

Monthly Magazine



Faizan-e-Madinah

April 2021 - Ramadan-ul-Mubark 1442

A quick Glimpse:

Four attributes of a perfect believer

Badr and its people

Can a disbeliever be a denizen of paradise or a saint?

Belief in the Jinn

April Fools'



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

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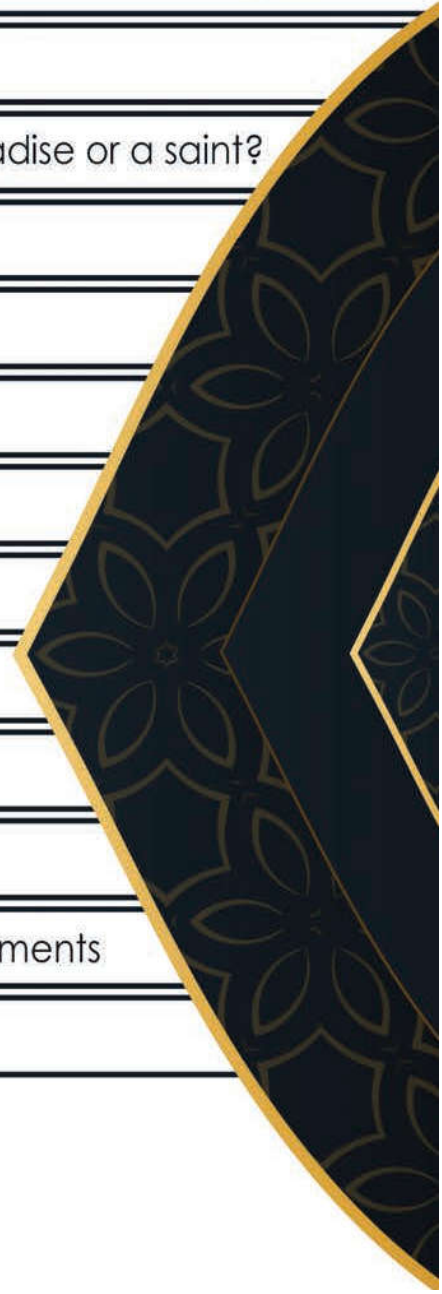
**Keep watching
Madani Channel**



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

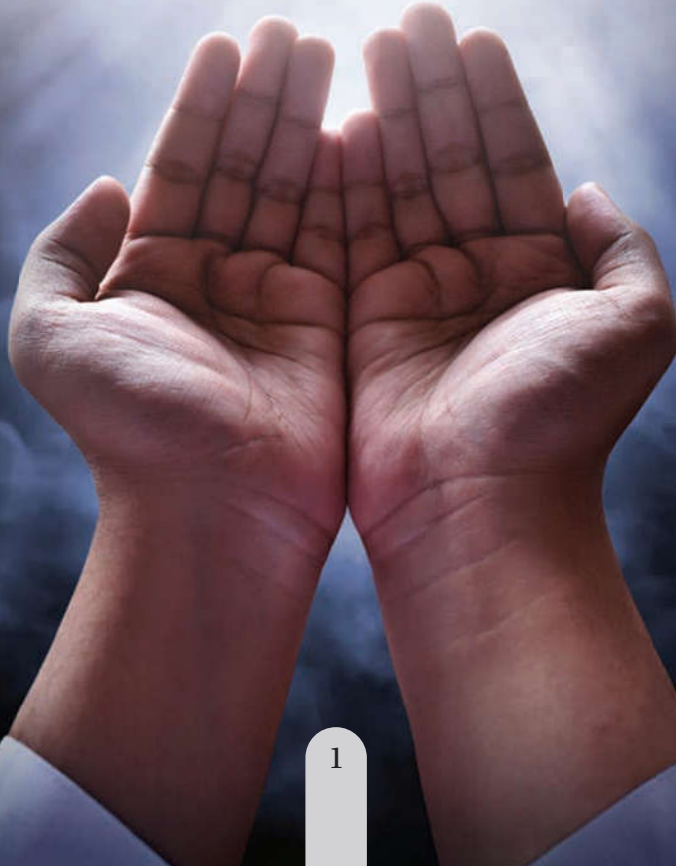
The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Adorn your gatherings by means of sending Salat upon me, for your sending of Salat upon me will be a light for you on the Day of Judgement.

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

Munajaat

Mahabbat mayn apni guma Ya Ilahi
Na paaon mayn apna pata Ya Ilahi
Rahoon mast-o-baykHUD mayn tayri wilaa mayn
Pila jaam aysa pila Ya Ilahi
Mayn baykaar baaton say bach kay hamayshah
Karoon Tayri Hamd-o-Sana Ya Ilahi
Tayray khauf say Tayray dar say hamayshah
Mayn thar thar rahoon kaanpta Ya Ilahi
Tu Apni Wilayat ki khayraat day day
Mayray Ghaus ka wasitah Ya Ilahi
Mayra har 'amal bas Tayray wasitay ho
Kar ikhlas aysa 'ata Ya Ilahi
Musalman hay Attar Tayri 'ata say دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ
Ho Iman par khatimah Ya Ilahi

Az: Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Wasail-e-Bakhshish, (Amended version) p. 105)



Na't

Muhammad Mustafa jab hashr mayn tashreef layen gay
To apnay naam laywon ko isharay mayn chhuraayn gay

‘اَغْنِيْ يَارَسُوْلَ اللّٰهِ’ Jo mahshar mayn pukarayn gay
To un ki dast geeri kay liye Sarkar aaeyn gay

Jahannam cheekhta jab ‘arsa-e-mahshar mayn aaye ga
Siyah kaaron ko woh damaan-e-rahmat mayn chupayen gay

‘Muhammad’ wird-e-lab, daamaan-e-Ahmad donon haathon mayn
Gadayaan-e-Nabi is shan say mahshar mayn aayen gay

Guzar jayen gay pul say ‘رَبِّ سَلَمٌ’ ki sada sun kar
Woh bayra paar khud apnay ghulamon ka lagayen gay

Jo hoga hashr mayn sookhi zubanayn piyas say bahar
To Shah-e-Khuld-o-Kawsar jaam bhar bhar kay pilayen gay

Khuda chahay to Paysh-e-Haq ‘adalat mayn kharay ho kar
Jameel-e-Qadiri Na't apnay Maula ki sunayen gay

*(Written by: Maddah-ul-Habib Maulana Jameel-ur-Rahman
Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ - Qabalah-e-Bakhshish, p. 310)*

Commentary on the Holy Quran

Blessings and Gratitude (Part 2)

Mufti Muhammad Qasim Attari

Allah Almighty states:

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ
كَرِيمٌ ﴿٤٠﴾

And whosoever gives thanks, so, he only gives thanks for his own good; and whoever is ungrateful, so, my Lord is Ever Independent, Possessor of all excellences.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Naml, Verse 40)

Commentary

Being grateful to Allah Almighty for His bounties, and fulfilling this duty is liked by Allah Almighty, whereas, ungratefulness is disliked by Him. Yet, we only benefit ourselves by thanking Him and harm only ourselves through ingratitude towards Him. Allah Almighty is the Independent and does not need anything; a person's gratitude or lack thereof does not affect Him in the slightest. Hence, it is stated in the Quran:

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ

If you become ungrateful, then (know that) indeed Allah is Independent of you, and He does not like the ungratefulness of His bondsmen.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, Verse 7)

Ingratitude is condemnable from the Quran and Hadith as well as from logical point of view. The Quran echoes this:

وَلَيْنَ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

{And if you are ungrateful, My punishment is henceforth severe.}

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ibraheem, Verse 7)

The severity of the punishment for ungratefulness increases with the seriousness of ungratefulness. For example, denying the existence of Allah Almighty, i.e. atheism, associating partners with Him, i.e. polytheism, and rejecting a command of His, i.e. blasphemy, are the worst realisations of ungratefulness, hence, their punishment is the most severe. Whereas, the ingratitude of using Allah's blessings to disobey Him is not as severe as the previous instances, so affords less severe requital.

Every human being understands that someone who benefits you is deserving of gratitude. If a person shows ungratefulness to his benefactor, it is considered unfitting and socially unacceptable. All cultures and faith traditions share this value and with time, have developed a myriad of ways to thank people.

Islam also recognises and validates this aspect of the human psyche. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ relates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ' 'Whosoever is not grateful to people, he is not grateful to Allah Almighty also.' (Sunan Abi Dawood, vol. 4, p. 335, Hadith 4811)

If being grateful to people for their favours is a social duty, then being grateful to Allah عَزَّوَجَلَّ is an even greater duty because He the Creator of the Universe, the Lord of the Worlds, and the Most Merciful whose unparallel bounties are beyond measure and the

source of our very existence. Allah Almighty states:

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

And if you count the Favours of Allah, you will therefore never be able to count them.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 18)

He عَزَّوَجَلَّ further states:

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ

And whatever bounty you have; all is from Allah

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 53)

Moreover, He عَزَّوَجَلَّ said:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

And bestowed His Favours upon you in full; visible and hidden

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqmaan, Verse 20)

The directive and merits of being grateful are emphasised in the Quran.

Gratitude for sustenance:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٣١﴾

O believers! Eat the good things that We have provided, and acknowledge the favour of Allah if you (really) worship only Him.

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

Gratitude for the senses of hearing and vision and the intellect:

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨١﴾

And gave you ears and eyes and hearts; that you may give thanks.

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

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿٢٠﴾

And what will Allah do (i.e. gain) by punishing you, if you become grateful and accept faith? And Allah is All-Rewarding, All-Knowing.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 147)

Divine recompense for being grateful:

وَسَنَجْزِي الشَّاكِرِينَ ﴿٢٥﴾

And We shall soon recompense the thankful ones.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 145)

Remembering Allah Almighty and being grateful to Him:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿٥٨﴾

So, remember Me, I shall publicise you, and acknowledge My right, and do not be ungrateful.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 152)

Gratefulness is a source of further bounties:



لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you are grateful, I will henceforth give you more.

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ibraheem, Verse 7)

Attaining Allah's pleasure by being grateful:

وَأَنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

And if you give thanks, so He likes it for you.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, Verse 7)

Being grateful is such a beautiful action that it will continue to be performed in Paradise. When people enter Paradise, they will be expressing their thanks and gratitude to Allah عَزَّوَجَلَّ:

وَسَيَقُالُ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمُوا عَلَيْكُمْ رَبِّكُمْ فَاذْخُلُواهَا خَالِدِينَ ﴿٢٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٢٤﴾

And the conveyances of those who feared their Lord will be led towards Paradise, in groups; until when they will reach it, its gates will be kept open and its guards will say to them, 'Salaam to you, you have done well. Therefore, enter Paradise to abide forever.' And they will say, 'All praise is due to Allah Who has made His promise with us come true, and has made us inheritors of this land, to stay in Paradise wherever we wish.' So, what an excellent reward for the doers (of pious deeds).

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, Verses 73-74)

Gratefulness is commanded by Allah عَزَّوَجَلَّ. The grateful person will be protected from punishment, valued in the Divine Court, and given a superior reward. Now, you may be thinking, how do I practically express my gratitude? This question will be explored in the next issue, إِنَّ شَاءَ اللَّهُ.

(To be continued in the next issue)

Explanation of Hadith

Four attributes of a PERFECT BELIEVER

Maulana Nasir Jamal
Attari Madani

The Beloved Prophet ﷺ said:

‘مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ’ *‘Those who love for Allah’s sake, hate for His sake, give for His sake, and withhold for His sake, they have perfected their faith.’ (Abu Dawood, vol. 4, p. 290, Hadith 4681)*

Love and hatred are inward actions stemming from the heart whereas giving and withholding are outward actions of the limbs. Therefore, we can conclude that people’s faith is only perfected when both their inward and outward actions are solely for the sake of Allah Almighty. In this dual relationship, the heart is central because, as the scholars have explained, outward actions reflect the state of one’s heart; when the heart prefers the pleasure of Allah Almighty over everything else, the limbs follow suit and are naturally inclined towards performing actions that please Allah Almighty. *(Ghiza-ul-Albaab, vol. 1, p. 47 Summarised)*

This Hadith is akin to a golden rule for life, stipulating that every aspect of our being, from our thoughts to behaviour, be driven by the goal to seek the pleasure of Allah Almighty and it is this approach to life that begets perfect faith. In pursuit of this

perfect faith, we should begin by exploring the four traits described in the aforementioned Hadith:

1. Loving for Allah’s Sake

‘Love is a state in which the heart is attracted towards something due to a quality or virtue it possesses.’ *(Fayz-ul-Qadeer, vol. 1, p. 217)*

Realising that true perfection is exclusive to Allah Almighty, a person measures his intention against the scale of sincerity before performing any act. Then, throughout the act, he strives to save himself from violating the laws of Allah Almighty. If he falls short or errs, he is quick to seek Allah’s forgiveness. Such a person’s actions are grounded in one goal: the pleasure of Allah Almighty.

Imam Al-Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ explains how we can recognise whether or not our love is for Allah’s sake: If a person loves a chef because he can prepare good food in order to distribute it to the poor, then this is love for the sake of Allah Almighty. If a person loves a scholar because he can learn the religion from him for material gain, then this is love for the sake of the world. *(Ashi’a-tul-Lam’aat, vol. 1, p. 67)*

2. Hatred for Allah's Sake

The reason for hating someone or something can either be self-stipulated or divinely stipulated. The former is sure to be flawed and a cause of misery in both worlds whereas the latter, the standard set by Allah Almighty, ensures that one's feeling of dislike is solely for the sake of Allah عَزَّوَجَلَّ.

3, 4. Giving and withholding Allah's Sake

If our giving is driven by ulterior motives and greed, then the results are going to be disastrous. If however, Allah's pleasure is the driving force, then one will

develop unique characteristics such as empathy and kindness. Depriving someone out of disdain or personal animosity is blameworthy and must be avoided. From the aforementioned exposition, we learn that by adopting the four attributes mentioned in the Hadith, we can perfect our faith and purify our inner and outer.

May Allah Almighty make all of our actions for His sake and source of closeness in His blessed court.

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

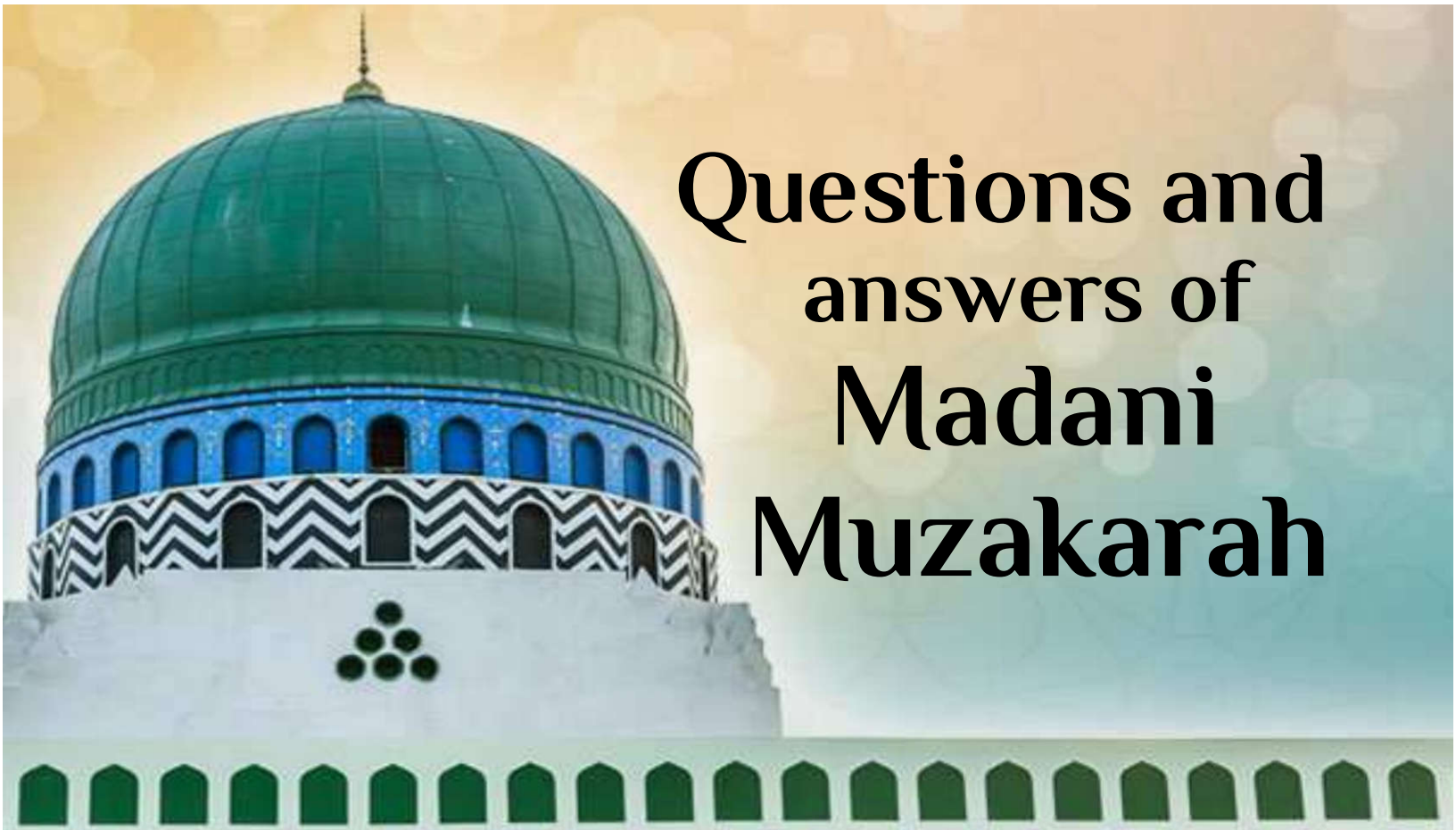
Keep your teeth clean

Maulana Owais Yameen
Attari Madani

Dear children! Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ wants to share something with all of you:

'If you don't brush your teeth at least twice a day, the sugar from all those chocolates and sweets that you eat will stick to your teeth and gums. Germs will then grow all inside your mouth. These germs can make your teeth decay and give you a sore throat.' (Booklet *Bayta ho to aysa*, p. 27)

Dear children! We have learnt that not cleaning our teeth regularly causes bits of food to stick to our teeth, and this makes germs spread all inside our mouths! And what do germs do? They make our teeth decay and turn yellow. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ didn't like yellow teeth. This is why he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said: 'Use Miswak! Use Miswak! Do not come to me with yellow teeth,' (Jam'-ul-Jawami', vol. 1, p. 389, Hadith 2875).



Questions and answers of Madani Muzakarah

1. Excessive workload and fasting

Question 1: What should a fasting employee do when his employer does not adjust the workload or schedule in Ramadan?

Answer: Employers should be considerate of Ramadan¹, but if they are not, even then the employee cannot forego even a single fast because of their workload. If your current employment interferes with fasting in Ramadan, then you should find a different employer. Anyhow, the obligatory fast cannot be missed due to work. (*Madani Muzakarah*, 2nd Ramadan-ul-Mubarak 1441 AH, After Taraweeh prayer)

2. Cutting hair while fasting

Question 2: Can a person have his hair cut while fasting?

Answer: Yes! A person can have their hair and skin cut while fasting. Sometimes, it is necessary to cut skin during surgery, for example. Neither of these acts invalidates the fast. Many similar, incorrect rulings are circulated among the public. In our childhood, we heard that people would gather saliva in their mouth while fasting and then spit it

out, assuming that the fast would be invalidated if they swallowed the saliva. This too is completely incorrect, (*Madani Muzakarah*, 2nd Ramadan-ul-Mubarak 1441 AH, After 'Asr prayer)

3. Eating in the night post-intention

Question 3: Can I eat in the night after making the intention to fast?

Answer: It is permissible. You may eat and drink throughout the night after making the intention. The time for the intention of fasting begins after sunset. (*Al-Jauharah-tun-Nayyirah*, p. 175) Even if one made the intention during Maghrib Salah that he will fast tomorrow, the intention will be valid. (*Durr-e-Mukhtar*, vol. 3, p. 398; *Madani Muzakarah*, 2nd Ramadan-ul-Mubarak 1441 AH, After 'Asr prayer)

4. Taraweeh after Witr

Question 4: If one forgets to pray Taraweeh, can he offer it after Witr?

Answer: There is no harm in praying Taraweeh after Witr. (*Bahar-e-Shari'at*, vol. 1, p. 689, derived from; *Madani*

Muzakarah, 4th Ramadan-ul-Mubarak 1441 AH, After Taraweeh prayer)

5. Using henna or kohl while fasting

Question 5: Can one apply red henna or kohl while fasting?

Answer: Applying red henna or kohl has no impact on the fast, even if the kohl can be tasted in the throat after it is applied to the eyes.

(Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 3, p. 421; Bahar-e-Shari'at, vol. 1, p. 982; Madani Muzakarah, 4th Ramadan-ul-Mubarak 1441 AH, After Taraweeh prayer)

6. The hair of Aqeeqah

Question 6: Should the money for the child's hair which is cut in Aqeeqah be used in righteous causes or donated to charity?

Answer: Silver or gold in accordance to the weight of the hair of the child that is cut for Aqeeqah should be donated to charity. (Bahar-e-Shari'at, vol. 3, p. 355) and the hair itself should be buried. (Haashiya-tut-Tahtaawi alal Mara'iqi, p. 527, summarised; Bahar-e-Shari'at, vol. 1, p. 1144) The general rule for anything that is removed from the human body is that it should be buried and selling it is unlawful (Haraam). (Hidayah, vol. 1, p. 23, derived from; Madani Muzakarah, 7th Jumadal Ukhra 1441 AH)

7. Animal fighting

Question 7: Is it permitted to make chickens, pheasants, and dogs fight?

Answer: It is completely impermissible to participate in or watch animal fighting, whether it is chickens, pheasants, dogs, or something else. This is an abhorrent and sinful act. (See, Fatawa Razawiyyah, vol. 24, p. 655) Watching such exhibitions is a sin too. (See, Bahar-e-Shari'at, vol. 3, p. 512; Madani Muzakarah, 7th Jumadal Ukhra 1441 AH)

8. Treating evil eye

Question 8: If someone is affected by the evil eye,

how can they be treated?

Answer: There are many ways to remove the effects of the evil eye. One method is to recite Surah Al-Falaq and Surah Al-Naas and blow on the affected person. **إِنْ شَاءَ اللَّهُ** the effects of the evil eye will be removed.

(Madani Muzakarah, 1st Muharram-ul-Haraam 1441 AH)

9. Ajwah as a name

Question 9: Can a girl be named Ajwah?

Answer: Ajwah is the most superior type of date of Madinah, in fact, it is the most superior date in the world. There is no harm in keeping a name based on this connection.

10. Du'a after burps

Question 10: What should be recited after burping?

Answer: Whenever a person burps, they should recite **أَلْحَمْدُ لِلَّهِ**, because the burp was a hardship that was alleviated, hence, gratitude should be shown to Allah Almighty. (See, Fawa'id-e-Ibn-ul-Salah, p. 63, Hadith 29) In Paradise, **إِنْ شَاءَ اللَّهُ** we will have a feast in the neighbourhood of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, and since there is no difficulty in paradise, a person will emit a fragrant burp and the food will be digested. (See, Muslim, p. 1165, Hadith 7152; Madani Muzakarah, 24th Rabi'-ul-Aakhir 1441 AH)

¹ It is stated in a Hadith: Whosoever lightens the burden on his slave (i.e. reduces his work) in this month (i.e. Ramadan), Allah Almighty will forgive him and free him from Hell. (Shu'ab-ul-Iman, vol. 3, p. 305, Hadith 3608; Sahih Ibn-e-Khuzaymah, vol. 3, p. 192, Hadith 1887)



Dar-ul-Ifta Ahl-e-Sunnat

Mufti Abu Muhammad Ali Asghar Attari Madani

Losing consciousness while fasting?

Question 1: A person ate Sahari with the intention of fasting in the blessed month of Ramadan, but then, for approximately 3 hours between 7 o'clock and 10 o'clock, he became unconscious. The question is, will this unconsciousness affect his fast or not?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the aforementioned case, if nothing that breaks the fast (such as medicine, water, etc.) was entered into the mouth or nose of the person in order to bring him back to consciousness, then merely falling unconscious will not break the fast. This is because unconsciousness itself does not invalidate the fast. (*Al-Mabsoot-lis-Sarakhsi*, vol. 3, p. 70; *Bahar-e-Shari'at*, vol. 1, p. 967)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Praying Taraweeh while sitting

Question 2: In the book, 'Faizan-e-Ramadan,' it is stated that, 'Offering Taraweeh while sitting down, without a valid reason, is disliked (*Makruh*)...' Does this mean it is slightly disliked

(*Makruh Tanzeehi*) or prohibitively disliked (*Makruh Tahreemi*)?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: There is unanimous consensus among the jurists of Islam that praying Taraweeh while sitting down without a valid reason is contrary to the Mustahab. Therefore, in the aforementioned case, Makruh refers to the slightly disliked (*Makruh Tanzeehi*). However, keep in mind that even though it will be valid to offer Taraweeh Salah while sitting without a valid reason, the one doing so will receive half of the reward that they could have attained, had they prayed Taraweeh while standing. Therefore, if there is no valid reason to sit down, one must attempt to offer Taraweeh while standing so that s/he can obtain the full reward. (*Rad-ul-Muhtar, Ma' Durr-e-Mukhtar, vol. 2, p. 603; Bahar-e-Shari'at, vol. 1, p. 693, summarised*)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A pertinent issue of Zakat

Question 3: Kindly explain if Zakat will be payable in the following two cases:

1. An individual purchases chicks, with the intention of nurturing them and selling them on when they grow bigger.
2. A person purchases chicks with the intention of nurturing them, taking their eggs and selling the eggs, but not the chickens.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer:

1. In the aforementioned case, the chickens will be included in the wealth of Zakat. Therefore, if the chickens alone meet the Zakat threshold (*Nisab*) or they reach the threshold when combined with other assets such as gold, silver, business inventory and merchandise, bonds, or cash, and other conditions are also met, then Zakat will be necessary on them. *Nisab* refers to a personal

wealth of 52.5 Tola (612.35 grams of) silver, or any other wealth equivalent to this in value, such as cash. (*Al-Durr-e-Mukhtar Matan Rad-ul-Muhtar, vol. 3, p. 234; Bahar-e-Shari'at, vol. 1, p. 892*)

2. In the second case, Zakat will neither be due on the chicks/chickens nor on the eggs that are harvested from them because these are not Zakat able merchandise: The chickens are not considered trade merchandise as they were not purchased to be sold and the eggs are not trade merchandise because they were not even purchased. However, the income generated by selling the chickens or the eggs will certainly be included in the *Nisab* of Zakat. (*Al-'Inayah Hamish Fath-ul-Qadeer, vol. 2, p. 178 selected; Bahar-e-Shari'at, vol. 1, p. 883*)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Fasting and worshiping on the 15th Sha'ban

Question 4: Are the practices of worshiping on the night of 15th Sha'ban and fasting during the day proven from the Hadith?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Yes, indeed! Encouragement for fasting on the 15 of Sha'ban and worshiping in its night is found in the Hadith.

It is reported from Sayyiduna Ali Al-Murtada رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'When the night of 15th of Sha'ban arrives, then observe Qiyam (pray) in that night and fast during the day, for Allah Almighty reveals His special manifestation on the skies of the world from sunset and says, 'Is there anyone seeking forgiveness so that I may forgive them? Is there anyone seeking sustenance so that I may provide sustenance for them? Is there anyone afflicted with difficulties so that I may grant relief to them? Is there anyone as such! Is there anyone as such! He says this until the beginning of Fajr,' (*Sunan Ibn-e-Majah, vol. 2, p. 160, Hadith 1388*)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Seeing the Prophet in the grave

Maulana Kashif Shahzad 'Attari Madani

One of the unique merits that Allah Almighty has granted His Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that every deceased person will be questioned about him in the grave. (*Mawahib-ul-Ladunniyyah*, vol. 2, p. 289; *Kashf-ul-Ghummah*, vol. 2, p. 55)

Two sayings of the Beloved Prophet ﷺ

1. When a person is lowered into their grave and his loved ones walk away, he hears the sound of their shoes. Then, two angels come to him, make him sit up, and ask: 'مَا كُنْتَ تَقُولُ فِي هَذَا؟' 'الرَّجُلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ' 'What did you used to say about this man [Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ]?' The deceased [believer] replies: 'أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ' 'I bear witness that he is the slave of Allah and His Messenger.' (Bukhari, vol. 1, p. 450, Hadith 1338)
2. 'أَمَّا فِتْنَةُ الْقَبْرِ فَبَيْنَ تُفْتَنُونَ وَعَنِّي نَسْأَلُونَ' 'The trial of the grave will be such that you will be tested by means of me and you will be questioned about me,' (Musnad-e-Ahmad, vol. 9, p. 469, Hadith 25143).

The erudite Imam of Islam, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes:

After this, the angels will ask, 'مَا تَقُولُ فِي هَذَا الرَّجُلِ؟' 'What do you say about this man?' The Shari'ah does not provide specific details about whether the Beloved Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will be present himself or if the veil between his blessed shrine [and the deceased person] will be lifted. As their question is a test, the angels will say 'هَذَا الرَّجُلُ' '[what do you say about] this man,' instead of 'هَذَا' '...this prophet,' (Malfuzaat-e-A'la Hazrat, p. 526).



The night of seeing Him

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ elaborates on the events of the grave thus:

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be shown to the deceased person in his grave and it will be asked, 'شَمْسُ الضُّحَىٰ بَدْرُ الدُّجَىٰ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' 'What do you say about this shining sun and full moon صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who is before you?' The demonstrative pronoun 'هَذَا' 'this,' is used to refer to something nearby. Therefore, it can confidently be said that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be shown from close proximity. This proximity with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is what drove the Sufis and devotees to long for death.

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ captures these sentiments in a couplet:

*Jaan to jatay hi jaye gi qiyamat yeh hay
Kay yahan marnay pay thehra hay nazarah tayra*

Maulana Aasi رَحْمَةُ اللهِ عَلَيْهِ adds:

*Aaj phoolay na samayen gay kafan mayn Aasi
Jis kay joyan thay hay us gul say mulaqat ki raat*

Joy at the time of death

One evident sign of truly loving the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is yearning to meet him; for every lover yearns to behold their beloved. (Al-Shifa, vol. 2, p. 25)

The hope that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be seen in the grave and that the souls of the righteous will meet each other is the reason why some pious predecessors رَحْمَتُهُمُ اللهُ would rejoice at the time of death. The following are three examples:

1. When Sayyiduna Bilal Habashi رَضِيَ اللهُ عَنْهُ was on his deathbed, his noble wife رَضِيَ اللهُ عَنْهَا restlessly cried out, 'وَاحْزَنَاهُ' 'What grief!' Hearing this, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ replied, 'وَاطْرَنَاهُ' 'What joy!' 'غَدَاً لَقِيَ الْأَحِبَّةَ مُحَمَّدًا وَحَزْبَهُ' Tomorrow, [after death] I will meet Muhammad and his companions رَضِيَ اللهُ عَنْهُمْ, (Al-Shifa, vol. 2, p. 23; Naseem-ul-Riyaz, vol. 4, p. 430).
2. A similar account is narrated regarding Sayyiduna Huzayfah Bin Yamaan رَضِيَ اللهُ عَنْهُ. (Naseem-ul-Riyaz, vol. 4, p. 430)
3. Sayyiduna 'Ammar Bin Yasir رَضِيَ اللهُ عَنْهُما recited the following couplet during the Battle of Siffeen:

الآنَ لَقِيَ الْأَحِبَّةَ || مُحَمَّدًا ثُمَّ حَزْبَهُ

'Soon I will meet my

beloveds; Muhammad ﷺ and his companions.’ (Sharh-ul-Shifa, vol. 2, p. 43)

(Hadaiq-e-Bakhshish, p. 40)

According to another narration, he رَفِيَ اللّٰهُ عَنْهُ also said: ‘الْيَوْمَ تَلْقَى حَبِيبَنَا مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’ ‘Today we meet our Beloved, Muhammad ﷺ.’ (Dalaail-un-Nubuwwah, vol. 2, p. 552)

*Ruh na kyun ho muztarib maut kay intizar mayn
Sunta hoon mujh ko daykhnay aayen gay woh Mazaar
mayn*

(Deewan-e-Saalik, p. 22)

Glad tidings to those who yearn for the prophetic vision

Shaykh Abdul Haq Dihlavi رَحْمَةُ اللّٰهِ عَلَيْهِ remarks:

Referring to the Messenger of Allah ﷺ with the demonstrative pronoun ‘هَذَا’ ‘this’ is either because his Messenger-ship is well-known and his image is vividly present in our minds or because he ﷺ will be present in the grave in such a way that his likeness will be brought. This way, by witnessing his unparalleled beauty and his light removes the darkness of separation and distance [between him and the questioned person], making it easier for the deceased person to answer the question. There are glad tidings for those who yearn to see him and if they give their lives [in the way of Allah Almighty] with the hope of seeing him, then it is possible. (Ashi'a-tul-Lam'aat, vol. 1, p. 124)

*Jaan day do wa'dah-e-deedar par
Naqd apna daam ho hi jaey ga*

The deceased in the grave

In his collection of legal edicts, Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللّٰهِ عَلَيْهِ writes:

In regard to how the deceased will be questioned in the grave, scholars of Hadith have offered three opinions.

1. All of the veils between the grave and the green dome will be lifted, and the deceased will be honoured with the beautiful vision. Then, Munkar and Nakeer (the two angels that ask questions in the grave) will point towards the Beloved Prophet ﷺ and ask their questions.
2. A likeness of the Blessed Prophet ﷺ will be with the angels and they will point towards it.
3. The Beloved Prophet ﷺ himself will come to the grave of the person. (Fatawa Shareeh-e-Bukhari, vol. 1, p. 406)

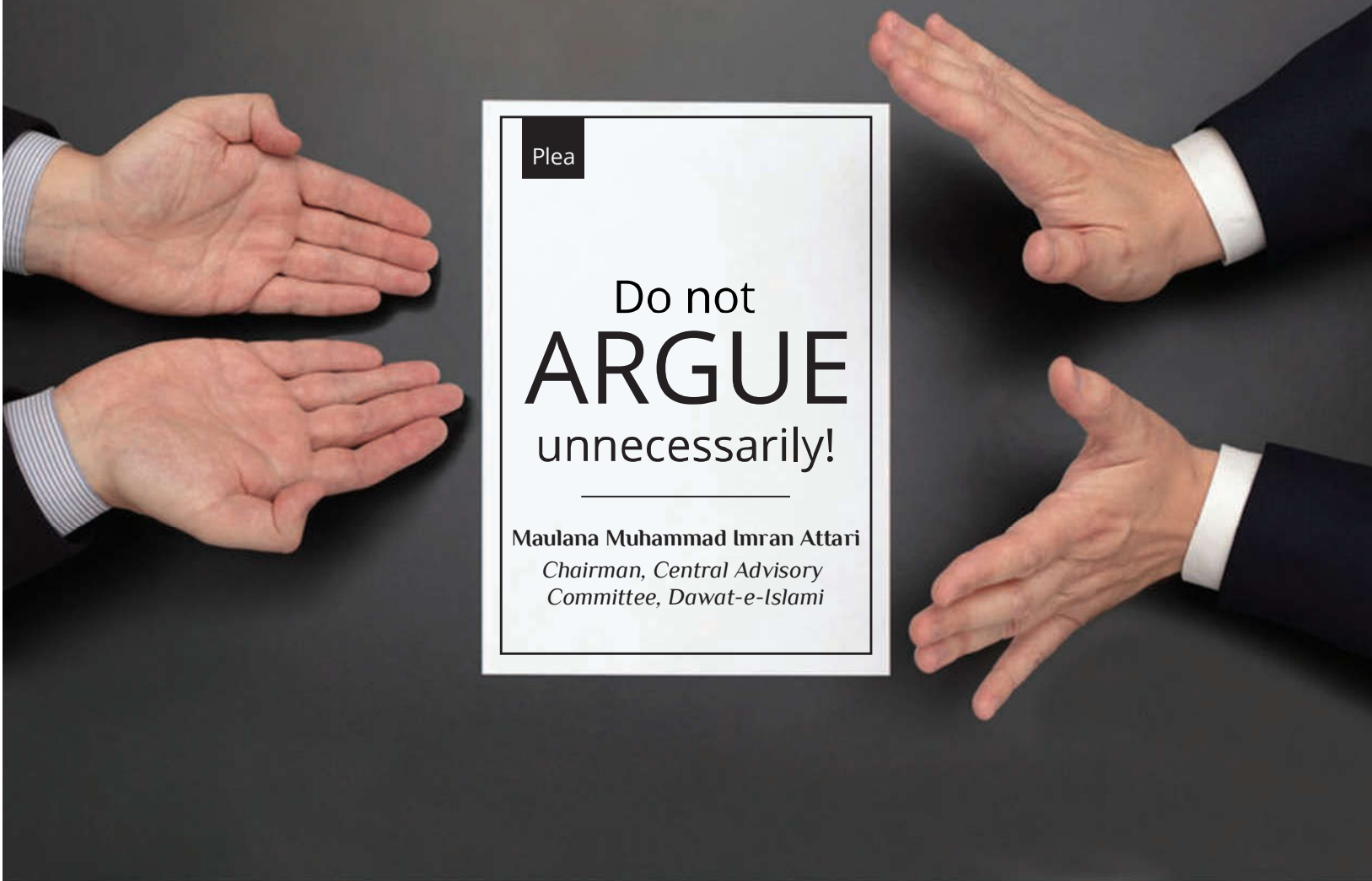
*Jab Qabr mayn daykhon ga keh doon ga yeh Aqa say
Yaan kheench kay laaya hay armaan ziyarat ka*

(Qabalah-e-Bakhshish, p. 79)

Dear Allah! Illuminate our graves with the presence of the Beloved Prophet ﷺ.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





It was on 16th January 2021, when I was returning to Pakistan, and per the SOPs that were in place, all passengers were wearing facemasks. The airplane had not yet taken off when an elderly man, who appeared to be over 70 years old, was heard screaming at another passenger, telling him to put on a mask. The man explained that he was talking, but the elderly man kept on yelling. They continued to argue for quite a while.

You may agree or disagree with the elderly man's concerns. In my opinion, despite his unnecessary and disproportionate approach, his sentiments were valid. Nevertheless, the other person could have shown a little consideration by putting on the facemask because the elderly are more vulnerable to Covid-19 and the elderly man, in this case, was obviously concerned for his safety. The situation would never have escalated.

Instead of arguing, he should have thanked the

elderly person for reminding him to follow the law as wearing a facemask was mandatory at the time. Unfortunately, there are plenty of people who prefer starting an altercation and straining relationships instead of acknowledging and correcting their mistakes.

My advice is simple: you should attempt to correct others only if you are in the right and you feel that they might heed your words. Otherwise, if the other person begins to argue, move away and do not reciprocate. This is the sensible approach as people of sense do not waste their time arguing.

Of course, there are exceptions where arguing is unavoidable, such as in dialogues about certain religious notions that have to be corrected and justified with proofs. Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ has detailed this in the third volume of his *Ihya-ul-Uloom*.

Disputes are usually born out of excessive arguments. Siblings fighting, hatred between spouses, hostility

between mothers-in-law and daughters-in-law, and confrontations between juniors and seniors usually begin with needless argumentation. If you are ever in the wrong, then I urge you to admit your fault; this is the secret to instilling peace and respect in our lives. Whenever possible, pay careful attention to the words of people senior to you and do not argue with them unnecessarily.

I am not suggesting you to acknowledge a mistake even when you are in the right. My request is that you avoid arguing with them and instead embrace the path of peace, affection, and love. If the other person is correct but his approach is problematic, then accept his words for the moment, and when the opportunity arises, speak to him about his approach. Alternatively, you can gain rewards by remaining patient. For example, if somebody berates you for a misdemeanour, apologise, but later on, highlight the problematic nature of their tone or manner and how it made you feel. This is far more productive than reciprocating their rudeness with an outburst. Remember, fire cannot extinguish fire.

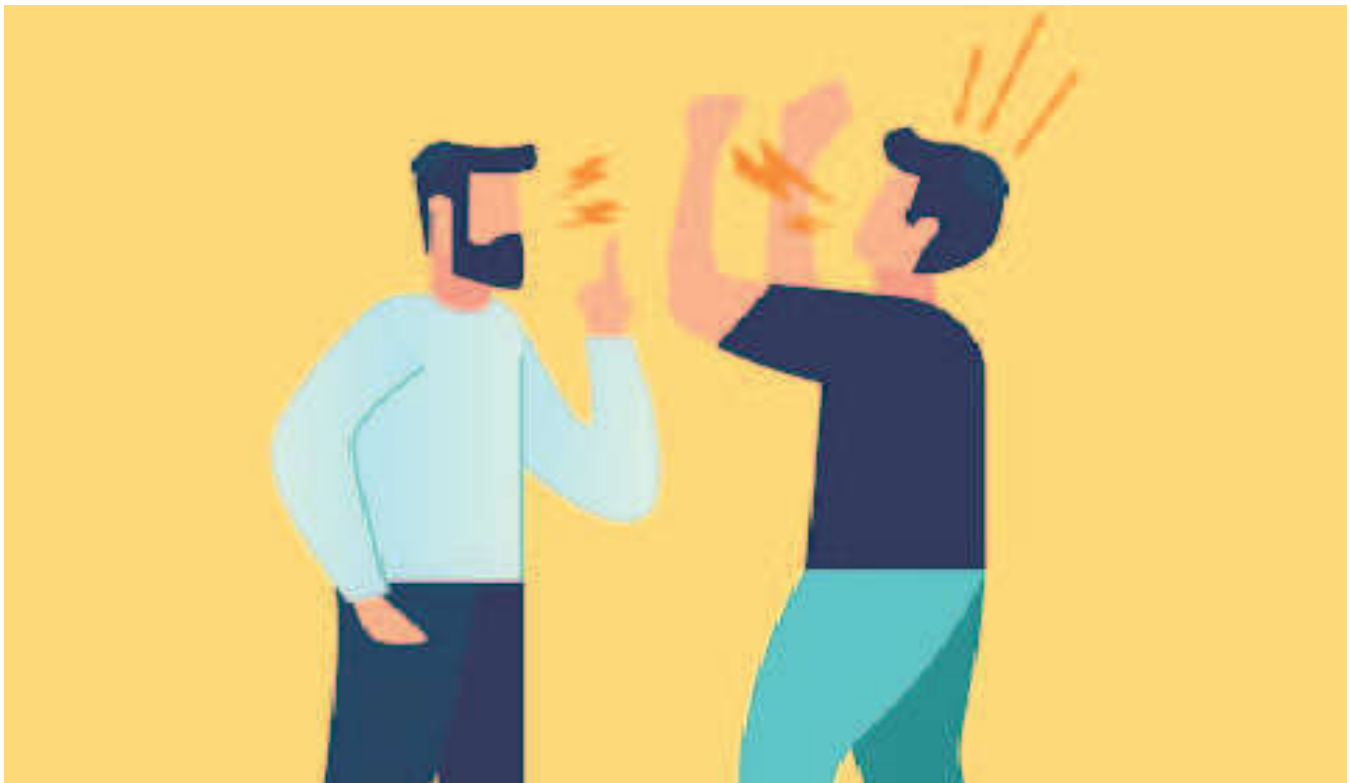
Sayyiduna Ma'roof Al-Karkhi رَحْمَةُ اللَّهِ عَلَيْهِ states, 'When Allah Almighty wills good for a person, He opens the

door of good actions for him and closes the door of argumentation for him. When Allah Almighty wills evil for someone, He closes the door of good actions for him and opens the door of argumentation.' (Hilyat-ul-Awliya, vol. 8, p. 405, Hadith 12690)

Sayyiduna Abu Ayyub Maymoon Bin Mihraan رَحْمَةُ اللَّهِ عَلَيْهِ was asked, 'Why is it that no friend of yours has ever hated you and left you?' He رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'I neither argue with them nor attack them with my words.' (Hilyat-ul-Awliya, vol. 4, p. 110, Hadith 4817)

It is my heartfelt appeal to all followers of the Prophet: Keep both your words and conduct concordant with the Shari'ah. Avoid pointless arguments, readily accept your mistakes, and be grateful to the person who highlights your mistakes. Even when you are in the right, turn away from disputing with others and demonstrate positive behaviour towards everyone. If Allah Almighty wills, this approach will prove helpful to make progress in your religious activities.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم



What is right after all?

Can a disbeliever be a denizen of paradise or a saint?

(Part: 01)

Mufti Muhammad Qasim Attari

Muslims having the sole exclusivity to salvation in the Hereafter is a fundamental tenet of the Islamic faith. While disbelievers can be rewarded in this world for their deeds, they will remain bereft of salvation in the Hereafter, no matter how many good deeds they do in the world. As an essential aspect of every believer's creed, Muslims from the earliest period of Islam have unanimously accepted and echoed this belief. Yet, in today's context, a handful of so-called Muslims and dissenters, propelled by liberal, post-modern, and secular ideologies, have questioned this belief and can be seen writing against this very belief.

Typically, they will cite the achievements of a non-Muslim scientist or activist, for example, and conclude that their efforts must afford them Allah's proximity, salvation, and sainthood, completely disregarding the fact that he is a non-Muslim. Allah Almighty, by His justice, has stipulated faith as a prerequisite for attaining rewards and salvation in the Hereafter. If a person does not fulfil this prerequisite, their good acts may be rewarded in this life with honour, wealth, fame, comforts, and other similar bounties. However, their good acts will

neither avail anything in the Hereafter nor benefit them in the slightest.

Nevertheless, if Allah Almighty grants a person faith on account of their deeds, whether it be moments before death while we are unaware of it, then this is the will of Allah Almighty. However, the rule will be the same that the one who truly dies upon disbelief will enter Hell and will not receive rewards or salvation in the Hereafter.

I will now present some scriptural proofs which are explicit about this matter:

The Quran is clear that no religion except Islam is accepted in the Court of Allah Almighty:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

And whoever will desire a religion other than Islam, that will never be accepted from him; and he is amongst the losers in the Hereafter.

[Kanz-ul-Iman (translation of Quran)] (Part. 3, Surah Aal-e-'Imraan, Verse 85)

The actions of those who do not bring faith are null and rejected in the Court of Allah Almighty:

أُولَئِكَ لَمْ يَأْمَنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٩٥﴾

These people have not accepted faith; therefore, Allah has nullified their (good) deeds, and this is easy for Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Ahzaab, Verse 19)

In fact, the one who performed virtuous deeds in a state of faith, they were accepted at that time due to his faith, however, if he later left Islam then his previous deeds are erased. Hence, it is stated:

وَمَنْ يَزِدْكُمْ مِنْكُمْ عَنْ دِينِهِ فَسِمَةٌ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢١٤﴾

And whoever amongst you turns away from his faith then dies having become a disbeliever, their (good) deeds are therefore wasted in this world and in the Hereafter, and they are the dwellers of Hell; they are to remain in it forever.

[Kanz-ul-Iman (translation of Quran)] (Part. 2, Surah Al-Baqarah, Verse 217)

The unequivocal judgment of Allah Almighty regarding disbelievers is that they will enter Hell; they will neither attain the proximity and sainthood of Allah Almighty nor salvation in the Hereafter. Thus, it is stated in the Quran:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦٠﴾

Indeed, all disbelievers amongst the People of the Book and the polytheists are in the fire of Hell, they will remain in it forever; it is they who are the worst of creation.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Bayyinah, Verse 6)

The honour of Allah's friendship is reserved for the believers. Hence, it is stated:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is the Protector of the Muslims

[Kanz-ul-Iman (translation of Quran)] (Part. 3, Surah Al-Baqarah, Verse 257)

Allah Almighty has declared animosity towards the disbelievers; hence it is mentioned in the Holy Quran:

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

So, Allah is the enemy of the disbelievers

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Verse 98)

It is the worldly benefits which disbelievers demand either verbally or by their hearts as reward for their acts. So, disbelievers are rewarded with honour, fame, recognition, wealth, and status but in this world only. The Hereafter neither enters their minds nor do they supplicate for it; therefore, such people do not have a share in the Hereafter. Hence, it is stated in regard to them:

فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠٠﴾

And amongst the people is the one who says that, 'O our Lord! Give us (something) in this world,' and he does not have a share in the Hereafter.

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

It is the definitive law of Allah Almighty that only the believer will receive reward in the Hereafter; the one who believes in the Hereafter, who seeks the bounties of the Hereafter, and the one whose actions are driven by the reward of the Hereafter:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿٩٩﴾

And whosoever desires the Hereafter and strives for it as it should be striven for, and is a believer; so, only their effort is appreciated

[Kanz-ul-Iman (translation of Quran)] (Part. 15, Surah Bani Israa'eel, Verse 19)

He Almighty also declared:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْنَاهُ فِي حَرْثِهِ

Whosoever desires the harvest of the Hereafter, We increase his harvest for him

[Kanz-ul-Iman (translation of Quran)] (Part. 25, Surah Al-Shoora, Verse 20)

If the purpose and goal of disbelievers are to attain worldly bounties, then how can they possibly have a share in the Hereafter? If the world is their aim, then it is granted to them in various ways, and this is considered the recompense for their good deeds. Hence, it is stated in the Quran:

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

And whoever desires the harvest of this world, We will give him some of it, and he has no share in the Hereafter

[Kanz-ul-Iman (translation of Quran)] (Part. 25, Surah Al-Shoora, Verse 20)

Moreover, it is stated:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ جَعَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

Whoever desires this quick-passing (enjoyment of this world), We may give him quickly whatever We will, to whomever We will, then assign Hell for him; that therein he enters condemned, pushed around.

[Kanz-ul-Iman (translation of Quran)] (Part. 15, Surah Bani Israa'eel, Verse 18)

It is further mentioned:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوْفُ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿٥٨﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿٥٩﴾

Whoever desires the life of this world and its adornment; We will give them the full reward therein and will not cause any reduction in it. These are the ones for whom there is nothing in the Hereafter except Fire; and whatever they used to do there was wasted and all their deeds became nullified.

[Kanz-ul-Iman (translation of Quran)] (Part. 12, Surah Hood, Verses 15-16)

(To be continued in the next issue)

DO YOU KNOW?

Maulana Abu
Muhammad Attari Madani

Question 1: How old was the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when he travelled to Shaam for the second time?

Answer: He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 25 years old. (Tabqat Ibn-e-Sa'd, vol. 1, p. 103)

Question 2: Which being flies and also gives birth?

Answer: The bat. (Tafseer Jamal, part 3, Surah Aal-e-Imran, under the verse 49, vol. 1, p. 418)

Question 3: How many sons did Sayyiduna Ibrahim عَلَيْهِ السَّلَام have?

Answer: Sayyiduna Ibrahim عَلَيْهِ السَّلَام had thirteen sons. (Tabqat Ibn-e-Sa'd, vol. 1, p. 41)

Question 4: Which person, after four thousand years, came back to life, and in which Prophet did he believe?

Answer: Sayyiduna Saam Bin Nuh عَلَيْهِ السَّلَام came back to life and believed in Sayyiduna Isa عَلَيْهِ السَّلَام. (Tafseer Jamal, part 3, Surah Aal-e-Imran, under the verse 49, vol. 1, p. 420)

Question 5: What was the cost of purchasing the land for Masjid-e-Nabawi?

Answer: It cost ten Dinars. (Tabqat Ibn-e-Sa'd, vol. 1, p. 184)

Question 6: How old was Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ when he became a Muslim?

Answer: He was twenty-six years old. (Bazl-ul-Quwa', p. 254)

Our Prophet:
The Most Sublime,
The Most Great

The Prophet's *Sublimity* (Part 04)

Maulana Abul Hasan Attari Madani

Eloquent speech

‘أَنَا أَعْرَبُكُمْ، أَنَا قُرَشِيٌّ، وَاسْتَرْضَعْتُ فِي بَنِي سَعْدِ بْنِ بَكْرٍ’ *‘I am more eloquent than all of you; I am Qurayshi and I was nursed in Banu Sa’d,’* (Seerat-e-Ibn-e-Hishaam, p. 68)

Arabic in general is a rich language, distinguished by innumerable unique features but the vernaculars of Quraysh and Banu Sa’d held a distinct status in Arabia. Born to the Quraysh and spending his early years with the Banu Sa’d, the Messenger of Allah ﷺ had a deep bond with both tribes. Once, Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ, who had encountered many dialects of Arabic through his extensive business trips, remarked, ‘Messenger of Allah ﷺ! I have not met anyone more eloquent than you.’ The Beloved Prophet ﷺ replied, ‘How could I not be eloquent when I am from the Quraysh, and I grew up with Banu Sa’d.’ (Seerat-e-Halbiyyah, vol. 1, p. 131)

The annals of history have not seen anyone as articulate and eloquent as Allah’s Messenger ﷺ; the depth and potency of his words remains unmatched. Clear, articulate, and engaging, a handful of his words would envelope tides of meaning, akin to an ocean being contained in a pitcher.

In *Tafseer Siraat-ul-Jinan*, it is related that Shaykh Abdul Haq Muhaddis Dihlawi رَحِمَهُ اللَّهُ عَلَيْهِ said: ‘The Beloved Prophet ﷺ was the epitome of eloquence. His words were profound and his expressions unique, full of wisdom and decisive insight; rarely is a person able to grasp their entire depth. Neither is it possible to describe all of the Beloved Prophet’s qualities nor is it viable to replicate his words because Allah Almighty has not created anyone more articulate and well-spoken than him. Once, Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ remarked, ‘Messenger of Allah ﷺ! You have not visited

foreign lands, and you have not accompanied their people, then how did you acquire such eloquence?’ He ﷺ answered, ‘The language and lexis of Sayyiduna Isma’eel عَلَيْهِ السَّلَام, that had become extinct and lost, was brought to me by Sayyiduna Jibra’eel عَلَيْهِ السَّلَام which I then internalised.’ Moreover, he ﷺ said, ‘My Lord taught me Adab, so this enhanced my Adab further.’ The discipline of Arabic that explores eloquence and rhetoric is called as Adab,’ (Madarij-un-Nubuwwah Persian, vol. 1, p. 10)

‘Allamah Abdul Mustafa A’zami رَحْمَةُ اللهِ عَلَيْهِ writes, ‘The blessed tongue of Allah’s Messenger ﷺ is the interpreter of divine revelation, the fountainhead of signs, and the treasury of miracles. Its eloquence and stylistics are inimitable. Seasoned linguists and rhetoricians were left amazed and astounded upon hearing it,’ (Seerat-e-Mustafa, p. 575)

A’la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes:

*Tayray aagay yon hayn dabay luchay fusaha ‘arab kay
baray baray*

*Koi janay muh mayn zaban nahin, nahin balkeh jisam
mayn jaan nahin*

Woh zuban jis ko sab kun ki kunji kahayn

Us ki naafiz hukumat pay lakhon Salam

Us ki piyari fasahat pay bay had Durood

Us ki dilkash balaghat pay lakhon Salam

(Hadaiq-e-Bakhshish, pp. 108, 302)

1400 years have passed since this Arabian Beloved graced the world with his words, yet scholars, jurists, Hadith experts, and linguists continue to expand and elaborate on his utterances. His speech, which contains layers of subtle meanings and deep implications, is described as Jawami’-ul-Kaalim. ‘Allamah Badr-ud-Deen Al-Ayni رَحْمَةُ اللهِ عَلَيْهِ explains this as, ‘Discourse which is concise but profound in meaning.’ In only a handful of the Beloved Prophet’s words, Allah Almighty enclosed vast meanings that were contained in entire divine scriptures before him,’ (‘Umda-tul-Qaari, vol. 10, p. 294, under the Hadith 2977).

This quality was unique to our Beloved Prophet ﷺ and not shared by the prophets before him. This is why he ﷺ stated:

‘أُعْطِيتُ جَوَامِيعَ الْكَلِمِ’ ‘I was gifted with concise but profound discourse,’ (Muslim, p. 210, Hadith 1167)

Some examples of his sublime eloquence and style are listed below:

A companion once requested, ‘Advise me with a counsel that I can act upon throughout my life, and it should not be too long, lest I forget it.’ The Epitome of Eloquence ﷺ replied with only two words: ‘لَا تَغْضَبْ’ ‘Do not get angry,’ (Muwatta Imam Maalik, vol. 2, p. 405, Hadith 1726)

In another incident, a person asked, ‘Messenger of Allah ﷺ! Advise me.’ So, he ﷺ told him not to get angry. The individual later said about this, ‘As soon as the Prophet ﷺ uttered these words, I pondered over them, concluding that anger gathers all evils. Meaning, anger is a compilation of evils,’ (Musnad-e-Ahmad, vol. 9, p. 57, Hadees 23231).

On one occasion, while advising people about mercy, he ﷺ shared these words: ‘مَنْ لَا يَرْحَمُ لَا يُرْحَمُ’ ‘He who does not show mercy to creation, will not be shown mercy,’ (Bukhari, vol. 4, p. 103, Hadith 6013)

Furthermore, in only four words, copious morals and wisdoms were gathered that continue to provide guidance to leaders, managers, and other responsible persons.

He ﷺ said: ‘سَيِّدُ الْقَوْمِ خَادِمُهُمْ’ ‘The leader of a people is a servant to them,’ (Kanz-ul-Ummal, part. 8, vol. 5, p. 18, Hadith 24829)

In a single sentence, he ﷺ summed up the key to prosperity in all aspects of life: ‘لَا ضَرَرَ وَلَا ضِرَارَ’ ‘Do not cause harm and do not be harmed,’ (Ibn-e-Majah, vol. 3, p. 106, Hadith 2341)

In one instance, he ﷺ explained in two words how a person can be safe in both worlds: ‘اَسْلِمْتَ تَسْلَمَ’ ‘Accept Islam and you will be safe,’ (Ibn-e-Majah, vol. 1, p. 67, Hadith 87)

These are a few examples, otherwise the compendiums of Hadith and Seerah are filled with marvels of the Beloved Messenger’s eloquence and miraculous speech.

Value Ramadan

The month of Ramadan is an important month for Muslims. Just as a furnace purifies ore to produce pure metal, Ramadan purges sinners and elevates the ranks of the pious. Fortunate people eagerly await its advent, and when it does finally arrive, they value it by steeping each moment in worship, prayer, and supplication.

The Mother of all Believers, Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا explains the prophetic approach to this blessed month:

When the month of Ramadan would arrive, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would combine Salah and sleep in the first twenty nights. When the last 10 days would arrive, he would prepare himself for the worship of Allah Almighty. (*Musnad Ahmad*, vol. 9, p. 338, *Hadith* 24444)

In another version, She رَضِيَ اللهُ عَنْهَا remarked, 'When the month of Ramadan would arrive, the blessed colour of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would change, he would worship abundantly and make a lot of supplications. (*Shu'ab-ul-Iman*, vol. 3, p. 310, *Hadith* 3625)

We too should organise our daily activities to accommodate fasting, obligatory prayers, supererogatory prayers such as Tahajjud, Ishraq, Chasht, and Awwabeen, recitation of the Quran, Zikr, prayers on the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and abundant supplications. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'In every night of Ramadan, an announcer (an angel making an announcement) calls out till dawn, 'Seeker of goodness! Make a firm intention and be happy. And you who intends evil! Abandon evil. Is there anyone seeking forgiveness, so that his request can be fulfilled? Is there anyone repenting, so that his repentance can be accepted? Is there anyone supplicating, so that his supplication can be accepted? Is there any beggar, so that his need can be fulfilled?' (*Durr-e-Mansoor*, vol. 1, p. 146)

My sisters, in this blessed month, do not neglect to pray for forgiveness, to repent sincerely in His court, and to seek the fulfilment of your needs. You will be able to perform these activities effectively if you can perform I'tikaf in the prayer area of your home. As well as being a Sunnah of the Prophets, I'tikaf is the practice of the Mothers of the Believers. Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا related that the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observed I'tikaf during the last 10 days of Ramadan until his passing away. After him, his pure wives رَضِيَ اللهُ عَنْهُن would perform I'tikaf. (*Bukhari*, vol. 1, p. 664, *Hadith* 2026)

I'tikaf in the Hadith

1. Whoever performs I'tikaf with faith, intending reward, all his previous sins will be forgiven. (*Jami'-us-Sagheer*, p. 516, *Hadith* 8480)
2. Performing I'tikaf for 10 days is akin to performing two Hajj and two Umrahs. (*Shu'ab-ul-Iman*, vol. 3, p. 425, *Hadith* 2966)

May Allah Almighty grant us the ability to value Ramadan.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

An account, a miracle

I don't like Milk

Maulana Arshad Aslam Attari Madani



After finishing dinner, the children gathered in Grandfather's room. Umm-e-Habibah brought cups of warm milk for everyone. Khubayb took his cup, but as usual, Suhayb refused. 'You should not refuse milk. Did you know that our Beloved Prophet ﷺ liked milk?' asked Grandfather.

'Really?' asked Khubayb in astonishment. 'Yes! He ﷺ encouraged us to drink milk,' said Grandfather, 'He ﷺ advised us to drink cow's milk because it takes nourishment from every plant and it contains a cure for every disease,' (*Mustadrak*, vol. 5, p. 575, *Hadith* 8274; *Al-Tayseer bi-Sharh Jami'-us- Sagheer*, vol. 1, p. 260).

Hearing the benefits of milk, Suhayb said, 'Grandfather! I will drink milk every day from now on.' Grandfather tapped Suhayb on the back in a bid to encourage him, then said, 'Children! I will tell you about a miracle regarding milk: There were some noble companions رَضِيَ اللَّهُ عَنْهُمْ, such as Sayyiduna Abu

Hurayrah رَضِيَ اللَّهُ عَنْهُ, who committed themselves to the sole pursuit of religious knowledge. Our Beloved Prophet ﷺ took personal care of them.

One day, feeling extremely hungry, Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ sat in a place where people would pass by regularly. Shortly after, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ happened to be walking by. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ seized the opportunity and began talking to him, hoping that he would invite him for a meal. Alas, that did not happen. Then, Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ walked past and Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ began conversing with him, hoping to be invited for a meal. The conversation ended but Sayyiduna Abu Hurayrah's hunger was not satiated.'

Grandfather leaned against the wall and taking a deep breath, placed a pillow in his lap. 'After some time, the Beloved Prophet ﷺ was walking past. He ﷺ looked at Sayyiduna

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and smiled, immediately understanding his companion's need. 'Come with me to my home,' said the Generous Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As they arrived, a bowl of milk was brought out. 'Go and call all of our seekers of knowledge,' said the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

'Oh no! Grandfather!' Suhayb cried, 'How will Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ be satiated if a single bowl of milk is shared among so many people?' Grandfather replied, 'This is exactly what Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ was thinking.'

Grandfather continued, 'Nevertheless, it was the

command of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so he رَضِيَ اللَّهُ عَنْهُ called them. Very quickly, the house was packed with guests. With all of the guests seated, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned to Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ: 'Take this bowl and pass it around. Later on in life, Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said about this incident, 'I gave the bowl full of milk to one person, he drank to his fill, then I handed it to the next person. I continued passing the bowl around until finally, I returned it to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. All of those who were invited to the home had drunk till they were satiated.'

With the bowl now in the blessed hands of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللَّهُ عَنْهُ looked at Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ with a smile and said: 'Drink.' So, he رَضِيَ اللَّهُ عَنْهُ drank then stopped. 'Drink some more,' said the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ drank again. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kept telling him to drink and he رَضِيَ اللَّهُ عَنْهُ kept on drinking until he could drink no more, swearing by Allah عَزَّوَجَلَّ that his stomach could not take another drop. The Generous Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took the bowl, praised and glorified Allah Almighty, recited 'بِسْمِ اللَّهِ' and then drank the remainder of the milk,' (Bukhari, vol. 4, p. 234, Hadith 6452 Summarised).

Grandfather looked towards the children: 'Do you know how many guests there were?' Suhayb answered, 'Grandfather, how can we know their number? Tell us please.' Grandfather said, 'Those who drank the milk were seventy in number.'

'A small bowl and seventy people! How can that be?' asked a bewildered Khubayb.

Grandfather smiled: 'This was a miracle of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and these types of miracles occurred frequently.'



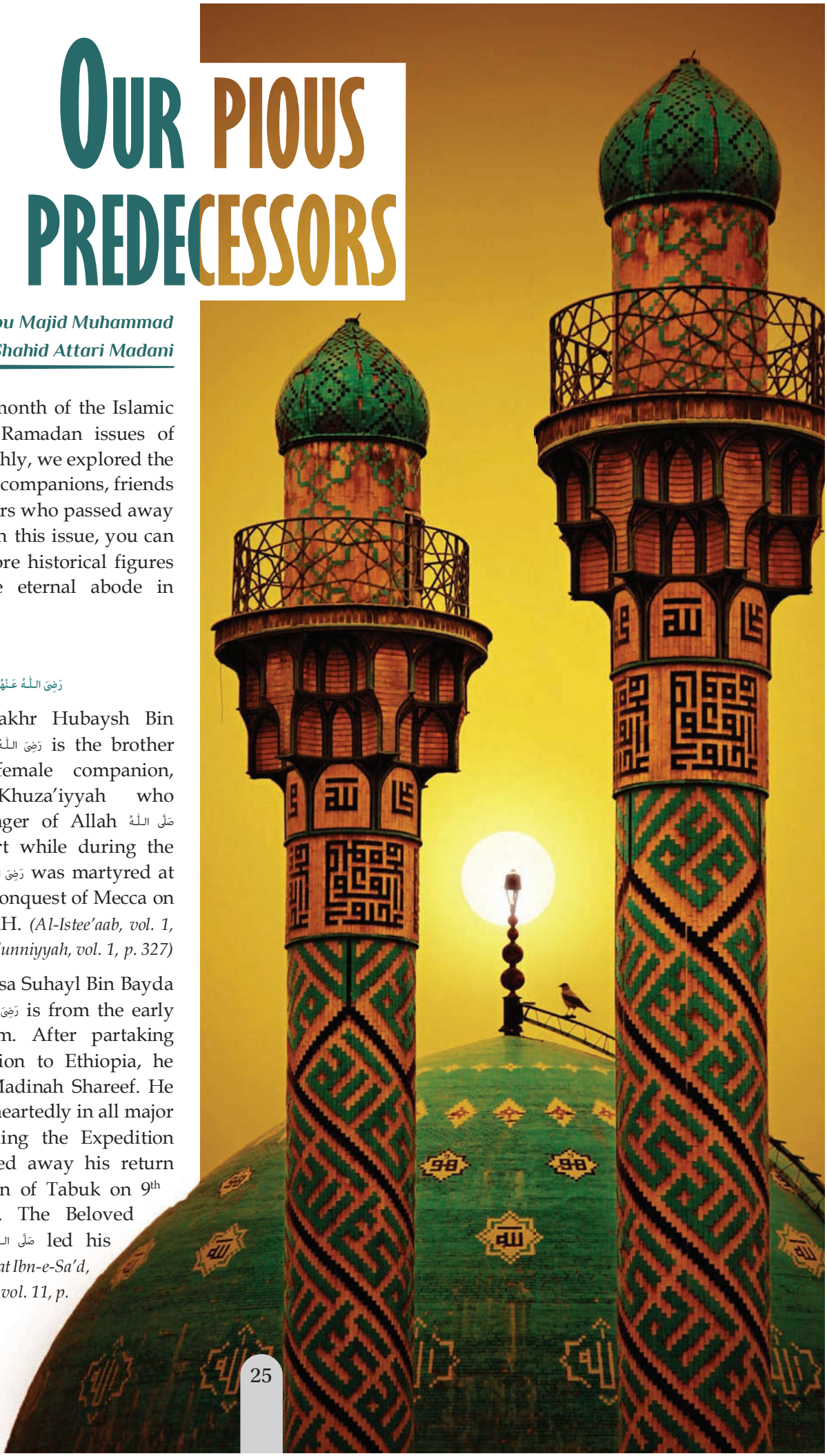
OUR PIOUS PREDECESSORS

Maulana Abu Majid Muhammad
Shahid Attari Madani

Ramadan is the ninth month of the Islamic calendar. In previous Ramadan issues of Faizan-e-Madinah Monthly, we explored the lives of fifty-eight noble companions, friends of Allah ﷺ, and scholars who passed away in this blessed month. In this issue, you can read about fourteen more historical figures who departed for the eternal abode in Ramadan.

Noble Companions رَضِيَ اللَّهُ عَنْهُمْ

1. Sayyiduna Abu Sakhr Hubaysh Bin Khalid Khuza'i رَضِيَ اللَّهُ عَنْهُ is the brother of the famous female companion, Umm-e-Ma'bad Khuza'iyyah who hosted the Messenger of Allah ﷺ for a short while during the Migration. He رَضِيَ اللَّهُ عَنْهُ was martyred at Bat'ha during the Conquest of Mecca on 20th Ramadan, 8th AH. (*Al-Istee'aab*, vol. 1, p. 453; *Mawahib-ul-Ladunniyyah*, vol. 1, p. 327)
2. Sayyiduna Abu Musa Suhayl Bin Bayda Fihri Qarashi رَضِيَ اللَّهُ عَنْهُ is from the early embracers of Islam. After partaking in the first migration to Ethiopia, he later migrated to Madinah Shareef. He participated wholeheartedly in all major expeditions, including the Expedition of Badr, and passed away his return from the Expedition of Tabuk on 9th Ramadan, 9th AH. The Beloved Prophet ﷺ led his funeral prayer. (*Tabqat Ibn-e-Sa'd*, vol. 3, p. 317; *Zurqaani*, vol. 11, p. 133)



Righteous Saints رَحْمَةُ اللَّهِ

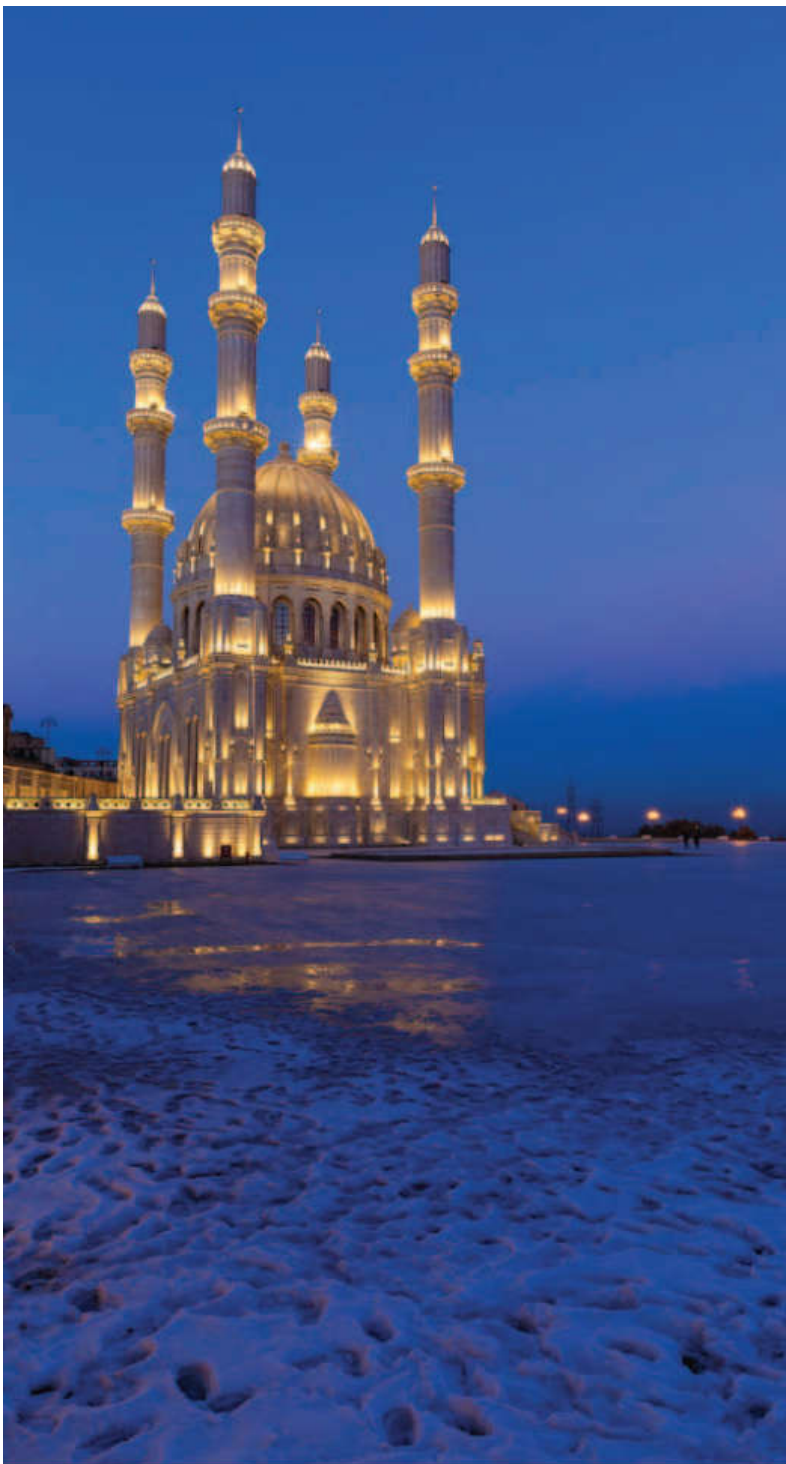
3. Shaykh Sayyid Sharaf-ud-Deen 'Isa Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ is the son and student of Shaykh 'Abdul Qaadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ may Allah عَزَّوَجَلَّ sanctify his secrets. Emerging as an erudite scholar, he served Islam as a committed teacher, seasoned preacher, and spiritual mentor to countless aspirants. Upon the demise of his father, he settled in Egypt after spending some time in Damascus. In Egypt, he attracted several students who went on to become leading experts of Hadith and juris consults. He رَحْمَةُ اللَّهِ عَلَيْهِ passed away on the 12th Ramadan, 573 AH in Egypt and was laid to rest Qurafah Cemetery. His shrine remains a locus of spiritual upliftment for its visitors. Among his works is the famous treatise on spirituality, 'Jawahir Al-Asraar-wa-Lata'if-ul-Anwar'. (Ithaf-ul-Akabar, p. 374)
4. Sayyid Abu Al-Makarim Qutb-ud-Deen Musa Geelani Qadiri رَحْمَةُ اللَّهِ عَلَيْهِ was born in 936 AH in Thatta, Sindh, and he رَحْمَةُ اللَّهِ عَلَيْهِ passed away on 25th Ramadan, 999 AH, in Qaboolah Shareef, near Pakpattan, Punjab. His shrine is a source of blessings for scholars and the public alike. As a descendent of Shaykh 'Abdul Qaadir Jeelani, he inherited not only the blood of his ancestor but his spiritual secrets too. He رَحْمَةُ اللَّهِ عَلَيْهِ was an author and a poet. 'Tuhfat-ul-Saalikeen' is from his works, (Encyclopedia Awliya-e-Kiraam, vol. 1, p. 130)
5. Shah Jahan, Sayyid Abu Saalih Badr-ud-Deen Muhammad Baaqir Rifa'ee Husayni رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1207 AH and passed away on 15th Ramadan, 1255 AH. His mausoleum is located in Khanqah-e-Rifa'iyah, Barya Bhagal, Surat, Gujrat, India. He رَحْمَةُ اللَّهِ عَلَيْهِ was the great master of the Ahmadiyyah Rifa'iyah Order and the custodian of Khanqah-e-Rifa'iyah. (Tazkira-tul-Ansab, p. 203)
6. Sayyid Sikandar Shah Peshawari رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1266 AH, in Peshawar and passed away there on 14th Ramadan, 1331 AH. He رَحْمَةُ اللَّهِ عَلَيْهِ was a scion of the Jeelani line, a scholar, and the spiritual heir of Khuwajah Shams-ul-'Aarifeen. He was awe-inspiring, handsome, and a beacon of copious blessings whose supplications were answered. His son, 'Allamah Sayyid Muhammad Sa'eed Agha Jan passed away on 7th Ramadan, 1353 AH while his other son, Peer 'Allamah Sayyid Tajammul Husayn Agha Gul passed away on 21st Ramadan, 1366 AH. (Tazkirah-e-'Ulama-o-Mashaaikh Sarhad, pp. 198-206)
7. Sayyid Muhammad Khalilullah Junaydi Qadiri رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1350 AH, in Ghazi Pura, U.P., India and passed away on 21st Ramadan, 1427 AH, in Madinah Munawwarah, being laid to rest in Al-Baqi' Cemetery. He رَحْمَةُ اللَّهِ عَلَيْهِ was a spiritual master of the Qadiri Junaydi Ajmali Order, a poet, and a scholar. Ziya-ul-Uloom School, Nazimabad, Karachi was founded by him. (Allah walay Kuliyaat-e-Manaqib, p. 467)
8. Sayyiduna Muhammad Bin Abdur Rahman Bin Ibn-e-Abi Layla Ansari رَحْمَةُ اللَّهِ عَلَيْهِ was born in 74 AH and passed away in Ramadan 148 AH. He was an Imam of Hadith and the Qadi of Kufa. 'Kitab-ul-Faraaid' was penned by him. (Siyar A'lam-un-Nubala, vol. 6, p. 310; Shazaraat-uz-Zahab, vol. 1, p. 366)
9. Shaykh Al-Islam, Shaykh Abu Al-Hasan Bunan Al-Hamal رَحْمَةُ اللَّهِ عَلَيْهِ was a resident of Wasit, Iraq before settling in Egypt where he رَحْمَةُ اللَّهِ عَلَيْهِ later passed away in Ramadan 316 AH. He رَحْمَةُ اللَّهِ عَلَيْهِ was a leading Hadith scholar, renowned for his abstinence and piety, a saint of Allah عَزَّوَجَلَّ with many miracles, a dedicated worshipper, and a preacher who enjoined good and forbade evil. (Siyar A'lam-un-Nubala, vol. 11, p. 438; Tabqaat-ul-Soofiyyah Lil-Salami, p. 224)
10. Imam Abdullah Bilhaj Ba Fadl Al-Hadrami رَحْمَةُ اللَّهِ عَلَيْهِ was born in 850 AH, in Tarim, Yemen and passed away on 5th Ramadan, 918 AH. His shrine is located in Al-Shahr, Hadramawt, Yemen. He رَحْمَةُ اللَّهِ عَلَيْهِ was a Hafiz of the Quran, a jurist of the Shaafi'i School, a saint, an author of multiple works, and a foremost teacher who trained several scholars. His published writings include the primer on Shaafi'i jurisprudence, 'Al-Muqaddama-tul-Hadramiyyah fi Fiqh Al-Saadah Al-Shafi'iyyah,' (Al-Muqaddama-tul-Hadramiyyah, pp. 13-34).
11. Ustadh-ul-'Ulama, Maulana Hafiz Muhammad Noor Alam Chishti رَحْمَةُ اللَّهِ عَلَيْهِ was born in

Karri Sharif, Pakistan, in 1248 AH and passed away there on 3rd Ramadan 1311 AH. His mausoleum is situated in an enclosed building towards the south side. Those who knew him described him as gentle-natured and modest. As the student of Ustadh-ul-'Ulama 'Allamah Ahmad-ud-Deen Karsalwi and spiritual heir to Shams-ul-'Aarifeen Siyalvi, he held

expertise in religious sciences and a lofty inner state, as evident from his spiritual unveilings. (*Fauz-ul-Maqaal Fi Khulafa-e-Peer Siyal*, vol. 1, pp. 469-477)

12. The foremost scholar of Indonesia, 'Allamah Haji Muhammad Haashim Ash'ari Jombani رَحْمَةُ اللهِ عَلَيْهِ was born in 1282 AH in Jomban, East Java, Indonesia and passed away there on 7th Ramadan, 1366 AH. He رَحْمَةُ اللهِ عَلَيْهِ was the student of the spiritual successor of A'la Hadrat, Shaykh Abid Bin Husayn Makki. He رَحْمَةُ اللهِ عَلَيْهِ studied under the leading scholars of Indonesia and Makkah Mukarramah. To serve the Muslim community, he founded the religious and humanitarian organisation, Jami'yyah Nahda-tul-'Ulama a great. Indonesia continues to remember him as a teacher and saint. (*Nasr-ul-Jawahir Wal-Durar*, vol. 2, p. 1521)
13. The poet of Islam, Maulana Sayyid Muhammad Nasir Jalali Dihlavi Ashrafi رَحْمَةُ اللهِ عَلَيْهِ was born in Delhi and passed away on 7th Ramadan, 1385 AH, in Karachi. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest in the Khamosh Colony Graveyard, Liaquatabad. Hailed as a litterateur, scholar, and spiritual guide, he possessed extraordinary oratory skills which he utilised to call people to Islam. He رَحْمَةُ اللهِ عَلَيْهِ was a spiritual heir of Shah Sayyid Ali Husayn Ashrafi Jeelani of Kachocha Sharif, India. (*Hayat-e-Makhdoom-ul-Awliya*, pp. 395-396; *Anwar-e-'Ulama-e-Ahl-e-Sunnat Sindh*, pp. 986-991).
14. The great hadith expert of Hijaz, Shaykh Sayyid Muhammad Bin 'Alawi Al-Maliki Al-Idreesi Al-Makki رَحْمَةُ اللهِ عَلَيْهِ was born in 1362 AH in Makkah, passed away on 15th Ramadan, 1425 AH, and was laid to rest in the historical Al-Mu'alla Cemetery. He رَحْمَةُ اللهِ عَلَيْهِ was a leading figure of Islamic scholarship, a preeminent spiritual guide, and a prolific author. Mufti-e-A'zam-e-Hind was among many who granted him spiritual successor ship. (*Muhaddis-e-A'zam Hijaz ki wafat aur Sa'udi Sahafat*, pp. 20-30)

¹ Lit. The Jewels of Secrets and the Subtleties of Lights



Badr

and its people

History of Islam

Maulana Rashid Noor 'Attari Madani

Eighty miles from the blessed city of Medina lies a village called Badr. Named after a local who owned a well there, this village was the site of an annual festival before the advent of Islam. However, it is better-known for the historic Expedition of Badr which saw the first group of believers in Islam valiantly face the much larger and better-equipped tyrants of Mecca, persevering until the Muslims gained a resounding victory, and the banner of Islam flew high.

Allah Almighty named this momentous day 'The Day of Separation' (*Yawm Al-Furqan*), alluding to the decisive separation between truth and falsehood that transpired on that day. (*Seerat-e-Mustafa*, p. 210; *Zurqaani 'alal Mawahib*, vol. 2, pp. 255-256) On 12 Ramadan, 2 AH, the Beloved Prophet ﷺ, accompanied by three-hundred and thirteen heroes of Islam, left Medina and marched towards Badr. (*Seerat-e-Mustafa*, pp. 211-213) In this expedition, the Muslims possessed only three horses and seventy camels, with three people allocated to one camel. (*Madarij-un-Nubuwwah Persian*, vol. 2, p. 81; *Mirat-ul-Manajeeh*, vol. 5, p. 494)

The honourable companions رَضِيَ اللَّهُ عَنْهُمْ made an arbour-like enclosure from palm tree branches for the protection of the Beloved Prophet ﷺ so that he ﷺ could safely observe the battlefield. The Prophet's friend in both the cave and the grave, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ was positioned inside this structure with a sword, guarding the Beloved Prophet ﷺ, while Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللَّهُ عَنْهُ and a few other companions stood guard outside. Masjid Arish is now situated on that site. (*Madarij-un-Nubuwwah Persian*, vol. 2, p. 86; *Sawa'iq-ul-Muharriqah*, p. 30; *Mirqat-ul-Mafateeh*, vol. 10, p. 627)

The battle commenced on Friday, 17 Ramadan. Despite being outnumbered, fourteen believers attained martyrdom on this blessed day while the

disbelievers of Mecca suffered seventy fatalities and a further seventy were taken captive. (*Seerat-e-Mustafa*, pp. 220-232-233) Islam honoured these brave believers by granting them a timeless rank, as *Bahar-e-Shari'at* explains:

After the Four Rightly-Guided Caliphs, the Ten Promised Paradise (*Al-Asharah Al-Mubashsharah*) have the highest rank, then Imams Hasan and Husayn رَضِيَ اللَّهُ عَنْهُمَا, followed by the participants of Badr, and then the participants of Bay'at-ul-Ridwan; all of them will certainly be admitted to Paradise. (*Bahar-e-Shari'at*, vol. 1, p. 249)

Dear Readers! Reflect on the following two statements of the Beloved ﷺ regarding the virtue of those honourable companions who partook in the Battle of Badr for the sole purpose of defending Islam:

1. 'إِنِّي لَأَرْجُو أَلَّا يَدْخَلَ النَّارَ إِنْ شَاءَ اللَّهُ مِمَّنْ شَهِدَ بَدْرًا وَالْحَدِيثِيَّةَ' 'I am hopeful that none of those who participated in Badr and Hudaibiyah will enter Hell.' (*Ibn-e-Majah*, vol. 4, p. 508, *Hadees* 4281)
2. 'لَعَلَّ اللَّهَ أَطْلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ' 'No doubt, Allah Almighty knows the participants of Badr and He has declared: 'Do whatever you wish, for no doubt, Paradise is guaranteed for you.' (*Bukhari*, vol. 3, p. 12, *Hadees* 3983)

Mirat-ul-Manajih states that 'The Du'a which is made after reciting the names of the participants of Badr will be accepted.' (*Mirat-ul-Manajeeh*, vol. 8, p. 567)

May Allah Almighty increase the ranks of the participants of Badr and grant us steadfastness upon the religion of Islam whilst following in their footsteps. And may He make us obedient followers of the Beloved Prophet ﷺ.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



LAWS OF TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

Selling clothing with Images?

Question: Is it permissible to wear, clothe children with, and sell items of clothing that bear images of living things?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is not permissible to wear, clothe children with, or sell clothing that features an image of a living thing when the image is so large that if it is placed on the floor, its face can be clearly seen whilst standing. However, if its face is removed by some means then it is permissible to wear, clothe children with, and sell such items of clothing.

Answering a similar question, A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated, 'If there is an image of a living thing in which its face is present and it is so large that its limbs can be clearly discerned

when placed on the floor and looked at whilst standing, then it will be impermissible to wear, clothe somebody, sell, and gift such clothing. It is prohibitively disliked (*Makruh Tahreemi*) to pray Salah in such attire, and it will be necessary to repeat the Salah.

If the image is removed from such clothing or if its head or face is completely erased, then wearing it, clothing somebody in it, selling it, gifting it, and praying Salah in it will all be permissible. If it is made from a dark colour which cannot be removed nor washed away, then an equally dark ink should be placed on its head or face in such a way that the limbs are completely removed. It is not enough that the limb only appears to be black but it remains discernible, because this is not tantamount to removing it. (*Fatawa Razawiyyah*, vol. 24, p. 567)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Buying and selling honeybees?

Question: Is it permissible to buy and sell honeybees?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is permissible to buy and sell honeybees. According to Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِ, buying and selling honeybees is permissible, and Hanafi jurists have confirmed this opinion.

It is stated in *Fatawa Aalamgiri*:

وقال محمد رَحْمَةُ اللهِ عَلَيْهِ يجوز إذا كان مجموعا كذا في الحاوي بيع النحل
يجوز عند محمد رَحْمَةُ اللهِ عَلَيْهِ الفتوى كذا في الغياثية

Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِ opined that it is permissible to buy and sell honeybees in groups. Similarly, it is stated in *Al-Haawi* that it is permissible to buy and sell honeybees, and the legal verdict is given on this. The same is confirmed in *Al-Ghiyasiyyah*. (*Fatawa Hindiyyah*, vol. 3, p. 114)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Workers taking old parts from Jobs?

Question: As a plumber, my jobs often involve replacing old parts with new ones. Can I keep the old parts?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: You can only take that which the owner willingly gives you himself. It is not permissible to take anything without the permission of the owner. However, certain old parts that are typically discarded have a different ruling. Nevertheless, but caution in this dictates that even if you think something would be thrown away, you should still take permission from the owner. As long as an item remains in the owner's house, it cannot come under the ruling of something that has been thrown away. There will still be a strong doubt regarding even the smallest of things, as it is possible that the owner wishes to utilise it or that he will not be happy if somebody was to take his belongings.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Clearing in trade?

Question: A retailer, Zayd, purchased £50,000 worth



of fabric from a supplier, Bakr, on credit. Later, the same supplier purchased £35,000 worth of goods on credit from the retailer. Both of these transactions involved different types of goods. When the time for repayment came, the retailer deducted £35,000 from the £50,000 he owed and repaid the remaining £15,000 to the supplier. Is this a permissible transaction?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: This is a permissible way to repay the debt and is referred to as 'clearing' (*Muqassah*) in Islam. As long as prohibiting factors are not found, it is permissible to utilise this approach to clear debts in a range of scenarios.

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ elaborated on this: 'One person owes someone 15 rupees. Thereafter, the debtor sells a gold coin to the creditor for 15 rupees and utilises *Muqassah* between the goods and his debt, i.e. he exchanges them, saying, 'This gold coin worth 15 rupees is in exchange for the 15 rupees which I owed you;' it is valid to do this. (*Bahar-e-Shari'at*, vol. 2, p. 828)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

New Writers



1. Virtues of reciting the Quran

Bint-e-Niyaz Attariyyah, Year 5 Student, Jami'ah-tul-Madinah, Rahim Yar Khan

The vast virtues of the Holy Quran are beyond the grasp of human minds. This divine speech is unparalleled in its eloquent, beauty, and powerful style which resonates with the nature of man. A brimming source of guidance, mercy, and blessings, its composition is a confluence of wisdom and wonder. Its richness delights the reader time and time again and its sanctity is such that that looking at it, touching it, reciting it, and listening to it are all acts of worship.

Reciting a single letter of this noble speech is rewarded with ten deeds. Teaching it is a means of attaining countless virtues, blessings, and rewards. Just as the virtues of learning and reciting the Quran and the merits of teaching it are detailed in several Hadith:

1. 'The best from among you is the one who learns the Quran and teaches it to others,' (Bukhari, vol. 3, p. 410, Hadith 5027). Sayyiduna Abu Abdur-Rahman Al-Salami رَضِيَ اللهُ عَنْهُ would teach the Quran and say, 'It is this Hadith which made me sit here,' (Fayd-ul-Qadeer, vol. 3, p. 418, under the Hadith 3983).
2. 'Whosoever learnt the Quran, taught it, and acted upon that which is within it, the Quran will intercede for him and take him into Paradise,' (Mu'jam-e-Kabeer, vol. 10, p. 198, Hadith 10450).
3. 'Whosoever taught one verse of the Quran, he will receive double the reward of the one who learned it,'
4. 'Whoever teaches a single verse of the Quran, he will receive reward when that verse is recited,' (Jam'-ul-Jawami', vol. 7, p. 209, Hadith 22455-22456).

From the aforementioned Hadith we learn the learning and teaching the Quran is a lofty actions. These acts are recompensed with tremendous rewards, and the one who teaches the Quran is worthy of intercession and Paradise. In short, teaching the Quran is a source of perpetual reward, and undoubtedly, every Muslim seeks reward, intercession, and Paradise. Therefore, in order to become worthy of these virtues, spread the teachings of the Quran, learn it, teach it to others, and propagate its blessings.

2. Accepted fasts

Bint-e-Shah Nawaz Attariyyah, Year 4, Jami'ah-tul-Madinah, Wah Cantt

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Many people fast yet do not gain anything from fasting except hunger, and there are many who stand [worshipping] at night but do not gain anything except remaining awake,' (Ibn-e-Majah, vol. 2, p. 320, Hadith 1690).

What is fasting?

According to the Shari'ah, fasting means to abstain from eating, drinking, and physical relations from dawn till sunset, with the intention of worship. (Fatawa Hindiyyah, vol. 1, p. 194)

The pleasure of Allah Almighty is the sole purpose of every act of worship. However, for as long as an worship is not accepted, one will not attain the pleasure of Allah Almighty. Fasting is a superior form of worship, and it is necessary to pay attention to certain matters so that it is accepted.

Refraining from sin

The Beloved Prophet ﷺ said, 'Fasting is a shield as long as it is not torn.' It was asked, 'Which tears it?' He ﷺ replied, 'Lying or backbiting,' (*Mu'jam Awsat*, vol. 3, p. 264, *Hadith* 4536).

Avoiding indecent speech

The Noble Prophet ﷺ said, 'Fasting is not mere abstinence from eating and drinking; fasting is to abstain from inappropriate and indecent speech,' (*Mustadrak*, vol. 2, p. 67, *Hadith* 1611).

Having a good intention

The Beloved Prophet ﷺ said, 'Whosoever keeps the fast of Ramadan out of faith and gaining reward, his previous sins will be forgiven,' (*Bukhari*, vol. 1, p. 658, *Hadith* 2009).

Miscellaneous considerations

- Avoid sins and engage in worship.
- Refrain from every matter which ruins the essence of the fast.
- Observe I'tikaf.
- Prostrate abundantly.
- Perform Zikr and recite Salat 'Alan Nabi in abundance.
- Give charity and treat people kindly.
- Improve your character and learn and teach religious knowledge.
- Learn and teach the Quran.
- Avoid backbiting, lying, tale-telling, envy, pride, ostentation, egotism, love for fame, breaking promises, and oppression.

Only accepted fasts have a transformative impact on us. Think to yourself: If my fast is full of sins, then what will Lord's judgement be regarding it when it is presented in His Court. My actions should be such that my Beloved is pleased with me; my actions should not be such that my Beloved is displeased with me. We have the choice to decide whether we want to present blemished fasts in Allah's court or fasts that are radiant.

3. How to study

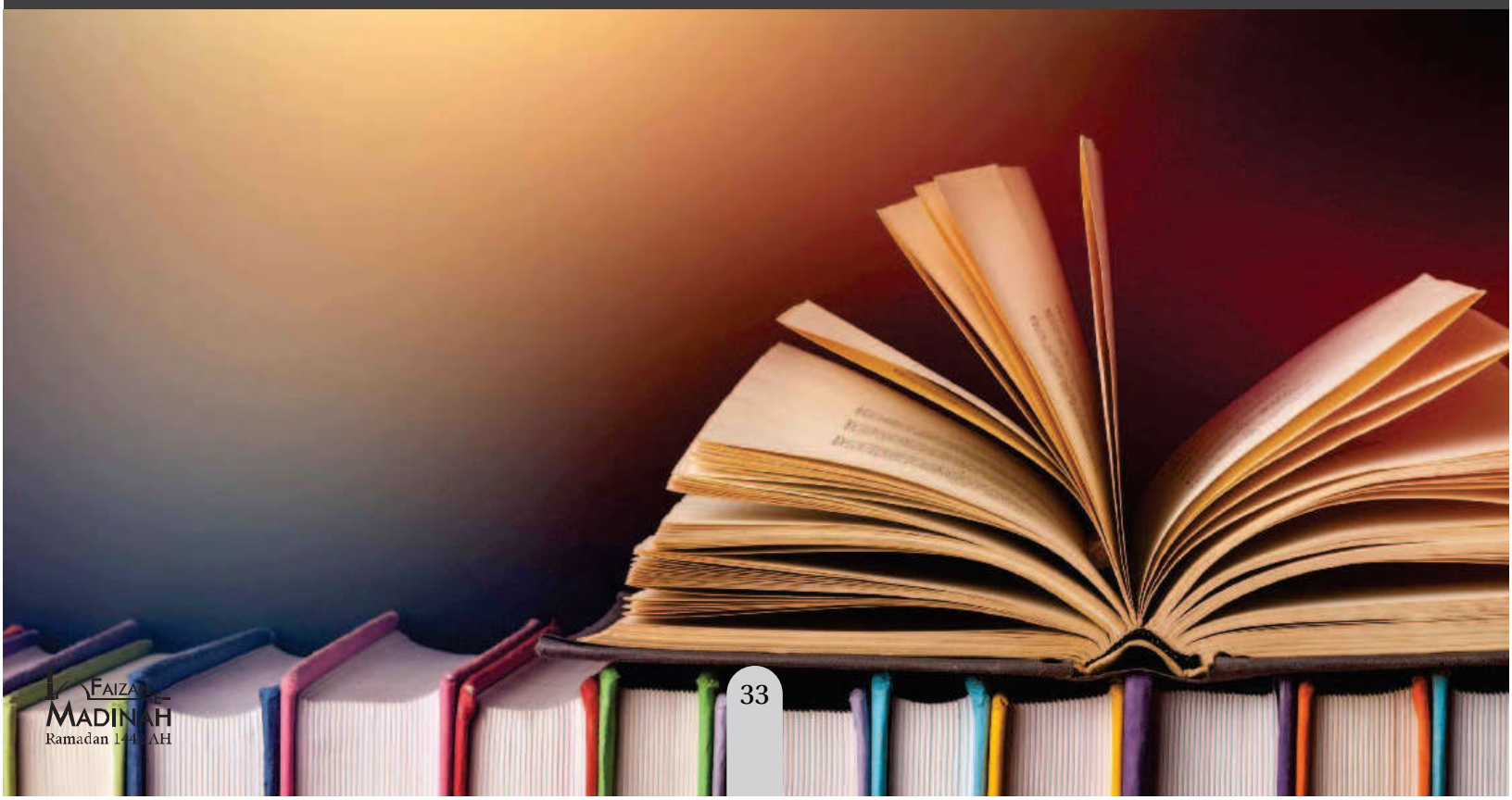
Bint-e-Shamshad Husayn Madaniyyah (Karachi)

Here are some essential tips to help you with your studies:

1. Study for the sake of Allah Almighty.
2. Always begin your lesson, reading, or other learning activity with praise of Allah عزوجل and Salat upon the Beloved Prophet ﷺ because he warned, 'Whosoever does not praise Allah Almighty or send Salat upon me before a righteous work, it will not have blessings. (*Kanz-ul-Ummal*, vol. 1, p. 279, *Hadith* 2507)

3. Sit facing the Qiblah while studying. (*Ilm-o-Hikmat kay 125 Madani Phool, p. 74, summarised*)
4. The best time for revision is just before dawn.
5. Choose a peaceful place where you will not be disturbed or distracted.
6. Rushing or revising when you're worried about something will reduce your productivity and make you prone to errors.
7. Do not strain your eyes by reading under dim lighting, overly bright lighting, whilst walking, or in a moving car. None of this is healthy for your mind or body.
8. Position yourself so that the main source of light is either directly above or behind you without casting a shadow on your reading material.
9. Taking regular breaks will ensure that your mind is fresh throughout long periods of studying.
10. Keep a pencil or pen close by when reading a book and mark anything particularly useful or interesting.
11. Do not skip over something you don't understand. Check it and if still unsure, ask someone.
12. Do not read with your eyes only, read it with your tongue, as it is easier to remember like this.
13. Regularly exercise your eyes and neck to avoid strain and pain.
14. Be prepared to read materials multiple times to thoroughly grasp the content.
15. A famous adage states, 'اَلْسَبْقُ حَرْفٌ وَالتَّكْرَارُ اَلْفُ' *'If the lesson is a single letter, the repetition should be a thousand times.'*

May Allah Almighty grant us the ability to implement these tips. آمين



Reports AND IMPORTANT DOCUMENTS

(Part 3)

Umm-e-Noor Attariyyah



A believer thanks Allah Almighty in health and sickness because the former is a bounty and the latter is a means for the expiation of sins. Since wellbeing and disease are a part of life and visits to the doctor are more frequent than most of us would like, there are a few pieces of advice I would like to share. Keep paperwork from eye tests, check-ups, and other medical services in a safe place. They can be useful in the future such as when completing certain forms.

If you are doing the laundry and find something in children's pockets, for example, be sure to ask if it is important before discarding of it.

By taking clear photos of important document, you can store them without cluttering your home. You can then store these images on your phone, email them to yourself, or upload them to a cloud service. Anyone who has experienced the pandemonium

that ensues when trying to locate a particular document will immediately see the benefit of storing documents online as they can be located in seconds.

Children's books, notepads, and stationary are often carelessly misplaced or binned. You should take care that pencils and pens are respected as they are instruments of knowledge and children should be taught this from the first day they put pen to paper. They need to be taught the value of everything related to knowledge and education so that they do not waste humble objects such as pencils, thinking them to be inexpensive and of little worth.

Remember! Taking complete use of the favours bestowed by Allah Almighty is not stinginess at all. Whereas, throwing them away when they are still usable is certainly wastage and sinful.

Belief in the Jinn

Islamic beliefs and information

Maulana Adnan Chishti Attari Madani

Along with humans, the worldly realm is home to several other types of creation. Some exist only in legends, such as the Phoenix, while others have ceased to exist, like dinosaurs. We can see some of these creations, such as humans, animals, and birds, whereas others are merely felt but not seen, like the wind, and fragrances.

Pathogens, haemoglobins in our red blood cells, amino acids, and vitamins are all around us. Yet, we cannot see or sense them with the naked eye. As with the wind and fragrances, the inability to see these aspects of creation is not enough to justify the denial of their existence.

You may assume that we simply cannot reject their existence because many people have confirmed their existence. Although we may not have observed them ourselves, it would be unreasonable to belie such a large body of experts. In the same vein, there is a type of creation that we cannot see with our eyes, but Allah Almighty, His messengers and prophets, the honourable Sahabah, their Followers, saints, and scholars of Islam have confirmed that this imperceptible species, called the Jinn, is real and exists parallel to human beings. The scriptural body of evidence on this matter is conclusive and definitive to the point that believing in the existence of these creatures is a fundamental aspect of faith while denying their existence is tantamount to disbelief in the Quran.

Denying the existence of Jinn?

A person may not explicitly deny the existence of Jinn but make remarks that imply denial, such as believing the term Jinn to be synonymous with 'evil,' implying that the Jinn are not an actual independent species of



creation. Considering Jinn or Satan as nothing more than alternative labels for evil is in fact a denial of their physical existence, and this is blasphemous. Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states: 'denying the existence (of jinn) or naming an evil force as jinn or Satan is disbelief (Kufr). (*Bahar-e-Shari'at*, vol. 1, p. 97)

There is an entire chapter in the Quran by the name of 'Chapter of the Jinn,' so denying their existence is akin to denying the truth of the Quran because Allah Almighty states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I have created Jinn and human beings, only for this; that they should worship Me.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Zariyaat, Verse 56)

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٠﴾

And created Jinn before him, from smokeless fire.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Hijr, Verse 27)

What are the Jinn?

The term 'Jinn' literally means 'something that is hidden, covered or concealed.' This particular species of creation was named 'Jinn' because they are hidden from the eyes of normal people. In the Era of Ignorance (*Jahiliyyah*), people referred to angels as 'Jinn' because they too were unseen by humans. (*Umda-tul-Qaari*, vol. 10, p. 644, summarised)

Types of Jinn

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that there are three types of Jinn:

1. Those that have wings and fly in the air.
2. Those that take the form of snakes and dogs.
3. Those who travel and stay. (*Mustadrak*, vol. 3, p. 254, Hadith 3754)

Many Hadith speak of the Jinn, describing the delegations of Jinn who visited the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to learn the Quran, to ask about their food, and for other matters.

When Allah Almighty wills, one can sense their existence. Once, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the honourable companions, 'I have been instructed to recite the Quran to the Jinn; who will accompany me?' The honourable companions رَضِيَ اللَّهُ عَنْهُمْ remained silent. The same happened the second time. When he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked for the third time, Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللَّهُ عَنْهُ answered, 'I will go with you.' Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports:

Only I accompanied the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We walked until we reached a valley of Makkah called *Shi'b-ul-Hajoon*. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drew a circle and commanded me to sit inside it, emphasising that I not leave the circle until his return. Then he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left and began reciting the Quran whilst standing up. Hearing [sounds like] the flapping of wings of vulture-like birds, I became worried for the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Then, many black things formed a barrier between me and the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ until I could not even hear his blessed voice. Then they started to disperse like clouds until they disappeared. Fajr time had already entered. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ returned and enquired, 'Did you go to sleep?' I said, 'By Allah! No! O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Many times I tried to call for help, but I heard you say, 'Sit down' whilst hitting the Jinn with your blessed stick. Then the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Had you left from here, you would not have remained safe. Any one of those Jinn could have gripped you.' Then the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Did you see anything?' I replied, 'Yes, I saw some black coloured men wearing white clothes.' The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'They were the Jinn of Nasibeen.' I added, 'I also heard a lot of noises,' to which he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'They were discussing the verdict of a murder victim, then they asked me to make the verdict and so I made a fair judgement between them.' (*Al-Jami'-li-Ahkam-ul-Quran, Al-Ahqaaf*, under the verse 29, Juz 16, vol. 8, p. 153)

Praying against others?

(Islamic scholar, Rukn-e-Majlis Al-Madinah-tul-Ilmiyyah Islamic Research Centre, Karachi)

Sayyiduna Ma'roof Karkhi رَحْمَةُ اللَّهِ عَلَيْهِ was once walking along the banks of the Tigris with a few companions when they came across a group of people drinking alcohol and dancing. His companions cried, 'Pray that Allah Almighty destroys them.' He raised his hands and implored, 'My Lord, as they are happy and enjoying their life in this world, grant them happiness in the Hereafter.' Surprised, they asked, 'What is the secret behind this supplication; we do not understand.' He responded, 'The One I prayed to knows the secret.' Soon, the partying people threw away their drinks, came to Sayyiduna Ma'roof Karkhi رَحْمَةُ اللَّهِ عَلَيْهِ, repented, and became his disciples. Turning to his companions, he remarked, 'Can you see how our goal was achieved without any pain or destruction being inflicted on anyone,' (*Tazkirah Awliya*, vol. 1, p. 242, selected).

Making Du'a and supplicating to Allah Almighty is a divine gift through which believers can fulfil their needs without much effort. Allah Almighty has assured us that He will accept our supplications:

ادْعُونِي أَسْتَجِبْكُمْ

Supplicate to Me, I will accept (it)

[*Kanz-ul-Iman (translation of Quran)*] (Part 24, Surah Al-Mu'min, Verse 60)

Two types of supplication

We either pray to Allah عَزَّوَجَلَّ for ourselves and others, seeking something, or we pray against others, hoping something terrible will befall them and this latter type is called cursing. Both types are mentioned in the Holy Quran:

وَيَذُمُّ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

And (sometimes) man prays for evil just as he seeks goodness, and man is very hasty.

[*Kanz-ul-Iman (translation of Quran)*] (Part 15, Surah Bani Israa'eel, Verse 11)

Anger can drive a person to curse themselves, their family, their offspring, or their wealth. If Allah Almighty were to accept this supplication, the person or his family and wealth would be destroyed, but as divine grace would have it, He does not accept it. (*Khaza'in-ul-Irfan*, p. 527)

Supplicating against ourselves

The Final Prophet of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ prohibited people from supplicating against themselves and others: 'Do not curse yourself, do not curse your children, and do not curse your property, lest it is the time of acceptance in which Allah Almighty accepts the supplication that is made to Him,' (*Muslim*, p. 1226, Hadith 3009).

Supplicating against others

Sayyiduna Sa'eed Bin Jubayr رَحْمَةُ اللَّهِ عَلَيْهِ owned a cockerel which would crow at night, alerting him to wake up and pray Salah. One night, he missed the Salah because the cockerel did not crow. Saddened by the situation, he supplicated, 'May Allah عَزَّوَجَلَّ take away its voice.' Since then, the bird was never heard crowing again. His mother admonished him, 'Dear son, do not supplicate against anyone again,' (*Hilya-tul-Awliya*, vol. 4, p. 303).

Why supplicate against others?

Islam teaches us that Muslims are one body; when one part is in pain, the whole body feels it. Yet, believers do supplicate against fellow believers. A cursory look into this problem reveals that it is anger, jealousy, malice, and enmity which push people to cursing one another, forgetting the spiritual bond that they share as Muslims.

Supplicating against a non-believer

If you strongly believe or are almost certain about a non-believer not embracing Iman and about his existence causing harm to Islam, then it is right to supplicate against such a person (pray for his death). (*Fadaail-e-Du'a*, p. 187)

Supplicating against a Muslim

There are several possible cases for this:

1. If a Sunni Muslim is not a tyrant, you should not supplicate against him. Instead, pray for his or her guidance. Otherwise, you may pray against him if he is causing harm to Muslims. (*Fatawa Razawiyyah*, vol. 23, p. 182)
2. One should not make the following supplication against a Muslim: 'May the wrath of Allah Almighty be upon him.' The Prophet ﷺ has prohibited this. (*Fadaail-e-Du'a*, p. 203)
3. When there is no hope of a tyrant repenting or ceasing his evil, then praying against a person like this is valid. (*Fadaail-e-Du'a*, p. 187)
4. The one who supplicates against an oppressor has taken his revenge. Hence, the Holy Prophet ﷺ stated: 'مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ، فَقَدْ اِنْتَصَرَ' 'The one who supplicates against his oppressor, he has taken his revenge.' (*Tirmizi*, vol. 5, p. 324, *Hadith* 3563)
5. Tyrannised and oppressed people should supplicate against their oppressor in proportion to the harm he has inflicted. If the victims choose to exercise patience instead, this is better for them.

Stopped from supplicating against a thief

Sayyiduna Rabi' Bin Khaysam رَحِمَهُ اللهُ عَلَيْهِ was offering Salah when someone stole his expensive horse.

Unworried by the incident, he continued with his Salah. Some people came to console him, but he replied 'I saw him untie the rope of my horse.' They said, 'Why did you not chase him off?' He answered, 'I was busy with something dearer to me than the horse.' The people began supplicating against the thief, but he stopped them: 'Do not supplicate against him but rather speak positively because I am letting him keep the horse as a gift from me,' (*Ihya-ul-'Uloom*, vol. 4, p. 349).

6. If one is supplicating against an oppressor then s/he should not include the oppressor's family unless they are responsible or involved in the oppression.

Seek refuge from the supplication of the oppressed

We should pray to Allah عَزَّوَجَلَّ that He does not make us tyrants. And we should be wary of supplications made by oppressed people, as the Holy Prophet ﷺ has said, 'Seek refuge from the supplication of the oppressed because he seeks his right from Allah Almighty, and Allah Almighty does not deny anyone their rights,' (*Kanz-ul-Ummal*, vol. 2, p. 200, *Hadith* 7594).

He ﷺ also said, 'The supplication of an oppressed person is accepted, even if he is an open sinner,' (*Attargheeb Wattarheeb*, vol. 3, p. 130, *Hadith* 18).

The stomach of an oppressor ruptured

Sayyiduna 'Abdul Muttalib Bin Raabi'ah Bin Haaris رَحِمَهُ اللهُ عَلَيْهِ said: During the Age of Ignorance, a man from Bani Kinanah would oppress his uncle's son. He would plead with him for the sake of Allah عَزَّوَجَلَّ and his relation to him, but he would continue to oppress him. The boy entered the Haram and supplicated, 'Allah Almighty! I beseech you as a helpless man. Inflict an incurable disease upon my uncle's son.' When the boy returned, his uncle's son was afflicted with a disease of the stomach; it expanded like a water-skin and exploded. (*Durr-e-Mansoor*, vol. 1, p. 302)

May Allah Almighty give us the ability to receive and give virtuous supplications!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna 'Abbas Bin Abdul Muttalib



Introduction

The Beloved Prophet's uncle, Sayyiduna Abul Fadl 'Abbas Bin 'Abdul Muttalib رَضِيَ اللّٰهُ عَنْهُمَا, was born before the Incident of the Elephants. Although he رَضِيَ اللّٰهُ عَنْهُ had accepted Islam prior to the Expedition of Badr, he kept it hidden. As he رَضِيَ اللّٰهُ عَنْهُ was forced into the Expedition of Badr by the disbelievers of Makkah, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم announced, 'Nobody should kill Abbas, because he is here under coercion.' It was in this battle that he رَضِيَ اللّٰهُ عَنْهُ was taken captive but later freed after paying the ransom.

The noble companions رَضِيَ اللّٰهُ عَنْهُمْ acknowledged his excellence and would consult him in important matters. Passing away at the age of 88 years, his funeral was led by Ameer-ul-Mu'mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللّٰهُ عَنْهُ before being laid to rest in Al-Baqi' Cemetery. (Akmal Ma' Mishkat, p. 606;

Bilal Husayn Attari



Usd-ul-Ghaabah, vol. 3, p. 166, Al-Asabah, vol. 3, p. 512)

As a businessman

Trading primarily in perfume and clothing, his reputation as a fair businessman was well known. Sayyiduna 'Afeef Al-Kindi رَضِيَ اللّٰهُ عَنْهُ stated, 'I needed to purchase some clothing and perfume from Makkah for my family, so I went to the trader of Makkah, Abbas,' (Tareekh Ibn-e-'Asakir, vol. 8, p. 313).

When the delegation of Daarayn visited the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, they presented several gifts to him, including a silk garment adorned with gold. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم gifted it to Sayyiduna Abbas رَضِيَ اللّٰهُ عَنْهُ who responded, 'What will I do with this?' alluding to the proscription of silk and gold for men. The

Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Extract the gold from it to make jewellery for your women or spend it upon your family. As for the silk, sell it and make use of the proceeds.' He رَضِيَ اللهُ عَنْهُ promptly complied, selling the garment to a Jew for eight thousand dirhams. (*Subul-ul-Huda wal Rashad*, vol. 6, p. 334; *Madarij-un-Nubuwwah*, vol. 2, p. 365)

His generosity

He رَضِيَ اللهُ عَنْهُ emancipated seventy slaves (*Usd-ul-Ghaabah*, vol. 3, p. 166) and donated his house for the expansion of Al-Masjid An-Nabawi, (*Tabqat*

Ibn-e-Sa'd, vol. 4, p. 15). The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself noted Sayyiduna 'Abbas' generosity and altruism. Once when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was preparing a battalion, Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ arrived. Seeing him, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remarked, 'This is the uncle of your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He is the most generous soul in Arabia and someone who maintains family relations. (*Tareekh Ibn-e-'Asakir*, vol. 26, p. 324)



Children! Let's listen to a blessed Hadith

Good Acts

Maulana Muhammad Javed Attari Madani

The last and final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الدِّينُ النَّصِيحَةُ' 'Religion is Naseeha (sincerity)', (*Muslim*, p. 51, Hadith 196)

Dear children! Our beautiful religion encourages us to have good behaviour and teaches us to keep away from evil actions. Good behaviour means that we should be sympathetic towards others, care for those around us, help people, and respect elders.

Helping your siblings with homework, assisting someone to cross the road, or even removing harmful things from the path (pebbles, thorns, banana peels, etc.), are all great ways of showing kindness to others.

Beloved children! Whenever someone needs our help, we should try to help them as much as we can.

Sayyiduna Sufyan Bin 'Uyaynah رَضِيَ اللهُ عَنْهُ said: 'Make being good towards the creation necessary upon yourself for the sake of Allah Almighty, because you will not have a more superior action than it when you meet Allah Almighty'. (*Hilyat-ul-Awliya*, vol. 7, p. 345, Raqm 10790)

May Allah Almighty grant us the ability to be good towards others and adopt other noble characteristics too.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The conduct of the Masjid administration

Maulana Abun-Noor Rashid Ali Attari Madani

(Part 5)

Continued from previous issue...

6. Dealing with the Local Community

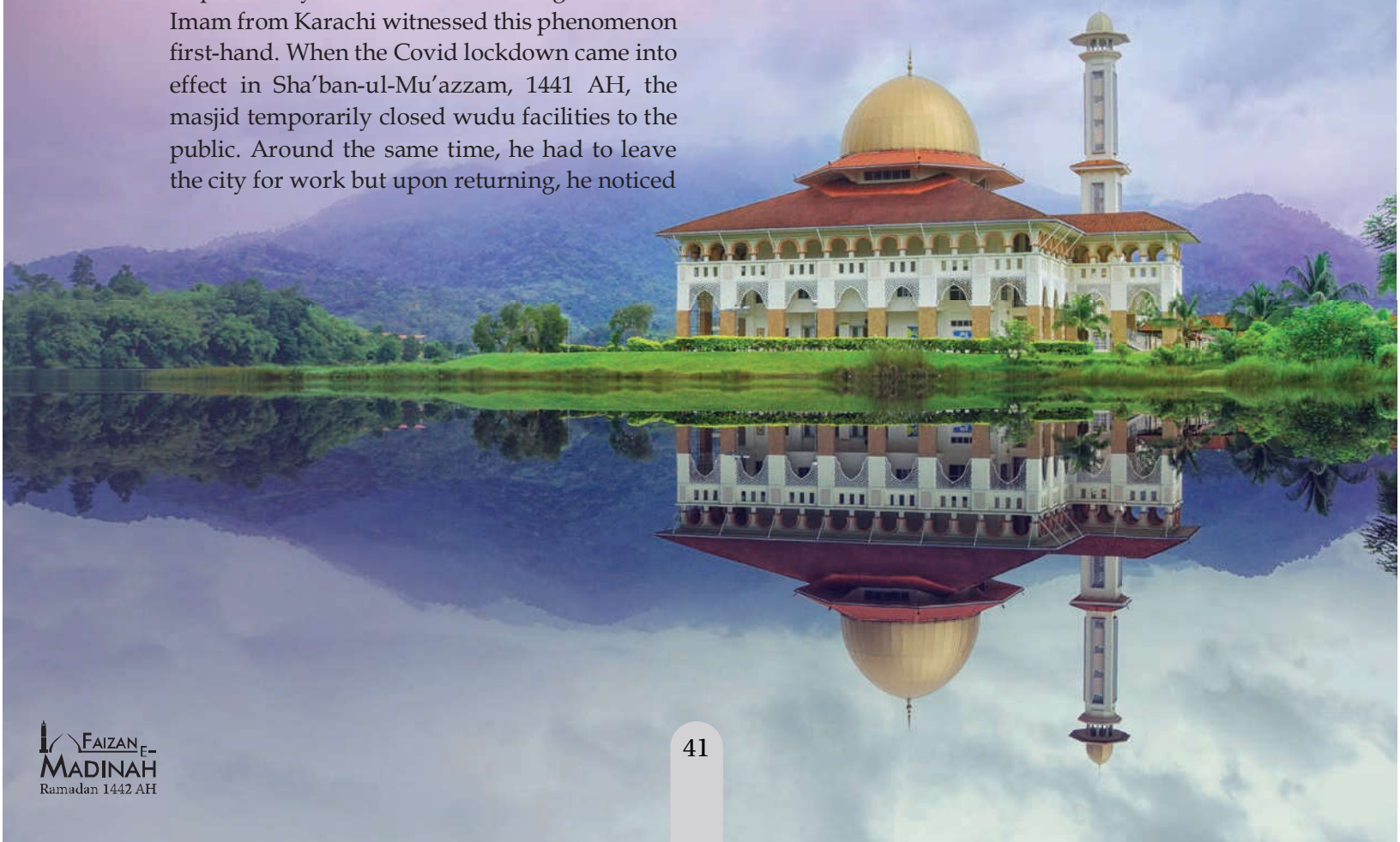
- The masjid committee should take a balanced approach, treating worshippers and the local community with dignity and respect and supporting them in their religious commitments.
- Issues involving masjid staff or someone from the community should be addressed professionally and with confidentiality instead of publicising the affair. A respectful and proportionate manner must be adopted when barring someone from the masjid due to compelling Islamic or legal reasons as this is a sensitive matter. Otherwise, taking a disproportionate, angry, and quarrelsome approach will only drive people away from the masjid permanently and the responsibility will lie with the management. An Imam from Karachi witnessed this phenomenon first-hand. When the Covid lockdown came into effect in Sha'ban-ul-Mu'azzam, 1441 AH, the masjid temporarily closed wudu facilities to the public. Around the same time, he had to leave the city for work but upon returning, he noticed

that a few regular worshippers were absent for several days. After managing to contact them, he learned that because a committee member had disrespectfully lambasted them for using the wudu facilities, they decided never to return to the masjid. Eventually, by apologising on behalf of the committee and through extensive efforts, he convinced them to return.

- The committee has a duty of care towards the property of others that is borrowed for masjid use. Ensuring that borrowed items are returned to their rightful owners is an important aspect of this duty.

7. Enhancing Masjid Activities

Everyone is aware that the primary purpose of a Masjid is to facilitate the worship of Allah Almighty



and to foster a communal environment; mere aesthetically pleasing decoration and embellishment is not the purpose at all. Therefore, alongside planning facilities for the Masjid, the committee should focus more on populating the Masjid with worshippers. What follows are a few ideas to help committees in this cause and make the Masjid flourish, by Allah's grace **مَلِكُ آدَمَ شَرُّ نَا**:

- In consultation with the Imam, organise thoughtful lectures about:
 - The life and the virtues of the Beloved Prophet ﷺ **اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Rabi'-ul-Awwal
 - Sayyiduna Shaykh 'Abdul-Qaadir Al-Jeelani and other friends of Allah ﷺ in Rabi'-ul-Aakhir
 - Essentials of fasting in Ramadan
 - The rulings of Eid when the days of Eid approach.

These are a few example but in general, short courses, intensives, and lectures should be offered as per the needs of the community throughout the year.

- Deliver structured classes for children to learn Tajweed and Islamic Studies and recognise their achievements through annual or termly awards and events. However, the expenditure for these activities cannot be taken from the Masjid's funds so other means need to be sourced.
- Committee members should punctually and regularly participate in Masjid events such as gatherings, special nights of worship, I'tikaf, and other occasions.
- A carefully planned budget that accounts for essential outgoings such as remunerations for the Imam and Muezzin, utility bills, and repairs is vital. The committee must take active measures and creative steps to reduce any deficit such as organising fund-raisers and liaising with local businesses.
- The committee should schedule regular forums for the public to share their views and monthly staff meetings with set agendas.
- If there are power outages in the area, the Masjid committee should make arrangements

for lighting via rechargeable lights, U.P.S, a generator or other means. The best way is to fix some rechargeable lights in the Masjid that come on themselves when the power goes out.

- The Masjid committee should also make arrangements for monthly cleaning of the Masjid, especially in those Masajid where the roles of Muazzin and caretaker are undertaken by one person and the Masjid is an area where dust and dirt are always in the air.
- In some Masajid, all fans and lighting are switched on immediately after the Azaan, and in some, this is done before the Azaan; the Masjid committee should regulate this and lights and fans should only be switched on in accordance to the need. Likewise, arrangements should be made to switch on and switch off the water cooler and boiler in accordance to the weather.
- Arrangements should be made for the funeral bier, the cloth which has the Kalimah on it and the gatherings of Isal-e-Sawaab in the Masjid. Also, date seeds or beads should be arranged in the Masjid for the reading of the Kalimah, Tasbih, etc. as these things bring the locals closer to the Masjid.
- There is a great need to take care of Masjid supplies. Sometimes, during rainfall, storms and construction of the Masjid, when the masjid committee are not active things like carpets, mats and electrical equipment such as lights and fans end up bearing the brunt of the rain and the storm which is very damaging for the Masjid. Always remember that the Muazzin and caretaker are responsible for those things that they are hired for in accordance to custom ('Urf). If Masjid supplies are left unprotected or they are piled up, in any case, the Masjid committee will have to answer in the court of Allah Almighty and they are responsible for it in the world also. Therefore, as custodians of the Masjid, they must pay attention to the protection of the Masjid's supplies.
- The committee should maintain a professional approach in which tasks are shared by different members and not assigned to a single or handful of people.

A priceless Gift for the Fast-observing people

Maulana Muhammad Nawaz Attari Madani

(Graduate of Jami'ah-tul-Madinah,
Mahnamah Faizan-e-Madinah, Karachi)

As science progresses, it continues to unlock the benefits and wisdom behind ritual worship in Islam. Undeniably, every type of worship in Islam correlates with human nature and benefits both the physical and spiritual needs of human beings. Sometimes these benefits may not be immediately apparent but nevertheless, they exist.

Fasting from dawn till dusk is one such act of worship. As a direct result of abstaining from food and drink for one apparently experiences physical weakness. Allah Almighty has created such blessings that not only control this weakness but also provide energy quickly. Take the date as an example; the Holy Prophet ﷺ said about it, 'When you break the fast, do so with a fresh date or a dry date as it is a blessing, and if you don't find it, then use water as it is a purifier,' (Tirmizi, vol. 2, p. 162, Hadith 695).

For the post-dusk meal (*Iftar*), the blessed practice of the Holy Prophet ﷺ was to begin with fresh dates before Salah, but if they were not available, then with dry dates, and if they were not available either, then with a few handfuls of water. (Abu-Dawood, vol. 2, p. 447, Hadith 2356)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes: From this sequence, we learn that breaking the fast with fresh dates is very good but if they are not available, then with dry dates. Dates are readily available in the marketplaces during Ramadan. People typically buy them and send them to Masjids. The origin of all this is the aforementioned Hadith. (He further states:) He ﷺ would not break his fast with bread, rice, or any lavish food. Some people break their fast with a cigarette refuge is with Allah عزَّوجلَّ. Something pure should first enter a fasting person's mouth; a cigarette is foul-smelling, and breaking the fast with it is also harmful to health. (Mirat-ul-Manajih, vol. 3, p. 155, summarised)



Dates have been mentioned approximately twenty-three times in the Holy Quran. It also has the honour of being the most favourite fruit of the final Prophet ﷺ. The histories of Islam recall that the blessed companions رَضِيَ اللَّهُ عَنْهُمْ would not only eat dates during normal circumstances, but they sufficed only on dates due to a scarcity of food during battles.

Despite the wealth of benefits that fasting entails, it certainly takes a toll on the body but dates quickly replenish lost calories and provide a source of immediate energy because they are packed with vital vitamins, minerals, and amino acid as several studies have confirmed. Beyond the context of fasting, dates have many health benefits and help with issues such as low blood pressure, paralysis, Bell's palsy, and even migraines. At times, one suffers from a lack of blood due to a lack of nourishment, which results in one needing something at the time of Iftar that will fulfil this deficiency. There is nothing better than a date for this purpose. During the Prophetic era, a meal of parched grains known as Sattu and dates used to be a staple for soldiers. (*Khajoor ki tehqeeq*, p. 53)

Precautions

Eating half-ripe and old dates at the same time is harmful. Consuming grapes with dates, mixing raisins or dry raisins with dates, eating dates and figs together, eating excessive dates in a state of weakness straight after recovering from an illness, or eating dates whilst suffering from an eye ailment is harmful. Do not eat more than 58 grams of dates at one time. When eating old dates, open them up and check them from inside, because sometimes they contain small insects, therefore clean them before eating them.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ advices: Do not discard the pits of dates from Madinah Munawwarah رَاذَاهَا اللَّهُ شَرْقًا وَتَقْطِيبًا. Instead, place them in a respectable place or in a river. If possible, grind them into small pieces and put them into a small box that sits in your pocket, consuming the pieces as a snack and gaining its blessings. Whenever anything belonging to any part of this world enters the atmosphere of Madinah, it belongs to Madinah. Therefore, the devotees of the Prophet revere it. (*Faizan-e-Ramadan*, p. 119)

May Allah Almighty enable us to appreciate His bounties and make us His grateful servants.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Note: Use foods only after consulting with your doctor. This article has been checked for Islamic accuracy by Hakeem Muhammad Rizwan Firdaus Attari)

A Gift from the Prophetic Court

3 Ramadan marks the passing away of Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ. With this relevance, a faith-enlightening account is presented below: Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ had selected a very expensive pen to use when writing his exegesis of the Quran which he would not use for any other purpose. Describing the incident, he writes: I liked a pen in a shop of Madinah Munawwarah but despite my desire to have it, I did not purchase it due to the price. I kept thinking in my heart that I only have the privilege of being here because I was granted permission by the blessed prophetic court; If I receive that pen from the prophetic court then it will be a most generous gesture. It was perhaps the same day or the next day when I finished offering praying Zuhr in Al-Masjid-e-Nabawi when a person came to meet me. Putting his hand in his pocket, he said, 'I have a gift for you.' He took his hand out and placed the gift in front of me. It was that expensive pen, yet I had not spoken to anyone about it. I was certain that my plea had been heard in the court of the Holy Prophet ﷺ which is why I received what I desired. After this, he said, 'This pen is only for writing the exegesis of Quran...' Now, when I sit to write the exegesis with this pen, such discussions enter my mind that I am left astonished. (*Halaat-e-Zindagi, Hayat-e-Saalik*, p. 147, summarised)

(To learn more about Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ, read, 'Faizan-e-Mufti Ahmad Yar Khan Na'eemi').

Trustworthiness

Maulana Shahzaib 'Attari Madani
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The trustworthy Messenger ﷺ

Every page of the Holy Prophet's life is embellished with this quality so much so that even the staunchest of enemies could not deny his trustworthy nature, describing him as 'truthful,' (Al-Sadiq) and 'trustworthy,' (Al-Ameen).

Praiseworthy person

Trustworthy people who respect the rights of others and punctually fulfil their promises are loved by Allah عزوجل. In contrast, untrustworthy people are described as having deficient, incomplete faith. (Musnad Ahmad, vol. 4, p. 271, Hadith 12386)

The breadth of trustworthiness

Unfortunately, it seems that with the passing of time, the scope of trustworthiness has been reduced to material trusts whereby the trustworthy person is simply someone who returns deposited items to their rightful owners. Although this is one aspect of what it means to be trustworthy, there is much more to this lofty characteristic as Mufti Ahmad Yar Khan رحمه الله explained: The rights of Allah Almighty and the rights of people are all trusts. (Mirat-ul-Manajih, vol. 3, p. 236, paraphrased)

This holistic definition implies that fulfilling the rights of Allah Almighty and of people are essential aspects of trustworthiness. Hence, praying Salah, fasting in Ramadan, paying Zakat, performing Hajj,

Human rights are enshrined in the core teachings of the Islamic tradition and are practically achieved through the behavioural parameters and moral values that Islam not only encourages but prescribes in strong terms. In this article, we will explore one such value, trustworthiness.

The Holy Quran directly commands the faithful to be trustworthy in their dealings with other people:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Indeed, Allah commands you to hand over whatever you hold in trust to their owners

[Kanz-ul-Iman (translation of Quran)] (Part 05, Surah Al-Nisa,

Verse 58)

being truthful, and performing other righteous acts, all of these, fall under the rubric of trustworthiness. Similarly, the limbs of a human being such as the tongue, eyes, ears, hands, etc., are also trusts from Allah Almighty, and protecting these limbs from sins and futile acts is one realisation of trustworthiness. Moreover, trustworthiness is realised by protecting the secrets of others, giving good counsel when sought, concealing the faults of Muslims, and completing employment-based tasks with integrity.

Us and trustworthiness

It seems that trustworthiness is not exempt from the exponential moral decline that sweeps our communities. Although positive morals and ethical behaviour are sometimes met with bewilderment and criticism, we should persevere to be trustworthy in our dealings with people.

May Allah Almighty enable us to be people of integrity! آمين



April Fools' Day on 1st April sees people across the globe marking this day with pranks and jokes. Unfortunately, many disobey Allah Almighty and His Final Prophet ﷺ in the course of their pranks by lying, mocking people, and deceiving others, causing much distress and undue problems for relatives and friends. Occasionally, the outcome of these pranks is fatal. Nothing can justify lying and hurting the feelings of others as these are sins that lead to Hell. In the Quran, Allah Almighty has cursed liars, (Part 3, Surah Aal-e-Imraan, Verse 61) and forbidden us from mocking others. (Part 26, Surah Al-Hujuraat, Verse 11)

The Beloved Prophet ﷺ further emphasised the proscription of lying and mockery when he remarked, 'A person will not achieve perfect faith until he refrains from lying when joking and arguing even if he is truthful,' (Musnad-e-Ahmad, vol. 3, p. 290, Hadees 8774).

May Allah Almighty allow us to always speak the truth and to refrain from lying without compromise!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Learn more about April Fools' Day from the article 'April Fool' on page 16 of the March 2017 issue of Faizan-e-Madinah)



Bright stars

Sayyiduna Abdullah Bin Khabbaab



Maulana Adnan Ahmad Attari Madani

Sayyiduna Abdullah Bin Khabbaab رَضِيَ اللَّهُ عَنْهُ is among the people who were renowned for their esteemed character and qualities, (*Tareekh-e-Baghdad*, vol. 1, p. 219). His honourable father Sayyiduna Khabbaab Bin Arat رَضِيَ اللَّهُ عَنْهُ was from the first companions to accept Islam. According to one narration, Sayyiduna Abdullah Bin Khabbaab and Sayyiduna Abdullah Bin Zubayr رَضِيَ اللَّهُ عَنْهُم were the first children to be born following the Migration to Madinah. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him Abdullah, saying to his father, 'You are Abu Abdullah,' (*Al-Asabah*, vol. 4, p. 64; *Ma'rifah-tul-Sahabah*, vol. 3, p. 132).

Governor of Nahrawan

When the people of Nahrawan revolted against Sayyiduna Ali Al-Murtada رَضِيَ اللَّهُ عَنْهُ, he appointed Sayyiduna Abdullah Bin Khabbaab رَضِيَ اللَّهُ عَنْهُ as the governor of Nahrawan. (*Al-Haawi-ul-Kabeer-lil-Mawardi*, vol. 16, p. 371; *Tareekh-e-Baghdad*, vol. 7, p. 244)

Fighting the Khawarij

The Nahrawani rebels who dissented from Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ are known as the Khawarij. When they grew in sedition and wreaked havoc in the community, Sayyiduna Abdullah Bin Khabbaab رَضِيَ اللَّهُ عَنْهُ, along with his wife and children, retreated to a village near Basra before leaving to meet

Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ in Kufa. Along the way, they were passing a party of the Khawarij when one of them cried out, 'He is from the companions of Muhammad; let us ask him what he says about us.'

The Quran will not go beyond their throats

They approached him and asked, 'Are you not going to tell us what you heard about us from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?' He رَضِيَ اللَّهُ عَنْهُ replied, 'Nothing about you specifically but I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'After me, a group will appear who recites the Quran but the Quran does not go beyond their throats; they will leave the religion never to return, just as an arrow never returns. Glad tidings are for the person who kills them and glad tidings are for the person who is killed by them,' (*Ma'rifah-tul-Sahabah*, vol. 3, p. 132).

Martyrdom during tribulation

In another version, he answered, 'My father related that regarding a tribulation, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'The one who sits at that time will be better than the one who stands; the one who stands will be better than the one who walks; and the one who walks will be better than the one who partakes. If you live to see that time, be martyred as a bondman of Allah عَزَّوَجَلَّ.' The Khawarij asked, 'Did you hear this Hadith from your father?' He

رَضِيَ اللَّهُ عَنْهُ replied, 'Yes,' (*Tabqat-e-Ibn-e-Sa'd*, vol. 5, p. 190, summarised).

Believer at dusk, disbeliever at dawn

Another report suggests that he رَضِيَ اللَّهُ عَنْهُ related the following Hadith to them: 'A tribulation will occur in which a person's heart will die just as a body dies; he will be a believer in the evening and will be in the state of disbelief in the morning,' (*Ansab Al-Ashraf*, vol. 3, p. 142; *Nihaya-tul-Arab*, vol. 20, p. 105).

Praise for the rightly-guided caliphs

The Khawarij said, 'It is because of this Hadith that we questioned you.' They continued to ask, 'What do you say about Sayyiduna Abu Bakr and Sayyiduna Umar Al-Farooq رَضِيَ اللَّهُ عَنْهُمَا?' He رَضِيَ اللَّهُ عَنْهُ expressed some words of praise for those noble personalities. The Khawarij then asked, 'What do you say about the beginning and end of Sayyiduna Usman's reign?' He رَضِيَ اللَّهُ عَنْهُ replied, 'The respected and honourable Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ was upon the truth in the beginning and the end of his reign.'

The Khawarij then asked, 'What do you say about Ali?' He رَضِيَ اللَّهُ عَنْهُ replied, 'The honourable and noble Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ knows more about Allah Almighty than you, he protects his religion more than you, and he exceeds you in understanding and insight.'

Imprisoned by the Khawarij

After hearing all of this, they responded, 'Indeed, you have followed your desires by loving those people after seeing their names, without observing their actions. We will kill you in a way that we have never killed anyone before.' They seized him, tying his hands behind his back. (*Nihaya-tul-Arab*, vol. 20, p. 105, summarised)

Wretched individuals

Taking him and his family as prisoners, they passed a garden when one of the Khawarij picked up a fallen date and placed it into his mouth. Seeing this, one of his associates remarked, 'You are eating this date before making it halal for yourself, because

you have not paid for it.' Hearing this, the Khariji took out the date from his mouth and threw it away before drawing his sword and waving it around in joy, as though he had performed a great feat. They then came across a pig belonging to a non-Muslim when one of the Khawarij drew his blade and killed the pig. Seeing this, another Khariji cried out, 'This is spreading corruption in the land.' So, the first one called the pig's owner and compensated him. (*Nihaya-tul-Arab*, vol. 20, p. 105)

Heroic martyrdom


Seeing this, Sayyiduna Abdullah Bin Khabbaab رَضِيَ اللَّهُ عَنْهُ addressed them, 'Should I tell you about the person who is more honourable and noble than this pig?' 'Yes, tell us,' they said. He رَضِيَ اللَّهُ عَنْهُ replied, 'It is me,' (*Musannaf Ibn-e-Abi Shaybah*, vol. 21, p. 431, *Raqm* 39048). According to one report, he رَضِيَ اللَّهُ عَنْهُ said, 'If what I hear and observe in your behaviour is truthful, then I am surely safe from your evil,' however, they were not sincere or truthful. They took him to the river-bank where they laid him on the carcass of the pig, and severed his neck. The noble blood of Sayyiduna Abdullah Bin Khabbaab رَضِيَ اللَّهُ عَنْهُ streamed into the river like a shoelace. Not stopping there, they then slit open the belly of his pregnant wife before killing the other women who were there. (*Tabqat Ibn-e-Sa'd*, vol. 5, p. 190; *Ansab-ul-Ashraf*, vol. 3, p. 142) This painful martyrdom of Sayyiduna Abdullah Bin Khabbaab رَضِيَ اللَّهُ عَنْهُ took place in Sha'ban, 38 AH, (*Al-'Ibar fi Khabri-Man Ghabar*, vol. 1, p. 32).

Dullards

That party of Khawarij wished to purchase a date-palm from a Christian who said, 'I gift this tree to you.' The Khawarij replied, 'We will not take anything without paying for it.' Astonished, the Christian remarked, 'What could be stranger than this; you kill a person like Abdullah Bin Khabbaab رَضِيَ اللَّهُ عَنْهُ but refuse to even accept some dates from me,' (*Al-'Iqd-ul-Fareed*, vol. 2, p. 232).

Ulti 'Aqal kisi ko bhi aysi khuda na day

Day aadmi ko maut, par yeh bad ada na day



Message to parents

Reading

between the lines of what children say

Maulana Asif Jahanzayb Attari Madani

You may have heard the following statements, or something similar, from children at some point or another:

- I never did anything;
- I didn't do it, he did;
- You always tell me off;
- No one tells him off.

Although insignificant at first glance, these statements can actually have noteworthy, psychological implications. In this article, we will explore the deeper meanings of such words, how they can be reflective of underlying issues in the home, and what parents/carers can do to help.

Have you ever pondered or tried to understand why children might say, 'I never did anything, he did it?' One typical cause is fear: The child may have truthfully admitted to their mistake in the past, but seeing how their honesty was met with being scolded, they now remain fearful of the outcome, choosing to blame the mistake on someone else instead. This is the adverse outcome of dealing with children in an angry or punitive manner; they will eventually learn to lie in an attempt to save themselves from the distress of being scolded. This approach to parenting effectively drives the child to lying. Therefore, instead of rebuking children or shouting at them, advise them with respect and

compassion. Highlight the child's mistake so that s/he can understand their error. Doing this will promote a safe and healthy environment for the child to grow and recognise their parents as guides and not enemies. The child will thus become accustomed to telling the truth, without fear of admonishment, and be able to differentiate between right and wrong.

Consider a child who is berated for something s/he did; they are unhappily sitting in the corner of the room in silence. Imagine what that child's response would be if you were to ask them why s/he is so sad? Assume the child tells you that, 'I am constantly being told off by everyone.' Can you imagine the degree of pain that is hidden in these innocent words; so much pain that a child can neither fully comprehend nor express only feel. Each instance of scolding will chip away at the child's confidence and intellectual capability, until eventually, the child is permanently damaged.

These implications extend to all of the other statements that we listed in the beginning of the article. If you hear any of those words from your

child, then take it as the child's cry for help and understand that you need to make changes in your parenting and home environment.

Children who are exposed to a negative home environment that is characterised by shouting, scolding, and punishments, or a child whose upbringing is neglected, their intellectual capabilities are severely harmed. Unless supported, these children will often face major obstacles in adulthood as they battle self-esteem issues and a lingering sense of failure.

From the bottom of my heart, I plea to parents: For the sake of Allah عَزَّوَجَلَّ, reform the manner in which you nurture your children, develop their capabilities, value their delicate feelings, and support them to grow. Your correct approach to parenting can make them productive members of society.

May Allah عَزَّوَجَلَّ give us all the ability to act accordingly.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Pious women of Islam

THREE VIRTUOUS WOMEN

Maulana Bilal Sa'eed Attari Madani

Sayyidah Khadijah-tul-Kubra, Sayyidah 'Aaishah Siddiqah, and Sayyidah Fatimah-tuz-Zahra رَضِيَ اللَّهُ عَنْهُنَّ are among those figures who passed away in Ramadan; blessed in life and blessed in death.

Sayyidah Khadijah-tul-Kubra رَضِيَ اللَّهُ عَنْهَا was the first wife of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللَّهُ عَنْهَا chose to become the wife of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon witnessing his lofty character and was a pillar of support for him during the initial phases of Islam. Recognising her sacrifices, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidah 'Aaishah رَضِيَ اللَّهُ عَنْهَا, 'By Allah عَزَّوَجَلَّ, I have not had a better wife than Khadijah; she رَضِيَ اللَّهُ عَنْهَا believed in me when others did not, and she رَضِيَ اللَّهُ عَنْهَا accepted me [as a prophet] when others rejected me. When

nobody was prepared to give me anything, Khadijah gave me her wealth, and Allah Almighty granted me children through her.' (*Al-Istee'ab*, vol. 4, p. 384)

Upon receiving the first revelation, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was overwhelmed by the power of divine word descending unto his heart. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ related the astonishing event to Sayyidah Khadijah, saying, 'I fear for my life,' to which she immediately replied with utter conviction, 'Never! I swear by Allah عَزَّوَجَلَّ, He Almighty will never dishonour you. You display the best conduct to your relatives, you carry the burden of others yourself, you distribute your wealth among the needy, you honour guests, and you help others.' (*Bukhari*, vol. 1, p. 8, Hadith 3)

Our mother, Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا, exerted herself for the glory of Islam and the happiness of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ honoured this and reciprocated with immense love, always remembering her after she passed away. Once Sayyidah Haalah Bint-e-Khuwaylid رَضِيَ اللهُ عَنْهَا, the sister of Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا, requested to see the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by reminding him of Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was moved by the mention of his late, beloved wife. (Bukhari, vol. 2, p. 565, Hadith 3821)

Sayyidah ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا was the daughter of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and Umm-e-Rumaan. In the tenth year after the announcement of Prophethood, she married the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and eventually came to live with Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Shawwal, 2 AH. Allah Almighty blessed her with unique qualities, vast knowledge, and deep wisdom. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved her immensely as he informed Sayyidah Fatimah-tuz-Zahra saying, ‘Will you love the one whom I love?’ When Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا replied, ‘Definitely! O Messenger of Allah! I will love them,’ the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, ‘Then love ‘Aaishah رَضِيَ اللهُ عَنْهَا.’ (Muslim, p. 1017, Hadith 2442)

Piety and righteousness

She رَضِيَ اللهُ عَنْهَا was a hallmark of asceticism, piety, and godliness. Perhaps this was the realisation of the advice she received from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who said to her, ‘If you wish for the status [of being my wife in Paradise], then do not store food for tomorrow, and until a cloth can be patched, do not consider it useless.’ (Madarij-un-Nubuwwah, vol. 2, p. 472)

A seasoned scholar

Her expertise in qur’anic sciences, Hadith, and Fiqh, was unmatched by any other woman. This afforded her the sobriquet of ‘First Female Juris consult of Islam.’ The honourable Companions recognised her erudition and learn from her. Sayyiduna Abu Musa رَضِيَ اللهُ عَنْهُ states, ‘If we faced a difficulty regarding

any Hadith, we would ask Sayyidah ‘Aaishah رَضِيَ اللهُ عَنْهَا about it, and she رَضِيَ اللهُ عَنْهَا would [always] have knowledge concerning it.’ (Tirmizi, vol. 5, p. 471, Hadith 3909) She narrates 2210, of which 174 are found in both *Sahih Bukhari* and *Sahih Muslim*. (Ijmal Tarjamah Ikmal, vol. 8, p. 70)

Sayyidah Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا was the beloved and youngest daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Al-Isabah, vol. 8, p. 263) An exemplary mother, a dedicated wife, and a worthy daughter, she excelled in every aspect of life, emerging as perfect a role model and a timeless moral compass for all women. After marrying Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, she took lead of household affairs and supported him as a caring wife and a sincere advisor. As a mother, she raised her children in the spirit of Islam, instilling altruism and sacrifice in them. The lives of her sons, Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا, are vivid realisations of her efforts. As a daughter, her life was an epitome of patience, gratefulness, trust in Allah رَضِيَ اللهُ عَنْهُ, and sincerity. Her father, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, was the cynosure of her affection and he reciprocated this love. When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would visit her, she رَضِيَ اللهُ عَنْهَا would stand for him, kiss his blessed hands, and seat him in her place. When she would visit him, he would stand for her, kiss her blessed hands, and seat her in his place. (Tirmizi, vol. 5, p. 466, Hadith 3898) Even the slightest of pains and difficulties faced by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make her restless and it was due to this strong attachment that after the demise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she was never seen smiling again. (Mu’jam Kabeer, vol. 22, p. 399, Hadith 995)

May Allah Almighty make us worthy heirs of these exalted women and allow our daughters to walk in their footsteps.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shar'i rulings regarding Islamic Sisters

Mufti Abu Muhammad Ali Asghar Attari Madani
(Researcher, Dar-ul-Ifta Ahl-us-Sunnah
Noor-ul-Irfan, Karachi)

Salah on roof terrace?

Question 1: Is it permissible for a woman to pray Salah on the roof terrace if it is very warm indoors or there is an outage?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is permissible for a woman to offer Salah on the roof terrace as long as privacy is maintained, i.e. something like a high boundary wall prevents her from looking into other people's homes and similarly prevents others from seeing her. However, it is better for a woman to pray Salah in an enclosed room as encouraged in the Hadith of Abu Dawood:

عن عبد الله عن النبي صلى الله عليه وآله وسلم قال: صلاة المرأة في بيتها افضل من صلاتها في حجرة لها وصلاتها في مخدعها افضل من صلاتها في بيتها

Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ relates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'It is better for a woman to pray Salah in a room than in the courtyard, and it is better to offer it in the basement than in a room.' (Sunan Abi Dawood, vol. 1, p. 96, Hadith 570)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A ruling of fasting for women

Question 2: If a woman completes her habitual menstrual cycle after seven days at dawn, however there is not enough time for her to perform Ghusl, is necessary for her to fast?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The woman who becomes pure from menses before dawn within ten days but does not have sufficient time to perform Ghusl, wear clothes, and say 'الله اكبر' before dawn, it is not obligatory upon her to keep the fast of that day. However, it is necessary (Wajib) for her to behave as though she is fasting, i.e. she should refrain from eating and drinking. (Bahar-e-Shari'at, vol. 1, p. 382; Fatawa Khaleeliyyah, vol. 1, p. 505)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Replying to the Azaan in a state of menses?

Question 3: Is a woman permitted to reply to the Azaan while she is menstruating?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is permitted as Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ explained, 'It is permissible for such a woman to reply to the Azaan. (Bahar-e-Shari'at, vol. 2, p. 379)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Little Yemeni Girl

Maulana Abu Tayyib Attari Madani

There was once a fisherman from Yemen whose source of income was through catching fish. One day, the fisherman was busy setting his net by the river. His young daughter joined him on this day. He would take the caught fish and place them into a basket behind him.

After a long day of fishing, he eagerly looked into the basket. To his surprise, the basket was completely empty. Worryingly, he asked, 'Daughter! Where have the fish gone? What have you done with them?'

The daughter cried out, 'Dear father! You told me that a Hadith states: Only the fish which becomes heedless of Allah's remembrance gets caught in

the net. I did not like the idea of eating fish that had become heedless of Allah's remembrance. So, I put all of them back into the river,' (*Safa-tul-Safwah*, vol. 4, p. 357, summarised).

Intelligent children! Although we are allowed to catch and eat fish, we learn an important lesson from this story. We should spend time with those who remember Allah Almighty, follow His commands, and stay away from those things which Allah Almighty dislikes. We also learn that forgetting about Allah عزوجل causes problems and worries.



More **RUBBISH** than normal!

Maulana Abu Ubayd Attari Madani

‘Mum! We seem to have a lot more rubbish in Ramadan,’ Little Zayd’s mother said to grandmother.

‘Of course there will be more rubbish in Ramadan because all the peels and waste pile up. Has the refuse collector taken the rubbish yet?’ asked grandmother.

‘He must be on his way. I’ve taken out the bag of rubbish and left it by door,’ his mother replied. ‘When the garbage collector comes, give it to him please.’

Moments later, someone was calling from outside, ‘Bring out your rubbish bags please!’ Grandmother tried to get up but then called out, ‘Little Zayd! Be a dear and take care of it please.’

‘I’ll do it in a few minutes Grandma,’ shouted Little Zayd from his room.

Minutes later, Little Zayd went out with the bag of rubbish in his hands. Looking around, he couldn’t see the refuse collector anywhere. He carried the bag to the end of the street but still could not find the refuse collector. As he walked back, he thought to himself, ‘What should I do with all this rubbish? Mum and

Grandma will be very upset about this.’ Then, all of a sudden, he had an idea: ‘Why don’t I put this bag in front of somebody else’s house,’ he thought to himself. The sun was setting and it was getting dark. Little Zayd looked around to make sure nobody was watching him. He was alone. Chancing on the moment, he crept up to his elderly neighbour’s house and dumped the bag of rubbish right by her front door. ‘I’ve done it,’ he mumbled as he raced home.’

As soon as Little Zayd had sat down in his room, the doorbell suddenly rang. Grandmother slowly walked across the room to open the door. The lady from next door was standing right there with a bag of rubbish in her right hand and a frown on her face. ‘This rubbish belongs to you,’ she sternly voiced. ‘I saw Little Zayd from the window leaving it in front of my house. We already have to deal with a lot of garbage in Ramadan and the refuse collector won’t be returning till next week. So please make sure this does not happen again.’ Grandmother was embarrassed but took the bag from her and apologised.

After placing the bag by the door, Grandmother went straight into Little Zayd’s room. ‘Little Zayd! Tell me something, will you,’ she gently said as she sat down next to him.

‘Of course, Grandma. Ask me,’ said little Zayd.

Grandmother asked, ‘Are your clothes clean or dirty?’

‘They are perfectly clean,’ replied a confused Little Zayd, unsure why Grandmother was asking this strange question.

Grandmother then asked, ‘And are your house and room clean or dirty?’

‘The house and room are clean,’ replied Little Zayd who by now was even more perplexed.

Grandmother then asked, ‘Why do you keep your clothes, room, and house clean?’

‘Because our beautiful religion of Islam teaches us to be clean,’ replied Little Zayd.

‘Should the alleyway next to our house be kept clean also?’ she asked, looking straight at him.

Little Zayd said, ‘The alleyway should be kept clean too, but why are you asking all of this?’

‘I’m just curious,’ she said, ‘Now tell me, if you saw somebody dumping their rubbish by your house, what would you do and what would you say to them?’

‘Grandmother! I would stop them and tell them that this is a bad thing to do because it spreads germs. I would tell them to put the rubbish into a dustbin instead of dumping it here.’

‘This is why I have put our rubbish into the dustbin,’ said grandmother.

Little Zayd fell silent. ‘Our, our waste...’ he stuttered.

‘Yes, son. The neighbour saw you and she brought the rubbish back to us. She was very disappointed. It’s bad enough to trouble others but to do so in Ramadan is really bad,’ she warned. ‘There was a pious person called Qadi Shurayh Bin Haaris رَحْمَةُ اللَّهِ عَلَيْهِ. He was from the early Muslims and was a judge in Kufa. One day, his cat died. So, he dug a hole in his house and buried the cat in it. He رَحْمَةُ اللَّهِ عَلَيْهِ did not throw his dead cat onto the street because he رَحْمَةُ اللَّهِ عَلَيْهِ knew that others would be disturbed by its smell. (Makarim-ul-Akhlaq, p. 228, derived from Akhbar-ul-Quzat, vol. 2, p. 220, summarised)

‘Little Zayd! We should do unto others what we want them to do to us. I have apologised to our neighbour on your behalf but you should apologise to her in person.

Little Zayd felt truly sorry for what he had done. He walked over to the neighbour’s house, ready to apologise for his behaviour.



Neighbours in the JUNGLE

Maulana Shahzayb Attari Madani (Episode 1)

In the jungle, animals usually live with their own kind. But this jungle was very different. It was mostly empty, except for a row of three houses next to each other. In the middle house, there lived two cheetahs. In the house to the right, lived two dogs, and in the house to the left, there lived two zebras.

They all lived together peacefully. In the morning, they would all go out to find food before returning home in the evening.

One day, the two cheetahs were enjoying their dinner when suddenly Little Cheetah cried out, 'Brother! This house seems small now.'

'What do you mean?' asked Big Cheetah.

'The two dogs next door live in a huge house,' he mumbled, 'and I want to join it to our house so that our house becomes very big and we can live in comfort and play in it.'

'Little one!' Big Cheetah bellowed as he stood up, 'They are our neighbours! If we seize their house, where will those poor dogs go?'

Little Cheetah stood up too. 'Enough! Enough! Don't be so considerate of others,' he shrieked, 'the only thing I care about is my own enjoyment. If others are harmed then that's their problem.'

These words convinced Big Cheetah who replied, 'Yes, you're right. If we have a larger house then I won't need to travel to large fields to do my running exercises – I could just run in the house!' He paused for a moment, then remarked, 'What if they refuse to leave?'

'That's not an issue,' said Little Cheetah confidently, 'We are cheetahs! We are much stronger than those dogs! We will eat them and seize the house.'

‘Yes! Yes!’ shouted Big Cheetah in excitement, ‘This way, one dog can live in my belly and the other in yours!’ They laughed, then they laughed some more, and then continued to laugh until the morning.

‘Get up, little one! The sun is out and it’s a beautiful day!’ said Big Dog as he frantically tried to wake up his brother, Little Dog.

They were having breakfast together when suddenly the front door slammed open and Little Cheetah raced in. ‘We have decided to take your house,’ he asserted angrily. ‘You have two days to empty this house and find another home.’

The dogs were in shock. They could not understand how their friends could change so much overnight. They left their breakfast and sat down to think of a way out of this predicament.

‘How did we get ourselves into this situation,’ whispered Big Dog. ‘If we don’t give in to their demands, they will eat both of us!’

‘I have an idea brother,’ said Little Dog. ‘Let’s ask our neighbours, the zebras, for advice.’

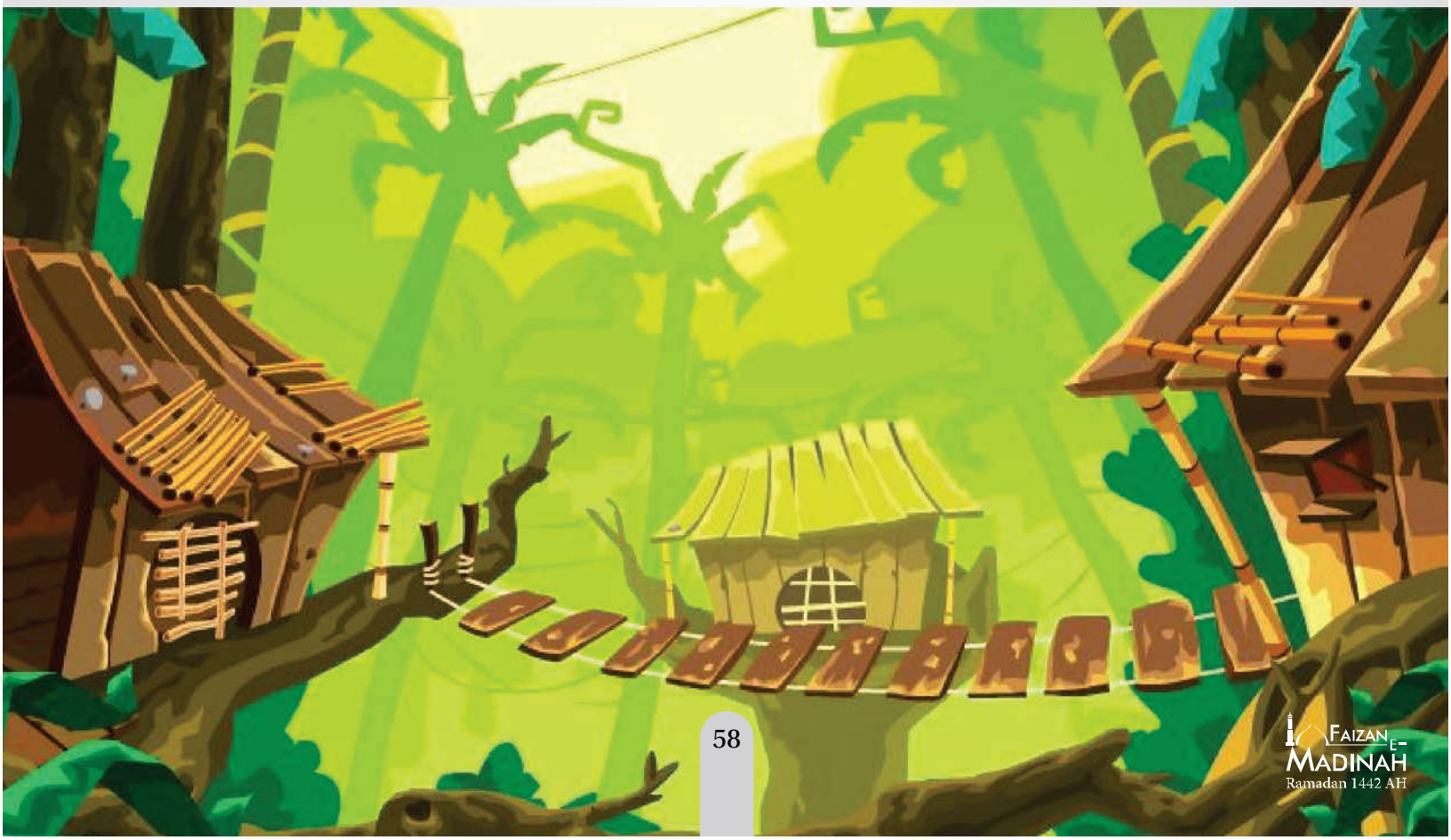
Big Dog was sceptical. Turning to Little Dog, he said, ‘How can our neighbours help? They are not strong enough to challenge the Cheetah Brothers.’

Little Dog reassured him, ‘We will think about that later. Let’s tell them what has happened. I’m sure they will help us in this time of need. Come on!’

Dear children! If you are worried about something or if someone is threatening or bullying you, speak to your family and friends about it.

Will the neighbours help the dogs? Will the cheetahs actually eat the dogs?

To find out, stay tuned for next month’s issue!



Invocations
and litanies

The power of يَا حَيُّ يَا قَيُّوْمُ

During a trip abroad, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ was returning to his home from the airport. It was very late and the night was already misty when it suddenly became so foggy that the driver was unable to continue driving. They were keen to reach home, lest they missed Fajr prayer. Praying in a nearby Masjid was not an option because all places of worship were closed early due to the Covid lockdown. It was not possible to stop at a petrol station to perform Salah either, as Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ cannot stand and wash his feet in a sink due to a medical problem, and due to a valid exemption, he offers Salah whilst sitting on a chair.

Nonetheless, during this difficult time, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ began reciting 'يَا حَيُّ يَا قَيُّوْمُ' and the accompanying brothers joined in. Within moments, the fog cleared and they were able to proceed with their journey home. The power of these divine names continued to shield the convoy as they reached home quicker than usual despite having to take a dirt road which should have lengthened the journey. Arriving at his home, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ performed Wudu and prayed Fajr Salah, finishing just one minute before sunrise.

There is a historical incident that inspired Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ to begin reciting these divine names in that difficult situation. In the early days of Dawat-e-Islami, during a tour to Sindh,

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ delivered a lecture at a particular place. He then needed to reach someone's residence in Hyderabad where Suhoor had been arranged. Finishing the lecture later than planned, he was doubtful about reaching the person's home on time. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ and the brothers with him began reciting 'يَا حَيُّ يَا قَيُّوْمُ'. Through the blessings of this invocation, they managed to reach the house on time.

Kyun kar na mayray kaam banayn ghayb say Hasan

Bandah bhi hoon to kaysay baray kaarsaaz ka

(Zauq-e-Na't, p. 18)

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ shared the airport incident with Nigran-e-Shura while the latter was on his tour of Punjab. Inspired by the event, he also began reciting these divine names when he found himself in rush hour traffic and thought he might miss Salah. The power of the invocation took immediate effect and he reached his destination with ample time to pray Salah.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ states: 'الْحَيُّ' and 'الْقَيُّوْمُ' are divine names of Allah Almighty. Each name of Allah عَزَّوَجَلَّ contains immense blessings. 'يَا حَيُّ' is a very blessed invocation. If you face any calamity or difficulty, recite 'يَا حَيُّ يَا قَيُّوْمُ' abundantly. إِنَّ شَاءَ اللَّهُ, tribulations will be relieved and problems will be solved, (Madani Muzakarah, 11th Jumadal Ukhra 1442 AH derived from).

Madani Travelogue

Maulana ‘Abdul Habib ‘Attari Madani

Travel Diaries

For quite some time, I wished to contribute to the work of Dawat-e-Islami in Egypt and bask in the blessings of the saints laid to rest there.

The importance of Egypt

Egypt is a significant religious, cultural, and historical part of the world, mentioned in the Quran and ancient writings.

On Tuesday, 3rd March 2020, at roughly 10.00 pm PKT, the journey began from Karachi to Jeddah, then from Jeddah to Egypt. Although visitors for Umrah were not given entry due to Covid-19 restrictions at that time, I had a 2-year Multiple Visa and was granted entry upon arrival at 1.00 am, by the grace of Allah Almighty.

As I exited the airport, a group of brothers greeted me and the four brothers travelling with me. We arrived at their home at 2.00 am. Many Islamic brothers from India joined us for what was a blessed meal with

blessed company. We exchanged views and shared our experiences about pertinent matters relating to the work of Islam.

In Mecca again, my Lord

We then decided that if there was enough time, we will visit the Holy Ka'bah to gain the honour of performing Tawaf in Rajab. At around 4.00 am, we reached the Haram Sharif and performed the rites.

Back to Jeddah

Our flight from Jeddah was scheduled for 9.00 am. We prayed Fajr Salah in Mecca before immediately setting off for Jeddah. Arriving just after 7.00 am, we realised that there is a new terminal for Saudi Airlines at Jeddah Airport and our flight is scheduled to take off from there. It is advisable to arrive at the airport about three hours before the flight so that unexpected events, such as the one we found ourselves in, do not cause you to miss your flight.

Arriving in Cairo

We arrived in Cairo, the capital of Egypt, at 12.00 pm on 4th March 2020. Despite it being a working day, many Islamic brothers welcomed us at the airport. They included students studying at Al-Azhar University.

When we arrived at our temporary residence from the airport, the time for Zuhr Salah had already begun. After offering Salah, dined and then rested till the Asr. After the Asr Salah, we dealt with some important matters and then headed to the venue of the convocation (*Ijtima'*) after praying Maghrib Salah.

Student convocation

A student convocation was organised under Dawat-e-Islami in Cairo. Many students of Al-Azhar University were in attendance. The organisers had planned for 150-200 students, but by the grace of Allah Almighty, more than 300 students attended. The venue was packed with students from Egypt, Sudan, Nepal, Bangladesh, India, Sri-Lanka, Pakistan, and Syria. I had the privilege of delivering a lecture about the responsibilities of an Islamic Scholar.

The grace of Attar

The love with which the attendees met me after the convocation was a truly remarkable sight. I was amazed that in a country where I have no relatives or friends, all these people flooded me with love and care. No doubt, this is the blessings of Dawat-e-Islami and the graceful sight of my guide and leader, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, that has granted me such honour and respect in this world that cannot be bought even by spending millions. May Allah عزوجل preserve this connection of ours even in the grave and the Hereafter, and may He bestow us with honour and dignity in the Hereafter.

Contacts through Social Media

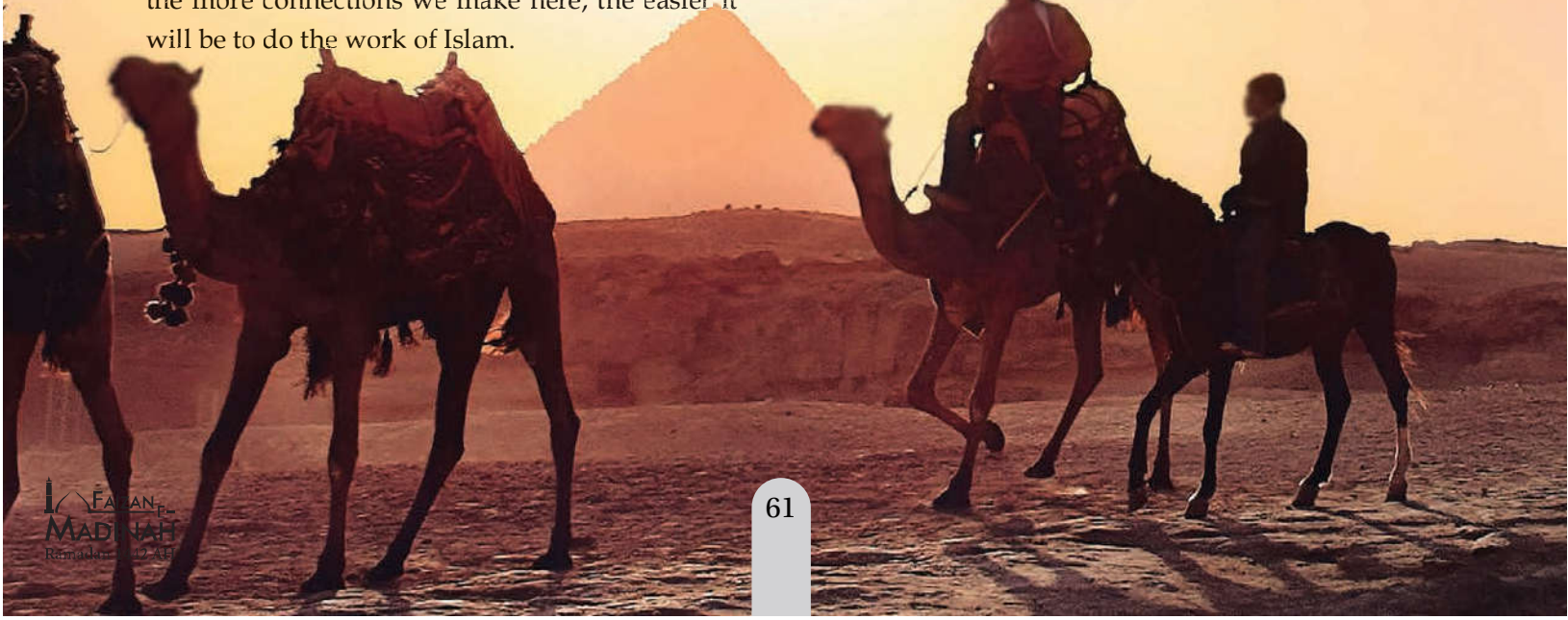
مَا شَاءَ اللَّهُ, the blessings of Ameer-e-Ahl-e-Sunnat and Dawat-e-Islami are found even in Cairo. Throughout the night, we received invitations from across Egypt. I always tried to reply to everyone and invite them all to meet us, because the more connections we make here, the easier it will be to do the work of Islam.

The honour of Egypt

Egypt is a locus of spiritual blessings, brimming with shrines of Companions and saints, flooded by their lights and secrets. Throughout this journey, we had the honour of visiting many mausoleums, and many other sacred sites, which will be described in future parts. We also recorded a few programmes for Madani Channel which were aired under the title 'Raazon ki Sarzameen.' To see clips of our journey and various sacred sites, click on the following link, [/bit.ly/3p16bmX](http://bit.ly/3p16bmX), or scan the QR code below.

May Allah Almighty accept this journey and allow us to contribute to the works of Dawat-e-Islami in Egypt.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



THE MADANI NEWS OF DAWAT-E-ISLAMI

Maulana Umar Faiz Attari Madani

Grand opening of 45 Masjids, Jami'ah-tul-Madinah Seminaries, and Madrassa-tul-Madinah Academies, in Hyderabad and Karachi

**29 Masjids, 7 Jami'ah-tul-Madinah Seminaries, 9
Madrassa-tul-Madinah Academies, and a prayer area
were opened in a single day.**

25th January 2021, saw the grand opening of 45 Masjids and several Jami'ah-tul-Madinah Seminaries and Madrassa-tul-Madinah Academies along with a prayer area in the Thar Zone of Hyderabad. Members of the Central Advisory Committee of Dawat-e-Islami, Haji Sayyid Luqman Attari and Haji Farooq Jeelani Attari were in attendance. Beginning at 8.00am, the ceremonies continued till night.

Masjid and Educational projects of Dawat-e-Islami in 41 areas of Nawab Shah Zone

Attendance of Haji Farooq Jeelani Attari:

Over several months, the Khuddam-ul-Masajid

wal-Madaris Department has been busy planning the construction of new Masjids, Jami'ah-tul-Madinah Seminaries, Madrassa-tul-Madinah Academies, and organisational offices across various areas of Nawab Shah Zone (Hyderabad Region). On Sunday 3rd January 2021, across 41 areas, many of these projects reached completion while many more were officially initiated. The initiation and opening ceremonies in these areas were led by the member of the Central Advisory Committee, Haji Muhammad Farooq Jeelani Attari (Nigran of Hyderabad Region). The Vice Nigran of the region, Qaari Ayaaz Attari, the Zone Nigran, and other responsible figures and lovers of the Prophet were present.

Nigran-e-Shura Maulana Imran Attari's Tour of Punjab

Sermons at Gatherings and Meetings

The chairperson of the Central Advisory Committee of Dawat-e-Islami, Maulana Haji Muhammad Imran Attari دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ arrived in Punjab on the 19 January for 6 days. He visited Gujranwala, Lahore,

Faisalabad, and Islamabad. Upon arrival, he held a convocation with the teachers and non-teaching staff of regional Jami'ah-tul-Madinah Seminaries and Madrasa-tul-Madinah Academies before delivering a powerful reminder to the business community of Gujranwala. Finishing late in the night, he chaired several meetings with responsible brothers of Gujranwala, Hafizabad and Narowal, from 11.00 pm till 3.00 am. Arriving in Lahore the following day, he first visited the shrine of Sayyiduna Data Ganj Bakhsh Ali Hujwari رَحْمَةُ اللَّهِ عَلَيْهِ before meeting

**Faizan
rehabilitation
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support
children with
physical and
cognitive
impairments.**

the teachers of Faizan Online Academy, Lahore Region, in Madani Markaz Faizan-e-Madinah, Johar Town to discuss educational standards and enrichment processes. The rest of the day consisted of meeting with staff of Madrasa-tul-Madinah for adults, convening with the local entrepreneurs and professionals from various fields and meeting with the responsible brothers of the Zone, Division, and Kabinah of Lahore Region. On 21st

January, Maulana Imran Attari with the Muftis of Dar-ul-Ifta Ahl-e-Sunnat and the principals of Jami'ah-tul-Madinah Seminaries in Faisalabad.

On 22nd January, Nigran-e-Shura reached Islamabad, where he led several meetings with the responsible brothers of the 'Alaqah, Division, Kabinah, Zone, and Region of Islamabad. In Islamabad, Nigran-e-Shura met with 'Allamah Peer Ghufuran Siyalvi at his residence and with the ambassador of Latvia. The Nigran of Pakistan, Haji Shahid Attari, Rukn-e-Shura Haji Ya'foor Raza Attari, and other responsible brothers also accompanied Nigran-e-Shura during his tour of Punjab.

Recognition for Dawat-e-Islami's humanitarian work

**Rukn-e-Shura Haji Azhar Attari received a shield
from the governor of Punjab, Chaudhary Sarwar**

In recognition of Dawat-e-Islami's efforts in collecting blood for people in need and their general relief work, a ceremony was organised at Governor's House, Punjab on 5th January 2021, in which the governor of Punjab, Chaudhary Muhammad Sarwar, presented honorary shields and appreciation certificates to the representatives of Dawat-e-Islami. Haji Muhammad Azhar Attari, Haji Ya'foor Raza Attari, Ihsan Attari, Liyaqat Attari, Ali Hassan Attari, and Amir Attari were among the representatives of Dawat-e-Islami. Muhammad Sarwar praised the religious and relief work of the organisation and extended his deepest gratitude. The director of Sundas Foundation, senior journalist Sohail Warraich, Chairman Haji Sarfaraz, and other notables were in attendance.

Dawat-e-Islami's rehabilitation centre

Keynote Speech by Maulana Abdul Habib Attari

Faizan rehabilitation centre was established to support children with physical and cognitive impairments. A grand ceremony was organised to mark the opening of the centre in Karachi. Maulana Abdul Habib Attari delivered the opening speech.



ENDORSEMENTS OF SCHOLARS

1. Dr. Muhammad Anwar-ul-Haq Bandyalwi, (Dar-ul-'Uloom Jami'ah Mazhariyyah Imdadiyyah)
 'I had the opportunity to read Monthly Magazine: Faizan-e-Madinah. مَا شَاءَ اللَّهُ, it is a remarkable project of Dawat-e-Islami which offers much needed guidance to people seeking change and transformation. May Allah Almighty grace their effort with countless blessings, and may he allow Ameer-e-Ahl-e-Sunnat's message of love for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to flourish across the globe. آمين
2. Sahibzadah Isma'eel Al-Hasani, (Aastanah 'Aaliyyah Shah Wala Shareef)
 Both nationally and globally, Monthly Magazine: Faizan-e-Madinah has an exponentially growing readership, making it among the significant contributions to grassroots Islamic discourse. It is therefore a powerful vehicle for bringing the teachings of Ahl-us-Sunnah to the wider public. I encourage students, teachers, scholars, preachers, and scholars to read it, and advise religious seminaries to add it to their library collections.
3. Every issue of Monthly Magazine: Faizan-e-Madinah is brimming with valuable and interesting information. May Allah Almighty reward the entire production team for delivering such an excellent read every month. (Naveed Madani, Rawalpindi)
4. I avidly read Monthly Magazine: Faizan-e-Madinah from cover to end. The 'Stories about my Prophet' section is my favourite part. (Sajjad Ali Attari, Jami'ah-tul-Madinah, Dera Allah Yar, Balochistan)
5. Anyone who reads Monthly Magazine: Faizan-e-Madinah will immediately see the value and quality it offers. The 'New Writers' section affords special credit because it inspires future writers whose talents may otherwise go untapped. May Allah Almighty grant everyone the opportunity to read the magazine. آمين (Muhsin Abru, Jamshoro)
6. The Rabi'-ul-Aakhir 1442 AH edition of Monthly Magazine: Faizan-e-Madinah really engaged me. All of my siblings enjoy listening to the stories in the children's sections, and my parents read it with great enthusiasm. (Aqeelah Firdaus Attariyyah, Punjab)
7. Monthly Magazine: Faizan-e-Madinah is a unique magazine. Its diverse content offers something for every reader, from children and students to adults and scholars. (Bint-e-Shahaab Madaniyyah, Karachi)
8. الْحَمْدُ لِلَّهِ, Dawat-e-Islami has accomplished a tremendous feat with its Monthly Magazine: Faizan-e-Madinah. Addressing issues of wellbeing, mental health, daily life, spirituality, and ethics, it offers essential reading for both adults and children. May Allah Almighty grant success to every department of Dawat-e-Islami, آمين (Umm-e-Hassan, Region Nigran, Central Africa Region)

Testimonials

3. Every issue of Monthly Magazine: Faizan-e-Madinah is brimming with valuable and interesting information. May Allah Almighty reward the entire production team for delivering such an excellent read every month. (Naveed Madani, Rawalpindi)
4. I avidly read Monthly Magazine: Faizan-e-Madi-

Cultivating a Passion for Reading

In Rabi'-ul-Aakhir and Jumadal Oola, 1442 AH, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ encouraged and prayed for those people who read or listened to the following booklets:

1. 'O Allah Almighty! Those who read or listen to the sixteen-page booklet *'The Blessings of the 99 Names of Allah Almighty,'* bless their sustenance, shower your special grace and mercy upon them in both worlds, and forgive them without accountability.'

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Response: Total number of people who read or listened to this booklet: 2,009,260; of which 1,383,130 brothers and 626,130 sisters.

2. 'O Allah Almighty! Those who read or listen to the twenty-one-page booklet *'Dogs of Hell,'* protect them from the punishment of Hell.'

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Response: Total 2,108,628 people; of which, 1,481,253 brothers and 627,375 sisters.

3. 'O Allah Almighty! Whosoever reads or listens to the seventeen-page booklet *'Golden Egg,'* admit them to Jannat-ul-Firdaus without accountability, and make them neighbours of Your Beloved Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.'

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Response: Total 2,199,877 people; of which, 1,517,135 brothers and 682,742 sisters.

4. 'O Allah Almighty! Whosoever reads or listens to the seventeen-page booklet, *'The Reward of Wudu (Ablution),'* purge their book of deeds of all sins.'

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Response: Total 2,284,853 people; of which, 1,596,061 brothers and 688,792 sisters.

A Hadith regarding Zakah being Fard

When the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyiduna Mu'aaz رَضِيَ اللَّهُ عَنْهُ towards Yemen, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Tell them that Allah عَزَّوَجَلَّ has made Zakah Fard in their wealth; it should be taken from the wealthy and given to the Fuqara [the poor]. (*Tirmizi, vol. 2, p. 126, Hadith 625*)

A Madani request

It is a humble request to the fortunate Islamic brothers and Islamic sisters who pay Zakah that give your Zakah to their close relatives who are also deserving of Zakah, or try to give it to such a place where it is not only permissible to give but this Sadaqah becomes a great Sawab-e-Jariyah [Sawab that keeps on increasing] for you. In order to understand it, suppose you wish to start a business and the following two types of business are under your consideration:

1. The one in which you will receive benefit only once and never again.
2. The one in which you will receive benefit till the Day of Judgement.

You would definitely select the second type of business. اَلْحَمْدُ لِلّٰهِ, Dawat-e-Islami – a Madani movement of devotees of Rasool – is carrying out religious activities in more than 100 departments. Kindly give your Zakah, 'Ushr, Sadaqahs and other charity to Dawat-e-Islami and also make individual efforts on your relatives, neighbours and friends and deliver their Zakah, 'Ushr and other donations to the Madani Markaz of Dawat-e-Islami or give it to any responsible Islamic brother, or call Madani Markaz and ask any Islamic brother to come and then give it to him. May Allah عَزَّوَجَلَّ grant us Taufeeq by His mercy to act upon the Islamic teachings.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ