

MONTHLY MAGAZINE
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A glimpse of some interesting and highly informative topics:

- The greatest individual after the Prophets and Messengers
- Eminence of Siddeeq-e-Akbar mentioned by the Holy Prophet ﷺ
- Fake doctors, pay attention!
- Deeds that increase sustenance
- Principles of good sleep

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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

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**Keep watching
Madani Channel**

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The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

He who recites Salat upon me once, Allah Almighty writes one Qeerat reward for him, and one Qeerat is equal to Uhud mountain. (*Musannaf Abd-ur-Razzaq, vol. 1, p. 39, Hadees 153*)

Munajat

Mujhay bakhsh day bay sabab Ya Ilahi

Mujhay bakhsh day bay sabab Ya Ilahi
Na kerna kabhi bhi ghazab Ya Ilahi

Kabhi to mujhay khuwab mayn mayray Maula
Ho deedar-e-mah-e-' Arab Ya Ilahi

Pa-ye Shah-e-Batha, mayri choot jayain
Buri ' aada tayn sab ki sab Ya Ilahi

Nazar mayn Muhammad kay jalway basay hon
Chalon iss jahan say mayn jab Ya Ilahi

Mayn Makkay mayn aaron mayn Madinay mayn aaron
Bana koi aysa sabab Ya Ilahi

Gunahoon say Attar ko day mu'aafi
Karam kar, na kerna ghazab Ya Ilahi

Dikha day Bahar-e-Madinah dikha day
Pa-ye Tajdar-e-' Arab Ya Ilahi

(*Wasail-e-Bakhshish, (Amended version) p. 107*)

Az Shaykh-e-Tareeqat Ameer

Ahl-e-Sunnat كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

Na't

'Ajab rang par hay Bahar-e-Madinah

'Ajab rang par hay Bahar-e-Madinah
Kay sab jamnatayn hayn nisar-e-Madinah

Mubarak rahay 'anda leebo tumhayn gul
Hamayn gul say behtar hayn khaar-e-Madinah

Mala'aik lagatay hayn aankhon mayn apni
Shab-o-rooz khaak-e-mazaar-e-Madinah

Rahayn un kay jalway basayn un kay jalway
Mayra dil banay yaadgar-e-Madinah

Do 'alam mayn bat-ta hay sadaqah yahan ka
Hamayn ik nahin rayzah khuwar-e-Madinah

Bana aasman manzil-e-Ibn-e-Maryam
Gaye la-makan Tajdar-e-Madinah

Sharaf jin say haasil huwa Ambiya ko
Wohi hayn Hassan Iftikhar-e-Madinah

(Zauq-e-Na't, p. 212)

*Az Bardar A'la Hadrat Maulana
Hasan Raza Khan رَحْمَةُ اللهِ عَلَيْهِ*



Allah Almighty states:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ
يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ
فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ



And those amongst you who possess excellence and have capacity should not take oath (in not) giving to the relatives, and the needy, and the emigrants in the path of Allah. And they should forgive and overlook, do you not like that Allah may forgive you? And Allah is Most Forgiving Ever Merciful.

[Kanz-ul-Iman (translation of Quran)]
(Part 18, Surah Al-Noor, Verse 22)

Cause of revelation

This verse was revealed about Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The account is as follows: Sayyiduna Mistah رَضِيَ اللهُ عَنْهُ was the son of the maternal aunt of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. He was poor, a Muhajir and from the Sahabah who fought in the Battle of Badr. Siddeeq Akbar رَضِيَ اللهُ عَنْهُ used to bear his expenses, but when the hypocrites slandered Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا, Sayyiduna Mistah رَضِيَ اللهُ عَنْهُ also sided with the slanderers. Siddeeq Akbar رَضِيَ اللهُ عَنْهُ was very upset about this and swore an oath that he would not spend anything on Mistah again. Upon this, this verse was revealed that those who have religious virtue and financial ability should not swear oaths that they will not spend on their relatives, the poor and those migrating in the way of Allah Almighty. If these people make a mistake, forgive and pardon them. O people of virtue! Do you not love to be forgiven by Allah Almighty? When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse, Sayyiduna



Commentary on the Holy Quran
Mufti Muhammad Qasim Attari

The leader
of the
people of
virtue and
piety, and
the conduct
of the
people of
virtue

Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ immediately said: 'Indeed, I wish that Allah Almighty would forgive me and I will never end whatever good I used to do for Mistah.' (Bukhari, vol. 3, p. 285, Hadees 4750)

Points derived from the verse

First point

This verse is a clear proof of the greatness and virtue of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ; for the Lord of the worlds Himself has declared him as one of the people of virtue. It is the belief of the Ahl-us-Sunnah that after the Prophets and Messengers عَلَيْهِمُ السَّلَام, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is superior to all human beings, and this belief is established from the Qur'an, Ahadees and Ijma' [consensus] of the Ummah. 'Allamah Ibn-e-Hajar Haytami رَحِمَهُ اللهُ عَلَيْهِ said: 'The scholars of the Ummah agree on the belief that the most superior in the Ummah is Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, followed by Sayyiduna Umar Ibn-e-Khattab رَضِيَ اللهُ عَنْهُ.' (Al-Sawa'iq-ul-Ma'rifah, p. 169)

This verse and its cause of revelation also prove that Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ

was forgiven and of those destined for Paradise, as Allah Almighty promised forgiveness to the one who pardons, and Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ pardoned in the first instance. Also, the perfection of his virtue became evident through this action that as soon as he heard the [aforementioned] verse, his heart softened and he immediately submitted. The truth of the matter is that this is the conduct observed upon the command of Allah Almighty and His Messenger by the people of devotion and fidelity, embodiments of veracity and purity, and the



seekers of honour, contentment and the Lord Almighty; and Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ is the leader of the honoured people.

Second point

The verse also teaches the rich and the wealthy that when Allah Almighty has blessed them with financial prosperity, they should not limit it to themselves, rather they should take care of the poor and the needy. It also denotes to not allow one's personal affairs or resentment to become an obstacle in charity, as is usually the case that if a wealthy person is helping a poor stranger or relative and the poor person behaves annoyingly, then all the generosity and help is ceased. Such behaviour is against the way of Allah Almighty's chosen servants.

Third point

Whoever swears an oath to not do a certain act but then finds out that it is better for him to do so, then he should go ahead with it and pay expiation for the oath. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever takes an oath (to do something) and finds out the other thing to be better than it, then he should expiate the oath and do the other thing.' (Muslim, p. 694, Hadees 4272)

Fourth point

Good conduct towards and maintaining ties with relatives should not be neglected, even if cruelty becomes evident from them, as is clear from the verse and its context. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'One maintaining ties is not he who takes revenge, but he is he who maintains the bond of kinship when it is severed from him.' (Bukhari, vol. 4, p. 98, Hadees 5991)

In another Hadees, it is stated, 'Do not be the people running after one another, i.e., (do not adopt this way that) if people treat us well, we will treat them well; and if they do wrong to us, we will do wrong to them; rather, accustom yourselves to do good if people do good to you, and do not behave unjustly if they mistreat you.' (Tirmizi, vol. 3, p. 405, Hadees 2014)

Fifth point

'عفو' (forgiving) and 'صفح' (pardoning) are two words mentioned in the verse. 'عفو' (forgiving) means 'not punishing' and 'صفح' (pardoning) means 'not punishing as well as not rebuking and reprimanding.' The status of 'صفح' is higher than 'عفو'. (Al-Mufriyat fi Ghareeb al-Quran, p. 486)

Sayyiduna Yusuf عَلَيْهِ السَّلَام said whilst doing 'صفح' (pardoning) among his brothers:

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ط

'There is no criticism on you this day!

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Yusuf, Verse 92)

At the time of the conquest of Makkah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed the same 'عفو و صفح' with the people of Makkah, so he first asked the oppressing disbelievers of Makkah: 'What will I do with you today.' They replied: 'أَخِ كَرِيْمٍ وَابْنِ أَخِ كَرِيْمٍ' i.e., 'You are a benevolent brother and the son of a benevolent father.' Upon this, the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ فَادْهَبُوا أَنْتُمْ الطُّلَقَاءُ' 'There is no blame on you today. Go! You are all free.' (Zurqaani A'la Mawahib, vol. 3, p. 449, summarised)

Sixth point

The last thing is particularly faith-enlightening for us and can change the course of our lives. That is, if we want that Allah Almighty forgive us, we must start forgiving people. The Most Merciful has mercy on those that are merciful, Allah Almighty is gentle towards those who are gentle, Allah Almighty withholds His wrath from those who restrain their anger, Allah Almighty blesses the dinning mat of the one who feeds the hungry, He expands the wealth of those who give charity to the poor, and He helps those who help others. Let us become those who want good for others and who convey benefit to others. The rain of prosperity will begin to shower upon us by Allah Almighty.

May Allah Almighty make us pious for the sake of the blessed life of Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ.

أَمِيْنٌ بِجَاوِزِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Fake Doctors pay attention!

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ The Messenger of Allah stated: 'مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذَلِكَ' فَهُوَ ضَامِنٌ'. Translation: 'Whoever provides treatment while not having the knowledge of medicine is liable.' (Ibn-e-Majah, vol. 4, p. 103, Hadees 3466)

The Interpretation of the statement of the Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that the one who has not studied the rules and principles of medicine but still perceives himself to be a doctor in front of others and provides treatment, and then somebody dies or is harmed due to the treatment he provided, then that fake doctor will be liable for Diyyah¹ (blood money). (Is'aaf-ul-Hajah, p. 579, under the Hadees 3466; A'laam-ul-Anaam, vol. 4, p. 79)

Treatment is a necessity for every living being, be it an animal or a human. As the human being is the greatest of all creations, the importance of its honour and respect is also more emphasised, and adopting the necessary means to maintain the health of a human life has been declared extremely important. As well as treatment being available, it is also necessary for the doctor to be an expert for the protection of human health. A good doctor plays a role of a saviour in the human society. However, this is only possible if the doctor fears the Creator, Allah عَزَّوَجَلَّ. Otherwise, he uses

Nasir Jamal Attari Madani



his patients as money making machines, and this greed sometimes forces him to do things that endanger human life.

This happens in those cases in which the doctor or homeopath is an expert, but due to greed or negligence, he ends up doing something harmful. Even more disgraceful are those who gain only a little knowledge about medicine and become so called doctors, and then they subject their patients to further harm due to inexperience. Sadly, there are a few groups like this that do exist in our world. Let us go through some reasons for individuals providing treatments as fake doctors.

1. Seeking fame leads a person to commit many things. Since successfully treating a person is also a great means of becoming famous, so this hunger for fame can encourage a person to share remedies to gain praise from people. Such a person begins to lie and make false claims; sometimes he falsely advertises that he has cured thousands of people in order to impress people and not only this, such people even use their fake degrees and certificates to attract people to their clinics/medical centres.
2. Greed for wealth also encourages people to do the same. Especially those rundown areas in which there is no hospital, or the hospital is too far from there, are like gold mines for these fake doctors. They destroy many lives in such places due to their inexperience.
3. Some individuals just love to stick their nose into everything and dish out free advice. Due to force of habit, such people just wander around giving remedies for illnesses, and sometimes they even insist that their method of treatment should be adopted. Sometimes they share 'remedies' that intensify the illness instead of curing it, and only with the passing of time does one realise how wrong their advice was. Only an intelligent and wise person can escape the advice of such an untrained adviser.
4. Some people even share made-up remedies just as a joke, as a result of which, people's lives are endangered. Such people should take heed from the blessed Hadees mentioned above.

5. Some people tell the patient to take the wrong medicines out of malice and spite for the patient, and then they are pleased on seeing the negative effects of the medicine taking form.
6. Some people just like to experiment on other people; so in order to find out the benefits and side-effects of the medicine, they experiment on simple people. Some request medicine for an illness from a medical store and the store worker (due to his fondness for experimentation) gives them medicine without the prescription of a doctor, the horrific results of which can manifest in an increase in pain or even the loss of life.

Fake doctors are in actual fact a result of mercilessness, a vengeful attitude, and other similar reasons. Therefore, we should remember that Islam commands us to be merciful. It is stated in a Hadees Qudsi that Allah Almighty states, 'If you want My mercy, then be merciful to My creation.' (Makarim-ul-Akhlaq, lil Tabarani, p. 326, Hadees 41) The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'Undoubtedly, Allah عَزَّوَجَلَّ has mercy on His merciful servants.' (Bukhari, vol. 1, p. 434, Hadees 1284) Islam stops us from being insensitive and merciless, just as our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'Whoever is not merciful to people, Allah عَزَّوَجَلَّ will not show him mercy'. (Muslim, p. 957, Hadees 2318)

The expression of mercy to the ill is through abstaining from giving them incorrect advice regarding remedies, and instead, referring them to an expert doctor. In this regard, as far as possible, we should also remove any financial difficulties that ill people may have. All of this should be done without using words that would hurt them; rather we should approach them in such a kind manner that leads them to a good doctor and being treated successfully. By acting in this manner, we can become a cause for a decrease of fake doctors, إِنَّ شَاءَ اللهُ.

¹ i.e., the money that is necessary to pay in exchange of a life. (Bahar-e-Shari'at, vol. 3, p. 830)

QUESTIONS AND ANSWERS OF MADANI MUZAKARAH

Friends before the announcement of the prophethood

Question 1: Before the announcement of the prophethood, was Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ still with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

Answer: Sayyiduna Siddeeq Akbar رَضِيَ اللهُ عَنْهُ had a friendship with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even before the announcement of prophethood. After the announcement of prophethood, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invited him towards Islam, to which he immediately accepted. (*Al-Riyaz-ul-Nadrah*, vol. 1, p. 84) In his entire lifetime, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ never performed idol worshipping. (*Fatawa Razawiyyah*, vol. 28, p. 458; *Madani Muzakarah*, 4th Muharram-ul-Haraam, 1441 AH)

What is the correct pronunciation of the name Abu Bakr?

Question 2: What is the correct pronunciation? Abu Bakr or Abu Bakar?

Answer: The correct pronunciation is Abu Bakr (أَبُو بَكْرٍ). There are many words that generally people do not pronounce correctly. For example, they pronounce Zikr and Fikr as Zikar and Fikar, Qabr as Qabar, Qur'an as Quran, سُبْحَانَ اللهِ as سُبحَانَ اللهُ, سَائِلِيكُمْ as سَأَلُوا، and اَلْمَدْلَا as اَلْمَدْلَا. Similarly, they do not pronounce بِسْمِ اللهِ and اَعُوذُ بِاللّٰهِ correctly either, whereas these all are religious terms and Azkaar. It is important to pronounce them correctly which will only be learnt by acquiring knowledge about them. May Allah Almighty make us good and reform us. (*Madani Muzakarah*, 4th Muharram-ul-Haraam 1441 AH)

How many days did Khuwajah Ghareeb Nawaz perform 'Chillah' for?

Question 3: How many days did Khuwajah Mu'in-ud-Deen Chishti Ajmayri رَضِيَ اللهُ عَلَيْهِ perform 'Chillah' for?

Answer: The literal meaning of the word 'Chillah' is 'a period of 40 days, 40 days of spiritual and religious practice, etc.', and the place where a noble saint performs a 'Chillah' is also called a 'Chillah'. Anyhow, Khuwajah Ghareeb Nawaz رَضِيَ اللهُ عَلَيْهِ performed 'Chillah', i.e. worshipped, near Data Darbar. This has been written in books and his 'Chillah' is also made there as his memorial. However, how many days was this worship for, this would perhaps be stated explicitly in any book of Seerah, but I am not aware of it. (*Madani Muzaarah*, 21th Jumadal Ukhra 1441 AH)

What is the meaning of 'Ghareeb Nawaz'?

Question 4: Congratulations to you upon the arrival of the month of Rajab. Please tell us the meaning of 'Ghareeb Nawaz'?

Answer: Congratulations to you also upon the arrival of the month of Rajab. 'Ghareeb Nawaz' means: The one who bestows the poor, the one who opens the doors of generosity upon the poor and the one who enriches them. اَلْحَمْدُ لِلّٰهِ our Khuwajah-e-Khuwajgan, Sayyiduna Ghareeb Nawaz رَضِيَ اللهُ عَلَيْهِ would bestow the poor and enrich them with riches. (*Madani Muzakarah*, 21th Jumadal Ukhra 1441 AH)

Journey to Ajmer Shareef and reciting Manqabat

Question 5: Have you ever attended the blessed Shrine of Khuwajah Ghareeb Nawaz رَضِيَ اللهُ عَلَيْهِ?

Answer: اَلْحَمْدُ لِلّٰهِ! I have had the honour of travelling to Ajmer. I have also had the honour of reciting a



Manqabat (eulogy) about Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ there. (Madani Muzakarah, 21th Jumadal Ukhra 1441 AH)

Why is Rajab-ul-Murajjab called the month of Allah عَزَّوَجَلَّ?

Question 6: Why is Rajab-ul-Murajjab called the month of Allah عَزَّوَجَلَّ?

Answer: Rajab-ul-Murajjab is called the month of Allah عَزَّوَجَلَّ because the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ referred to it as شَهْرُ اللهِ, meaning *the month of Allah عَزَّوَجَلَّ*. It is for this reason that we also call it the month of Allah Almighty. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Sha'ban is my month.' (Shu'ab-ul-Iman, vol. 3, p. 374, Hadees 3813) So, we call Sha'ban the month of the Prophet. (Madani Muzakarah, 21th Jumadal Ukhra 1441 AH)

Recite Salat and Istighfar abundantly in the month of Rajab

Question 7: We have heard that in the month of Rajab, one should perform Istighfar (repent). Please tell us how much Salat should be recited and how much Istighfar should be made in this month?

Answer: In the month of Rajab-ul-Murajjab, one should perform Istighfar as well as recite Salat. If we refrain from needless talk and recite Salat abundantly, then we would have plenty of time. Recite Salat amply and perform Istighfar abundantly. (Madani Muzakarah, 1st Rajab-ul-Murajjab 1441 AH)

Cure for Jealousy

Question 8: If a person unintentionally feels jealous looking at the wealth of another, how can he find cure for this?

Answer: If a person starts to feel jealousy in his heart, then he should avoid it. To develop a mind-set that the blessing of so-and-so person is taken away from him is 'jealousy'. And if one develops a mind-set that Allah Almighty has bestowed so-and-so, only if! I be blessed like him also. This is 'envy', which is called 'Ghibtah' in Arabic, and having Ghibtah is permissible. (Ihya-ul-'Uloom, vol. 3,

pp. 234-235, selected; Madani Muzakarah 1st Rabi'-ul-Aakhir 1441 AH)

Rulings on giving 'Niyaz' on particular things

Question 9: In Muharram-ul-Haraam, Niyaz is given on a dish called Khichra, on the 15th of Sha'ban on Halwah (sweet confection) and on the occasion of the 'Urs of Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ, Niyaz of koonday is given. Other than these dishes, can Niyaz not be given on anything else?

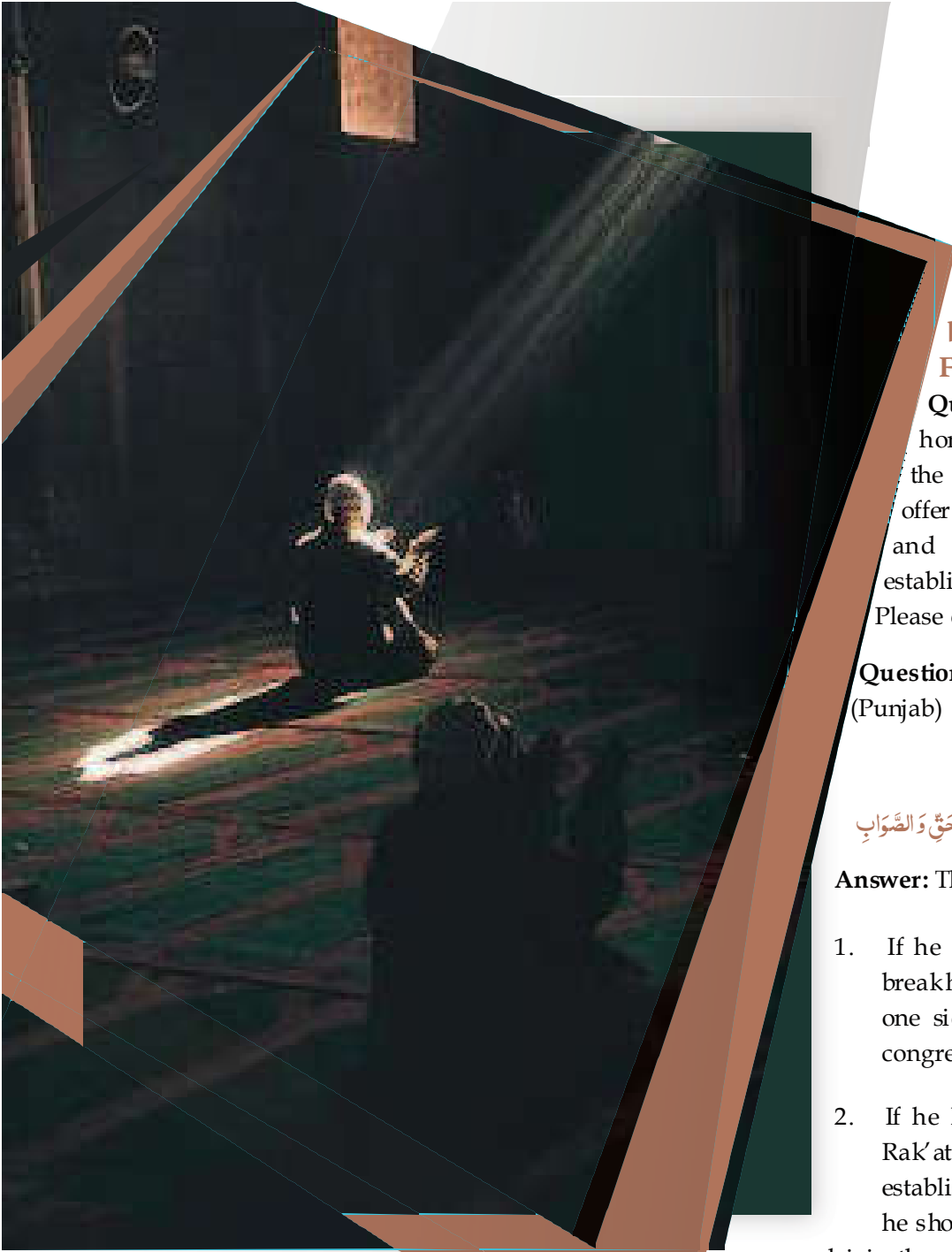
Answer: These things are not fixed, Niyaz can be given on other things also. However, if someone gives Niyaz on just these things, we cannot call it impermissible, as the Shari'ah has declared these things Halal. Like if someone has egg omelette and bread for breakfast, meat and rice in the afternoon and Khichri in the evening and this is his routine for many years, then this cannot be called impermissible as all these things are Halal. (Madani Muzakarah, 4th Muharram-ul-Haraam 1441 AH)

What to do if one cannot develop positive opinion?

Question 10: Sometimes, such things take place between people that a person cannot develop a positive opinion regarding the other. In this case, what should one do?

Answer: Try to forcefully develop a positive opinion, and the ill-assumption that is being developed, do not bring it to the tongue; otherwise one will regret. (Madani Muzakarah, 1st Rabi'-ul-Aakhir 1441 AH)





What should one do if the congregational Salah began while he was offering Fard Salah?

Question 3: What do the honourable scholars say regarding the following matter: A person is offering his Fard Salah in the Masjid and the congregation (Jama'at) is established. So, when should he join it? Please explain in detail.

Question by: Qaari Shayr Ali Khan (Punjab)

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

Answer: The cases of this are as follows:

1. If he is in the first Rak'at, he should break his Salah by doing Salam towards one side while standing and join the congregation.
2. If he has done the Sajdah of the first Rak'at and the congregation has been established, then in Fajr and Maghrib, he should do one Salam, end his Salah and join the congregation. In Zuhr, 'Asr and Isha, he should complete two Rak'at and then join the congregation.
3. If he has done the Sajdah of the second Rak'at and the congregation has been established, then in Fajr and Maghrib, he will complete his Salah and will not join the congregation. In Zuhr, 'Asr and Isha, he will complete the two Rak'at and join the congregation.
4. If he is in the third Rak'at and the congregation was established, then in Zuhr, 'Asr and Isha, he will do one Salam while standing and then join

Dar-ul-Ifta Ahl-e-Sunnat



OUR PROPHET: THE MOST SUBLIME, THE MOST GREAT

THE PROPHET'S SUBLIMITY

Abun-Noor Rashid Ali Attari Madani

The fruits of the Ibraheemi supplication

1.

أَنَا دَعْوَةُ أَبِي إِبْرَاهِيمَ قَالَ وَهُوَ يَرْفَعُ الْقَوَاعِدَ فِي
الْبَيْتِ "رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ"

Translation: I am the supplication (Du'a) of my father, Ibrahim, the one that he made when he was raising the foundations of the Ka'bah: 'O our Lord! Make one from among these a Prophet'. (Tabqat Ibn-e-Sa'd, vol. 1, p. 118)

When the Beloved Prophet of Allah, Khalil-ul-Allah عَلَيْهِ السَّلَام and his honourable son Prophet Isma'eel عَلَيْهِ السَّلَام were constructing the Ka'bah, they made some supplications (Du'as):

وَأَذَى يَرْفَعُ إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَاسْمِعْ لِي رَبَّنَا تَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ ﴿٢٤﴾ رَبَّنَا وَاجْعَلْنَا
مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ
وَأَرْسَلْنَا مَناسِكَنَا وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ
النَّوَّابُ الرَّحِيمُ ﴿٢٥﴾ رَبَّنَا وَابْعَثْ فِيهِمْ
رَسُولًا مِنْهُمْ يَتْلُو آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

And (recall) when Ibrahim was raising the foundations of this House along with Isma'eel, whilst saying this; that, 'O our Lord, accept (this service)

from us; undoubtedly, only You are the All-Hearing, the All-Knowing."O our Lord, make us subservient to You and raise from our offspring a nation obedient to You, teach us the ways of our worship, and direct Your Mercy towards us; verily, only You are the Greatest Acceptor of repentance, the Most Merciful."O our Lord, and send amongst them a Messenger from themselves, that he may recite to them Your verses and teach them Your Book, and sound knowledge (wisdom) and purify them well. Indeed, only You are the Most Dominant, the Most Wise.

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verses 127-129)

Allah Almighty accepted these supplications of theirs and sent from among them the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Makkah, in the most noble family. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the verses of Quran upon them, taught them the book and wisdom, and purified them by removing them from the impurities of disbelief and polytheism.

Glad tidings of Isa عَلَيْهِ السَّلَام

2. أَنَا دَعْوَةُ إِبْرَاهِيمَ وَكَانَ آخِرُ مَنْ بَشَّرَ بِي
عِيسَى بْنُ مَرْيَمَ

Translation: I am the supplication (Du'a) of Ibrahim, and the last of those to give glad tidings about me was 'Isa, the son of Maryam. (Tareekh Ibn-e-'Asakir, vol. 3, p. 393)



3. أَنَا دَعْوَةٌ إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ

Translation: I am the supplication of Ibrahim, the glad tidings of 'Isa and the dream that my mother saw. (*Majma'-uz-Zawaid*, vol. 8, p. 409, *Hadees* 13845)

In both of these statements, there is an indication towards the glad tidings and good news that 'Isa عَلَيْهِ السَّلَام gave to his nation regarding the arrival of the final prophet, Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the chosen one.

It is stated in the Glorious Quran:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِيهِ مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

And remember when 'Eisa; the son of Maryam, said, 'O Children of Israel! I am Allah's Messenger towards you, confirming the Book; the Tawraah which was before me, and giving glad tidings of a (great) Messenger who will come after me; his name is Ahmad.'

[*Kanz-ul-Iman* (translation of Quran)] (Part 28, Surah Al-Saff, Verse 6)

The words 'رُؤْيَا أُمِّي الَّتِي رَأَتْ' [the dream that my mother saw] in the second statement indicate towards that reality which the beloved mother (of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) had already seen in the dream. Furthermore, when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born, such a light shone that the palaces of Shaam became bright for the blessed and pure mother of the Prophet, Sayyidah Aaminah رَضِيَ اللهُ عَنْهَا. (*Dalaail-ul-Nubuwwah lil Bayhaqi*, vol. 1, p. 80) This was in fact an indication that, 'O Aaminah! This son of yours is of such an esteemed status that one day, his name will echo even in these palaces.'

Disbelief was destroyed

4. أَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِى الْكُفْرَ

Translation: I am the destroyer, by means of me, Allah عَزَّوَجَلَّ will destroy disbelief (Kufr). (*Bukhari*, vol. 2, p. 484, *Hadees* 3532)

Allah Almighty has illuminated the entire world with Islam. The blessings of لا إِلَهَ إِلَّا اللهُ have spread in every direction. The areas that have been drowning

in *Kufr* for thousands of years are now reverberating with اللهُ أَكْبَرُ. The destruction of disbelief came about in many ways: in some places, people accepted Islam by listening to the invitation of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; in some places, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a (supplication) for the guidance of those who oppressed and wronged him, resulting in those people and their future generations accepting Islam and leaving disbelief; at the occasion of the conquest of Makkah, many oppressors were forgiven by the words لَأَتَثْرِبَ عَلَيْكُمْ أَيُّوْمًا and therefore a large number of disbelievers accepted Islam.

In other instances, people accepted Islam by means of rocks uttering the Kalimah, splitting of the moon, listening to the recitation of the Quran from the blessed tongue of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, seeing the illumination of his blessed face and his unmatched generosity, consequently leading to the destruction of disbelief. So much so that even in places where no delegation was sent and neither did the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ go himself, Allah Almighty raised the magnificence of the Prophetic name 'Al-Maahi' (the destroyer). This is because many monks had foretold regarding the dominion of Islam and because of this, many people accepted Islam. One such incident is of Sayyiduna Abaan Bin Sa'eed's رَضِيَ اللهُ عَنْهُ acceptance of Islam. It is reported that he went to Syria for trading purposes. There, he met a monk. He said to him, 'I am from the Quraysh, and one of our people claims that he is the Messenger of Allah, and Allah عَزَّوَجَلَّ has sent him as Prophet just like Musa and Isa'. The monk asked, 'What is his name?' He replied, 'Muhammad' (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). The monk said, 'I'll describe his character and appearance to you'. The monk then described the character, qualities and appearance of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ replied, 'Yes, that is exactly how he is!' to which the monk remarked, 'By Allah, he will dominate over Arabia and then the entire world'. The monk then requested for his greetings to be passed on to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Abaan Bin Sa'eed رَضِيَ اللهُ عَنْهُ then accepted Islam upon his return after the treaty of Hodaybiyah and became a means for the destruction of disbelief. (*Usd-ul-Ghaabah*, vol. 1, p. 59)



The owner of Paradise and this world

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Kashif Shahzad Attari

The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ was bestowed with many special authorities by Almighty Allah, and one of them is that he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ was made the owner of Paradise (Jannah) and the entire world. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ can give Paradise to whoever he wants, and he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ can gift any worldly land to whomsoever he wills.

The owner of Jannah and the entire earth

The Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ states: 'Allah Almighty has made the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ the owner of the entire land of this world and Paradise. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ has the authority to give any part of Paradise to whoever he wants. (If this is his authority in the property and land of Jannah,) then what can be said about his authority in the land of the earth!' . (*Fatawa Razawiyyah*, vol. 14, p. 667; *Fayd-ul-Qadeer*, vol. 3, p. 226) In another passage, he رَحْمَةُ اللّٰهِ عَلَيْهِ states: 'With the bestowment of Allah Almighty, The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is the owner of Paradise, the bestower of Paradise, he can give it to whoever he wants.' (*Fatawa Razawiyyah*, vol. 14, p. 667)

Sadr-us-Shari'ah Mufti Amjad Ali A'zami رَحْمَةُ اللّٰهِ عَلَيْهِ writes while stating Islamic beliefs regarding the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ: 'The entire earth is his property; the entire paradise is his estate'. (*Bahar-e-Shari'at*, vol. 1, p. 81)

Hakeem-ul-Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ عَلَيْهِ states: 'The illuminated Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is the owner of Paradise, and with the permission of Allah Almighty, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ can give it to whoever he wants.' (*Mirat-ul-Manajih*, vol. 4, p. 347)

The owner of Jannah

Allah Almighty has stated:

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

*This is that Garden, whose heir We shall appoint from
Our bondsmen who is pious.*

[*Kanz-ul-Iman (translation of Quran)*] (Part 16, Surah Maryam, Verse 63)



The research scholar, Shaykh Abdul Haq Muhaddis Dehlavi رَحْمَةُ اللهِ عَلَيْهِ has narrated that Shaykh Abdul Wahhab Bukhari رَحْمَةُ اللهِ عَلَيْهِ has mentioned one meaning of this verse to be 'أَيُّ نُورٍ تِلْكَ الْجَنَّةُ مُحَمَّدًا' 'We make Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the inheritor of Paradise! So, he can give Paradise to whoever he wants and deprive whoever he wants.' (Akhhbar-ul-Akhyar, p. 216)

He can give Paradise to whoever he wants

The Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, on many occasions, gave glad tidings of Paradise to various people, or he took the guarantee of Paradise for them in exchange of something. In this regard, three narrations are mentioned below:

1. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states: 'Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ bought Paradise twice from the generous Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; once by donating a well named 'Roomah' and then by presenting his wealth for the expedition of Tabook.' (Kanz-ul-Ummal, juz 13, vol. 7, p. 20, Hadees 36197)
2. On one occasion, the owner of Jannah رَضِيَ اللهُ عَنْهُ said to Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ 'لَكَ الْجَنَّةُ عَلَى يَاطَلْحَةَ غَدًا' 'Tomorrow (on the Day of Judgement), admitting you into Paradise is my

responsibility.' (Mu'jam Awsat, vol. 2, p. 249, Hadees 3172)

3. The Chosen One صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'مَنْ يَضْمَنُ لِي مَا بَيْنَ رَجْلَيْهِ أَضْمَنَ لِي الْجَنَّةَ' 'Whoever guarantees his tongue and private parts for me (i.e., does not use them to disobey me), I will guarantee Paradise for him.' (Bukhari, vol. 4, p. 240, Hadees 6474; Fatawa Razawiyyah, vol. 30, p. 632)

Woh to nihayat sasta soda baych rahay hayn Jannat ka Ham muflis kiya mol chuka'ayn apna hath hi khaali hay

(Hadaiq-e-Bakhshish, p. 186)

After relating many Ahadees like this, the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'By Allah Almighty making him the owner, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the owner of Paradise, the authority in the creation of Allah عَزَّوَجَلَّ, the one who guarantees Paradise, the one who makes it his own responsibility (to give people entry into paradise), the one who bestows Paradise, and the one who sells Paradise. Every sane individual understands that only he can sell something who has complete ownership of the item or who has permission and authority from the owner to sell on his behalf. اَلْحَمْدُ لِلّٰهِ, by the grace of Allah Almighty, according to the adherers of the truth, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been bestowed with both types of authorities to make decisions (i.e., being the owner himself and having permission from the real Owner,



Allah Almighty). In terms of *Haqiqah 'Ataaiyyah*, he is certainly the owner of Paradise, in fact owner of the universe; and in terms of *Zaatiyyah*, he is unrestrictedly authorised by the Ultimate Owner and is His perfect vicegerent. (*Fatawa Razawiyyah*, vol. 30, p. 633)

The distribution of Paradise

The patronymic (Kunyah) of the Prophet of mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is 'Abul Qasim'. One of the reasons mentioned for this is that 'لَاِنَّهُ يُقْسِمُ الْجَنَّةَ بَيْنَ الْخَلْقِ يَوْمَ الْقِيَامَةِ' - Translation: He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will distribute Paradise between the creation on the Day of Judgement. (*'Umda-tul-Qaari*, vol. 11, p. 287)

*Chaho jisay Firdaus mayn jaa do, chaho jisay dozakh
mayn bhayjo*

*Jannat-o-naar hayn milk tunhari, ho mukhtaar
Rasoolullah*

(*Qabalah-e-Bakhshish*, p. 224)

Owner of the earth

Two Prophetic statements regarding him being the owner of the entire land of the world:

1. 'مَوْتَانُ الْأَرْضِ لِلَّهِ وَلِرَسُولِهِ'. Translation: 'The land that does not belong to anyone, belongs to Allah ﷺ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'. (*Jam'-ul-Jawami'*, vol. 7, p. 310, Hadees 23389)
2. 'عَادِي الْأَرْضِ لِلَّهِ وَلِرَسُولِهِ'. Translation: 'All ancient lands belong to Allah ﷺ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'. (*Kanz-ul-Ummal*, juzz 3, vol. 2, p. 362, Hadees 9088)

O devotees of the Prophet, barren lands that do not belong to anyone are called 'عَادِي الْأَرْضِ' in Shari'ah, and in the current era, it is known as 'the government owned land'. (*Fatawa Razawiyyah*, vol. 17, p. 168. with amendments)

The Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'I say that unowned lands in forests, jungles, mountains and cities have been specified (in the above Hadees) because there is no one else who has apparent ownership over these lands, they are under the sole ownership of Allah

ﷺ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Otherwise, towns, villages, houses, buildings are also the properties of Allah ﷺ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even though we may have our names assigned to them. This geographical specification is like the specification of time in the verse:

وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

(Part 30, Surah Al-Infitaar, Verse 19)

As the command on that day (the Day of Judgement) is solely for Allah ﷺ (i.e., only of Allah Almighty), whereas it (the command) is always of Allah ﷺ, but the Day of Judgement is the day when realities will become apparent and people's claims will come to an end. No doubt, the Hadees of *Sahih Bukhari* has unconditionally mentioned the entire earth is for Allah ﷺ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, where is that? In the following Hadees: He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states: 'إِغْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَلِرَسُولِهِ' 'Know for sure that the owners of the entire earth are Allah ﷺ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'. (*Fatawa Razawiyyah*, vol. 30, p. 445; *Bukhari*, vol. 2, p. 365, Hadees 3167)

Bestowed the village of Bayt-ul-Lahm

Sayyiduna Tameem Daari رَضِيَ اللهُ عَنْهُ requested in the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Oh Messenger of Allah! No doubt, Allah Almighty will give you dominion over the entire world. Please grant me my paternal village, Bayt-ul-Lahm'. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: هِيَ لَكَ. Meaning, 'It is yours'. And then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also gave this in writing.

When Syria was conquered during the reign of the caliphate of Sayyiduna Umar رَضِيَ اللهُ عَنْهُ, Sayyiduna Tameem Daari رَضِيَ اللهُ عَنْهُ presented the written confirmation of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon seeing it, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said: 'I am a witness to this.' Then he handed over the village to him. (*Kitab-ul-Amwaaal*, p. 288, Hadees 682)

Tu hi hay mulk-e-khuda milk-e-khuda ka maalik

Raaj tayra hay zamanah mayn hukumat tayri

(*Zauq-e-Na't*, p. 247)



Shar'i rulings regarding Islamic Sisters

Can we rely on solar months in regard to the duration of breastfeeding a child?

Question 1: What do the honourable scholars say regarding the following issue: It is permissible to breastfeed a child up to 2 years, but is that in terms of solar months or lunar months? Is it also valid to go by solar months?

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

Answer: A child can be breastfed for up to two years. It is necessary to go by lunar months (Muharram, Safar etc.) in this regard. It is Haraam to go by the 2 years of the solar calendar as that would result in breastfeeding a few days more than the 2 lunar years and it is Haraam for a woman to breastfeed a child after the completion of 2 (lunar) years. However, if a child was breastfed within 2 and a half years of the

lunar calendar, then Hurmat-e-Rada'at (relations due to breastfeeding) will be established.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What is the ruling on having ultrasound scans done to find out the gender of the baby?

Question 2: What do the honourable scholars say in regard to the following matter: What is the ruling on having ultrasound scans done in order to find out the gender of the baby in the condition that the doctor doing the scan is female, and it is necessary to show some part of the body below the navel as well, and the doctor also needs to touch that part of the body in order to apply a certain kind of medicine on it?



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

Answer: It is not permissible to have ultrasound scans done in order to know whether the baby in the womb of the mother is a boy or a girl, even if it is done by a female doctor. This is because the doctor will have to look at and touch some part of the body below the woman's navel without an Islamically valid reason, and both of these things are not permissible for even a female doctor, as the area below the navel is considered Satr even for a woman and is obligatory to cover. It is also impermissible for another woman to look at or touch this area of a woman.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How is it for women to wear artificial jewellery?

Question 3: What do the honourable scholars say about the following matter: What is the Islamic legal ruling on women wearing jewellery made from metals other than gold and silver? Similarly, what is

the ruling if it is made using a mixture of two different metals? (Questionnaire: Qaari Abdul Jaleel Qadiri, Lahore)

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

Answer: Expert scholars of our times have given the verdict permitting the use of artificial jewellery (jewellery made of materials other than gold and silver) for women due to 'Umoom-e-Balwa (common plight) and Haraj (hardship). Therefore, women can wear jewellery made of iron, brass and other such metals, even if it is made with a combination of two metals.



Islamic beliefs and information

The greatest individual after the Prophets and Messengers

Muhammad Adnan Chishti Attari Madani

All human beings are the descendants of Adam عَلَيْهِ السَّلَام but they are not all equal because Allah Almighty has bestowed some with the bounty of Iman, distinguishing them from others; and He bestowed knowledge to some and Taqwa and piety to others, granting them virtue over others. This chain of virtue increases and eventually leads to superiority. That is why Allah Almighty has bestowed superiority on various favoured servants of His in different aspects. The Noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were made superior to the companions of other Prophets. Some of the Noble Sahabah were given superiority over others. The Ijma' (consensus) of the Ummah is that the rightly-guided caliphs are superior to all the other Sahabah.



Creed

The Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says: 'The Ijma' (consensus) of the Ahl-us-Sunnah تَعَالَى اللهُ تَعَالَى is that after the Messenger angels and the human Messengers and Prophets صَلَوَاتُ اللهِ تَعَالَى وَتَسْلِيمَاتُهُ عَلَيْهِمْ, the four khulafa are superior to the entire creation of Allah Almighty. Nobody from the entire Ummah of the world, past, present or future reaches to their piety, greatness, honour, dignity, acceptance, magnanimity, sainthood and proximity to Allah Almighty.'

He further stated: 'Then their order is such that Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is the most superior, followed by Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ, then Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ and then Sayyiduna Ali رَضِيَ اللهُ عَنْهُ.' (Fatawa Razawiyyah, vol. 28, p. 478)

The matter of superiority is definitive

The Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says: '(On the superiority of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and

Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ) If Ijma' (consensus) is definitive, then what remains to be said about the superiority of the Shaykhayn? This is the belief of our Shaykhs of spirituality and Shari'ah.' (Matla'-ul-Qamarain p. 81)

The matter of superiority is from the matters of creed

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ says: 'In general, the issue of superiority is not from the chapter of virtue, in which weak Ahadees can be utilised. Rather, it is explicitly mentioned in Mawaaqif and Sharh Mawaaqif that it is from the matters of creed, and even Ahaad Sihaah (solitary Hadees narrations that are sound) are not accepted in this.' (Fatawa Razawiyyah, vol. 5, p. 581)

The Great Hanafi Muhaddis, Sayyiduna Imam Abu Ja'far Ahmad Bin Muhammad Tahawi رَحْمَةُ اللهِ عَلَيْهِ states:

وُثِّبَتْ الْخِلَافَةُ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلًا لِأَبِي بَكْرٍ
الصَّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَفْضِيلًا لَهُ وَتَقْدِيمًا عَلَى جَمِيعِ الْأُمَّةِ، ثُمَّ لِعُمَرَ
بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ لِعُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ لِعَلِيِّ بْنِ
أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ



i.e., 'We affirm the caliphate after the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first went to Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ due to having superiority and precedence over the entire Ummah. Then, for Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ, then for Sayyiduna 'Usman Bin Affaan رَضِيَ اللهُ عَنْهُ and then for Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ. (Matan Al-'Aqeedah At-Tahawiyyah, p. 29)

The best within the Ummah

One day, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon and then looked out, but could not see Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called him twice by calling his name. Then, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Surely Jibraeel-e-Ameen عَلَيْهِ السَّلَام has just informed me that the best of your Ummah after you is Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ.' (Mu'jam Awsat, vol. 5, p. 18, Hadees 6448)

Superiority of Siddeeq Akbar in the words of Maula Ali

The son of Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ, Sayyiduna Muhammad Bin Hanafiyah رَضِيَ اللهُ عَنْهُ states: 'I asked my father, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, 'Who are the best people after Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?' He replied, 'Abu Bakr.' I asked, 'Who then?' He said, 'Umar.' I sensed that if I asked him again, perhaps he would say Usman, so I said, 'After Sayyiduna Umar, you must be the most superior?' He said, 'I am only an ordinary person.' (Bukhari, vol. 2, p. 522, Hadees 3671)

Who the Noble Sahabah considered as superior?

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا states: 'We used to regard Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ as the most superior during the lifetime of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Then, Sayyiduna Umar Bin Khattab رَضِيَ اللهُ عَنْهُ and then Sayyiduna 'Usman Bin Affaan رَضِيَ اللهُ عَنْهُ.' (Bukhari, vol. 2, p. 518, Hadees 3655)

As the Noble Sahabah were of the opinion that Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ was superior, the great Imams also adhered to this belief. Just as Sayyiduna Imam A'zam Abu Hanifah, Sayyiduna

Imam Shaafi'i, Sayyiduna Imam Malik رَضِيَ اللهُ عَنْهُ considered Siddeeq Akbar رَضِيَ اللهُ عَنْهُ as superior, as Sayyiduna Imam A'zam Nu'man Bin Saabit رَضِيَ اللهُ عَنْهُ said: 'Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is the most superior of all people after the Prophets, then Umar Bin Khattab, then 'Usman Bin Affaan Zun-Nurayn (the Possessor of the Two Lights), and then Ali Bin Abi Taalib رَضِيَ اللهُ عَنْهُ.' (Sharh Fiqh Akbar, p. 61)

Sayyiduna Imam Muhammad Bin Idrees Shaafi'i رَضِيَ اللهُ عَنْهُ says: 'There is Ijma' among all the Noble Sahabah and great Tabi'een that Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is the most superior from all the Ummah, then Sayyiduna Umar, then Sayyiduna Usman Bin Affaan, and then Sayyiduna Ali رَضِيَ اللهُ عَنْهُ.' (Fath Al-Baari, vol. 8, p. 15)

Sayyiduna Imam Malik رَضِيَ اللهُ عَنْهُ was asked: 'Who is the most superior among the people after the Noble Prophets?' He رَضِيَ اللهُ عَنْهُ replied: 'Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, and then Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ.' (Al-Sawa'iq al-Muhriqah, p. 57)

Sayyiduna Shaykh Taqi-ud-Deen رَضِيَ اللهُ عَنْهُ says: 'إِنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ أَفْضَلُ مِنْ سَائِرِ الْأُمَّةِ الْمُحَمَّدِيَّةِ وَسَائِرِ رَضِيَ اللهُ عَنْهُ رَضِيَ اللهُ عَنْهُ i.e., Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is the most superior from the entire Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and from all the Ummahs of the Prophets and their companions, because he was always attached to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ just as a shadow is attached to the body, and [this was the case] even in the Covenant of the Prophets (Misaaq-e-Anbiya), which is why he was the first to accept the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Al-Yawaqit wal Jawahir, juz z 2, p. 329)

The commentator of Bukhari, Sayyiduna 'Allamah Ibn-e-Hajar 'Asqalani رَضِيَ اللهُ عَنْهُ states:

إِنَّ الْأَجْمَاعَ اِنْعَقَدَ بَيْنَ أَهْلِ السُّنَّةِ أَنَّ تَرْتِيبَهُمْ فِي الْفَضْلِ كَتَرْتِيبِهِمْ فِي الْخِلَافَةِ رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ

i.e., 'There is Ijma' among the Ahl-us-Sunnah wal-Jama'ah that the superiority of the Rightly-guided Caliphs is in the same order as the order of the Caliphate.' (Fath Al-Baari, vol. 7, p. 29, under the Hadees 3678)





Sayyidatuna Zainab رَضِيَ اللهُ عَنْهُمَا Bint-e-Abu Salamah

One fortunate woman to remain under the upbringing of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and to attain a major share from his special blessings is 'Sayyidatuna Zainab Bint-e-Abu Salamah رَضِيَ اللهُ عَنْهُمَا'. She رَضِيَ اللهُ عَنْهُمَا had the honour of being the step daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In the year 4 AH, when Sayyiduna Abu Salamah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ عَنْهَا.

Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا, along with her mother, came under the guardianship of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and stayed under his blessed upbringing.

Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا was born in Habshah [Abyssinia], and then migrated with her blessed mother to Madinah-tul-Munawwarah. She رَضِيَ اللهُ عَنْهَا belonged to the tribe of Banu Makhzoom. (Usd-ul-Ghaabah, vol. 7, p. 145)

How she رَضِيَ اللهُ عَنْهَا attained the name 'Zainab'?

Sayyidatuna Zainab Bint-e-Abu Salamah رَضِيَ اللهُ عَنْهَا said: 'My name was kept 'Barrah' (Meaning extremely pious). The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not declare your piety, Allah Almighty knows fully who is more pious out of you. Keep the name 'Zainab'.' (Muslim, p. 911, Hadees 5609, selected)

The affection the Holy Prophet ﷺ bestowed upon her

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was extremely affectionate towards Sayyidatuna Zainab Bint-e-Abu Salamah رَضِيَ اللهُ عَنْهَا. Once, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sprinkled water on her face. Through the blessings of that water, signs of youth remained apparent on her blessed face even in the old age. (Iste'e'ab, vol. 4, p. 411)

Married life

Sayyidatuna Zainab Bint-e-Abu Salamah رَضِيَ اللهُ عَنْهَا was married to Sayyiduna 'Abdullah Bin Zam'ah رَضِيَ اللهُ عَنْهُ. From this blessed marriage, they had 6 sons and 3 daughters. (Tabqat Ibn-e-Sa'd, vol. 8, p. 337)

Remarkable patience

When the people of Madinah were being martyred on the occasion of Yaum-ul-Harrah, among them were also two sons of Sayyidatuna Zainab Bint-e-Abu Salamah رَضِيَ اللهُ عَنْهَا. When their bodies were brought to her, she رَضِيَ اللهُ عَنْهَا observed immense patience, read 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجُوعُونَ' and did not mourn. (Iste'e'ab, vol. 4, p. 411)

Women should especially learn a lesson from this account. Remember! To slap yourself or do anything that demonstrates impatience at the death of your relative is called 'Nohah' [i.e. mourning], and the one who does this is a great sinner. If one sheds tears or makes a normal sound at this time and also utters a few words of patience, then there is no harm in it. (Islami Zindagi, p. 117)

Academic awe

Sayyidatuna Zainab Bint-e-Abu Salamah's رَضِيَ اللهُ عَنْهَا expertise in Islamic jurisprudence was matchless and her graceful excellence was second to none. Women would consult her for the matters of Shar'iah. Sayyidatuna Zainab Bint-e-Abu Salamah رَضِيَ اللهُ عَنْهَا also narrated a few Ahaadees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Asabah, vol. 8, p. 160, summarised)

Her passing

She رَضِيَ اللهُ عَنْهَا passed away after the event of 'Harrah'. (Akmal fi Asma'-ur-Rijaal, p. 596) She رَضِيَ اللهُ عَنْهَا was buried in Jamat-ul-Baqi'. (Tabqat Ibn-e-Sa'd, vol. 8, p. 337)



Eminence of Siddeeq-e-Akbar mentioned by the Holy Prophet ﷺ

Bright stars
Kashif Shahzad Attari

O devotees of the Prophet! Out of all the creations of Allah Almighty, after the Prophets and Messengers, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ is the greatest. Many virtues regarding him have been mentioned in the Holy Quran and the blessed Ahadees. 22nd Jumadal Ukhra is the day of his passing.

In relation to this, 13 sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are mentioned below regarding the eminence and grandeur of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ:

1. From my Ummah, the most merciful to the Ummah is Abu Bakr Siddeeq (رَضِيَ اللهُ عَنْهُ). (Ibn-e-Majah, vol. 1, p. 102, Hadees 154)
 2. Allah Almighty dislikes the fact that Abu Bakr Siddeeq (رَضِيَ اللهُ عَنْهُ) commits a mistake on the earth. (Kanz-ul-'Ummal, vol. 6, p. 250, Hadees 32570, juzz 11)
 3. Jibra'eel عَلَيْهِ السَّلَام came to me and said: 'Allah Almighty commands you to consult with Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ.' (Jami'-ul-Ahadees, vol. 1, p. 78, Hadees 374)
 4. Every Prophet has two ministers among the dwellers of the sky and two ministers among the dwellers of the earth. My ministers in the sky are Jibra'eel and Mika'eel (عَلَيْهِمَا السَّلَام), whereas on the earth are Abu Bakr and 'Umar (رَضِيَ اللهُ عَنْهُمَا). (Tirmizi, vol. 5, p. 382, Hadees 3700)
 5. Apart from the Prophets and Messengers, Abu Bakr and 'Umar (رَضِيَ اللهُ عَنْهُمَا) are the leaders of all the former and latter middle age dwellers of paradise. O 'Ali, رَضِيَ اللهُ عَنْهُ do not tell them of this.¹ (Tirmizi, vol. 5, p. 376, Hadees 3686)
- Farmatay hayn yeh donon hayn Sardar-e-do jahan
Aye Murtaza! 'Ateeq-o-Umar ko khabar na ho*
- (Hadaiq-e-Bakhshish, p. 130)
6. The dwellers of the higher levels of Paradise will look upon the dwellers of the lower level of Paradise just like you see the stars rise on the edge of the sky. Undoubtedly, 'Umar and Abu Bakr (رَضِيَ اللهُ عَنْهُمَا) are also among those people (of the higher level). (Tirmizi, vol. 5, p. 372, Hadees 3678)
 7. After me, follow Abu Bakr and 'Umar (رَضِيَ اللهُ عَنْهُمَا). (Tirmizi, vol. 5, p. 374, Hadees 3682)
 8. Both of them (i.e., Abu Bakr and 'Umar (رَضِيَ اللهُ عَنْهُمَا), in terms of importance) are like the ears and eyes. (Tirmizi, vol. 5, p. 378, Hadees 3691)
 9. On the Day of Judgement, a proclaimer will call out: 'No one from this Ummah pick up

their book of deeds before Abu Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا.' (Jam'-ul-Jawami', vol. 1, p. 244, Hadees 1757)

10. I will be the first to come out of my grave, after me will be Abu Bakr and then 'Umar (رَضِيَ اللهُ عَنْهُمَا). (Tirmizi, vol. 5, p. 388, Hadees 3712)
 11. A woman came to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and expressed her matter, to which she was commanded to come again. Referring to the apparent passing, she said: 'What if I come and do not find you?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'If you do not see me, then go to Abu Bakr.' (Bukhari, vol. 4, p. 480, Hadees 7220)
 12. During his last illness, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا: 'Call your father, Abu Bakr (رَضِيَ اللهُ عَنْهُ), and your brother to me so that I write a will. I fear that someone will desire (the Caliphate) and say: 'I am more deserving (of the caliphate); whereas, Allah Almighty and the believers will only accept Abu Bakr (رَضِيَ اللهُ عَنْهُ) (as the caliph). (Muslim, p. 999, Hadees 6181)
 13. Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ humbly said in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Is there anyone who will be called from all the doors of Paradise?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Yes o Abu Bakr! I expect² that you will be from among those people.' (Bukhari, vol. 2, p. 520, Hadees 3666)
- Ilahi rahm farma Khadim-e-Siddeeq-e-Akbar hoon
Tayri rahmat kaysadaqay wasitah Siddeeq-e-Akbar ka*
- (Zauq-e-Nat, p. 76)

¹ i.e., do not tell them before me so that hearing this from me would make them more happy. (Fayz-ul-Qadeer, vol. 1, p. 117, under the Hadees 68)

² Allamah Badr-ud-Deen 'Ayni رَحْمَةُ اللهِ عَلَيْهِ states: رَجَاءُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the hope of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and is unquestionable. (Umda-tul-Qaari, vol. 11, p. 400, under the Hadees 3666)



GOOD MORALS

Umm-e-Milad Attariyyah

What are good morals?

A person asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about good morals, so He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the following verse:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

And, O Beloved; adopt forgiveness, and command good, and turn away from the ignorant.

(Part 9, Surah Al-A'raaf, Verse 199; Ihya-ul-'Uloom, vol. 3, p. 61)

The fact is that the term 'good morals' is understood through the morals of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

When Makkah Mukarramah was conquered, all the chiefs of the Quraysh were standing in humility and shame. Those who used to go to great lengths to try and eradicate Islam, those who used to deny the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, those who used to do evil, those who used to swear at him, those who used to insult his honour, those who used to throw stones at him, those who used to lay thorns in his path, those who used to oppress the poor and helpless Muslims, those who used to lay them on scorching sand, those who used to heat iron in fire and sear the bodies of Muslims, today, they were in the custody of the army of Muhajireen and Ansaar, whose swords were waiting for a signal from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; but may we be sacrificed upon the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as he established an enduring and universal model of his high morals for the entire world.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said in his gracious tone: 'There is no blame on you today, go, you are all free'. (Zurqaani 'Alal-Mawahib, vol. 3, p. 449) It is written in *Seerat-e-Halbiyyah* that many people entered the folds of Islam on hearing this from the blessed

tongue of Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Seerat-e-Halbiyyah, vol. 3, p. 141*)

Sayyiduna 'Uqbah Bin 'Amir رَضِيَ اللهُ عَنْهُ said: 'One day, I came to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: 'O 'Uqbah! Shall I not inform you of the best morals of the people of this world and the Hereafter? Join ties with those who break relation with you, give to him who deprives you, and forgive him who oppresses you.' (*Shu'ab-ul-Iman, vol. 6, p. 222, Hadees 7959*)

How to adopt good morals?

Read and listen to the Ahadees and narrations, accounts and sayings of the pious predecessors on the virtues of good morals and the disadvantages of ill morals time and time again. Create in yourself noble attributes, such as patience and perseverance, kindness and forbearance, love and gentleness, forgiveness, modesty, courtesy and respect for elders, compassion and kindness for the younger ones, selflessness, compassion and welfare for all Muslims, and hold fast to the way of any accomplished spiritual guide; *إِنْ شَاءَ اللهُ* this will improve your morals.

Dear Islamic sisters! Make sure to remember that whatever has been said about good manners is related to one's Mahram and other women. As for talking to unrelated men in times of need and compulsion, it is written in *Siraat-ul-Jinaan*: 'It is befitting for women who guard their chastity and decency that when they have to talk to an unrelated man due to some need or compulsion, there should be no elegance in their tone and no gentleness and softness in their voice, rather, there should be estrangement in their tone and unfamiliarity should be apparent in their voice so that the other person does not covet evil.' (*Siraat-ul-Jinaan, vol. 8, p. 17*)



Trader Companions رَضِيَ اللَّهُ عَنْهُمْ

Sayyiduna Hakeem Bin Hizam رَضِيَ اللَّهُ عَنْهُ | Part: 09

Bilal Husayn Attari Madani

Brief introduction

Sayyiduna Hakeem Bin Hizam رَضِيَ اللَّهُ عَنْهُ belongs to a branch of the Quraysh family known as Banu Asad. He is the nephew of Umm-ul-Mu'mineen Sayyidatuna Khadijah رَضِيَ اللَّهُ عَنْهَا and paternal cousin of Sayyiduna Zubair Bin 'Awwam رَضِيَ اللَّهُ عَنْهُ. He accepted Islam in the year 8 AH, the year of the conquest of Makkah. He was very wise, prudent, knowledgeable and pious. He reached 120 years of age. He passed away in 54 AH in Madinah Munawwarah. (Ikmal ma' Mishkat, p. 591; Karamaat -e-Sahabah, p. 254, selected)

Business activities

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for him, 'O Allah عَزَّوَجَلَّ! Grant blessings (Barakah) in the earnings of his hand.' (Mu'jam Kabeer, vol. 3, p. 205, Hadees 3136) The effect of the prayer of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was such that he traded all his life but never suffered a loss. He used to trade garments during the period of ignorance (pre-Islamic age). He used to travel to Yemen and Syria for trade and used to make immense profit. Then he would come to the poor people of his family (and distribute wealth) in order to increase his love for his family members and so that they also become financially strong. Apart from this, he رَضِيَ اللَّهُ عَنْهُ used to trade in 3 seasonal markets.

1. Market of 'Ukaz
2. Market of Majinnah
3. Market of Zul-Majaaz. (Tahzeeb-ul-Kamal, vol. 3, p. 77, selected)

Trade for the Beloved Master ﷺ

Once, the Noble Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent him with a dinar to buy an animal for sacrifice. He bought the animal and sold it for two dinars. Then for one dinar, he bought a goat and came to the blessed court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and offered both, the goat and the dinar. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

became happy and prayed for him to be blessed and ordered him to give that dinar in charity. (Mu'jam Kabeer, vol. 3, p. 205, Hadees 3133)

Helping the Banu Haashim

In the seventh year of the proclamation of prophethood, when the disbelievers of Makkah boycotted the Banu Haashim and besieged them in Shi'b Abi Taalib (the Valley of Abu Taalib), he رَضِيَ اللَّهُ عَنْهُ played a very important role in delivering food and drink there. When his caravan would come from Syria, he would bring a camel full of wheat near the valley and drive it away. In this way, the camel would enter the valley and the Banu Haashim would take that wheat. (Tahzeeb-ul-Kamal, vol. 3, p. 78)

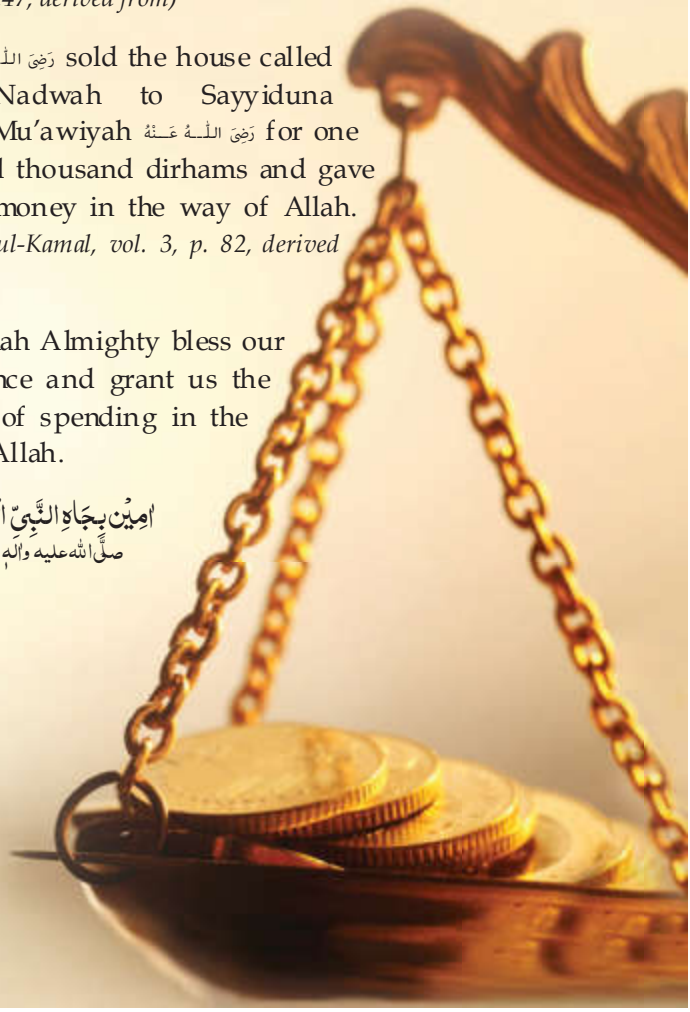
Generosity

He رَضِيَ اللَّهُ عَنْهُ was very generous. He freed 100 slaves and made 100 people perform Hajj by providing them with conveyance. And when he performed Hajj himself, he sacrificed 100 camels and freed more than 100 slaves in 'Arafah. (Mirat-ul-Manajih, vol. 4, p. 247, derived from)

He رَضِيَ اللَّهُ عَنْهُ sold the house called Dar-un-Nadwah to Sayyiduna Ameer Mu'awiyah رَضِيَ اللَّهُ عَنْهُ for one hundred thousand dirhams and gave all the money in the way of Allah. (Tahzeeb-ul-Kamal, vol. 3, p. 82, derived from)

May Allah Almighty bless our sustenance and grant us the fortune of spending in the way of Allah.

اٰمِيْنَ بِجَاوَابِ النَّبِيِّ الْاَمِيْنَ
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Continued from the previous...

2. Choosing the Masjid staff

Masjid staff normally comprises of Khateeb, Imam, Mu`azzin and caretaker. Depending on the income, area and need of a Masjid, a substitute Imam and more than one caretakers are also appointed. Nevertheless, choosing Masjid staff is also an important task.

In our society, a Khateeb is generally selected by listening to his speech. If the Masjid management and a few people like the way of his speech, then they choose him the Khateeb of the Masjid. Remember that a Khateeb's responsibility is to impart Islamic teachings to the people. Hence, a Khateeb should be an Islamic scholar and someone who passionately studies Islamic books. Therefore, the Masjid management should choose such a Khateeb who provides Islamic upbringing in the light of the Holy Quran, blessed Ahadees, and the Seerah of the pious predecessors.

An Imam is deemed as the most important member of any Masjid. A Khateeb comes to the Masjid once a week, whereas, an Imam is present there in all five

Role model

Abu Al-Noor Rashid Ali Attari Madani

HOW SHOULD A MASJID MANAGEMENT BE?

(Part 3)

prayers of the day and meets the people. Many Masajid appoint the same person as the Imam and Khateeb. If we look at it, in one way, it seems to be a very good and appropriate approach because an Imam is very well aware of the circumstances and psychology of the Salah-offering people and the people of the area. In the light of this, he can spread call to righteousness through his Friday speech. Anyhow, be extremely cautious in choosing an Imam too. Don't only consider his voice, personality and awe for this role, rather, also see if he has enough knowledge regarding the rulings of Salah that are essential for one to abide by in order to complete his Salah. In particular, he should be very well versed in (the rulings of) purity, conditions, Faraaid, Wajibat, and Makruhaat of Salah. The best solution for this is to choose an Imam and Khateeb with the consultation of an illustrious Islamic scholar.

May Allah Almighty preserve Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Qadiri كَانَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, as his founded religious organisation, Dawat-e-Islami, has created a lot of ease for us in this regard. الْعَفْدُ لَيْلَهُ one department of Dawat-e-Islami, namely '*Majlis Aa`emmah-e-Masajid*', has been established. Under this department, not only are A`emmah and Mu`azzins appointed in Masjid, but they also undergo tests that are conducted by the scholars. Therefore, Masjid committees should demand for an Imam by contacting this department of Dawat-e-Islami.

Another important aspect to be mindful of while choosing an Imam is that you should plan properly for the future too. It is not appropriate at all to keep



a student the Imam of a Masjid during its construction phase and when it turns into a beautiful Masjid, you remove the poor student from the designation of Imam. If it is pre-decided to appoint a grand scholar as the Imam of the Masjid after its construction, then inform the Imam you appointed initially that we require your services up until the construction of the Masjid.

A Mu`azzin is also an important part of the Masjid. And why wouldn't he be as he conveys the command of presenting oneself in the majestic court of Allah Almighty to people five times a day. Therefore, the Masjid committee should choose a Mu`azzin an individual who has a sound nature, is punctual, carries a loud and clear voice, calls out Azaan correctly and is well-mannered.

Similarly, choose such a caretaker who is punctual as well as passionate about his work, and in addition to this, he should also be familiar with the rulings of purity so that he does not make a mistake while cleaning the Masjid.

3. Behaviour of the management with the Masjid staff

Out of the important qualities of the Masjid management, one important quality is 'their behaviour with the Masjid staff'. From this perspective, every member of the Masjid management as well as every Muslim should embed this fact firmly in his mind that no matter how great a Khateeb, Imam, Mu`azzin, caretaker, Qaari, Hafiz, scholar or Mufti may be, along with all this, he is a human too. Therefore, if any of the Masjid staff commits any such mistake that does not lead to public despise, one should ignore it; and in case there is a matter that does actually lead to public despise and is extremely inappropriate based on their rank and status, then contact Dar-ul-Ifta Ahl-e-Sunnat or any authentic scholar of Ahl-us-Sunnah and act according to the Shar'i guidance they provide. Becoming a Mufti yourself, being rude or displaying ill-behaviour just because you are the management is not right from a Shar'i perspective either.

One ought to converse, engage in the matters of giving and taking, and join their (Masjid staff's) company in a very sophisticated and pleasant manner, especially with those who are scholars. It is understandable that you are from the Masjid management, but as they are the Khateeb and Imam for the common public, so are they for you. It is a matter of great concern that Salah-offering people kiss the hands of the Imam and Khateeb and the Masjid committee treats them just like ordinary employees. Islam has taught us to even treat our subordinates, servants and slaves nicely, whereas, Imam and Khateeb are those personalities who are a means of the acceptance of our Salahs and upbringing of our generations.

Based on the income and norms of the Masjid, providing residence and other facilities to the Masjid staff is also the responsibility of the Masjid management. Decorating and adorning Masajid is very good. There should be the most expensive marble fitted in the Masjid along with the best of other facilities. However, those people who remain engaged in serving and enlivening the Masajid, i.e., the Imam and Khateeb, providing them with residence and other important facilities is also a very good, important and rewardable act. The Masjid management should know that the way it is an act of reward to provide facilities to common people and Salah-offering individuals, similarly, providing facilities to the Imam, Mu`azzin and the other Masjid staff is also an act of reward. In fact at times, it is more rewardable to facilitate the Masjid staff than facilitating the common people.

The way Masjid management looks after the Masjid, similarly, it should also take full care of the Masjid staff. After seeking Shar'i guidance, their residence, other facilities, food according to the norms, salary, and bonuses etc. should be stipulated. Moreover, may Allah forbid, in case of them having an accident, they should inquire after them and try their utmost to support them financially for their medical treatment and other matters.

(Rest will be in next month's edition, (إِنْ شَاءَ اللَّهُ))



Plea

Do Reform, Do Not Spread Discord

Once, I shared an article in a social media group. One word in that article needed to be rectified, so an Islamic brother in the group contacted me on my personal number and drew my attention to the mistake. I was very happy with his style of rectifying. Similarly, an Islamic brother once had to correct me in some way. When I met him, he asked me for a few minutes to talk. He then spoke to me in private and corrected me. I also liked his manner a lot.

O devotees of the Prophet! If someone makes a mistake and it is possible to reform him, then he should be reformed, but the way of reforming should be such that the person being addressed accepts it. Some people have a very strange way of reforming. For example, instead of contacting the individual personally and reforming him, they publicly mention his mistakes, share them on the internet and social media, or instead of meeting and talking to him separately, they comment in a strange way in a gathering filled with people. Some people even publish books about the mistakes of others. Sometimes, it also happens that the word or action of the person is not wrong, but due to the lack of knowledge and understanding at our end, it is considered wrong and then he is publicly defamed. Such 'reformers' try to adopt every method that is unlawful and immoral instead of adopting the Shar'i and moral path of reform. Someone once said a very beautiful thing: 'If your intention is to correct someone, do it in isolation, and if your intention is to disgrace him, then scream out loud.' When you scream it out loud, especially on platforms like social media or in your private gatherings and in your circle of friends, there are many harms in it, some of which are mentioned below:

1. Do you want to reform someone or disgrace someone?

The first problem is whether this method of reforming will improve the person or not, and whether he will be reformed by this or not. However, in this manner, it is certain that he will be thoroughly disgraced. So, what do you want? Do you want to reform him or do you just want to disgrace and dishonour him? Certainly, it is not befitting for a Muslim to disgrace or dishonour his Muslim brother without the permission of Shari'ah. The last Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَحْدُثُهُ وَلَا يَحْقِرُهُ' i.e., 'A Muslim is a brother to a Muslim, he neither wrongs him nor does he disgrace him and nor does he find him contemptible.' (Muslim, p.1064, Hadæes 6541) The renowned Taabi'i saint, Sayyiduna Sufyan Bin Uyaynah رَضِيَ اللهُ عَنْهُ said: 'If one of you takes something from another's property and then wants to get rid of it after his death, then give it to his heirs. We think that this will be an expiation for that. However, if any of you defames someone's



honour, and then after his death wishes to expiate for it, and to do so goes to his heirs and all the people of the earth and they all forgive him, even then he would not be forgiven. Thus, the believer's honour is greater than his wealth. Understand what you are told.' (*Hilya-tul-Awliya*, vol. 7, p. 328, Raqm 10720)

2. Do you want reformation or discord and mischief?

The second evil of the wrong way of reforming is that it sometimes spreads mischief and discord among the people. The last Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Fitnah (i.e., discord, mischief) is asleep; may Allah Almighty curse whosoever awakens it.' (*Jami'ah-us-Sagheer*, p. 370, Hadees 5975) The Imam of Ahl-us-Sunnah, Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, in response to a question, also said: 'It is the work of Satan to cause a Shar'i division among Muslims without any reason, and Fitnah is severer than murder. Fitnah is sleeping; the curse of Allah عَزَّوَجَلَّ is on the one who awakens it.' (*Fatawa Razawiyyah*, vol. 6, p. 600)

3. Do you want to reform or make yourself famous?

If the purpose of the one who reforms is to make himself famous by objecting against a famous person, then it is not surprising because there is no shortage of such people in our society. Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ says in the commentary of a Hadees: 'Whoever makes himself famous and well-known through someone else will be disgraced publicly on the Day of Judgment, such that an angel will make him stand on a high place and announce, 'O people! He was a great deceiver, liar and cheater.' (*Mirat-ul-Manajih*, vol. 6, p. 620)

4. Do you want to reform someone or insult someone?

If the one whom you are reforming in an un-Islamic and immoral way (rather the one whom you are disgracing) happens to be a scholar of Islam, then surely in this way, as well as his mistake coming to the attention of another scholar, it would also come

in front of common people too. Then everyone will comment on this scholar of Islam in their own way, and thus a number of people from the common folk will be insulting this religious scholar as well as indulging in backbiting him. My accomplished spiritual guide, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ says: 'There is a big difference between backbiting a common man and backbiting a scholar of Islam. In backbiting a scholar of Islam, there is often an element of insult which is very dangerous. My master A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ says in *Fatawa-e-Razawiyyah*, volume 21, page 129:

1. If one talks ill of an 'Aalim (scholar of Islam) because he is an 'Aalim', then the speaker is a clear Kafir (disbeliever).
2. If one considers his (i.e., a scholar's) respect Fard due to his knowledge but talks ill of him, swears at him, (and) belittles him due to some worldly hostility, then he is a severe transgressor.
3. If one has grudge against him (i.e., a scholar) without any reason, then he is *مَرِيضُ الْقَلْبِ وَ حَاسِدُ الْبَاطِنِ* (i.e., ill-hearted and possessor of an impure inner-self); and there is a risk of Kufr from him (i.e., the one who has grudge against a scholar for no reason). (*Gheebat ki Tabahkariyan*, p. 141)

It is my plea to all the devotees of the Prophet! Instead of looking at others, looking for their shortcomings and pointing out their flaws without a lawful reason, look at yourself first. And if you do come across someone's mistake, then first think about whether it is incumbent upon you to reform it, and reflect on what the correct method of reforming should be from a Shar'i point of view. If you do not know, then find out from 'Dar-ul-Ifa Ahl-e-Sunnat', otherwise you will continue to make mistakes whilst thinking to yourself that you are performing a very rewarding act, whereas in actual fact, you will be wasting your time by falling into any of the aforementioned errors as well sully your record of deeds. May Allah Almighty correct our outer and inner state.

اٰمِيْنُ بِجَاوَابِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Give children FREEDOM

Message to parents

Respected parents! You must have heard this saying before, 'Excessive scolding and telling-off makes children rebellious.'

This is a fact that taking freedom away from children in the age when they want freedom will subsequently result in having negative impact on their personality. When children grow in the light of these negative effects, then they fall prey to inferiority complex. It harms their self-confidence. It ceases their ability to face challenging times and make decisions. At every stage of life, they constantly fear making mistakes, and all these things make children's future bleak.

Remember! Only a correct upbringing assures a child's bright future. Therefore, when children are at upbringing phase, do give them freedom of a few things, some of them mentioned below:

1. Freedom to experience

If your children try to do something new and good, do not stop them and tarnish their capability; rather, give them advice and help them in the light of your own experiences.

2. Freedom from fear

Remember! Unnecessary fear makes children lack courage and makes them coward. If you exercise your power of force on them, they will develop fear within them. They will feel frightened to talk to you or seek your advice, or they will become stubborn, as telling-off children unnecessarily makes them develop a sense of fear in their minds. Try to develop softness in your attitude. Give children a chance to find their shortcomings. If they fail in exams or other important tasks, you need to encourage and motivate them instead of shouting at them and telling them off.

Asif Jahanzaib Attari Madani



3. Freedom of speech

Due to lack of attention, a communication gap develops between you and your child, due to which, the child feels a bit hesitant towards you. Provide your child with such an environment that he deems you his well-wisher and talks to you openly about everything.

4. Freedom of advice

If you want to strengthen your child's decision-making abilities, then give him the freedom to give advice so that he may develop the skill of giving advice within himself.

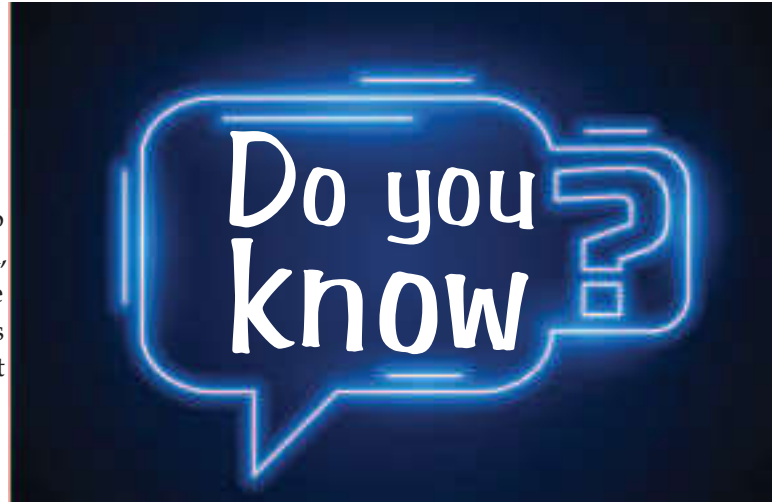
5. Freedom to play

Many parents stop their children from playing due to the fear of injury, whereas, it is an injury that teaches a child (how to observe) precaution. Children should be provided with such an atmosphere where they do not get major or deep injuries. Small scratches or falling over is a means of strengthening their physique and shaping up their personality.

6. Freedom to speak the truth

If a child is shouted at because of telling the truth, then he will feel frightened to tell the truth and incline towards lying. Give your children the freedom to speak the truth. Instead of shouting at them when they make a mistake, make them understand in a pleasant way so that they develop the courage to understand their mistake and speak the truth.

Dear Parents! In the light of the aforementioned points, keep the element of freedom in view while upbringing your children so that their character can develop, resulting in their future being bright instead of dark and they may live as a successful individual in the society.



Question 1: What was the total number of those who migrated the first time?

Answer: According to one narration, it was 11 men and 4 women. (*Zurqaani alal Mawahib, vol. 1, p. 504*)

Question 2: Please mention the names of the birds that came back to life after being slaughtered?

Answer: Sayyiduna Ibraheem عَلَيْهِ السَّلَام slaughtered the pigeon, cockerel, vulture and peacock, and then they were brought back to life by the command of Allah Almighty. (*Ajaaib-ul-Quran, p. 57, Part 3, Surah Al-Baqarah, Verse 260*)

Question 3: At what time was Sayyiduna Adam عَلَيْهِ السَّلَام descended on the earth from Paradise?

Answer: Sayyiduna Adam عَلَيْهِ السَّلَام was descended to the earth between Zuhr and Asr. (*Tabqat Ibn-e-Sa'd, vol. 1, p. 30*)

Question 4: Where did Sayyiduna Nuh عَلَيْهِ السَّلَام bury the blessed body of Sayyiduna Adam عَلَيْهِ السَّلَام after the flood?

Answer: In Bayt-ul-Muqaddas. (*Tabqat Ibn-e-Sa'd, vol. 1, p. 36*)

Question 5: What was the age of Sayyiduna 'Eisa عَلَيْهِ السَّلَام when he was ascended to the heavens?

Answer: 32 years and 6 months. (*Tabqat Ibn-e-Sa'd, vol. 1, p. 45*)

Question 6: How old was the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of passing of Sayyiduna Abdul Muttalib?

Answer: 8 years. (*Tabqat Ibn-e-Sa'd, vol. 1, p. 95*)



Deeds that increase SUSTENANCE

(Second and last part)

Muhammad Afzal Attari Madani
Majlis Rabitah bil-'Ulama and Mashaikh

3. When Sayyiduna Adam عَلَيْهِ السَّلَام descended on the earth, he عَلَيْهِ السَّلَام performed seven rounds of Baytullah, then after praying two Rak'aat of Salah, he prayed in the court of Allah Almighty as follows:

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي، وَعَلَانِيَتِي فَأَقْبَلْ مَعْدِرَتِي، وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي سَوْئِي، وَتَعْلَمُ مَا فِي نَفْسِي فَأَعْفِرْ لِي ذَنْبِي. اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاشِرُ قَلْبِي، وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي، وَرِضًا بِمَا قَسَمْتَ لِي

(Translation: O Allah! You know my external and internal affairs, accept my apology and You also know my needs so fulfil them as well, and You know whatever is in my heart, so forgive my sins. O Allah عَزَّوَجَلَّ, I ask You for such faith and true belief that will settle in my heart until I believe that only that trouble will reach me which You have written for me and I ask to be content with what You have decided for me.)

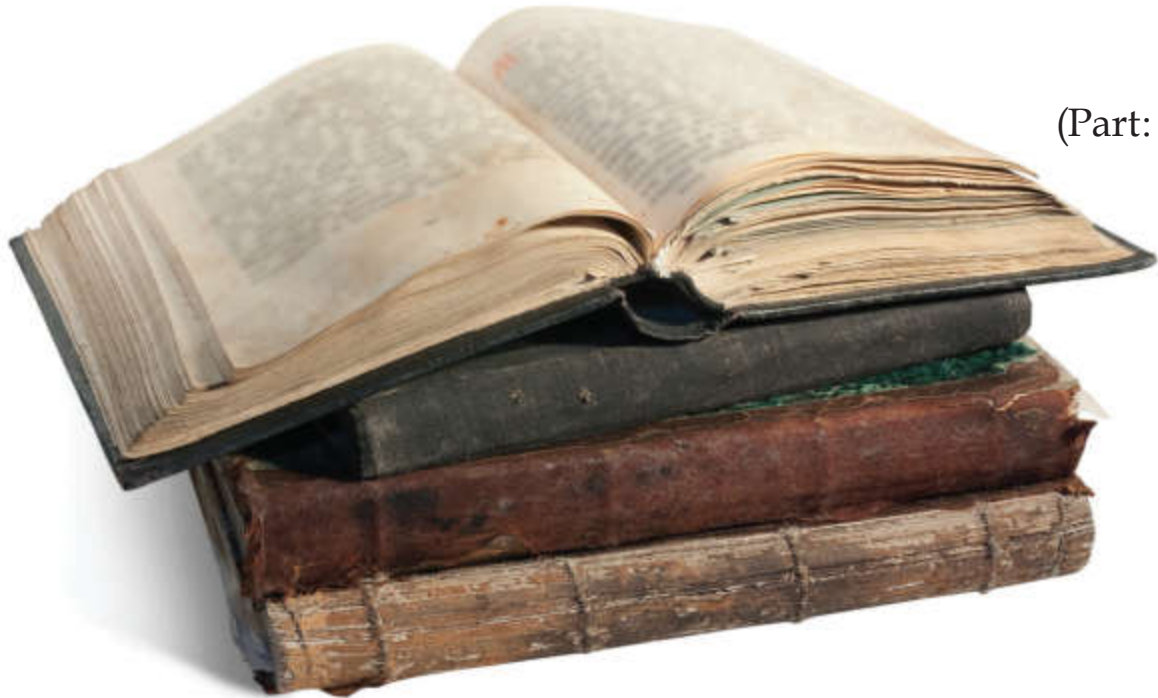
So, Allah Almighty revealed to him: 'O Adam! Whoever from your offspring prays this prayer, I will remove his grief and anguish, I will remove grief of poverty from his heart and make him self-sufficient, and I will provide for him from where he never expected. The world will come to him humiliated even if he does not desire it.' (Mu'jam Awsat, vol. 4, p. 275, Hadees 5974; Al-Raud-ul-Faa'iq, p. 64)

4. Whoever wears an amulet after writing Surah Hijr will be beloved in the eyes of the people. He will gain prosperity in business and blessings in livelihood. (Jannati Zever, p. 592)
5. By reciting Surah Dahr frequently, words of knowledge and wisdom flow on the tongue and by reciting it 75 times, one will gain blessings in sustenance. (Jannati Zever, p. 600)
6. Remembering Allah عَزَّوَجَلَّ, i.e., remembering the real Creator and glorifying Him, is also a cause of receiving sustenance. Therefore, it is stated in a blessed Hadees that Prophet Nuh عَلَيْهِ السَّلَام said while advising his son: 'أوصيك بِسُبْحَانَ اللَّهِ وَبِحَمْدِهِ، وَبِهَا يُرْزَقُ الْخَلْقُ' i.e. 'I command you to say, سُبْحَانَ اللَّهِ وَبِحَمْدِهِ, because this is the glorification performed by the creation, and due to this, the creation is provided sustenance.' (Al-Sunan-ul-Kubra, vol. 6, p. 208, Hadees 10668)
7. Continually spending in the way of Allah and frequently giving something in the way of Allah is also a cause of increasing sustenance. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Every day when the morning appears, two angels come down. One of them says, 'O Allah عَزَّوَجَلَّ! Reward the one who spends', and the other says, 'O Allah عَزَّوَجَلَّ! Destroy the wealth of the one who withholds.' (Muslim, p. 392, Hadees 2336)

On one occasion, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Allah Almighty says: 'O son of Adam! Spend, I will spend on you.' (Bukhari, vol. 3, p. 511, Hadees 5352)

What to do with old books and notebooks?

(Part: 01)



Do not waste

Umm-e-Noor Attariyyah

Allah Almighty has blessed us with innumerable blessings. It is a fact that we can never fulfil the right of paying gratitude to Him for His blessings, but the least we can do is appreciate the blessings of our Noble Lord, use them properly and not waste them.

The great wisdom of Allah Almighty is manifest in His beautiful division of human beings. Men earn money by working, while women take care of the house. Men are given the courage to perform strenuous work, showcase their strength and carry out very difficult labour, while women are bestowed with the blessing of housework, training of children and manners. In this article, we are talking to the housewives who take care of the house.

Dear Islamic sisters! By the grace of Allah Almighty,

our children are educated in madrasas and schools. We have to be thankful to Allah Almighty for this as well as pay attention to some important things so that we can appreciate the blessings of Allah Almighty and use them properly.

1. School books and notebooks for children are generally purchased at the beginning of the school year, whereas at times, some notebooks are also purchased during the year. Anyway, when the school year ends after the exams or when the use of a notebook comes to an end, it usually has several blank pages. Similarly, many notebooks and diaries in the home have many blank pages, and since they are not in use, hence, they are either torn to pieces by children or women throw them in the trash. Remember!



The blank pages of these notebooks do not come for free nor are they excluded from being a blessing of Allah Almighty. Yes! These are also the blessings of Allah Almighty, so do not waste them, and make sure to use these blank pages as well. As far as where should we use them is concerned, there are several ways for that, such as:

1. Have children practice writing on these blank pages at home or in tuition.
2. Remove these blank pages and either staple them or sew them together with a thread and a needle to make a separate notebook of it and you can use it to write down your household expenditure, food expenses, phone numbers, etc.
3. If you ever have to send a note or a message to the children's school or madrassa, these notebooks can also be used for this purpose too. A wise and refined woman can find many other ways too.

2. The children's books of previous years are also an important issue. Many women send these books via children for sale as soon as they hear the voice of a waste-buyer (recycler) in the street. O my sisters! How much money will you get from two, four or 10 - 15 books and the recycler will not even respect these books either. So in this regard, act upon the following two things. One, when you buy notebooks and books for your children, keep them under your own ownership, i.e., the intention in your heart should be that these notebooks and books are not of my children, rather, they are mine. And the second thing is to give these books to your own, to a relative's or to a neighbour's child who have just passed the previous year and reached that year. If you give them with good intentions, then believe me that whatever good that child will learn through those books and then later on, whatever good he will do in his entire life through this learning, you will also be rewarded for it, *إن شاء الله*.

(Remaining part in next month's edition)

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

Thumb Sucking

Owais Yameen Attari

Dear Children!

The honourable Ameer-e-Ahl-e-Sunnat, Maulana Ilyas Qadiri *رحمته الله تعالى* says:

Some children have the habit of sucking their thumb, this is not a good habit because due to this, the dirt of the thumb and fingernails can go in the stomach and cause illnesses. (*Booklet, Lying Thief, p. 30, Slightly amended*)

Dear children! We have come to know that to stay well and healthy, we should not suck our thumbs. Furthermore, people do not like those children who suck their thumbs.



An account, a miracle

CAMEL RIDING

Arshad Aslam Attari Madani

'Dear brother! Dear brother!' Suhayb ran into the house and went straight to Khubayb, out of breath.

'What's up Suhayb? Why did you come running?' Khubayb asked.

Suhayb's face was full of happiness. He gasped and said, 'The camel owner is outside! The children are riding the camel, and I want to ride it too.'

Khubayb said, 'Alright! Let's go to Grandfather; he will take us.'

So, the two brothers happily went to the camel owner with their grandfather. He said to the camel owner, 'Brother! Let the children ride carefully.' The camel owner put both of them on the camel and they began to ride happily. Their grandfather was also happy to see the happiness of the children. After a little while, they got off the camel and thanked the camel owner as well as their grandfather. Their grandfather paid the camel owner and everyone left for home.

After reaching home, Suhayb said, 'Grandpa! Tell us something about the camels.' Habibah also came and sat with them.

Grandpa said, 'The camel is mentioned in the Holy Qur'an and it is one of the wonderful signs of Allah Almighty's power.'

Khubayb said, 'What wonders are there in it?'

Grandfather replied, 'Dear children! There are many wonders in it:

1. Different animals are usually reared for farming, lifting goods, riding, and for milk or meat, whereas all these things are present in the camel alone.
2. It is called the ship of the desert because other animals can hardly walk in the desert, but the camel runs in it.

3. As opposed to other animals, it can accumulate the nutrients of many days in its body and it survives and travels for many days without eating and drinking.
4. It is easily tamed; even a child can take it wherever he wants.'

Then Grandfather thought for a moment and said, 'Children! Let me tell you a miracle of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that is related to the camels.

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once visited a garden where there was a camel. When the camel saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it started making noises and tears began to flow from its eyes. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to it and brushed his blessed hand on its head, upon which it stopped crying. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked the people, 'Who is the owner of this camel?'

A young man came forward and said, 'O Messenger of Allah! This is my camel.'

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, 'Do you not fear Allah عَزَّوَجَلَّ about this mute animal which Allah عَزَّوَجَلَّ has made you the owner of? This camel has complained to me about you that you keep it hungry and burden it with a lot of work.' (Abu-Dawood, vol. 3, p. 33, Hadees 2549)

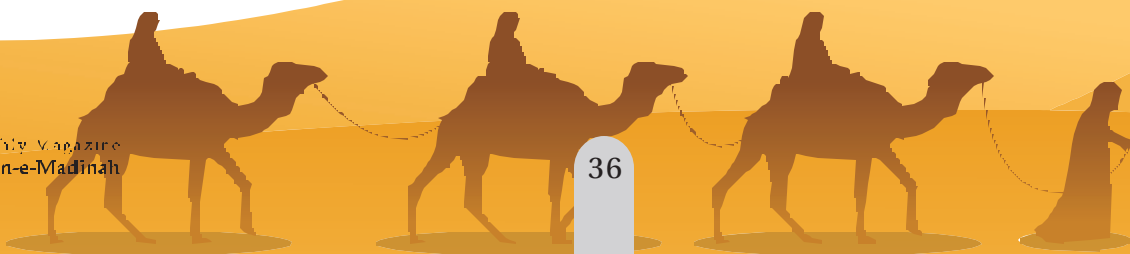
Grandfather further added, 'Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ removed the troubles and worries of many animals and birds.'

Habibah said, 'Grandpa! Did Our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ understand the language of every living thing?'

'Yes daughter! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would understand not only living things, but also the words of inanimate things.'

Hearing this, Khubayb immediately said, 'Grandpa! Tell us an incident about this too!'

Grandfather said with a smile, 'إِنْ شَاءَ اللهُ, I will tell you an incident on this subject later; now, it is almost time for Maghrib Salah, so let's prepare for Salah.'



OUR PIOUS PREDECESSORS

Jumadal Ukhra is the sixth month of the Islamic year. Of the Noble Companions رَضِيَ اللهُ عَنْهُمْ, scholars of Islam and great saints رَضِيَ اللهُ عَنْهُمْ who passed away in it, 62 of them have been briefly mentioned in the issues of the *monthly magazine Faizan-e-Madinah* Jumadal Ukhra 1438 AH to 1441 AH. Here is a brief introduction to 13 more:

The Noble Companions رَضِيَ اللهُ عَنْهُمْ

1. The companion of the Prophet, Sayyiduna 'Amr Bin Abu 'Amr Bin Shaddad Fihri Qurashi رَضِيَ اللهُ عَنْهُ is a Badri companion. According to one narration, he was a part of Sayyiduna Ali's رَضِيَ اللهُ عَنْهُ army in the battle of Jamal (10 Jumadal Ukhra, 36 AH) and was martyred in the same battle. He is also a narrator of Hadees. (*Usd-ul-Ghaabah*, vol. 4, p. 272)
2. Sayyiduna Zayd Bin Suhaan 'Abdi رَضِيَ اللهُ عَنْهُ was one of the chiefs of the tribe of Abdul Qays. He was a good scholar, a learned man and a

warrior. During the caliphate of Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ, one of his hands was cut off in the battle of Jaloola' in Iran, while he himself was martyred in the battle of Jamal. At the time of his martyrdom, he was carrying the flag of the tribe of Abdul Qays in one hand. The Battle of Jamal took place on 10 Jumadal Ukhra 36 AH in Basra, Iraq. (*Al-Istee'aab fi Ma'rifah al-Ashaab*, vol. 2, pp. 124-230)

The Saints and the Noble Mashaikh رَضِيَ اللهُ عَنْهُمْ

3. Sayyiduna Ka'b Bin Soor Azdi رَضِيَ اللهُ عَنْهُ accepted Islam in the time of the Prophet, but did not get the honour of actually beholding the Prophet. He was a great scholar, and Sayyiduna Umar رَضِيَ اللهُ عَنْهُ made him the judge of Basra. He remained a judge until the time of his martyrdom. He was martyred in the battle of Jamal (10 Jumadal Ukhra 36 AH) while he was holding the Holy Quran in his hand and was stopping the people from fighting in the battle.



Imam Muhammad Bin Seereen رَحْمَةُ اللَّهِ عَلَيْهِ is his student. (*Al-Istee'ab fi Ma'rifah al Ashaab*, vol. 3, p. 376; *Usd-ul-Ghaabah*, vol. 4, p. 505)

4. The birth of the son of Ghaus-ul-Wara, Sayyiduna Shaykh Musa Jilani رَحْمَةُ اللَّهِ عَلَيْهِ took place in 539 AH and he passed away in the neighbourhood of Uqaybah in Damascus in the beginning of Jumadal Ukhra 618 AH. He was buried on Mount Qasiyoon. Among the children of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, he رَحْمَةُ اللَّهِ عَلَيْهِ lived the longest. He was a student of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, a Hanbali jurist, a Muhaddis of his time and a teacher of the people of Damascus and Egypt. (*Ithaf-ul-Akabar*, p. 373)
5. An exemplar of perfection, Qutb-e-'Aarifeen, Sayyiduna Shah Sayyid Murtaza Qadiri Bijapuri رَحْمَةُ اللَّهِ عَلَيْهِ was an illuminated lamp of the Ghausiyyah family and a saint possessing power and (saintly) miracles. He رَحْمَةُ اللَّهِ عَلَيْهِ would often remain in a state of spiritual immersion. He رَحْمَةُ اللَّهِ عَلَيْهِ was born in Ahmedabad, Gujarat and passed away on 29th or 30th Jumadal Ukhra in Bijapur (Karnataka state), India. His shrine is outside the gate of Ibrahimpur in Bijapur and is a place that attracts countless visitors. (*Tazkirah Al-Ansaab*, p. 136, *Waqi'at Mumalkat Bijapur*, vol. 2, p. 71)
6. Khalifah-e-Shams-ul-'Aarifeen, Sayyiduna Khwajah Sayyid Ghulam Shah Hamdaani رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1222 AH in a Sayyid family. He had a passion for worship and Sufism since his childhood. As a boy, he became a disciple of Peer Pathan, Khuwajah Muhammad Sulayman Taunsvi رَحْمَةُ اللَّهِ عَلَيْهِ and later Peer Siyaal Lajpaal bestowed upon him the Khilafah of the Chishtiyyah Nizamiyah order. He was very generous, beneficent, reliant on Allah عَزَّوَجَلَّ, and a man of spiritual efforts and saintly miracles. He رَحْمَةُ اللَّهِ عَلَيْهِ passed away on 13th Jumadal Ukhra 1293 AH. His shrine is situated in Haranpur (Tehsil Pind Dadan Khan), Jehlum District. (*Tazkirah Awliya Jehlum*, pp. 362-368)
7. Khalifah-e-Sher-e-Rabani, Maulana Peer Hafiz Sayyid Muhammad Ibraheem Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1314 AH in Choni Kalan (Ambala district) and passed away on 25th Jumadal Ukhra

1387 AH. His shrine is in Peer Bukhari Narang Mandi (Sheikhupura district). He was a memoriser of the Quran, a great scholar of the religion, a graduate of Jami'ah Nu'maniyyah Lahore, a teacher of Dars-e-Nizami, a disciple and caliph of Sayyiduna Miyan Sher Muhammad Sharaquri, and a saint who manifested saintly miracles. (*Khanwadah Hadrat Ishaan*, pp. 633-642, 785)

8. Sultan-ul-'Aarifeen Sayyiduna Miyan Jee Peer Hakeem Khadim Ali Sialkoti رَحْمَةُ اللَّهِ عَلَيْهِ was a resident of Kotli Loharaan (Sialkot district), a religious scholar and an expert herbalist. Sayyiduna Khuwajah Hafiz Abdul Kareem (Eidgah Rawalpindi) and Ameer-e-Millat Peer Sayyid Jama'at Ali Shah Alipuri رَحْمَةُ اللَّهِ عَلَيْهِمَا granted him Khalifah. He was someone whose supplications were accepted and he was a man of saintly miracles. He passed away on 30th Jumadal Ukhra 1391 AH. His shrine is situated in the Shaheedaan graveyard (Hakeem Khadim Ali Road), Sialkot. (*Tazkirah Akabar Ahl-e-Sunnat*, pp. 135-138)

Scholars of Islam رَحْمَةُ اللَّهِ عَلَيْهِم

9. Shaykh-ul-Islam, Sayyiduna Abu Ishaq Ibraheem Firozabadi Sheerazi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 393 AH in Firozabad (Faris Province), Iran and passed away on 21st Jumadal Ukhra, 476 AH in Baghdad. He was buried in Bab Abraz, Baghdad, Iraq. He was a Mujtahid of Shaafi'i jurisprudence, Ameer-ul-Mu'mineen in jurisprudence, an author of many books, characterised by good morals, comprehensive in eloquence and rhetoric, and a teacher of Madrasah Nizamiyah, Baghdad. An-Nukat fi Al-Masaail-ul-Mukhtalif (النُّكْت في المسائل المختلف) is his memorable academic achievement. (*Siyar A'laam-ul-Nubala*, vol. 14, pp. 7-14)
10. Shaykh-ul-Islam, Sayyiduna 'Allamah Muhammad Najm-ud-Deen Ghazzi Shaafi'i Qadiri رَحْمَةُ اللَّهِ عَلَيْهِ was born in Damascus in 977 AH and passed away there on 18th Jumadal Ukhra, 1061 AH. He was buried in Shaykh Arsalaan graveyard. He was a leading religious




scholar, a Muhaddis of Shaam, an authoritative historian and an author of many books. Husn-ul-Tanubbuh (حسن التنبه) and Lutf-us-Samar wa Qatf-ul-Samar (لطف السمر وقطف الثمر) are his memorable works. (*Husn-ul-Tanubbuh, Translation Al-Mu'alif, vol. 1, pp. 11-36*)

11. Sadr-ul-Sudoor, Maulana Hakeem Hafiz Faqeeh-ul-Deen Khan Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in a learned family. He رَحْمَةُ اللهِ عَلَيْهِ passed away in Jumadal Ukhra, 1317 AH and was buried in the state of Bhopal. He was a memoriser of the Quran, a great religious scholar, an expert herbalist, the author of *Risala-e-Chashmah-e-Hayat* and had a personality that was loved by all. (*Tazkira-e-Mashaheer-e-Kakori, p. 324*)
12. Maulana Mufti Ghulam Muhammad Bagwi رَحْمَةُ اللهِ عَلَيْهِ was born in a learned family in 1255 AH in Bagga (Tehsil Pind Dadan Khan) in Jehlum District. He received his knowledge of the religion from his respected father, Maulana Ghulam Muhy-ud-Deen Bagwi. He pledged spiritual allegiance in the Naqshbandi order,

and came to Lahore to receive knowledge and spirituality, where the common people and the religious elite turned to him for guidance. Due to his efforts, the Baadshahi Masjid of Lahore prospered, and he was made its Imam, Khateeb and trustee. His passing took place at the place of his birth on 4th Jumadal Ukhra 1318 AH. (*Tazkirah 'Ulama Ahl-e-Sunnat-o-Jama'at, Lahore, p. 218*)

13. 'Aalim-e-Rabbani, Mufti of the region, Maulana Mufti Khaleel-ur-Rahman Alawi رَحْمَةُ اللهِ عَلَيْهِ was born in 1302 AH in Dhok Shams (Tehsil Gojar Khan, Rawalpindi district) and passed away at the same place on 13th Jumadal Ukhra, 1342 AH. He gained knowledge from 'Allamah Ahmad Hassan Kanpuri in Madrasa Fayz Aam Kanpur and graduated from there. He was honoured with pledging spiritual allegiance to and gaining Ijazah from Qazi Sultan Mahmood Qadiri (A'waan Shareef, Gujrat district). (*Salnamah Ma'arif Raza 2007, p. 219*)





Madani clinic

Principles of **GOOD SLEEP**

Umm-e-Saarib Attariyyah

What is sleep?

Sleep is an important part of life routine. Sleep is essential for physical and mental health. If one does not have a good sleep, its effects begin to appear. Most people at some point in life are deprived from a good sleep even if it is for a short period of time, and it occurs when there is a prevalent disturbing or emotional state.

Types of sleep

There are two major types of sleep:

1. Rapid eye movement sleep

This is one fifth of our sleep duration. It occurs several times throughout the night. During this time, our brain is busy because we are dreaming, our eyes move fast right and left, and our muscles loosen up.

2. Non rapid eye movement sleep

The brain is silent at this time, but during this time, hormones are added to the blood and our body is in some movement, but the eyes remain calm. The transition from the first type to the second type takes place about five times during the night and more dreams are seen in the morning. There are even

short awakening breaks in one night which can be for two minutes after every two hours, but these breaks are remembered only when we are worried, there is noise, or someone is snoring near us.

How much sleep do we need?

The need for sleep depends on age.

1. Very young children sleep about 15 to 17 hours a day.
2. A slightly older child needs nine to ten hours of sleep.
3. Adults need seven to eight hours of sleep, but some people also live by sleeping for only three hours.
4. Older people need as much sleep as adults, but they have less deep sleep. It is easier to wake them up from sleep. They also have less dreams.

Insomnia

Waking up during sleep and not getting enough sleep is called insomnia and these symptoms are a cause of worry. Such people are tired during the day, they start falling asleep during the day, they find it difficult to concentrate, their decision-making ability is affected, they are continuously depressed,



and it can be very dangerous for them to drive or operate heavy machinery. Insomnia also increases the risk of high blood pressure, obesity and diabetes.

Causes

Emotional problems, anxiety, stress, work problems, depression, persistent thoughts, issues at home, uncomfortable bed, eating too much, illness, pain and high temperature can also cause insomnia.

Can medicine help?

Some people use sleeping pills but it has now become clear that they do not work for a long time, and then the dose has to be increased. People who are used to taking them should gradually reduce them on the advice of a doctor. Sleeping pills should not be used for more than two weeks.

What things should be avoided?

Caffeine stays in the body even after several hours of drinking tea or coffee; so do not drink tea or coffee at all after the evening.

Self-help

The following are some simple tips which are called sleep hygiene:

1. Make sure that your bed is comfortable, neither too hot nor too cold and nor at a noisy place.
2. The bed should not be so hard that it puts pressure on your hips and shoulders, nor too soft that the body sinks into it.
3. Light exercise and walking are beneficial.
4. Try to sleep when you get tired and set a time for sleeping.
5. Eat dinner between Maghrib and Isha, do not eat too late.
6. If you want to have a hot drink, use milk or a herbal drink instead of tea or coffee.
7. If your eyes open at night and you cannot fall back to sleep, do not remain lying down on the

bed, rather get up and start doing something that relaxes you, such as reading, watching Madani channel, listening to Na'ats or engage in Zikr, Salat upon the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, etc.; you will soon fall asleep.

8. If you have something occupying your mind and you cannot solve it at that time, write it down on a piece of paper and say to yourself that you will find its solution tomorrow.
9. If you do not sleep properly at any night, do not sleep during the day, because due to this, you will not be able to sleep properly again the next night.
10. Make it a habit to get up early in the morning. Wake up at the same time every day even if you are tired.

Delicious sleep-inducing drink

1. Mix around 6 gram fennel in half a litre water and boil it on the stove. When around 125 gram water is left, add 250 gram of cow milk, around 12 gram of cow ghee, and sugar as required and use it. **اِنْ شَاءَ اللهُ**, you will start feeling sleepy.
2. Cut a medium sized onion and mix it with yogurt (in appropriate amount) and eat it before going to bed. **اِنْ شَاءَ اللهُ**, you will fall asleep.

Note: Use this treatment only on the advice of your doctor.

Treatment of falling asleep through breathing

3. Lie down on a mat, couch or bed, straighten both arms and keep them by your sides. Now, take a deep breath slowly for 6 seconds, hold the air in for three seconds and then slowly release it through your mouth for 6 seconds. After that, lie down on your left side and repeat this process a few times. **اِنْ شَاءَ اللهُ**, you will fall asleep.





60

Book of life

ACTIONS THAT SHOULD BE AVOIDED

Abu Rajab Muhammad
Asif Attari Madani



Once, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his companions: 'Shall I not inform you of your good and bad (people)?'

All the companions remained silent. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ repeated this 3 times, to which one person said: 'Yes o Messenger of Allah! Inform us of our good and bad (people)!'

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'your good person is he whom goodness is hoped from and there is peace from his evil; and your bad person is he whom goodness is not hoped from and there is no peace from his evil.' (Tirmizi, vol. 4, p. 116, Hadees 2270)

Dear readers of the *monthly magazine 'Faizan-e-Madinah'*, few things of ours are liked by others and few are not, and few things are so despised to others that they start getting irritated and annoyed with them. This happens when we do something disliked by the other person frequently in front of him. This ruins our impression and people consider us uncivilised. In some cases, we can also be held to account in the Hereafter due to causing harm to a Muslim without a Shar'i reason. We should try to become a means of tranquillity for the Muslims, not a means of hardship. In this article, 60 such actions have been highlighted that we shall avoid. These actions



will apparently seem small and trivial, but constantly stoning someone with small pebbles also injures a person. Hence, read them with full concentration, comprehend them, and then try to search for them inside you. In case these things are present inside you, then try to remove them.


1. Slamming door forcefully while shutting it, especially when it is a metal gate.
2. Taunting someone over less income or over getting less marks in exams.
3. Changing someone's decent mobile ringtone.
4. Changing someone's mobile settings for no reason.
5. Looking at someone's mobile screen while he is checking his messages, etc.
6. Talking loudly by a person who is on a phone call and disturbing him.
7. Making the other person guess who you are by calling him after a long time instead of introducing yourself to him.
8. Starting a long conversation after ringing someone without asking him if he is free to talk. It is possible that he may be in the middle of a meal or he may be driving.
9. The one who comes to visit you expects your full attention. Ignoring him and staying lost in your phone will make him feel humiliated.
10. Keeping inappropriate names of people.
11. Misplacing things that are in common use instead of placing them back in their designated place.
12. Staring again and again when speaking.
13. Boasting upon your favour.
14. Whispering in the presence of a third person. At times, even the one who is being whispered to also feels uncomfortable.
15. Generally, everyone has a separate towel in a household. Leaving your own towel and using somebody else's.
16. Using an AC also increases the electricity bill. Majority of people are careful in using it. Turning on AC at someone's office or home without his permission is a means of worrying them.
17. A washroom is generally commonly used by two or three people. Some people are not adherent to cleanliness by nature, or perhaps they do not regard it. Therefore, they leave dirty shoes or foot marks on the floor and dirt of their hands on the soap.
18. If washroom is not vacant, then knocking the door hardly instead of waiting.
19. Passing negative criticism on everything.
20. Not reaching on time despite giving time, and not even apologising for the delay.
21. Talking ill about someone in his presence to an influential personality.
22. Having doubts on every matter.
23. Turning your mood off on everything.
24. A wife insisting her husband over and over again to go to her parents' house.
25. Threatening to divorce the wife over small and trivial arguments.
26. Criticising the food of the wife, no matter how delicious she cooks it.
27. Always crying over hardships instead of observing patience and paying gratitude.
28. Considering others foolish and oneself to be the wisest.
29. Probing someone if he does not want to mention his salary or age.
30. Exhaling smoke on others' faces while smoking cigarette.
31. Blaming others for your mistakes.
32. Stipulating unnecessary restrictions upon your subordinates.
33. Just saying what you want to say without listening to the other person.



34. Not regarding anyone due to arrogance.
35. Being stubborn over everything, making it a matter of your prestige.
36. Nit-picking in everything.
37. Making someone a target to make fun of.
38. Conversing in a taunting manner.
39. Expressing joy over someone's grief or pain.
40. Embarrassing someone over the mistakes which he has apologised/sought forgiveness for, or over those ill habits that he has abandoned.
41. In order to sit on your favourite seat, making the other person get up from there forcibly.
42. Taking up extra space while parking in the allotted parking space.
43. Giving suggestions without being asked for.
44. Interfering in someone's personal matters.
45. Pushing others to get out of rush.
46. Motion of hands while talking in such a manner that at times, you stroke the head of the other person and at times, you tap his back.
47. Seeking affirmation from the other person to agree to everything you say during a conversation by using words like 'I am right, isn't it?'
48. Forgetting something every single time while doing home grocery instead of buying it completely.
49. Woman of the house sending her son or husband to the shops to buy small and little things again and again instead of getting the shopping done at once.
50. Spending extravagantly for oneself and being stingy in relation to the others.
51. Turning to someone else instead of listening to the reply of the person you have asked a question to.
52. Turning your face to the other side at the time of shaking hands.
53. Splashing drops of water on others while performing Wudu at a public place.
54. Not giving way to the other person despite there being no reason for doing so.
55. Turning into a narrow road despite seeing a car coming from the other end and blocking the road.
56. Stopping someone and engaging him in an unnecessary conversation without any reason.
57. Asking your student, younger brother or son to do something without finding out whether they are free to do so or not.
58. Insisting for everything to be done quickly instead of allowing appropriate amount of time for it.
59. Standing in between two people who are conversing. It is possible that they may be discussing something personal.
60. Turning on fan in cold without having regard for the other person.

Dear readers! If we contemplate and reflect further in the same way, we will come across many such matters that ought to be avoided. May Allah Almighty enable us to engage in the activities that should be performed and save us from the activities that should be avoided. آمين





Fables

The White Rabbit

Abu Mu'awiyah Madani **(Last Episode)**

One day, Safri was having lunch. In the meanwhile, Khabri came running and informed him: 'Leader! Leader! Something dreadful has happened. Just now, a wild animal has entered the area and is telling his name as 'the white rabbit'.

'What is so terrible about this?', Safri said irritated.

'O our leader! He looks bigger than you. He has big ears, small hands and long feet!' One by one, Khabri gave a description of all the features of the white rabbit in detail.

'Oh Khabri! I am Safri! I have faced a lot of rabbits. Do not worry yourself, I will see to this rabbit also.' Safri reassured Khabri and continued with his lunch.

In the evening, the frogs of the area came to Safri and said: 'Out of all of us, you were the biggest, hence, you were given the leadership and we became your subordinates. Today, the white rabbit has arrived here who is bigger and more beautiful than you; so following our custom, he will be the new leader of

the area and all of us, including you, will become his subordinates.'

Upon hearing this, Safri was overwhelmed with rage and shouted: 'This can never happen! Can you not see how fat and big I have become? Khabri, tell the people of your area.'

Khabri took a safe approach and said: 'Brothers! Whether Safri is bigger or the white rabbit, it can only be decided when they both are stood side by side. Therefore, I think we should make them both stand together to come to a conclusion.'

The frogs all agreed and said: 'yes, Khabri is right. This is what should be done, this issue would be resolved this way.'

There was no comparison between a rabbit and a frog; undoubtedly, Safri was going to lose, but who would let go of such easily available luxuries. Who prefers to hand over all his comfort and luxuries to someone else? So for this reason, Safri started to



make efforts to look bigger, and started taking deep breaths to bloat himself, whereas the white rabbit was stood in a normal position and the rest of the frogs were witnessing the whole scene.

'So tell me! Who is bigger, me or the rabbit?' Asked Safri.

Everyone, including Khabri, said: 'The Rabbit.'

Safri then took another deeper breath which resulted in his stomach to look a bit bigger, but it was very painful for him. He then asked: 'Now tell me! Who is bigger?'

afterlife'. In that life, the obedient people of Allah Almighty and His Messenger will live in the beautiful Paradise and pleasing gardens. Whereas the disobedient people will live in the foul-smelling blazing fire.

Dear Children! We should also become obedient to Allah Almighty and His Messenger in this temporary perishing world. We should act upon what they have commanded, and abstain from what they have forbidden.



Everyone gave the same answer, 'The Rabbit!'

When he blew his stomach further, it went out of his control and his stomach exploded due to blowing extra air in it and Safri, who would not leave leadership, now left this world.

Dear children! Just like the leadership of Safri the frog, everything in this world is temporary. One day, we will all come to an end and leave this world. The eternal is only Allah Almighty, Who alone has created this world, Who has existed since ever and will exist forever.

However dear children! The story of humans does not end after this world, but another life starts after this, the never-ending life which is called 'the



WONDERFUL WAY OF SHOWING LOVE

'Come on children, everyone take their Islamic studies books out of their bags.' Following sister Sidra's instructions, all the children rushed to open their books, but Little Zayd was busy sleeping.

'Little Zayd, wake up. If sister sees you sleeping, you will be told-off again today.' Listening to Usamah, Little Zayd jolted up as if he was given an electric shock.

'Where is Little Zayd?', asked sister Sidra.

'Yes sister I am here, sitting next to brother Usamah', replied Little Zayd instantly.

'Wow Little Zayd! You are actually awake in the class today.' Listening to sister Sidra, Little Zayd looked at Usamah and smiled.

'Right children! Before we start our lesson today, I am going to tell you a true and interesting story; are you all ready?'

'Yes sister.'

'Once upon a time, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat and leaned against a pillar after the Jumu'ah Salah. His beloved companion, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, was also sat with him. After a little while, Sayyiduna Bilal Habashi رَضِيَ اللهُ عَنْهُ called out the Azaan (call to prayer) when it was time for it. Dear children,

when he رَضِيَ اللهُ عَنْهُ read 'أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ', then do you know what Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ did?'

'I know! I know!' Little Zayd answered quickly, as all the children looked at him shockingly.

'Wow Little Zayd! Then do tell us also of what you know?' She asked Little Zayd whilst smiling.

Little Zayd replied, 'After this, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ offered Salah.'

After hearing this, Sister Sidra smiled and said: 'Little Zayd! Salah is offered after the Azaan is completed. I asked what did he رَضِيَ اللهُ عَنْهُ do after hearing 'أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ?'

'O, I don't know this!' All the children erupted with laughter as they heard Little Zayd's answer.

'You should not laugh at someone, and what Little Zayd said was very good.' All the children settled down after hearing to what Sister Sidra said.

'Okay, why don't you tell us sister what did Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ do?', asked Zahra whilst waving her hand impatiently.

'Children! When he heard 'أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ, then he placed both his thumbnails on his eyes and said, 'قُرَّةَ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ.'

'Sister, what does it mean?' Usamah asked astounded.

Sister Sidra replied: 'This means: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, you are the coolness of my eyes.'

Upon hearing this, Little Zayd spontaneously uttered سُبْحَانَ اللَّهِ and said: 'But sister, why did Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ do this?'

'Little Zayd, it is because Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ had unconditional love for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and when he heard his blessed name, he placed his thumbs on his eyes out of love and devotion. Thereupon, do you know what the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him?'

As soon as children heard what sister said, they all looked towards Little Zayd!

'No, I do not know it either.' Little Zayd replied nodding his head.

Sister said: 'Okay, let me tell you. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ: 'O Abu Bakr! Whosoever does what you have just done, Allah Almighty will forgive all his past and future sins.' (Derived from *Faizan-e-Siddeeq-e-Akbar*, p. 186)

....سُبْحَانَ اللَّهِ

'Sister! We should also kiss our thumbs whenever we hear the name of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, isn't it?' Little Zayd asked looking at sister.

Sister said: 'Yes, most certainly. We also love the Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us also recite Salat and perform the same action:

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

As soon as the children and sister Sidra heard the name of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they all kissed their thumbs and placed them on their eyes.



Children! Let's listen to a blessed Hadees

Benefits of supplication

Muhammad Javed Madani

The Final Messenger of Allah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *الدُّعَاءُ هُوَ الْعِبَادَةُ* i.e., Supplicating (i.e., making Du'a) is worship. (*Tirmizi, vol. 5, p. 106, Hadees 3257*)

Dear children! There are many benefits of supplication, from which a few are as follows:

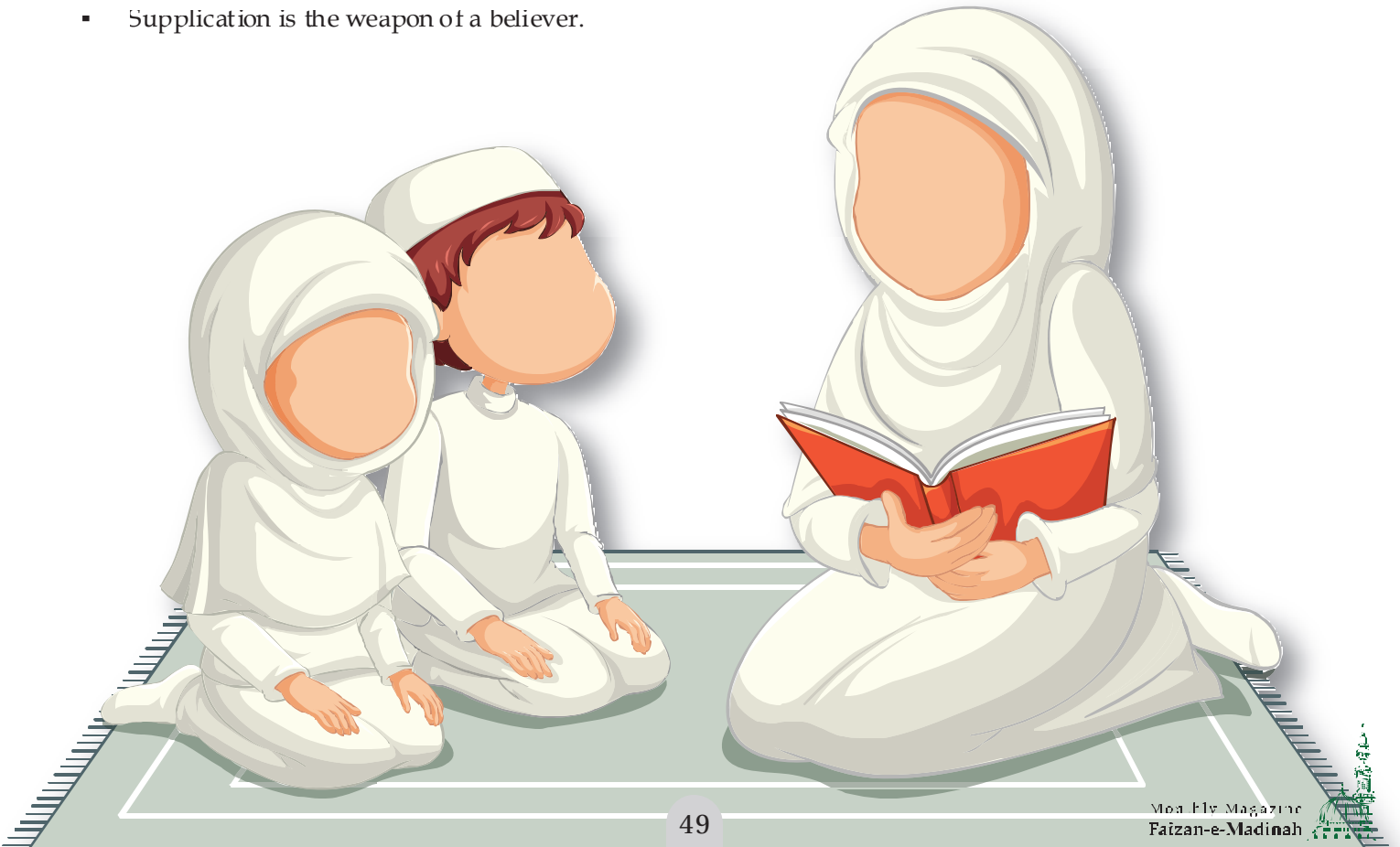
- Supplicating is Sunnah.
- Supplicating pleases Allah Almighty.
- Supplicating erases sins.
- Supplicating is a means for blessings in sustenance.
- Supplicating wards off calamities, removes worries and resolves difficulties.
- Supplicating grants cure.
- Supplication is the essence of worship.
- Supplication is the weapon of a believer.

Dear children! To free yourself from problems, difficulties, adversities or to succeed in exams, supplicate in the court of Allah Almighty. *إِنْ شَاءَ اللهُ* all your problems will be resolved.

Some children have the habit of offering Salah and supplicating abundantly during their exams. However, as soon as their exams finish, they stop offering Salah and supplication. This is not a good habit, as we should offer Salah persistently and supplicate in the court of Allah Almighty for peace and tranquillity.

May Allah Almighty give us the ability to keep supplicating and fulfil our righteous desires.

اٰمِيْنُ بِجَاوِزِ النَّبِيِّ الْاٰمِيْنُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ




Views of religious scholars and other influential personalities

1. Mufti Hamzah Husayn Jami (Khateeb of Jami'ah Masjid Ghausiyyah Razawiyyah Al-Madaniyyah Shahaan Waali, Mahalla Ghausiyyah-Abad, Peer Mahal, District Toba Tek Singh) - 'The *monthly magazine 'Faizan-e-Madinah'* is very beautiful and is a bouquet of rectification for one's practices, deeds and beliefs. Dawat-e-Islami is a great movement for guidance in this era. May Allah Almighty spread this great movement of Dawat-e-Islami all over the world and may the whole world benefit from this movement. I congratulate and appreciate the honourable Shaykh-e-Tareeqat, Maulana Muhammad Ilyas Attar Qadiri كَاتِبَتْ بَرَكَاتُهُمُ الْعَالِيَةِ for spreading the blessings of Sunnah in this Ummah.
2. Qaari I'jaaz Ahmad Sulatani (Khateeb Markazi Jami'ah Masjid Madani, Dhok Nawan Lok, Mandi Baha-ud-Deen District): 'مَشَاءَ اللّٰهُ! The excellent thing about the *monthly magazine 'Faizan-e-Madinah'* is that the knowledge that would be learnt after reading many books is learnt just by reading the *monthly magazine 'Faizan-e-Madinah'*. May Allah Almighty bless the department of the *monthly magazine 'Faizan-e-Madinah'* with the blessings of this world and the Hereafter and enrich us all with the blessings of Ameer-e-Ahl-e-Sunnat كَاتِبَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.
3. I had the privilege of reading the *monthly magazine 'Faizan-e-Madinah'* of Rabi'-ul-Aakhir 1441 AH, in which I was able to read detailed content about the various aspects of the biography of Peeran-e-Peer, Roshan Zameer, Huzoor Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ. May Allah Almighty help us to follow the character of Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ. (Muhammad Haq Nawaz Attari, Majlis Madani Channel Aam Karayn, Kalabagh, Punjab)
4. By reading the *monthly magazine 'Faizan-e-Madinah'*, faith is revived, the heart attains peace and we learn the important events of every month from it. I like the children's articles in it very much, and I also like Ameer-e-Ahl-e-Sunnat's 'Questions and Answers of Madani Muzakarah'. (Ali, Faisalabad)
5. The *monthly magazine 'Faizan-e-Madinah'* is a great blessing. If one wants to read more than 20 great topics at one place, he should read the *monthly magazine 'Faizan-e-Madinah'*. (Abdul Rauf Roofi, Mandi Baha-ud-Deen)
6. By reading the *monthly magazine 'Faizan-e-Madinah'*, the fear of Allah عَزَّوَجَلَّ, the love of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the love of Ahl-e-Bayt is developed. In it, the honourable Muftis present solutions to the modern-day problems in a simple manner. Shar'i and moral training of Islamic sisters is also done in a great way. (Umm-e-'Aatir, Karachi)
7. The *monthly magazine 'Faizan-e-Madinah'* is an excellent means of acquiring religious knowledge. In it, religious information is given in an excellent manner, it is beneficial for people of all ages, and through it, Shar'i guidance is also attained very easily. (Umm-e-Sufyan, Oman)
8. بِرَحْمَةِ اللّٰهِ every edition of the *monthly magazine 'Faizan-e-Madinah'* is interesting and informative. The article 'Plea' is especially very good. We always wait for the new monthly edition to come. May Allah Almighty shower millions of mercies and blessings upon the department of the *monthly magazine 'Faizan-e-Madinah'*, آمِينَ. (Bint-e-Zulfiqar, Nankanah)

Miscellaneous Views

3. I had the privilege of reading the *monthly magazine 'Faizan-e-Madinah'* of Rabi'-ul-Aakhir 1441 AH, in which I was able to read detailed content about the various aspects of the biography of Peeran-e-Peer, Roshan Zameer, Huzoor Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ. May Allah





Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ

The first man to embrace Islam

Imam Abu Hanifah رَضِيَ اللهُ عَنْهُ has reconciled these opinions by saying that Sayyiduna Abu Bakr embraced Islam first from amongst the men, the Mother of the Believers, Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا was the first woman of Islam and Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ embraced Islam first among all the boys. (*Tareekh-ul-Khulafa*, p. 26)

Selfless sacrifice of wealth

At the occasion of Ghazwah-e-Tabook the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind رَضِيَ اللهُ عَنْهُ ordered the wealthy Muslims of his Ummat to generously donate their wealth for Jihad for the sake of Allah رَضِيَ اللهُ عَنْهُ so that the food and conveyance could be arranged for the warriors of Islam. On that order of the Blessed and Beloved Prophet رَضِيَ اللهُ عَنْهُ, the person who presented all of his wealth in the path of Allah رَضِيَ اللهُ عَنْهُ in the court of the Holy Prophet رَضِيَ اللهُ عَنْهُ was Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ piled up all of the wealth and his household at the feet of the Holy Prophet رَضِيَ اللهُ عَنْهُ.

On seeing this selflessness of his companion, the Holy Prophet رَضِيَ اللهُ عَنْهُ asked, 'Did you leave anything for your household?' He رَضِيَ اللهُ عَنْهُ replied respectfully, 'I have left Allah رَضِيَ اللهُ عَنْهُ and His Prophet رَضِيَ اللهُ عَنْهُ for them.' (i.e. Allah رَضِيَ اللهُ عَنْهُ and His Beloved Prophet رَضِيَ اللهُ عَنْهُ are enough for me and my family). (*Subul Al-Huda Wa-Al-Rashad Fi Sirat Khatir Al-'Ibad*, vol. 5, p. 435)