weight saves a few rupees and thinks that he has benefitted greatly, but Islam teaches us that he has not benefitted at all, rather, he has opened the doors of loss for himself. Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'The harm of not giving the full measure is that blessings are removed from sustenance, or the wealth that is earned through this means eventually goes to waste. The earnings that are earned unlawfully go to waste, and this has been witnessed, but people do not take heed. Unlawful earnings are eaten by rulers, doctors and lawyers; there are blessings in Halal, and no blessings in Haraam.' (Mirat-ul-Manajeer, vol. 7, p. 175)

Not giving the full measure and weight also results in many losses in this world. For example, people do not trust such individuals. People's trust in such traders comes to an end. The one who does this can fall into many difficulties due to violating the rights of people. The harms of eating Haraam also befall a person. More than anything else, such individuals can be afflicted by Divine punishment. Remember! One will have to give accountability on Judgment Day for any goods that are unfaithfully weighed. How foolish is it for one to put Paradise and its bounties at risk just for a few rupees, and present himself before Hell instead. May Allah Almighty grant us sound reasoning, and protect us from falling short in our weighing and measuring. آمين



Our pious predecessors

Abu Majid Muhammad Shahid Attari Madani

Jumadal Oola is the fifth month of the Islamic year. Sixty two noble companions, scholars of Islam and blessed saints who passed away in this month were briefly mentioned in the Jumadal Oola 1438 AH. to 1441 AH. editions of the Monthly Magazine 'Faizan-e-Madinah'. Let us read about 13 more blessed individuals:

Noble Companions عَلَيْهِمُ الرِّضْوَانُ

1. Maternal grandson of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Abdullah Bin 'Usman رَضِيَ اللهُ عَنْهُمَا is the son of Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ and the apple of the eye of Sayyidatuna Ruqayyah رَضِيَ اللهُ عَنْهَا, the daughter of the Prophet. He was born in Abyssinia two years before the migration to Madinah. He passed away at the age of six in Jumadal Oola 4 AH. in Madinah-tul-Munawwarah. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the funeral prayer and his father, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, lowered him into the grave. (*Asad-ul-Ghaabah, vol. 3, p. 341 – Al-Bidayah wan Nihayah, vol. 3, p. 236*)
2. Sayyiduna Abu Muhammad, Fazl Bin 'Abbas Haashimi رَضِيَ اللهُ عَنْهُمَا was the paternal cousin of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the nephew of Umm-ul-Mu`mineen Sayyidatuna Maimoonah رَضِيَ اللهُ عَنْهَا and the eldest son of Sayyiduna 'Abbas Bin 'Abdul Muttalib رَضِيَ اللهُ عَنْهُمَا. He was very graceful and handsome. He accepted Islam on the occasion of the conquest of Makkah. During the sermon of the farewell Hajj, he was sitting behind the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the camel. He took part in the shrouding and burial of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He participated in many Ghazawat (Islamic battles) including Ghazwah Hunayn. According to one opinion, he was martyred on 27 Jumadal Oola 13AH in the battle of Ajnadeen. (*Al-Istee'aab fi Ma'rifa-til-Ashaab, vol. 3, p. 333 – Al-Bidayah wan Nihayah, vol. 5, p. 170*)

Blessed Saints رَجَمَهُمُ اللهُ

3. A son from the Kaazimi family, Sayyiduna Meeran Sayyid Husain Zaheeruddin Khang Suwaar Tawakkuli رَحِمَهُ اللهُ عَلَيْهِ was an expert in academic and spiritual fields of knowledge, an accomplished saint and Sayyid-us-Sadaat. After migration, he permanently settled in an area of Hyderabad Deccan (India) known as Aalas and passed away on 22nd Jumadal Oola 848AH. (*Tazkira-tul-Ansaab, p. 201*)
4. A Sufi scholar, Sayyiduna Makhdoom Shaykh Samauddin Soharwardi رَحِمَهُ اللهُ عَلَيْهِ was born in 808 AH in Multan and passed away on 17 Jumadal Oola 901 AH. His shrine is in Mahr Wali near Hawz Shamsi, old Delhi. He was an expert of the knowledge of Shari'ah and Tareeqah, an epitome of piety and righteousness and a true ascetic. He wrote commentaries and marginal notes on many books. (*Akhbar-ul-Akhyar (Persian), p. 211 – Wali kay 22 Khuwajah, p. 173*)
5. Founder of the Rahmani spiritual circle, Sayyiduna Sufi Shah In'aam-ul-Rahman Quddoosi رَحِمَهُ اللهُ عَلَيْهِ was born into a religious family in Saharanpur (U.P.), India and it is here that he passed away on 28 Jumadal Oola 1373 AH. His shrine is in Ghotay Shah Graveyard. Throughout his life, he distributed the spiritual blessings of the Chishti Saabiri order. The famous Shaykh of Tareeqah from Karachi, Mahboob-e-Rahmani Sayyiduna



Sufi Shah Muhammad Farooq Rahmani رَحْمَةُ اللهِ عَلَيْهِ is his *Khalifah* [i.e. successor]. (*Malfuzaat-e-Khurwajah Mahboob-e-Rahmani*, p. 22 to 25)

6. Shahanshah-e-Wilayat, Sayyiduna Maulana Hafiz Peer Sayyid Wilayat Shah Gujrati Jama'ati رَحْمَةُ اللهِ عَلَيْهِ was born in 1306 AH in the area of Rani Waal (Gujrat, Punjab) and passed away in the city of Gujrat in the state of Salah on 26 Jumadal Oola 1390 AH. His shrine was made in the vicinity of his own constructed Shah Wilayat Masjid. He was a Hafiz of the Quran, a graduate of Jami'ah Nu'maniyyah Lahore, an eloquent orator, teacher of the scholars, founder of Madrassa Ta'leem-ul-Quran and Madrassa Anjuman Khuddam-us-Sufiyah, an active guide of Ahl-us-Sunnah and a Shaykh-e-Tareeqat of the Naqshbandiyyah Jama'atiah spiritual order. (*Tazkirah Khulafa-e-Ameer-e-Millat*, p. 313)
7. Peer-e-Tareeqat, Maulana Hafiz Shah Ghulam Rasool Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born into a religious and Sufi family of Karachi in 1306 AH and passed away there on 18 Jumadal Oola 1391 AH. His shrine is in the vicinity of Khanqah Ilmiyyah Qadiriyyah which is adjacent to the Qadiri Masjid (soldier bazaar, Karachi). He was an outstanding and famous scholar, Shaykh-e-Tareeqat, founder of Anjuman Jam'iyyat-ul-Ahnaaf, a poet who composed and recited N'at of the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, an author of almost 30 books and an active personality. He travelled to Bareilly Shareef and beheld A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ and also sent questions (to him) by post and gained benefit. (*Jahan-e-Imam Ahmad Raza*, vol. 5, pp. 283 to 285)

Scholars of Islam رَحْمَةُ اللهِ عَلَيْهِ

8. Shaykh-ul-Islam, Sayyiduna Shaykh Ahmad Bin 'Umar Bin Surayj Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ was born in the third century Hijra and passed away on 25 Jumadal Oola 306 AH in Baghdad. He was buried near the village of Karkh. He was a great Shaafi'i jurist, Imam of the Muslims, Qadi of the time, an author of many books and a Mujaddid [i.e. revivalist] of the third century. 'اَجْوِبَةٌ فِيْ اَصْوَلِ' الدِّينِ is his book. (*Wafiyat-ul-A'yaan*, vol. 1, p. 89 - *Tahzeeb-ul-Asmai Wal Lughaat*, vol. 2, p. 530)
9. Shaykh-ul-Hanafiyyah, Sayyiduna 'Allamah Abu Bakr Muhammad Bin Musa Khwarizmi

Baghdadi رَحْمَةُ اللهِ عَلَيْهِ was an excellent scholar, Mufti of Islam, amazing teacher and Imam of his time. He passed away on 1st Jumadal Oola 403AH in Baghdad. He is included amongst the jurists of Baghdad. He was offered the role of Qadi but he refused it. (*Siyar-e-A'lam-un-Nubala*, vol. 13, p. 144)

10. A shining sun of India, Makhdoom Sayyid Asaduddin Suharwerdi رَحْمَةُ اللهِ عَلَيْهِ was born in Wasit (Iraq) and passed away in Zafarabad (district Jaunpoor, U.P.), India on 10th Jumadal Oola 793 AH. He was Hafiz of the Quran, Qaari of seven Qira'at, expert in academic and spiritual fields of knowledge, Mujahid of Islam, author of books, Khalifah (a person permitted to make Mureed in a specific spiritual order) of Shah Rukn-e-'Aalam Suharwerdi and was consulted by one and all, the affluent as well as the destitute people. (*Islami encyclopaedia*, vol. 1, p. 69)
11. The beloved Khalifah of Khanqah Ajmaliyyah Ila-habad, Sayyiduna Maulana Mohammad Taahir Ila-habadi رَحْمَةُ اللهِ عَلَيْهِ was a scholar, author of books, teacher and poet. His works include Hawashi Tafseer-e-Bayzawi, Tahqeeq-ul-Haq and Sharh Fusoos. He passed away on 2nd Jumadal Oola 1143 AH at the age of 34. (*Shu'ara-e-Hijaaz*, pp. 361, 362)
12. Ustad-ul-'Ulama, Sayyiduna Maulana Bismillah Muhammad Jameel Burhanpuri Mujaddidi 'Abbasi رَحْمَةُ اللهِ عَلَيْهِ was the first teacher of Dar-ul-Uloom Hyderabad Deccan and he was an excellent and prominent scholar of this area. He passed away on 23rd Jumadal Oola 1274 AH. His shrine is in Safdar Nawaz Jang Masjid (area Shakar Ganj), Hyderabad, Deccan. (*Tazkira-tul-Ansaab*, pp. 255, 256)
13. Muhaqqiq-e-Rabbani, Sayyiduna Shaykh Muhammad Bin Qaasim Qundoosi رَحْمَةُ اللهِ عَلَيْهِ was born in approximately 1201 AH in Qundoos Al-Jazaair (Africa) and passed away in Fez, Morocco, on 12th Jumadal Oola 1278 AH. Situated outside Bab-ul-Futooh in Rauda Awlad Siraaj, his shrine is famous. He was a scholar who authored books, a saint who manifested saintly miracles and a Shaykh-e-Tareeqat of the Qadiriyyah and Shaaziliyyah Ziyaniyyah spiritual order. Many scholars and spiritual guides were his students and Khalifahs.



TRIP TO UK

Madani travelogue

The United Kingdom (UK) is divided into four areas, namely: England, Wales, Scotland and Northern Ireland. We began our journey to Wales on Tuesday 24th December 2019 at around 11:00 am. After travelling for around one and a half/two hours, we first arrived at one of Europe's most well-known prisons, which is known as Berwyn prison.

Madani works in the prisons of the UK

The preachers of Dawat-e-Islami were already visiting this prison in order to spread the call to righteousness, and the prison officers had a lot of trust in these preachers. After arriving there, we performed Zuhr Salah in the Masjid that was in the prison. After Salah, we met with the head of the prison and gave him an introduction to Dawat-e-Islami. The head of the prison appeared impressed with the efforts of our preachers. He thanked Dawat-e-Islami for their efforts in

reforming the prisoners and for their aiding the prisoners in taking them away from crime. In addition, he also expressed that the one who becomes a true and sincere Muslim saves himself from crimes.

We offered 'Asr Salah in congregation with Muslim prisoners. After the Salah, Nigran-e-Shura delivered a short Bayan, and also answered various questions of the prisoners. On this occasion, booklets were distributed among the prisoners also.

After this, we toured the prison. In terms of its facilities and amenities, it is from the best prisons of the world, despite this, when we came out, there was a strange feeling in the heart. The reality is that regardless of how many facilities one receives in prison, at the end, a prison is still a prison. May Allah



Almighty grant quick release to all the prisoners, and protect us from the imprisonment of Hell.

The call to righteousness in prisons

With the grace of Allah Almighty, one of the many departments that Dawat-e-Islami is spreading the call to righteousness in is 'Jail Khanah Jaat'. With the authorisation of the state, the preachers of Dawat-e-Islami are busy in spreading the call to righteousness to prisoners in Pakistan and many other countries of the world. **اَلْحَمْدُ لِلّٰهِ** With the blessings of these efforts, many non-Muslims have been fortunate to accept Islam, and a large number of Muslim prisoners have repented of their sins and have come onto the path of righteousness.

During this meeting, the owner of the house was given the call to righteousness and he was encouraged to visit the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi.

After leaving from there, we attended a Sunnah-inspired Ijtima', where devotees of the Prophet from thirteen different countries were gathered. Here, I had the honour of reciting Qasidah al-Burdah, after which, Nigran-e-Shura delivered a Bayan. On this occasion, Islamic brothers from various countries asked Nigran-e-Shura questions also.



Arrival in Birmingham

After that, we travelled for around two hours and arrived in Birmingham. On the way there, the time of Maghrib started, so **اَلْحَمْدُ لِلّٰهِ**, we offered Salah on hard ground next to a petrol pump, with Nigran-e-Shura as our Imam.

After arriving in Birmingham, we went to the house of a personality, where dinner was prepared for us.

An Ijtima' full of joy

After this Ijtima', we arrived in a town near Birmingham, called Telford, where Dawat-e-Islami has purchased a former worship place of non-Muslims in order to convert it into a Masjid, and a Sunnah-inspired Ijtima' was organised on this joyous occasion. A lengthy portion of the night had passed, but a large group of Islamic brothers still



awaited us. At first, I delivered a Bayan for some time, and then Nigran-e-Shura lead the Nawafil for gratitude. After this, Nigran-e-Shura delivered a Bayan regarding the upbringing of children and granted parents Madani pearls. After the Ijtima concluded, Islamic brothers brought some sweets, and with love and compassion, Nigran-e-Shura fed the Islamic brothers that were present with his own hands.

A Sunnah-inspired Bayan for Islamic sisters

On Wednesday 25th December, at around 11:30 am, Nigran-e-Shura delivered a Sunnah-inspired Bayan which was broadcast live on Madani Channel, and Islamic sisters gathered in various cities of the UK in order to listen to this Bayan.

Journey to meet a personality

The responsible Islamic brothers had informed me a day before regarding a personality who has business interests in the Halal meat industry and wished to meet me, and requested if I could meet him to give him the call to righteousness and encourage him to further aid Dawat-e-Islami. This Islamic brother lived in an area that was approximately one hour's drive from Birmingham, where around one hundred Muslim households were present.

After meeting with the students, we offered Salah in its beginning time and then left at around 12:30 pm to meet him, and we arrived there at 1:30 pm. We had a detailed meeting with that personality at his home. We introduced him to the Madani works of Dawat-e-Islami and showed him presentation videos of various departments. ماشاء الله، there is a small Masjid present in that small town, where I had the opportunity to lead the Asr Salah and deliver a

B I R M I N G H A M



Meeting with the students of Jami'ah-tul-Madinah

During this time, from around 11:00 am to 12:00 pm, I had the opportunity to sit with the students of Jami'ah-tul-Madinah, Birmingham, and have a Madani Mashwarah with them. ماشاء الله، I found a great passion for gaining religious knowledge and serving the religion of Islam in those students. May Allah Almighty grant beneficial knowledge to those students and alongside gaining knowledge, may He also grant them the honour of wholeheartedly taking part in the Madani works of Dawat-e-Islami.

short Bayan. After the 'Asr Salah, a meal had been prepared at that personality's home. We offered Maghrib Salah in that area too, and then left for our next destination.

May Allah Almighty accept these efforts of ours, grant us sincerity, and grant us the ability to serve the religion with steadfastness until our last breath.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



CALCIUM

Doctor Umm-e-Haydar Attariyyah MBBS & MD (*Punjab Institute of Cardiology, Lahore*)



A human body is similar to a machine. There are so many factors which play a key role in the maintenance of human machinery. From these factors that support bodily health, food and items filled with nutrition are very significant. Calcium, which is a natural nutrient, is also included in these nutritional components. This is very important and necessary to ensure a healthy, fit and proactive life. Calcium plays a vital role in strengthening bones, maintaining a steady heartbeat and in the expanding and shrinking of muscles.

The new edibles of the modern lifestyle of today, e.g. chocolates, soft drinks, fast food, in short, such foods which have less nutrients are a cause of diminishing the amount of calcium in the body. Even though medicines prescribed by the doctor can replenish the decreased calcium in the body to some extent and provide energy, however their side effects can damage organs of the body and in particular the kidneys, whereas the natural way of gaining calcium is very beneficial and conducive to health.

Signs of calcium deficiency

Since 99% of the calcium in our body is found in the bones and teeth, hence calcium deficiency mostly affects the bones and teeth.

1. Pain in the bones and joints
2. Hands and feet becoming crooked
3. Crackling of bones
4. Calcium deficiency in children leading to deformation of legs

Cause of calcium increase and its harm

A compound formed from calcium is called calcium oxalate. If the amount of calcium oxalate increases in the body, it can cause stones in the urinary tract.

Foods high in calcium

1. Milk and food produced from milk, e.g. butter, yogurt and dairy products.

2. Fruit and vegetables are a guarantor of our good health and wellbeing, e.g. flat bean, peas, guar bean, and black-eyed peas. Along with calcium, they contain an ample amount of protein.
3. Leafy vegetables like cauliflower, spinach, mushroom etc. also contain calcium.
4. Egg, fish, meat, paneer (cottage cheese), dry fruits e.g. pistachios and almonds are also a great source of attaining calcium.

Suggestion

Women can take benefit by forming a nutritional chart of vegetables.

Necessary request

Women from 19-50 years of age should take 1000 milligrams of calcium daily, whereas women over 50 and men over 70 years of age should take 1200 milligrams of calcium daily.

Method of using calcium medication

The natural way of attaining calcium is more beneficial for health. Sometimes however, after the diagnosis of calcium deficiency, doctors prescribe medicines to replenish this deficiency. These medicines should be used in accordance to the guidelines of the doctor; one should not consume them on his own accord because increased usage could damage the kidneys.

Using the numerous blessings bestowed by Allah Almighty in a moderate manner can save a person from various types of illnesses. May Allah Almighty grant us salvation from all physical and spiritual illnesses through His mercy, grace and generosity.

أمين

Note: Use any medicine only after consulting with your doctor.



لَشْهَادَةُ الرَّبِّ وَاللَّهِ أَكْبَرُ وَأَشْهَادُ النَّبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Intelligent Children

Abu Tayyib Madani (Shahzaib)

THE BIGGEST TRUTH OF THE WORLD

Those familiar with the state of affairs inform us that whoever is to become prominent when he grows starts performing extraordinary things from his childhood. Such an individual's childhood is different from other children.'

During the time of Tabi'een, there was a child named Iyaas. Iyaas Bin Mu'awiyah was from Basra, Iraq.

Once, What happened was that when he was a teenager, he came before a judge due to a case. His opponent was an elderly person. The judge said to Iyaas: 'He is an elderly person and you are still young, hence, you do not have the right to represent yourself on the same level as him.'

Listening to this, Iyaas said: 'Your honour! The truth is even bigger than my opponent.'

Upon hearing this, the judge became overwhelmed with anger and retorted: 'Be quiet!'

Iyaas said: 'If I stay quiet, then who will argue my case?'

To which the judge replied: 'I do not think that while sitting here, you will speak the truth.'

Iyaas instantly replied, negating the judge: 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ' i.e. *I bear witness that none is worthy of worship except Allah. (Tareekh-e-Ibn-e-'Asakir, vol. 10, p. 8)*

Dear children! This teenager, Iyaas Bin Mu'awiyah, is from the Tabi'een. He was very intelligent and wise since his childhood. When he grew older, he was appointed as the judge of Basra.

In this event, the judge meant that Iyaas would not speak the truth. However, by using his intelligence, he mentioned the world's most significant truth in front of the judge that only Allah Almighty is worthy of worship and other than Him, no one can be worshipped.

Allah Almighty is the Lord of everyone and everything, He Almighty is one, He Almighty neither has any son nor wife.



JOIN THE LETTERS!



Dear children! Whatever our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said or did, or witnessed someone doing or saying and did not forbid them from it are all called 'Hadees'. There are many books of 'Hadees', but the most famous of them are: *Bukhari, Muslim, Tirmizi, Abu Dawood, Nasa`ee and Ibn-e-Majah*. These six famous books of Hadees are called 'Sihah Sittah'.

You have to search for the five following names by matching characters from top to bottom, and left to right. For example, the word 'Muslim' has already been found for you.



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



Safri the leader

Abu Mu'awiyah Madani

Part 02

When Safri got to the old pond, he was more baffled than even before. Here, the whole area was full of frogs of same colour and race. The rest of the frogs looked young in front of him. Moreover, the leader and the biggest frog out of them reached just about the height of Safri's legs.

The next day in the evening, the leader of the frogs said to Safri: 'Dear Safri, we have made special arrangements for you, we are waiting to celebrate the dweller of the old pond, come outside and let's start the celebrations.' Safri didn't understand, but nonetheless, he went out of the visitor area with the leader. As they were leaving, a group of frogs was coming towards them very respectfully, whilst the other frogs of that area had also gathered there.

When the group of frogs had reached near the visitors' area, they came at the front by passing through two groups of young frogs and placed a beautiful crown in front of Safri and the leader.

The leader came forth, picked up the crown and addressed Safri: 'Dear Safri, from today onwards, you are entitled to this crown. It is our custom that whoever is biggest amongst us is considered the ruler and the rest are his subordinates. So, from now onwards, you are our leader, and the dwellers of this area, including me, are your subjects.'

As soon as the leader finished speaking, the whole area echoed with this slogan:

'Our Leader	Your Leader
Safri Leader	Safri Leader'

'If this is your custom, then how can I break it? And how can I hurt the feelings of my own kind?' Safri felt happiness in his heart and accepted the position by placing the crown on his head.

The life of Safri changed altogether. He would rest the whole day, he would eat on time and that too a variety of dishes! Wherever he would go, he was accompanied by his subjects. So, the homeless Safri had now found a grand home.

Safri had now become round and fat, and even bigger than before as he was eating three meals a day. However, even in all this comfort, Safri did not forget the one who had done a favour upon him. He appointed Khabri as his close minister who would keep him up to date with all the news and whatever was going on in the area.

All of a sudden, what happened to Safri one day...

To find out what happened next, wait for next month's edition of the *monthly magazine 'Faizan-e-Madinah.'*





It was the weekend. Little Zayd's mother was making tea in the kitchen and the rest of the family were sitting, waiting for their tea. Meanwhile, Little Zayd came running, 'Mum! Mum!'

'What is it Little Zayd?', his mother asked calmly.

'Mum, I feel like eating biscuits with my tea, give me some money so that I can buy my favourite biscuits from the shop.'

'Okay son, get the biscuits and come home quickly, but do not forget to take the change from the shopkeeper.' Little Zayd's mother gave him the money whilst instructing him.

'Okay mum, I will be back in a flash.' Saying this, he ran outside.

On the way home after buying the biscuits, Little Zayd heard the voice of a stall keeper, 'Come children, double up your money, take part in the lottery and get many prizes.'

After hearing this, Little Zayd went towards him and asked, 'Uncle! Really, will my money double?' The stall keeper said: 'Of course my son, why not.'

Little Zayd thought to himself, 'This way, I will be able to buy many things and also give mum the leftover change.'

Coming up with this idea, he said to the stall keeper, 'Uncle give me a lottery ticket as well.' Having said this, he gave all his money to the stall keeper. When he opened the lottery ticket, he was shocked to find out that it said TRY AGAIN. Little Zayd cried: 'Uncle! This is empty'.

The stall keeper replied: 'Son, this was your luck.'

Little Zayd was now really worried thinking that

how would he tell his mum about this. His family were also waiting for him as he had been gone for quite some time.

Nonetheless, he went home with a grumpy face. His mother asked: 'Son, the shop is not too far, why did you take so long to buy biscuits? Anyway, show me the biscuits you bought.'

Little Zayd showed her the biscuits. His mother asked: 'Son, how much change did the shop keeper give you?'

'Mum... hmmm...hmmm', Little Zayd mumbled.

'What is it son? Do not be afraid, tell me calmly, did you lose the change?', his mother asked him lovingly. 'Mum, I spent the money on lottery. A stall keeper was calling out, 'Double your money and test your luck.' So I thought to myself that this way, I can buy many more things, but sadly the ticket was empty of a prize.' Little Zayd sadly explained to his mother.

Whilst drinking her tea, Little Zayd's grandmother, who was listening intently to what Little Zayd had to say, comforted him and advised: 'Son, greed is a bad curse. Look, because of greed, you wasted the money you had and only bad people play the lottery. Lottery is a gamble and in the Holy Quran, Allah Almighty has forbidden us from gambling. It is impermissible to buy and sell the lottery.¹ Now make a firm intention that you will never fall prey to any kind of greed or play the lottery again.'

Listening to her advice, he replied: 'Yes Grandma! I will never play the lottery again.'

His Grandmother jokingly said: 'This time you did not buy me any biscuits, but next time make sure to get me some.'

After hearing this, everyone was amused and even Little Zayd felt better.

¹ To learn more, read the question 'How is it for children to buy and sell the raffle/lottery?' from the article 'Laws of Trade' from the monthly magazine 'Faizan-e-Madinah', Safar-ul-Muzaffar 1442 AH edition.





Bright future

Present the accused!

Haidar 'Ali Madani



'Present the accused!' Hassaan heard this, and then two individuals took him to a room. Hassaan was shocked when he saw the room, for it resembled a court. He turned to the person on his right and asked, 'Why have you brought me here?' The man placed his finger on his lips, indicating for him to be silent and then grabbed him and made him stand in the wooden stand.

A man wearing a black cloak then stood up and said, 'Honourable judge! This is the boy who has been

accused of showing a lack of respect and etiquettes towards his books and notebooks.'

After hearing the man's statement, the judge, who was wearing a black gown and glasses and was seated on a large chair at the front, said: 'Present the witnesses.'

The door opened again, and to his surprise, Hassaan saw his Urdu notebook walking towards the opposite stand, where it began to speak: 'Honourable judge! I am Hassaan's Urdu notebook in which he writes his lessons, but sometimes, he throws me onto the floor, and sometimes, he tears out my pages and makes boats and planes out of them.'

'Are there any more witnesses?' Asked the judge. Whereupon, the door to the room opened again, and this time, Hassaan's English, Maths and Urdu books entered and stood in the stand, and said: 'Honourable judge! We also have the same complaint against Hassaan; in fact, he draws all sorts of lines on us which ruins our faces.'

After hearing all of the statements, the judge said: 'After hearing the statements of the witnesses, I have come to this judgement; due to his lack of respect towards the books and notebooks, which are a means of acquiring knowledge, Hassaan will receive the following punishment - Hassaan will not have a break for 15 days; during that time, he will remain in class and do his work.'

Hassaan was left dumbfounded after hearing the sentence of the judge and quickly began to say: 'Honourable judge! Please give me a chance, I will take care of my books and notebooks in the future.' But the judge did not reply to his pleas, and then someone forcefully took hold of his shoulder.

Due to the force on his shoulder, Hassaan opened his eyes, and saw that his friend, Bilal, was standing next to him, saying: 'Get up; break has finished and the teacher is about to come.'

After hearing Bilal's words, Hassaan remembered that the punishment in the courtroom was only a dream. He became overjoyed at this, but had also realised that he must respect and take care of his books and notebooks in the future.



WIPING DIRTY HANDS ON CLOTHES, CURTAINS OR COVERS

Owais Yameen Attari



Dear Children!

The honourable Ameer-e-Ahl-e-Sunnat, Maulana Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ says:

If you have dirty/oily hands, do not rub or wipe them on walls, curtains or on duvet covers because they will also become dirty.

(Booklet 'Lying thief', page 30)

Dear children! After eating, wash your hands thoroughly with soap so all the grease is removed from your hands in order to prevent your clothing etc. from getting dirty. It is bad manners to wipe your hands on your clothes, curtains and duvet covers after eating; by doing this, clothing, covers and curtains can get dirty and because of the stains, they do not look nice.



SERVING PARENTS/ HOW TO ATTAIN PARADISE

Our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states: هُمَا جَنَّتُكَ وَنَارُكَ meaning 'Your mother and father are your Heaven or Hell.' (Ibn-e-Majah, vol. 4, p. 186, Hadees 3662) Dear children! Parents are a huge blessing for us, they have a high status, they fulfil all of our needs, for example our food, clothing and all other necessary things. They try and save us from all difficulties and calamities.

Dear children! Whoever respects their parents, listens to all the permissible things they say, and is not disobedient to them, Allah Almighty is happy with them and bestows them with Paradise. They are successful in both, this world and the Hereafter. The child who is disobedient to his parents, hurts the feelings of his parents and does not listen to them, Allah Almighty gets angry with him.

Once upon a time, a mother called out to her son, to which he did not reply. His mother cursed him and he became mute. (Birr-ul-Walidayn-lil-Tar Taushi, p. 79)

May Allah Almighty protect us from disobedience and give us the ability to serve our parents.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Views

Owais Yameen



Reviews of the scholars and other influential personalities

1. Sahibzadah Muhammad 'Ammar Sa'eed Sulaymani (Sajadah Nasheen Aastanah Aaliyyah Maangat Shareef): 'I am very happy to see and read the *Monthly magazine 'Faizan-e-Madinah'*. If Allah Almighty wills, this monthly magazine would prove to be beneficial for the reform of the deeds and beliefs of this Ummah. May Allah Almighty accept this effort in His court. May Dawat-e-Islami flourish and attain success in every field.' أمين
2. Maulana Muhammad Siddeeq Hanafi Attari (Muhtamim-e-A'la Madrasah Sayyiduna Siddeeq-e-Akbar, Imam and Khateeb Jami'ah Masjid Gulzar-e-Madinah, Hub Chowki, Balochistan): 'By the grace of Allah Almighty, I have read almost all of the editions of the *monthly magazine 'Faizan-e-Madinah'* published up to Muharram-ul-Haraam 1442 AH. It contains very good and informative topics, especially Dar-ul-Ifta Ahl-e-Sunnat, Laws of trade and questions and answers from Madani Muzakarah are all filled with information.'

Miscellaneous views

3. مَا شَاءَ اللَّهُ, the *monthly magazine 'Faizan-e-Madinah'* is a unique source of acquiring the knowledge of Islam. اَلْحَمْدُ لِلَّهِ, along with attaining religious knowledge, we also acquire worldly knowledge through it. Moreover, we also remember the dates of the 'Urs of our pious predecessors. May Allah Almighty grant progression to the *monthly magazine 'Faizan-e-Madinah'* by leaps and bounds. أمين (Muhammad Jawed Iqbal 'Attari,

Dora-e-Hadees Shareef, Jami'ah-tul-Madinah Johar Town, Lahore)

4. After reading the topic 'three principles for attaining peace' (less talking, less eating, less sleeping) in July 2020 edition of the *monthly magazine 'Faizan-e-Madinah'*, I learnt that talking less preserves Iman, eating less keeps the stomach healthy and sleeping less keeps the intellect intact. (Owais Aslam Attari, Sialkot)
5. I loved the article 'Kitchen Garden' in the *monthly magazine 'Faizan-e-Madinah'* Zul-Hijjah 1441 AH edition. After reading this, I have also potted various plants in my kitchen. More articles like this should be included in the *monthly magazine 'Faizan-e-Madinah'*. (Abdul Wahhab, Karachi)
6. What can be said about the *monthly magazine 'Faizan-e-Madinah'*! My younger siblings love to read the questions and answers in it and also tell about it to the other children. (Bint-e-Nadeem Attariyyah, Kamonki)
7. اَلْحَمْدُ لِلَّهِ, I was privileged to read the August 2020 edition of the *monthly magazine 'Faizan-e-Madinah'*. In this edition, the article reflecting the state of the current affairs 'Do not have time' was very admonitory. Similarly, the topic 'Devotion to one's purpose' was also excellent to encourage those who lose their courage. Among the topics for the kids, the topic entitled 'looking after infants' was extremely informative. Among the Islamic sisters' topics, the topics 'Sa'i between Safa and Marwah! - Legacy of a mother' and 'Kitchen Garden' were immensely commendable. May Allah Almighty grant further progression to the *monthly magazine 'Faizan-e-Madinah'* and bless its staff with the goodness of both worlds. أمين (Umm-e-Waqas Attariyyah, Rawalpindi)



Cultivating a Passion for Reading

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ encouraged reading or listening to the following booklets in Muharram-ul-Haraam and Safar-ul-Muzaffar 1442 AH, and made Du'as for those who read or listened to them:



'O Lord of Mustafa! Whoever reads or listens to the 23-page booklet '*Good and Bad Company*', grant him the company of Your beloved people and forgive him without accountability.'

اٰمِيْن بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

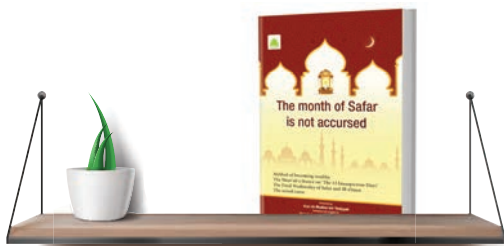
Figures: Approximately 1,354,120 Islamic brothers and Islamic sisters read or listened to this booklet (Islamic brothers: 844,867/ Islamic sisters: 509,253).

'O Allah Almighty! Whoever reads or listens to the 25-page booklet '*Essential Rulings regarding Ghusl*', purify him from all outer and inner types of filth, and forgive him without accountability.'

اٰمِيْن بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Figures: Approximately 1,437,665 Islamic brothers and Islamic sisters read or listened to this booklet (Islamic brothers: 924,841/ Islamic sisters: 512,824).



'O Allah Almighty! Whoever reads or listens to the 18-page booklet '*The Month of Safar is not Accursed*', protect him from calamities and hardships in this world and the Hereafter, and forgive him without accountability.'

اٰمِيْن بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Figures: Approximately 1,662,149 Islamic brothers and Islamic sisters read or listened to this booklet (Islamic brothers: 1,112,183/ Islamic sisters: 549,966).

'O Lord of Mustafa! Cast your special sight of mercy upon the Du'as of the one who reads or listens to the 18-page booklet '*Whose Du'a is Accepted?*' and forgive him without accountability.'

اٰمِيْن بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Figures: Approximately 1,586,330 Islamic brothers and Islamic sisters read or listened to this booklet (Islamic brothers: 1,026,123/ Islamic sisters: 560,207).





Prayer Times

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