

Monthly Magazine

# Faizan-e-Madinah

May 2021 - Ramadan-ul-Mubarak - Shawwal-ul-Mukarram 1442

## A quick Glimpse:

The light of Salah

The loftiest station in Paradise

Employees' rights

Positive behaviour for your kids

Extraordinary memory

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

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

# Monthly Magazine Faizan-e-Madinah

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Translated into English by  
**Translation Department**  
(Dawat-e-Islami)

This is the English translation of the Urdu magazine 'Faizan-e-Madinah' for the month of May 2021. Some amendments have been made. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning Sawab [reward].

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**Keep watching  
Madani Channel**

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# MUNAJAT

أَلْحَسَدُ بِرَبِّكَ رَبِّ الْعَالَمِينَ وَالسَّلَامُ عَلَيَّ وَسَلَامٌ عَلَى سَيِّدِي الْمُرْسَلِينَ  
أَمَّا بَعْدُ! فَاعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

The Beloved Prophet ﷺ said, 'Send Salat upon me in abundance; indeed, your sending of Salat upon me is forgiveness for your sins.'  
(Tareekh Ibn-e-'Asakir, vol. 61, p. 381).

Ya Khuda mayri maghfirat farma  
Bagh-e-Firdaus marhamat farma  
Deen-e-Islam par mujhay Ya Rab  
Istiqamat tu marhamat farma  
Mustafa ka wasilah taubah par  
Tu 'inayat mudawamat farma  
Maut Iman pay day Madinay mayn  
Aur mahmood 'aqibat farma  
Sarfaraz aur surkhuru Maula  
Mujh ko tu roz-e-akhirat farma  
Mushkilon mayn mayray Khuda mayri  
Har qadam par mu'awanat farma  
Ho na 'Attar hashr mayn ruswa  
Bay hisab uski maghfirat farma

(Wasail-e-Bakhshish (Amended version), p. 75)

Written by: Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat عالم بركاتہم العالیہ

# ISTIGHAASAHA

Dil bhara ata hay Ya Mahboob-e-Subhaan lay khabar  
Lay khabar Shah-e-Madinah ay mayri jaan lay khabar  
Lay khabar Sultan-e-'Alam lay khabar Sultan-e-Deen  
Lay khabar Sardar-e-Kul Mahboob-e-Rahman lay  
khabar

Gaur-e-Tayrah mayn faqeer-e-bay nawa ka kon hay?  
Mah-e-Taaban lay khabar Mah-e-Darakhshan lay  
khabar

Pursish-e-A'maal ka hay waqt Maula Al-Madad  
Khul rahi hay mujrimon ki fard-e-'isyaan lay khabar  
Keh raha hay yoon zaban-e-haal say har mu-e-tan  
Lay khabar ay taj walay! Shah-e-Khuban lay khabar  
Ya Shafi'-ul-Muznibeen Ya Rahmatan-lil-'Aalameen  
Tayray sadaqay tujh pay qurban ho mayri jaan lay  
khabar

Saykron Razavi ziyarat say musharraf ho chukay  
Mayn bhi hoon adna Sag-e-Ahmad Raza Khan lay  
khabar

*(Shamaim-e-Bakhshish, p. 38)*

*Written by: Maulana Syed Ayyub Ali Razavi رَحْمَةُ اللهِ عَلَيْهِ*

# The Light of Salah

Maulana Nasir Jamal Attari Madani

The Honourable Prophet ﷺ stated: "صَلَاةٌ نُورٌ" 'Salah is Light.' (Sahih Muslim, p. 115, Hadith 534)

As humans we realise the importance of light, often going to great lengths to install suitable lighting in our homes. When these lights fail, we throw them away because they have become unfit for purpose and naturally, we do not give importance to useless objects.

Humans were created for the sole purpose of worshipping Allah Almighty. From the acts of worship available to us, Salah is the most important and superior. The Prophet of Allah, Sayyiduna Ibrahim عليه السلام even supplicated for himself and his children regarding Salah as described in the Quran: 'O my Lord, make me the

one who keeps Salah established, and (also) some of my offspring. O our Lord, answer my supplication,' (Part 13, Surah Ibrahim, verse 40). A right of Allah عز وجل, Salah holds so much importance that on the Day of Judgement, it is the first matter we will be questioned about, as explained in the blessed Hadith, 'On the Day of Judgement, a person will be asked regarding Salah first,' (Nasai, p. 652, Hadith 3997) Commenting on this Hadith, Abdul Rauf Al-Munaawi رحمه الله remarked that, 'No doubt, Salah is a sign of sound faith and the essence of worship,' (At-Tayseer Sharh Jami'ah-us-Sagheer, vol. 1, p. 391).

In one Hadith, the Merciful Prophet ﷺ

analysed Salah to light for several reasons:

1. Light prevents accidents such as falling into a ditch and similarly salah prevents one from falling into the ditch of immodesty and other sins.
2. On the Day of Judgement, reward will be given

Whoever safeguards his Salah, for him on the Day of Judgement will be a light, an open proof, and protection. And he who does not safeguard his Salah will not have light, an open proof, or any protection, and he will be resurrected with Qaroon, Fir'awn, Haman, and 'Ubay Bin Khalf, (*Musnad Ahmad*, vol. 2, p. 574, *Hadith 6587*).



in the form of light to a worshipper who was consistent in offering Salah.

3. The light of Salah will radiate from the faces of worshippers in this world and the Hereafter.
4. Salah is the light of a believer's heart, face, grave, and resurrection, (*Sharh Muslim-lil-Nawawi*, vol. 2, p. 101, derived from; *Mirat-ul-Manajih*, vol. 1, p. 232, derived from).

The Beloved Prophet ﷺ further clarified who will attain the light of Salah and who will not:

He ﷺ added, 'Glad tidings of a complete light be for those who walk to the masjid on foot, in darkness,' (*Tirmizi*, vol. 1, p. 261, *Hadith 223*).

It is reported that on the Day of Judgement, worshippers will be commanded to go towards Paradise in groups. When the first group approaches, with their faces shining and radiant like stars, the angels will welcome them, asking, 'Who are you?' They will reply, 'We are the worshippers (those were consistent in offering Salah) from the



Ummah of Muhammad *عَلَىٰ خَيْرِيهَا السُّلُوكَ وَالسَّلَامَ*. They will then be asked, 'What was the state of your Salah?' to which they will respond, 'Upon hearing the Azaan, we would immediately stand for Wudu, and nothing of this world could stop us from doing that.' The angels will commend them, 'You are truly deserving of this (Paradise).'

Then the second group will come forth; their charm and beauty will be greater than that of the previous group, and their faces radiant and shining like stars. The angels will ask who they are, to which they will reply, 'We were consistent in offering our Salah.' The angels will say, 'What was the state of your Salah?' to which they will answer, 'We would make wudu for Salah before the Salah time even began (and then immediately attend the Masjid upon hearing the Azaan).' The angels will say, 'You are truly deserving of this.'

Then the third group will come; their charm, beauty, and status will be superior to that of the previous groups, and their faces will be radiant like the Sun. The angels will ask, 'Why are you so beautiful and of such a lofty status?' They will reply, 'We were always consistent in offering our Salah.' Then they will be asked, 'What was the state of your Salah?' and they will answer, 'We would be present in the masjid before the Azaan is called, and we would listen to the Azaan in the masjid.' The angels will say, 'You are truly deserving of this,' (*Qoot-ul-Quloob*, vol. 2, p. 168).

## 21 Benefits of Salah

Salah:

1. Provides relief to the heart, stomach, and intestines.
2. Reduces or completely alleviates pain and worry.
3. Offers a great opportunity for light exercise as most joints are actively engaged while performing the various postures of Salah such as standing, bowing, and prostrating.

4. Alleviates flu if the prostration (*Sajdah*) is lengthened.
5. Clears the mind and extinguishes the fire of anger.
6. Motivates more sustenance.
7. Protects one's health.
8. Removes pain.
9. Grants relief from illness.
10. Strengthens the heart.
11. Becomes a source of happiness.
12. Treats laziness.
13. Spiritually opens the heart.
14. Nourishes the soul.
15. Illuminates the heart.
16. Brightens the face.
17. Brings about blessings.
18. Leads to Allah's proximity.
19. Makes Satan flee.
20. Prostrating relieves congestion.
21. Prostrating helps clear the intestines.

These benefits can only be attained when Salah is offered correctly, in a calm manner, (*Faizan-e-Namaz*, p. 28).

To motivate people towards offering Salah, Ameer-e-Ahl-e-Sunnat Maulana Ilyas Attar Qadiri *رحمته بركاتهم الغالية* has authored, '*Faizan-e-Namaz*.' An engaging and pertinent read, this book is the need of every household. If you want to attain this treasure, then get your hands on this book immediately and begin your journey of amelioration.

# DAR-UL-IFTA AHL-E-SUNNAT



## Qada fasts?

**Question 1:** What do the honourable scholars say regarding this matter: At the moment, my father is over 50 years of age, but he has the ability to keep fasts, and he does fast as well. My father says that he has intentionally missed many fasts in his life. Now, he wants to know how to make up (*Qada*) the missed fasts? Is it necessary to keep Qada fasts or can monetary compensation (*Fidyah*) be paid instead? If there is permission to pay Fidyah, how much is the Fidyah for one missed fast?

**Questioner:** Bilal (11-D, New Karachi)

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

**Answer:** In the aforementioned case, it is mandatory (*Fard*) for your father to make up all the fasts which he missed intentionally, but keeping them all consecutively, in a row, is not necessary; they can be kept with gaps in between. As it is easier to fast in the winter because the days are shorter, Qada fasts can be kept in that season. In summary, the Qada

fasts must be kept as soon as possible, and paying Fidyah or Kaffarah [expiation] is not compulsory to make up for the missed fasts. Moreover, it is also necessary to repent from the sin of missing fasts.

Paying Fidyah is only permitted for an extremely old person (*Shaykh Faani*) who has become so weak due to old age that he does not have the strength to fast, neither in the winter nor in the summer, neither consecutively nor separately, and there is no expectation of him gaining strength to fast in the future.

وَاللَّهُ أَعْلَمُ بِشَرِّهِ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Written by: Mufti Fuzayl Raza Attari

## Giving Zakat to someone in debt?

**Question 2:** What do the honourable scholars say regarding this matter: Who is eligible to receive Zakat? Can a Muslim that is in debt, who is neither a Sayyid nor a Haashimi, and who does not have anything to repay his debt; be a beneficiary of Zakat in order to pay off his debt?

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

**Answer:** In the aforementioned case, if the individual is actually as described, then he is eligible to take Zakat; Zakat can be given to him. A Shar'i Faqeer and a debtor are both included in the category of those who are eligible to take Zakat.

A Shar'i Faqeer is someone whose wealth is below the Nisab threshold, or he has wealth equating to the Nisab but it is being utilised for essential expenses of life, or he is such a debtor that if he was to subtract the money he owes, his wealth would fall below the Nisab threshold ; such a person is deemed a Shar'i Faqeer.

The Quran initially listed 8 groups of people eligible to receive Zakat, but one group, those being inclined towards Islam (مؤلفة القلوب) were excluded in accordance with the consensus of the Sahabah, leaving 7 groups of beneficiaries who can receive Zakat:

1. The poor (*Fuqara*)
2. Destitute people (*Masakeen*)
3. Zakat collectors
4. Slaves, to have them freed
5. Debtor
6. In the cause of Allah مؤلفه القلوب
7. Travellers who do not possess wealth

However, these days, even the fourth group, slaves, is non-existent.

**Caution:** In the case of the debtor, the person will only be eligible to take Zakat as long as he is a Shar'i Faqeer. Therefore, after subtracting his debt, if he has wealth equating to the value of 52.5 Tolas or more of silver in excess of his essential outgoings, then he will no longer be a Shar'i Faqeer and instead be considered a non-Faqeer who cannot receive Zakat.

وَاللَّهُ أَكْبَرُ تَبَارَكَ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Written by: Mufti Fuzayl Raza Attari

## Sadaqah Fitr

**Question 3:** What do the honourable scholars of the Shari'ah say regarding this matter: A person did not keep the fasts of Ramadan due to a valid Shar'i excuse; is it incumbent (*Wajib*) for him to pay Sadaqah Fitr or not?

**Questioner:** Muhammad Qasim (Hyderabad)

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

Sadaqah Fitr is *Wajib* on every free Muslim who possesses wealth amounting to the Nisaab (i.e. who has equivalent to 7.5 Tolas gold or 52.5 Tolas of Silver, or its value in cash, or he has items of its value that are more than living essentials). Keeping the fasts of Ramadan is not a condition in this; they are a separate obligation. Therefore, if one missed fasts of Ramadan due to a valid Shar'i reason, or even without a valid Shar'i reason, if he owns the Nisab amount of wealth, then Sadaqah Fitr is binding on him.

**Caution:** Missing a single fast of Ramadan without a valid Shar'i reason is completely unlawful (*Haram*). It is a Shar'i obligation on such a person to repent from this sin and to make up (do Qada) for it. Similarly, the person who did not fast due to a Shar'i excuse, it is also obligatory for him to make up for these fasts after the excuse has terminated. However, if he has reached the stage of Shaykh Faani, i.e. he has become so old that due to old age he does not have the strength to fast and neither does he have any hope of regaining the strength to fast in the future, in fact, his weakness is increasing daily, then in such a case, he must pay Fidyah in exchange for each fast. The Fidyah of one fast is equivalent to one Sadaqah Fitr, i.e. Half a Saa' (1.92kg) of wheat or its flour, or one Saa' of (3.84kg) of dates, dry raisins, or barley or its flour.

وَاللَّهُ أَكْبَرُ تَبَارَكَ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**Answered by:** Zaakir Husain Attari Madani

Verified by: Mufti Fuzayl Raza Attari

# QUESTIONS AND ANSWERS OF MADANI MUZAKARAH

## 1. Ameer-e-Ahl-e-Sunnat's first Madani Muzakarah

**Question 1:** When did you conduct the first-ever Madani Muzakarah?

**Answer:** I do not remember the exact date, but before Dawat-e-Islami was founded, we would hold a question and answer session every week. However, back then it was not called 'Madani Muzakarah,' (*Madani Muzakarah, 30<sup>th</sup> Jumadal Oola 1441 AH slightly amended*).

## 2. Parental consent and supererogatory fasts

**Question 2:** Is a person required to seek parental consent before s/he undertakes supererogatory fasts?

**Answer:** One is not required to seek parental consent prior to observing supererogatory fasts. However, a married woman must seek her husband's consent if she intends on undertaking such fasts, (*Durr-e-Mukhtar, vol. 3, p. 477; Bahar-e-Shari'at, vol. 1, p. 1008; Madani Muzakarah, 4<sup>th</sup> Sha'ban-ul-Mu'azzam 1441 AH*).

## 3. Benefits of conversing by writing

**Question 3:** Is conversing through writing and gesturing equivalent to verbal discourse?

**Answer:** Every utterance is accountable, whether verbal or written. One can curse and use indecent language even in writing. If we converse by writing in order to develop a habit of remaining silent, as much as possible, then one benefit of that is that we will be economical in the way we communicate, using fewer words where possible, because writing takes a lot more effort than verbal discourse. This will gradually purge our everyday conversations of futile and idle talk, (*Madani Muzakarah, 2<sup>nd</sup> Muharram-ul-Haram, 1441 AH*).

## 4. Litany for treating dear

**Question 4:** I suddenly wake up at night, overcome with immense fear. How can I address this problem?

**Answer:** If this happens, then continue reciting 'يَا زُؤُوفِي' - your fears will be eliminated يَا زُؤُوفِي (Madani Muzakarah, 16<sup>th</sup> Jumadal Oola, 1441 AH).

## 5. Unlawful ring

**Question 5:** If someone is wearing a ring right now that is impermissible to wear, what should he do and when should he remove it?

**Answer:** He should remove it immediately and repent. (*Madani Muzakarah, 2<sup>nd</sup> Jumadal Oola 1441 AH*)

## 6. Modest with close relatives?

**Question 6:** Does one have to be modest in front of close relatives and friends?

**Answer:** Of course, one should be modest in front of everyone, and even more so in front of Allah Almighty even when we are alone. Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ would not even remove his clothes to have a bath or straighten his back, despite being in a closed, private space, (*Musnad Ahmad, vol. 1, p. 160, Hadith 543*). May Allah عزوجل grant us a drop from the oceanic modesty of Sayyiduna Usman رَضِيَ اللهُ عَنْهُ.

أَمْرَيْنِ بِجَاوِزِ النَّبِيِّ الْأَمْرَيْنِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

(*Madani Muzakarah, 4<sup>th</sup> Sha'ban-ul-Mu'azzam 1441 AH*)

## 7. Trimming nails on a Wednesday?

**Question 7:** Is it impermissible to trim nails on a Wednesday?

**Answer:** It is permissible to cut nails on a Wednesday, but this is better avoided, (*See: Fatawa Razawiyah, vol. 22, p. 574; Madani Muzakarah, 24<sup>th</sup> Rabi'-ul-Aakhir AH*).<sup>1</sup>



## 8. Thieves and punishment in the grave

**Question 8:** Will thieves be punished in the grave?

**Answer:** The great saint and student of the companions, Sayyiduna Imam Masrooq رَضِيَ اللهُ عَنْهُ stated: 'Whoever commits theft, adultery, or consumes alcohol, two snakes will be appointed for him after his death in the grave; and they will eat his flesh, (*Mawsu'ah-tul-Imam Ibn-e-Abi Al-Dunya*, vol. 5, p. 476, Hadith 257) May Allah Almighty protect us all from sins. (*Madani Muzakarah*, 16<sup>th</sup> Jumadal Oola 1441 AH)

## 9. Recommending someone for a Job?

**Question 9:** These days, bribery and recommendations are essential for getting hired. What are your thoughts about this?

**Answer:** As it is permissible to recommend something permissible, a person is permitted to recommend someone for a permissible job, as long as the recommended person meets the job requirements. This is a praiseworthy and rewardable act. However, if the person does not possess the required skills or legitimate qualifications for the job, then to recommend him, by lying that he is suited to the role, is a sin. Furthermore, it is not permissible to pay bribes to get a job because giving and taking bribes is unlawful (*Haram*), (Cf. *Fatawa Razawiyyah*, vol. 23, p. 597; *Madani Muzakarah*, 4<sup>th</sup> Sha'ban-ul-Mu'azzam 1441 AH).

## 10. Bride and groom using each other's gifts?

**Question 10:** Do the bride and groom have the right to use each other's gifts that are given to them during their wedding?

**Answer:** Only the one who was given the gift is the owner of the gift, (*Fatawa Hindiyyah*, vol. 2, p. 301, derived from). Therefore, others cannot use that gift without the owner's consent. If they decide to share the gifts with each other, then there is no issue with that. (*Madani Muzakarah*, 9<sup>th</sup> Jumadal Oola 1441 AH)

<sup>1</sup> One should not trim the nails on a Wednesday as there is a chance of being inflicted with leprosy. However, if they have not been trimmed for 39 days and today, the 40<sup>th</sup> day is a Wednesday, and if he does not trim them today then it will go beyond 40 days, then it will be *Wajib* on him to trim them today because it is *Makruh Tahreemi* to not trim the nails for more than 40 days, i.e. it is impermissible and sinful. (See: *Fatawa Razawiyyah*, vol. 22, pp. 685-686)

# EXTRAORDINARY MEMORY

Abu Tayyib Madani (Shahzaib)

There was a child in the city of Bukhara who was around ten years old. While still in primary education, he developed a passion for the science of Hadith and the desire to learn the sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took hold of his heart. To quench his thirst for this knowledge, he visited the greatest teachers of hadith in the city.

It was hard work as the child attended lessons every day and would then memorise the Hadith that were taught to him. During one lesson, his teacher made a mistake and was unable to correct himself. The young ten-year-old child, without any hesitation or fear, cried out with utmost respect, 'Honourable teacher! It is not how you have read it because something else is written in the book.'

The teacher picked up the book, checked it, then looked at the child and remarked, 'Tell me what is the correct way of reading this?' The child quickly mentioned the correction from memory, without resorting to any book, (*Nuzha-tul-Qaari*, *Muqaddamah*, vol. 1, p. 107, derived from).

Dear children! This ten-year-old child grew up to be very famous and today, the world calls him Imam Bukhari. His full name is Muhammad Bin Isma'eel Al-Bukhari and he wrote the renowned book of Hadith, *Sahih Bukhari*.

Just like Imam Bukhari, we should also focus on education and behave respectfully towards our teachers.

What is right after all?

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

(Part: 02)

Mufti Muhammad Qasim Attari

As the actions of the disbelievers are void, on the Day of Judgement, their deeds will be erased and rendered as worthless as motes of dust in the sunbeam. Hence, it was declared:

وَقَدْ مَتَّأ إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ حَبَّ آةٍ مِّنْ نُورٍ ۗ وَإِنَّا لَآرَءِيكَ

*And whatever [apparent good] deeds they have done, We have purposely made them scattered floating particles of dust that are visible in the sunlight of a ventilator.*

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Verse 23)

On account of their disbelief and the subsequent wrath of Allah Almighty, their actions will be akin to ash that is blown away, leaving no trace or impact whatsoever, as stipulated in the Glorious Quran:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ مُّسْتَفْتَتٍ بَدِ الرِّيحِ فِي يَوْمٍ عَاصِفٍ لَا يَقْعِدُونَ مِمَّا كَسَبُوا غَلَىٰ ظُهُورِهِمْ فَئِذَا هُوَ طَسْفٌ لِّلْغَيْبِ ۗ

*The state of those who disbelieve in their Lord is such that their deeds are like ash, upon which a strong blast of wind came on a stormy day; they got nothing from all that they earned; this is deep misguidance.*

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ibrahim, Verse 18)

As for the positive acts of disbelievers, which according to liberal ideologues guarantee the disbelievers salvation and entry into Paradise, they are nothing short of a mirage in the desert, giving false hope of water when not even a drop is to be found. Such are the actions of the disbelievers which despite being positive in this world, do not afford them any rewards in the Hereafter. Hence, Allah Almighty states:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ مَّهِيَةٍ تَأْتِيكُم بِالْمَاءِ فَيَجْعَلُوهَا لُحْلًا وَإِن كَانُوا لَآرَءِيكُمْ أَن تَأْتِيكُم بِمِائِدَةٍ مِّنَ السَّمَاءِ تَتَلَوْنَهَا وَهِيَ غَمَرَةٌ تَأْتِيكُم بِالْحَمَلِ ۗ

*And those who became disbelievers; their deeds are like a mirage in the desert, the thirsty may hence think it to be*

water; to the extent that when he came close to it, he found it to be nothing and found Allah close to him, He henceforth filled his account in full; and Allah is Swift in taking account.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, Verse 39)

This verse and many others unequivocally confirm that disbelievers will not receive rewards in the Hereafter for their actions, and to think otherwise is delusional. The divine law is abundantly clear: when those who perform deeds do not have faith in the divine book, the Quran, and in the Hereafter, all of their actions are ruined, and on the Day of Judgement, such people's deeds will not amount to anything on the scale of deeds, as Allah Almighty said:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿٥٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهم يُحْسِنُونَ صُنْعًا ﴿٥٤﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ  
رَبِّهِمْ وَيَقْتُلُوا رُسُلَهُمْ فَلَا يُؤْتِيهمُ اللهُ مِنهُم نَصِيبًا مِّنَ الْعِزَّةِ يَوْمَ الْقِيَامَةِ ﴿٥٥﴾

Say you (O Beloved), 'Shall we inform you as to whose actions are the worst?' 'Of those whose every effort is lost in (the pursuit of) the life of this world, and they perceive that, "We are doing good work." These are the people who disbelieved in the verses of their Lord and meeting Him, all their deeds are therefore in vain, We shall henceforth not establish any weight (of good deeds) for them on the Day of Resurrection.

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Al-Kahf, Verses 103-105)

If the actions, for which they strove day and night and faced many hardships, were complemented with faith and sincerity, then they would have held such significance that their hearts would be at peace. However, due to their obstinate disbelief in Allah Almighty, His messenger, and the Hereafter, and because they remained upon disbelief, considering it an insult to submit themselves before Allah Almighty, their efforts and struggles will be fruitless; they will be disgraced on Judgement Day as a punishment for their disbelief, and ultimately, they will enter Hell forever. Hence, it is stated in the Quran:

وَجُودَةٌ يُؤْتِيهِمُ الْغَايِبَةَ ﴿٣٠﴾ غَائِبَةً نَّاصِبَةً ﴿٣١﴾ تَضَلَّى نَارًا حَامِيَةً ﴿٣٢﴾

Many faces (of disbelievers) will be disgraced on that Day. Labouring (uselessly by worshipping false deities), striving hard. (Yet they are) going into the blazing fire.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Ghaashiyah, Verses 2-4)

After the aforementioned Quranic verses, read the following hadith on this topic:

Sayyidatuna 'Aaishah رَضِيَ اللهُ عَنْهَا narrates:

I said, 'Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Will Ibn-e-Jud'aan, who used to maintain ties of kinship and feed the needy during the Age of Ignorance, benefit from his actions?' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'His actions will not benefit him, for he never proclaimed: 'O my Lord! Forgive my sins on the Day of Judgement,' (Sahih Muslim, p. 111, Hadith 518).

Explaining this hadith, Imam Al-Nawawi رَحِمَهُ اللهُ عَلَيْهِ writes:

This means that the actions of Ibn-e-Jud'aan will not benefit him because he was a disbeliever. Qadi 'Iyaad adds that the entire Ummah has unanimously agreed that the actions of the disbelievers will not benefit them, they will not receive any reward for their actions, and their punishment will not be reduced due to them. Their punishment will however vary in respect to their sins and crimes, (Sharh Nawawi 'Alal Sahih Muslim, vol. 3, p. 87).

## Doubts and whispers

Liberals, who masquerade as Muslims, and atheists claim it is unjustified to punish people or deprive them of reward when they have served humanity, discovered the cure for a deadly disease, developed a vaccine, carried out tremendous work, or spent their life in research, solely because they are not Muslims.

The first response to this is that every believer has faith in the grace and justice of his Lord. And so, it is Allah's right that He:

فَقَالَ تَمَّائِرِيذًا ﴿٣١﴾

(He) always does whatever He wills.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Burooj, Verse 16)

And He decrees that:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿١٣٠﴾

He (Allah) is not to be questioned what He does, and they (the people) will all be questioned.

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Ambiya, Verse 23)

Everything that Allah Almighty has stipulated in the Quran and the judgement that He will pass on the Day of Reckoning, without any doubt or uncertainty, we accept to be true with our hearts and minds.

The second response is that the enormity of their disbelief outweighs the goodness of their deeds and it is the former for which they will be punished, not the latter - the two are completely unrelated. To get a real sense of this, imagine an active philanthropist who murdered someone or misappropriated public assets. We all know that despite his good works and activism, the law will punish him because his crime of murder outweighs and nullifies the goodness of his philanthropic works.

The divine laws of Allah Almighty have this very principle; disbelief, polytheism, and atheism are deemed unforgivable crimes and acts of ingratitude and rebellion against Allah Almighty who is the greatest reality of the universe, the creator, and one who provides all bounties. Therefore, it is only natural that we should be duty-bound to believe in Him, be grateful for His bounties, and obey His laws and commands. In contrast, to deny His existence or to associate partners with Him, while enjoying His bounties, are ultimate acts of disloyalty, rebellion, and ingratitude.

The disbeliever found time to study the cosmos, and send missions to Mars, but chose to not learn about the creator of the cosmos and or bring faith in Him and worship Him. Hence, despite the humanitarian services of such people, they will certainly be punished for their crimes, as ordained in the Quran and all previous divine canons.

To be continued in next month's issue.

# Do YOU KNOW?

Maulana Abu Muhammad Attari Madani

**Question 1:** From which substance did Allah Almighty create every earthly living thing?

**Answer:** Water. (Part 18, Surah Noor, Verse 45)

**Question 2:** For how long was Bayt-ul-Muqaddas the Qiblah?

**Answer:** 16 or 17 months. (Tabqat Ibn-e-Sa'd, vol. 1, p. 186)

**Question 3:** On which day did the Qiblah change?

**Answer:** According to one opinion, it was changed on Monday, 15<sup>th</sup> of Rajab, 2<sup>nd</sup> AH, (Tabqat Ibn-e-Sa'd, vol. 1, p. 186)

**Question 4:** When was fasting in Ramadan prescribed?

**Answer:** In Sha'ban 2<sup>nd</sup> AH. (Tabqat Ibn-e-Sa'd, vol. 1, p. 191)

**Question 5:** When was Sadaqa-tul-Fitr prescribed?

**Answer:** 2<sup>nd</sup> AH. (Tabqat Ibn-e-Sa'd, vol. 1, p. 191)





# The loftiest station in Paradise

The most elect of creation and the perfect human, our beloved master Muhammad ﷺ is unmatched in his countless distinctive merits. In this article, we will explore three of them.

## 1. Master of the station of Wasilah

The loftiest station in Paradise, Wasilah, is exclusive to the Beloved Prophet ﷺ, *صلى الله عليه وآله وسلم* (*Sharaf-ul-Mustafa*, vol. 4, p. 218; *Al-Mawahib-ul-Ladunniyyah*, vol. 2, p. 317), as alluded to in the hadith in which the Beloved Prophet of Allah remarked: 'تَسَلُّوا اللّٰهَ لِي الْوَسِيْلَةَ' 'Ask Allah Almighty for the station of Wasilah for me.'

It was asked of him: 'O Messenger of Allah ﷺ

!وَالِهَ وَسَلَّم What is the station of Wasilah?'

He ﷺ replied: 'أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَتَّالِهَا إِلَّا رَجُلٌ' 'It is the loftiest station in Paradise which will only be given to one individual, and I hope that I am that individual,' (*Tirmizi*, vol. 5, p. 352, Hadith 3632)

The Beloved Prophet ﷺ stated: 'الْوَسِيْلَةُ دَرَجَةٌ عِنْدَ اللّٰهِ لَيْسَ فَوْقَهَا دَرَجَةٌ فَسَلُّوا اللّٰهَ أَنْ يُؤْتِيَنِي الْوَسِيْلَةَ' i.e. Wasilah is such a station with Allah ﷻ that there is no station above it; pray to Allah Almighty that He grants me the station of Wasilah. (*Musnad Ahmad*, vol. 4, p. 165, Hadith 11783)

Imam Ahmad Bin Muhammad Al-Khafaji رَحِمَهُ اللّٰهُ عَلَيْهِ described this station as, 'the closest of all stations to

the Divine Throne ('*Arshi*) which is reserved specifically for the Holy Prophet ﷺ, (Naseem-ur-Riyad, vol. 3, p. 226).

### Attaining the Beloved Prophet's intercession

The Beloved Prophet ﷺ taught us a simple way to attain his intercession: When you hear the Muezzin [calling the Azaan], repeat the words of the Azaan and send Durood upon me because whoever sends Durood upon me once, Allah Almighty grants ten mercies to him. Thereafter, seek the station of Wasilah from Allah Almighty for me because it is a station in Paradise that will only be granted to one person, and I am hopeful it is me. *فَمَنْ سَأَلَ لِي الْوَسِيلَةَ، حَلَّتْ لَهُ الشَّفَاعَةُ* *Whoever supplicates for me to be granted the station of Wasilah, my intercession will become necessary for him, (Sahih Muslim, p. 162, Hadith 849).*

Elaborating on this, Mufti Shareef-ul-Haq Amjadi رحمه الله commented that the intercession in this Hadith refers to, 'a special intercession such as admitting [people] into Paradise without accountability and raising [their] ranks, (Nuzhat-ul-Qari, vol. 2, p. 302).

I urge our readers to honour the azan by stopping all activities when it is called and replying to it. Once the azan is finished, recite the post-Azaan Du'a in which the station of Wasilah is sought for the Prophet ﷺ - *يَا أَيُّهَا اللَّهُ، صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَلِّمْ* by Allah's grace.

### 2. Angels on earth

In his religious edicts, Imam Jalal-ud-Deen Al-Suyuti رحمه الله explained that 'one distinctive merit of the Beloved Prophet ﷺ is that angels, that had never visited earth, also descended before his blessed presence. They include an angel named Isma'eel and Sayyiduna Israfeel *عليه السلام*, (Al-Haawi-lil-Fatawa, vol. 2, p. 177; Unmuzaj-ul-Labeeb, p. 224)

Sayyiduna Israfeel *عليه السلام* is from the messenger angels, (Tafseer-e-Khaazin, vol. 3, p. 318) who are superior to every non-prophet, as per scholarly consensus. (Fatawa-e-Razawiyyah, vol. 29, p. 629)

**Note:** Messenger angels are those angels who deliver the commands of Allah Almighty to other angels. (Nibras, p. 676)

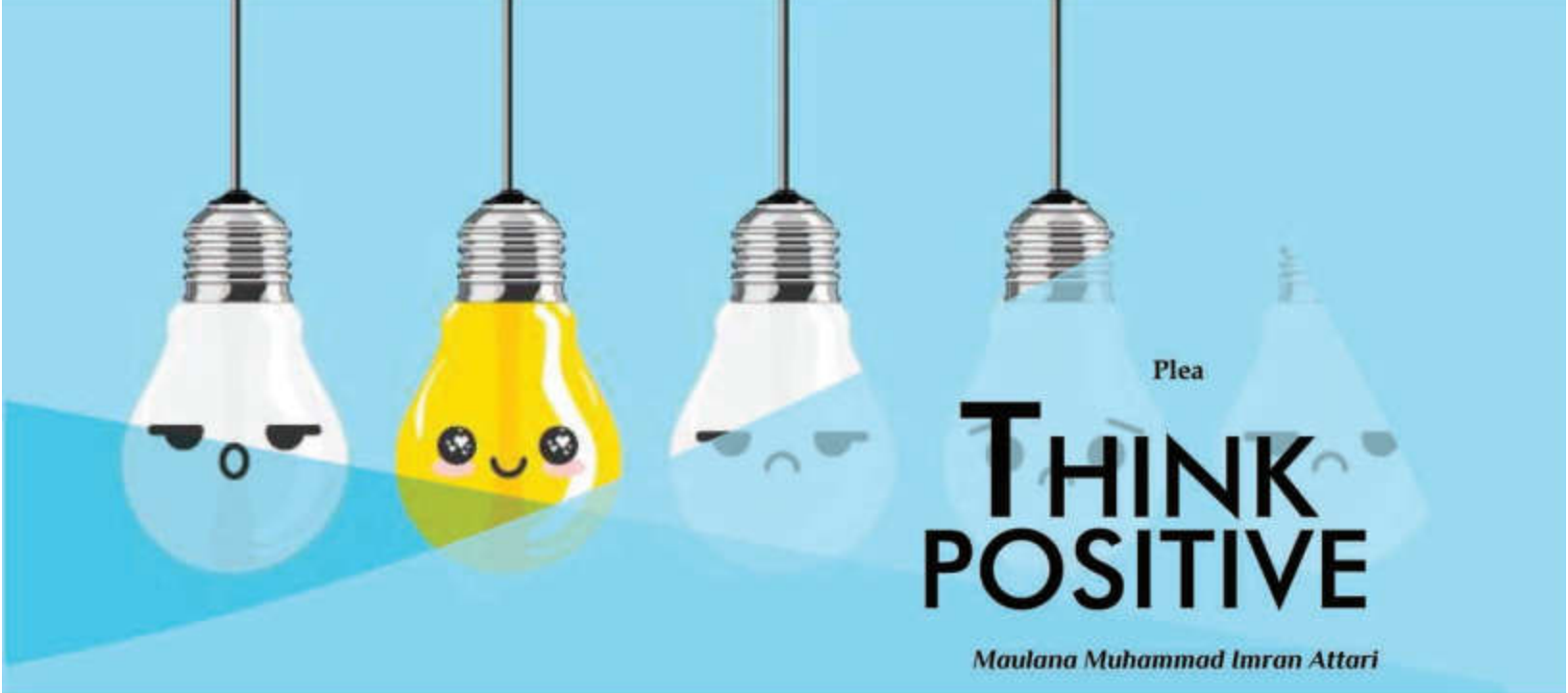
### 3. Jibra'eel *عليه السلام* came to visit

With the command of Allah Almighty, Sayyiduna Jibra'eel *عليه السلام* visited the Beloved Prophet ﷺ for three days when he was in his final illness. (Al-Mawahib-ul-Ladunniyyah, vol. 2, p. 312; Zurqaani 'Alal Mawahib vol. 7, p. 358)

Sayyiduna Imam Baaqir رحمه الله reports from his honourable father, Sayyiduna Imam Ali Awsat Zayn Al-'Aabideen رحمه الله that Sayyiduna Jibra'eel *عليه السلام* visited the Beloved Prophet ﷺ for three days before his passing away and said:

Allah Almighty has sent me to you so that your distinction becomes manifest and to honour and respect you. Allah Almighty asks you regarding a matter, of which He has more knowledge than you, stating, 'In what state do you find yourself at this moment?' The Beloved Prophet of Allah ﷺ replied: 'O Jibra'eel! I find myself in a state of worry and difficulty.' Jibra'eel visited the Prophet ﷺ on the second and third day, delivering the same message, and the Holy Prophet ﷺ gave the same reply on both days as he did on the first day. (Mishkat-ul-Masabih, vol. 2, p. 406, Hadith 5972; Zurqaani 'Alal Mawahib, vol. 12, p. 127)

The Prophet ﷺ was not worried about death or pain, rather he was worried about the future of Islam and what will become of his Ummah, as noted by Shaykh Abdul-Haq Muhaddis Dihlawi رحمه الله, (Ashi'a-tul-Lam'aat, vol. 4, p. 628; Mirat-ul-Manajih, vol. 8, p. 308).



A few days ago, we were trying to get in touch with someone quite important. One of us called him, but he did not answer. I was notified of this but immediately assumed he must be driving. Having a positive assumption like this is a blessing and a direct influence of Dawat-e-Islami and Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi *دانت بزكائهم العافية*. Without such influence, I could have just as easily assumed that the person was trying to avoid us or not answering our calls for some ulterior motive. If such a thought came in my mind, and I mentioned this thought as well, then what proof would I have to back my claim?

People often drive themselves into a frenzy when someone does not answer their call or immediately reply to a message, before barraging the person with direct or indirect insults. Islam not only prohibits such unethical behaviour but also strongly discourages pessimism and harbouring unjustified negative thoughts.

Scrutinise yourself; how do you react when someone does not respond to your call, message, or knock on the door? Do you immediately assume the worst about the other person? Whatever your immediate thoughts are, they reflect the state of your heart.

Thinking negatively about someone without a valid Shar'i reason is a symptom of a spiritually ill heart, as the Ulama have explained: 'A filthy thought is the product of a filthy heart,' (*Fayz-ul-Qadeer lil-Munawwi*, vol. 3, p. 157, under the Hadith 2901). Is it wise or foolish to consider oneself as pious while possessing a filthy heart? - the answer will be self-evident for the discerning reader.

Having good opinions about others and treating people with kindness are at the heart of our beautiful faith. Both acts are forms of worship and have many benefits in this world and the hereafter. For one, as a powerful reducer of stress and an effective way of combating overthinking, positive thinking prevents stress build up and fosters a relaxed mind. It has physiological benefits too as it supports a healthier immune system. In contrast, thinking negatively about others is not only harmful in the hereafter but has many adverse outcomes in this life such as depression, anxiety, increased sugar levels, blood pressure, restlessness, and insomnia.

Thinking badly about people is the lethal sword which all too often severs relationships and causes enmity between brothers, incessant arguments between mothers-in-law and their daughters-in-law, and distrust between spouses. In the worst cases,

divorce or permanent resentment between relatives is the final outcome. It has been noted:

Individuals who think negatively about others are more prone to paralysis and diseases of the heart. A study by the American Heart Association found that people who hold adverse feelings towards others and because of it become victims of mental stress and remain in anger for the majority of the time, their chances of developing heart disease and paralysis are increased by 86%. (*Tafseer Sirat-ul-Jinaan, vol. 9, p. 436*)

Unfortunately, many people disregard these stark realities and continue with their cynical ways. They forget everything good that has happened to them, focusing instead on a single negative incident. Some even interpret the kindness of others as evil while others activate their 'negative-thought metres' by merely seeing something or by hearing someone speak against them or another person.

Opting to focus on others instead of evaluating your own faults and shortcomings is detrimental to your health and wellbeing. One psychologist even remarked, 'The vast majority of mental health issues are caused by negative thoughts. Patients would constantly recall only the bad that has happened to them and eventually, these thought patterns contributed to neurotic disorders, anxiety, depression, etc.'

The initial step in treating such patients, even before prescribing drugs, involves highlighting their negative thinking patterns so that they can understand it themselves and accept the fact that these are their negative thoughts. After this, patients are encouraged to focus on the positive aspects and people in their lives. This is an effective method to shift from a negative frame of mind to a positive one.

The beauty of Islam is that it teaches us to think positively and deems that to be a form of worship, as declared by our Beloved Prophet, Sayyiduna Muhammad صلى الله عليه وآله وسلم: 'A good thought is from excellent worship,' (*Abu Dawood, vol. 4, p. 387, Hadith*

4993). Therefore, as long as the Shari'ah does not permit otherwise, positively interpret the words and actions of fellow Muslims and hold a good opinion about Allah Almighty, knowing that whatever He sends your way is good.

Commenting on the aforementioned hadith, Mufti Ahmad Yar Khan رحمته الله عليه remarked:

This prophetic statement elucidates several matters:

1. Thinking positively about Allah Almighty and having hope in Him is a lofty act of worship.
2. Worship begets hope in Allah Almighty; this hope is instilled in those who worship Him.
3. Hope in Allah Almighty must be complimented with obedience and worship. Having hope in Him while disobeying Him is like hoping to harvest wheat after planting seeds of barley.
4. Maintaining good opinions about Muslims and avoiding bad assumptions is a form of worship.

This Hadith also suggests that thinking positively about Muslims is a product of worship, i.e., only worshippers can harness positive thinking while sinners will only have bad thoughts. (*Mirat-ul-Manajih, vol. 6, p. 621, summarised*)

I urge all of you to adopt positive thinking and to encourage your children, family, relatives, and friends to take a constructive and positive approach. Participate in the activities of Dawat-e-Islami, join the Madani Qafilahs, tune into Madani Muzakaraha, watch Madani Channel, and read the Faizan-e-Madinah magazine. May Allah Almighty enable us obey Him.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Umm-e-Hani Bint-e-Isma'eel Badayooni

# Q LET'S TEACH THE QRAN!



(Jami'ah-tul-Madinah 'Itr-ul-Madinah Balighat Millat Town)

Ayman: 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ'

Sister Aribah: 'وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ'

Ayman: 'كَيْفَ خَالِكِ يَا أُخْتِي', My sister! How are you?

Sister Aribah: 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ، وَ أَنْتِ؟', In every state, all praises are for Allah Almighty who is the nurturer of all worlds. How are you?

Ayman: 'أَنَا بِخَيْرٍ وَ عَافِيَةٌ', I am well.

Sister Aribah: Ayman! Have you received the teaching certificate for teaching the Quran?

Ayman: Yes, sister Aribah! I have received it.

Sister Aribah: So when will you start teaching the Quran?

Ayman: The Nazimah suggested that I should immediately start teaching the Quran to adult sisters in Madrasah-tul-Madinah.

Sister Aribah: That is fantastic news! Good deeds should not be delayed. I think you should start teaching the noble Quran from today.

Ayman (lowering her head): No sister Aribah! Not yet.

Sister Aribah: Why Ayman? Why won't you teach? You are also a Hafizah of the Quran 'إِنشَاءَهُهُ'!

Ayman: Where can I find the time, sister Aribah!

Sister Aribah: What do you mean? You have time for everything else, but not for teaching the Quran? This is not a valid excuse. One needs to make time for the work of the Deen. Don't we make time for worldly tasks? Then why can't we make time for religious works? And this is only a matter of a mere one hour and twelve minutes - time that we might easily waste in chatting, but if we were to use that time to earn reward, then that's fantastic. Nevertheless, a believer is greedy for reward anyway!

Ayman: That's fine Sister Aribah! But there is also another problem...

Sister Aribah: Problem? What problem?

Ayman: The problem is that I have to revise my schoolwork too.

Sister Aribah: It is definitely challenging, but it's not impossible, is it? And you know that the more difficult an act is in this world, the heavier it will weigh on the scale of deeds on the Day of Judgment.

Ayman: You're right about that for sure, Sister Aribah.

Sister Aribah: Teach the Quran once at least, in order to seek the pleasure of Allah Almighty and the happiness of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. عَلَى الْمَلَأَ عَيْنَهُ you'll see blessings in your time. And when you teach the Quran, you'll attain an unimaginable amount of reward! You know that reciting a single letter of the Quran earns ten good deeds. There is a beautiful hadith regarding this: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that whoever recites one letter from the book of Allah عَزَّ وَجَلَّ, he earns ten good deeds; I do not say that 'أَلِفٌ' is one letter, rather 'أَلِفٌ'

[Alif] is one letter, 'لَامٌ' [Laam] is one letter and 'مِيمٌ' [Meem] is one letter, (*Tirmizi, vol. 4, p. 417, Hadith 2919*).

Ayman: شَيْخَ اللهِ

Sister Aribah: So if you teach someone 'أَلِفٌ', then you will attain the reward of this as long as she keeps reciting it. And if you teach her the entire Quran with Tajweed, then as long as she recites the Quran, you will continue receiving the reward for that. And if she acts upon the Quran, having learnt it from you, then you will also receive the reward of her actions, without any reduction in her reward. Reciting the Quran is rewarding, teaching the Quran is rewarding, learning the Quran is rewarding, and even looking at the Quran is rewarding. The cycle of receiving reward does not stop here! In fact, as long as she continues to teach it further, you will also be rewarded for that, and whoever she has taught, you will receive the reward of their recitation, teaching, and acting upon it. Like this, by teaching just one person, the Quran will become continuous reward (*Sadaqah Jariyah*) for you, and how pleasing is that!

Ayman: No doubt! This is a very honourable matter.

Sister Aribah: Yes! Exactly! This status is not given to everyone. Fortunate are those who teach the Quran with sincerity. The Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The best from among you is the one who learns the Quran and teaches it. And it is mentioned in another narration: Superior is the one who learns and teaches the Quran, (*Bukhari, vol. 3, p. 410, Hadith 5027-5028*).

Ayman: شَيْخَ اللهِ Definitely! Sister Aribah!

Sister Aribah: One day Sayyiduna Ali Al-Murtada عَلَى الْمَلَأَ عَيْنَهُ heard voices of people reciting and teaching the Quran. He remarked: Congratulations to these people! For these were the people most beloved to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (*Mu'jam Awsat-lil-Tabarani, vol. 5, p. 274, Hadith 7308*).

Ayman: Sister Aribah! إِنْ شَاءَ اللهُ I am intent on teaching the Quran from today. Pray that Allah Almighty grants me steadfastness.

Sister Aribah: أَمِينٌ

Our Prophet: The Most Sublime, The Most Great

# THE PROPHET'S SUBLIMITY

Maulana Abul-Hasan Attari Madani (PART-05)

## Unbound mercy and comfort

13. **أَنَا رَحْمَةٌ مِّنْ رَبِّي**

'I am a mercy, a gift of the Lord,' (*Musannaf Ibn-e-Abi Shaybah, vol. 16, p. 504, Hadith 32442*).

Despite possessing God-given authority over the world, the Beloved Prophet ﷺ specifically highlighted his mercy and comforting nature above his other aspects - this is the perfect, merciful character that defined him; in fact, scholars have included 'mercy' and 'divine gift' among his titles. A gift is something that does not require anything in return, as noted by the scholar Muhammad Al-Salihi:

The meaning of this is that Allah Almighty has sent the Prophet صلى الله عليه وآله وسلم as a mercy that does not require remuneration from people. When a gift is sent as a mercy and compassion, payment is not sought for it, (*Subul-ul-Huda war-Rashad, vol. 1, p. 464*).

#### 14. **أَنَا رَسُولُ الرَّحْمَةِ وَرَسُولُ الرَّاحَةِ**

'I am the Messenger of mercy and comfort,'  
(*Al-Shifa, vol. 1, p. 231*).

This blessed narration identifies the Beloved Prophet صلى الله عليه وآله وسلم with two particular qualities; mercy and comfort. Although semantically similar, there is a subtle difference between the two. As for 'comfort,' it has connotations of peace, ease, support, joy, and relief from hardship. The Beloved Prophet صلى الله عليه وآله وسلم epitomised each of these qualities in the most complete way because his advent brought comfort, peace, and ease to the whole of creation rather than to a specific region, tribe, or nation. After his arrival, the path of repentance was made easy and the doors of worship were opened so that humans can now worship Allah Almighty and offer Salah to Him anywhere in the world, not just in a specific location. Moreover, great rewards are now stipulated for even the smallest of deeds, and those who are unable to partake in Hajj, 'Umrah, charity, and other major deeds can avail equivalent rewards by carrying out alternative smaller deeds.

For example, the simple act of uttering two words 'سُبْحَانَ اللَّهِ' once is rewarded with a tree in paradise, reciting one letter of the Quran avails ten rewards, and the reward of reciting the entire Quran is attained by simply reciting Surah Al-Ikhlās three times. And he gave hope to the sinners by offering the opportunity to avail his intercession on the plains of resurrection. These are but a few of the countless bounties which we have received because of the Beloved Messenger صلى الله عليه وآله وسلم, and they bring comfort and peace to our hearts and souls.

### **Excellence of mercy**

The Beloved Prophet's صلى الله عليه وآله وسلم title, Prophet of Mercy (رَسُولُ الرَّحْمَةِ), has many implications and

senses. For one, his person, character, and words are universal mercies that wrap all of creation and benefit everyone from the pious and the sinners to the believers and non-believers. Allah Almighty declared this in unequivocal terms:

#### **وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ**

And We did not send you (O Beloved) but as a mercy for all the worlds

[*Kanz-ul-Iman (translation of Quran)*] (Part 17, Surah *Al-Ambiya, Verse 107*)

The blessed being of the Beloved Prophet صلى الله عليه وآله وسلم is a shoreless ocean of mercy, compassion, esteem, and majesty. 1400 years have passed, yet authors, poets, thinkers, and scholars continue to discover new dimensions of his person and further wisdom in his words and teachings.

His mercy shook the world order, birthing a paradigm shift, and changed the course of human civilisation forever. For the first time in world history, slaves were given rights to freedom and able to attain powerful positions. While the world had shackled slaves to the fringes of society, the Merciful Prophet صلى الله عليه وآله وسلم would seat them next to him. He made women counterparts of men, liberating them from the societal fetters that had deprived them of honour, dignity, inheritance, and fundamental rights. His mercy poured onto the poor and destitute, giving them hope and glad tidings of Paradise before others, and he صلى الله عليه وآله وسلم gave sinful believers glad tidings of intercession on the Day of Judgment, granting them solace.

There are two aspects to the mercy of the Beloved Prophet صلى الله عليه وآله وسلم:

1. Teaching mercy and compassion to others.
2. Personally embodying mercy and compassion.

### **1. Teaching mercy and compassion**

Just as the Beloved Prophet صلى الله عليه وآله وسلم was merciful towards everyone and everything, he صلى الله عليه وآله وسلم also taught and encouraged others to



be beacons of mercy and compassion, and he **صلى الله عليه وآله وسلم** emphasised this on several occasions. Once, he **صلى الله عليه وآله وسلم** said:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، إِزْحَمُوا عَنِّي فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ

‘The Most-Merciful has mercy upon those who are merciful, have mercy upon those who are upon the earth and the King of the heavens will have mercy upon you,’ (Tirmizi, vol. 3, p. 371, Hadith, 1931).

He **صلى الله عليه وآله وسلم** also encouraged mercy and compassion by means of maintaining ties of kinship:

الرَّحِمُ شَجَنَةٌ مِنَ الرَّحْمَنِ، فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ

‘Ties of kinship are a branch that are linked to the Most-Merciful, so the one who joins it, Allah Almighty will join him,’ (Tirmizi, vol. 3, p. 371, Hadith, 1931).

At times, he **صلى الله عليه وآله وسلم** would encourage mercy and compassion in strong terms. The Beloved Prophet **صلى الله عليه وآله وسلم** once kissed Imam Hasan **رضي الله عنه**, brought him close to his chest, and began to inhale his fragrance. Seeing this level of compassion and love, one individual remarked, ‘O Messenger of Allah **صلى الله عليه وآله وسلم**! I also have a son who has reached the age of maturity now, but I have never kissed him.’ He **صلى الله عليه وآله وسلم** replied, ‘What can I do if Allah **عز وجل** has removed mercy from your heart?’ (Al-Mustadrak-lil-Hakim, vol. 4, p. 161, Hadith 4846)

Similarly, a person once saw the Beloved Prophet **صلى الله عليه وآله وسلم** showing love and mercy towards Imam Hasan **رضي الله عنه**, and commented:

إِنَّ لِي عَشْرَةَ مِنَ الْوَالِدِ مَا قَبِلْتُ مِنْهُمْ أَحَدًا فَتَنَظَّرَ إِلَيْهِ رَسُولُ اللَّهِ **صلى الله عليه وسلم** فَقَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

‘I have ten sons and I have not kissed any of them.’ So, the Beloved Prophet **صلى الله عليه وآله وسلم** looked towards him and said, ‘Whosoever does not show mercy, will not be shown mercy,’ (Sahih-ul-Bukhari, vol. 4, p. 100, Hadith 5997).

The second aspect of the Beloved Prophet’s **صلى الله عليه وآله وسلم** mercy will be explored in next month’s issue.

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

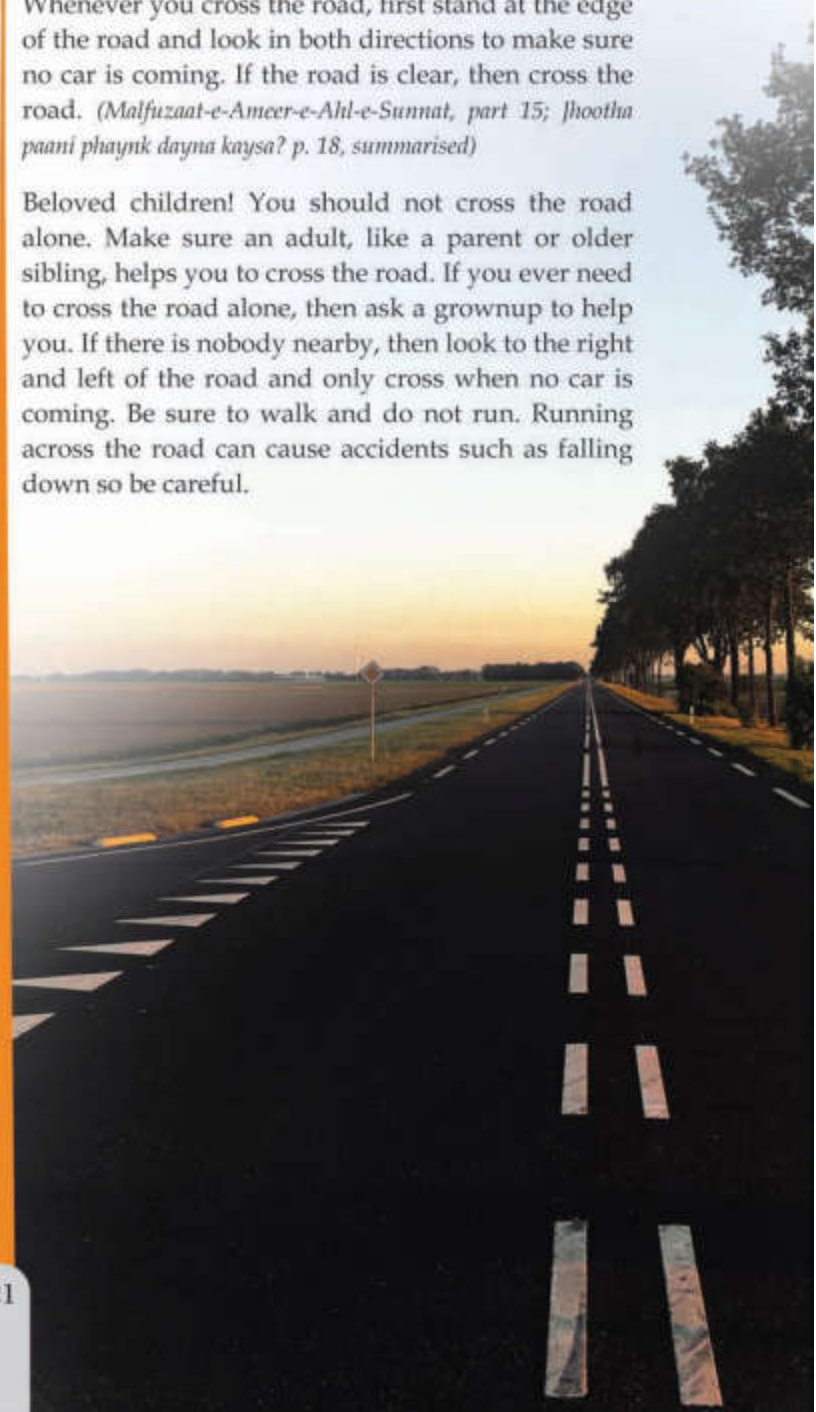
## How to cross the ROAD?

Maulana Owais Yameen Attari Madani

Dear children! Ameer-e-Ahl-e-Sunnat ‘Allamah Muhammad Ilyas Qadiri **رحمتهما العالیین** said:

Whenever you cross the road, first stand at the edge of the road and look in both directions to make sure no car is coming. If the road is clear, then cross the road. (Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 15; Jhootha paani phaynik dayna kaysa? p. 18, summarised)

Beloved children! You should not cross the road alone. Make sure an adult, like a parent or older sibling, helps you to cross the road. If you ever need to cross the road alone, then ask a grownup to help you. If there is nobody nearby, then look to the right and left of the road and only cross when no car is coming. Be sure to walk and do not run. Running across the road can cause accidents such as falling down so be careful.



# Some important events of Ramadan and Shawwal

## 21<sup>st</sup> Ramadan, 40 AH

Urs of Ameer-ul-Mu'mineen Sayyiduna Ali Al-Murtada رَجُلُ الْمَلَأَ عُنُقَهُ

(For more information, refer to the Ramadan 1438 to 1441 AH editions of the Monthly Magazine Faizan-e-Madinah, and the booklet of Maktaba-tul-Madinah, 'Miraculous Wonders of Sayyiduna Ali رَجُلُ الْمَلَأَ عُنُقَهُ').

## Ramadan 50 AH

Urs of Umm-ul-Mu'mineen Sayyidatuna Safiyyah Bint-e-Huyayy رَجُلُ الْمَلَأَ عُنُقَهُ

(For more information, refer to the Safar 1439 AH edition of the Monthly Magazine Faizan-e-Madinah, and the book of Maktaba-tul-Madinah, 'Faizan-e-Ummahat-ul-Mu'mineen').

## 27<sup>th</sup> Ramadan

The Night of Power (*Layla-tul-Qadr*): The night more superior than a thousand months.

(For more information, refer to the Ramadan 1438 and 1439 AH editions of the Monthly Magazine Faizan-e-Madinah, and the book of Maktaba-tul-Madinah, 'Blessings of Ramadan').

## 10<sup>th</sup> Shawwal, 1272 AH

The day that Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was born.

(For more information, refer to the Shawwal 1438 AH, Safar 1439 to 1441 AH editions of the Monthly

Magazine Faizan-e-Madinah, and the special Safar 1440 AH edition, 'Faizan-e-Imam-e-Ahl-e-Sunnat').

## 11<sup>th</sup> Shawwal, 569 AH

Urs of Sultan Noor-ud-Deen Mahmood Bin Mahmood Zangi رَحْمَةُ اللهِ عَلَيْهِ.

(For more information, refer to the Shawwal 1438 and 1439 AH editions of the Monthly Magazine Faizan-e-Madinah).

## 15<sup>th</sup> Shawwal, 3<sup>rd</sup> AH

Urs of Sayyiduna Hamzah and the martyrs of Uhud رَجُلُ الْمَلَأَ عُنُقَهُ

(For more information, refer to the Shawwal-ul-Mukarram 1438 and 1439 AH editions of the Monthly Magazine Faizan-e-Madinah, and the book of Maktaba-tul-Madinah, 'Seerat-e-Mustafa').

## Shawwal 8<sup>th</sup> AH

Urs of the martyrs of the Battle of Hunayn

(For more information, refer to the Shawwal 1439 AH edition of the Monthly Magazine Faizan-e-Madinah, and the book of Maktaba-tul-Madinah, 'Seerat-e-Mustafa').

## Shawwal 54 AH

Urs of Umm-ul-Mu'mineen Sayyidatuna Sawdah رَجُلُ الْمَلَأَ عُنُقَهُ

(For more information, refer to the Shawwal 1438 AH edition of the Monthly Magazine Faizan-e-Madinah, and the book of Maktaba-tul-Madinah, 'Faizan-e-Ummahat-ul-Mu'mineen').

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

اٰمِيْن بِجَاوِزِ الشَّيْءِ الْاٰمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Children! Let's listen to a blessed Hadith

# Salah and children

*Maulana Muhammad Jawed Attari Madani*

Our Final Prophet, Sayyiduna Muhammad ﷺ said: 'مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ' 'Command your children to pray Salah,' (Abu Dawood, vol. 1, p. 208, Hadith 495).

Salah is a very important part of Islam. As Muslims, we must pray 5 Salahs every day. Our Beloved Prophet ﷺ loves Salah. One attains peace by praying Salah, and Salah is the key to paradise. Salah protects us from Hell, and it is a means of pleasing Allah Almighty and His Messenger ﷺ.

Once, a person did not come to the masjid for Fajr Salah. Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ sent a message to him, calling him. The man came and said, 'I was ill.' Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ replied, 'If you are well enough to come to me then you should also be able to go for Salah,' (Musannaf Ibn-e-Abi Shaybah, vol. 1, p. 379, Hadith 1; Faizan-e-Namaz, p. 223, summarised).

When the time of Salah arrives, we should stop playing, talking, or doing our homework and go to

pray Salah. With a small amount of effort, we can easily offer our Salah.

*Rahmat kay shamiyanoon mayn khushbu kay sath sath  
Thandi hawa chalaye gi aye bhaiyon! Namaz*

May Allah Almighty grant us the ability to pray our five daily Salahs and act upon all the teachings of Islam.

أَمِينُ بِحَاجَةِ النَّبِيِّ الْأَكْرَمِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# Sayyiduna Zaahir Bin Haram

رَضِيَ اللَّهُ عَنْهُ

(Part 12) | Bilal Husayn Attari

Sayyiduna Zaahir Bin Haram رَضِيَ اللَّهُ عَنْهُ lived in a village, away from the bustling city of Madinah. He would bring exquisite fruits from his village as gifts for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Generous Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would reciprocate his kindness with gifts from the city of Madinah. He had a warm and distinguished relationship with Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who would remark, 'Zaahir is our brother from the village, and we are his brothers from the city...every city dweller has a brother from the village, and the village dwelling brother of Muhammad's family is Zaahir Bin Haram.'

One day, seeing Sayyiduna Zaahir Bin Haram selling goods in the city, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went behind him and placed his blessed hands over his eyes. Sayyiduna Zaahir رَضِيَ اللَّهُ عَنْهُ cried out, 'Who is it? Leave me!' Looking back and realising it is the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he immediately pushed his back firmly against the chest of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, hoping to take blessings from the sacred body of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lovingly said, 'Who will buy this slave from me?' Sayyiduna Zaahir Bin Haram رَضِيَ اللَّهُ عَنْهُ humbly answered, 'Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You will find me to be of little value,' to which the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, 'But you are very valuable in the sight of Allah Almighty,' (*Mu'jam Al-Sahabah lil-Baghawi, vol. 2, pp. 518-519*)

## Sayyiduna Abi Al-Laham Ghifari رَضِيَ اللَّهُ عَنْهُ

Hailing from the prominent Ghifari tribe, his actual name was 'Abdullah Bin 'Abdul Malik, but he was commonly referred to by his sobriquet, Abi Laham – 'dealer of Meat.' The exact reason for this title is unclear, but it is likely a reference to his total abstinence from meat or because he refused to consume the meat of the animals that were sacrificed in the name of idols during the Age of Ignorance. Despite this, he رَضِيَ اللَّهُ عَنْهُ actually sold meat for a living along with his assistant, the companion Sayyiduna 'Umayr رَضِيَ اللَّهُ عَنْهُ, (*Usd-ul-Ghaabah, vol. 1, p. 57; Mirat-ul-Manajih, vol. 3, p. 130*). A brave soul, he participated in the Expedition of Badr and was martyred in the Expedition of Hunayn.

# A Godless Universe?

Maulana Muhammad Adnan Chishti Attari Madani

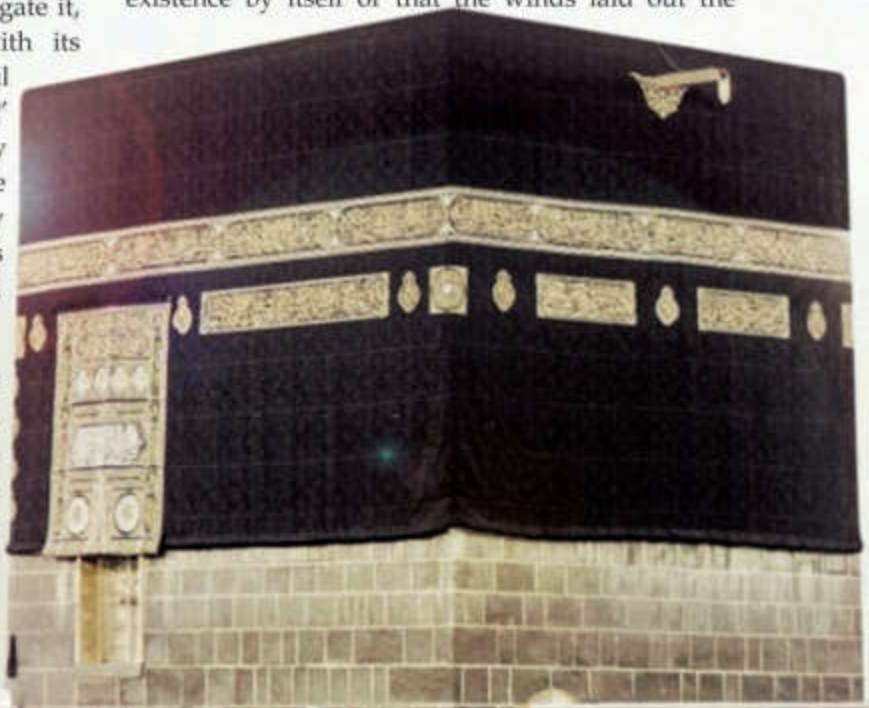
Imam to millions of Muslims across the globe, Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ was a formidable opponent of atheists in his era. As a constant threat to their ideology, he was always at risk of being assassinated by them. On one occasion, he رَحْمَةُ اللهِ عَلَيْهِ was sitting in the masjid when a party of atheists suddenly surrounded him, branding unsheathed swords in their hands and a murderous desire in their eyes. The Imam was unmoved, and simply said, 'Answer my question, then do whatever you want.' As they agreed, the Imam asked, 'What do you say about a person who claims that he saw a boat sailing straight but there was no one to navigate it, it was loaded with heavy items, turbulent waves were crashing, and gales were blowing from different directions. Is this rationally acceptable?' The atheists replied, 'Certainly not; this is an illogical claim.'

Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ then said, 'شَيْخَرِ الْمَلِئِكَةِ! When the intellect cannot accept a simple boat sailing straight without a sailor to navigate it, then how can this complex universe with its alternating nights and days, and its careful order and precision exist and maintain itself?' Hearing this, they all began to weep. They cried out, 'You have spoken the absolute truth.' Putting down their swords, they acknowledged their grossly mistaken beliefs and repented, (*Tafseer Kabeer, Surah Al-Baqarah, under the verse 21, Juzz Saani, vol. 1, p. 333*).

This incident draws our attention to a simple observation: nothing, not even a small needle, comes into existence without a cause. Moreover, even something as small as a needle requires design and does not come into existence through a random explosion. We observe that explosions are destructive, not creative. When a needle is not a product of an explosion, then isn't it a mockery to say that this entire universe is the result of a

random explosion?

We witness constant changes in the cosmos and the world around us, whereby entities and events are born and perish. These constant changes prove the contingent nature of the universe and subsequently the need for a creator. That creator is Allah Almighty. He عَزَّوَجَلَّ is pre-eternal, everlasting, and the creator of all worlds. The skies, Earth, Moon, stars, humans, animals, and everything else that exists or will exist, are created by Allah عَزَّوَجَلَّ. As a traveller passes through the desert and sees the unequal dunes and the scattered rocks, he immediately knows that the wind caused the dunes and the rocks to scatter. When this same individual enters a grand building and sees the well-styled carpet, utensils, vases placed on tables, ceramic wall art, and the sublime curtains hanging on the doors - he does not conclude that all of this adornment came into existence by itself or that the winds laid out the



carpet, the rain adorned the utensils, snow created the ceramic wall art, and strong winds gathered all these stones. Such a claim would of course be deemed sheer foolishness.

It is self-evident that everything in the building was carefully positioned by an interior designer. In the same way, the alternating day and night, the blowing winds, the precise positions of Earth in the solar system, and every other aspect of nature inform us that all of this did not come into existence by itself rather it is all due to an uncaused causer - Allah ﷻ, the creator of the universe.

Upon reflecting, one thing that stands out is that creation is a combination of three types:

1. Sentient, rational creatures such as humans, jinn, and angels.
2. Sentient, non-rational creatures such as animals, insects, and birds.
3. Insentient, inanimate objects such as the sky, planets, and natural elements.

In the hierarchy of creation, humans reign supreme yet, despite their intellectual capacity and ability to rationalise, they are incapable of creation ex nihilo. Then, by even greater reason, what hope is there for the insentient, inanimate matter to create something? This proves that the one who created everything must be distinct from the creation, and that is Allah ﷻ.

Even if all of creation collaborated and pooled together their abilities and resources, they would be unable to create something out of nothing, not even a small ant or a simple, single-celled organism, let alone the vast universe with its complexities. Those who consider things other than Allah ﷻ to be their god, even their claimed gods cannot create an ant or a fly. This has been pointed out in the Quran:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ

*‘Those whom you worship other than Allah will never be able to (even) create a fly, even if they all come together for it.’*

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Hajj, Verse 73)

The Quran emphasises Allah’s supremacy as the sole creator of everything, without compeer or partner:

لَقَدْ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٠﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥١﴾ أَأَنْتُمْ  
تَخْلُقُونَهُ أَمْ نَحْنُ الْمَخْلُقُونَ ﴿٥٢﴾ نَحْنُ قَدْ زُنَّا بِبَنَاتِكُمُ النَّمَاتِ وَمَا نَحْنُ  
بِمُسَبِّحِينَ ﴿٥٣﴾ عَلَى أَنْ تَبْزِلَ آمْنَا تَكْفُرُوا وَتُنذِرَكُمْ فِي مَا لَا تَعْلَمُونَ  
﴿٥٤﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٥٥﴾ أَفَرَأَيْتُمْ مَا تَحْمِلُونَ  
﴿٥٦﴾ أَأَنْتُمْ تَرْزُقُونَهُ أَمْ نَحْنُ الرَّزَّاقُونَ ﴿٥٧﴾ لَوْ نَشَاءُ لَجْعَلْنَاهُ حُطَامًا  
فَلَقَدْ تَفَكَّهُونَ ﴿٥٨﴾ إِنَّا لَمَعْرِضُونَ ﴿٥٩﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٠﴾ أَفَرَأَيْتُمْ  
النَّمَاءَ الَّذِي نَتَّبِعُونَ ﴿٦١﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ السَّمَاءِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٢﴾  
لَوْ نَشَاءُ لَجْعَلْنَاهُ أَسْفًا لَوْلَا تَشْكُرُونَ ﴿٦٣﴾ أَفَرَأَيْتُمْ النَّارَ الَّتِي تُورُونَ  
﴿٦٤﴾ أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٦٥﴾ نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَ  
مَتَاعًا لِلْمُقْبِينَ ﴿٦٦﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٦٧﴾

*We created you, so why do you not accept the truth? Have you contemplated over that semen which you discharge (in the womb of a woman)? Is it you who creates a human being out of it, or are We the Creator? It is We who have decreed death amongst you, and We have not been outdone from it. That (after causing you to die), We may replace the likes of you and make you into such forms, of which you know not. And indeed you have known about the initial creation, so why do you not ponder? So have you considered that which you sow? Is it you who makes crops to grow, or are We the Grower? If We desire, We can make it like dry trampled grass, so you would remain saying sorrowfully. That, 'We have been ruined (in our wealth).' 'Rather, we remained ill-fated.' So what do you say regarding the water which you drink? Is it you who brought it down from the clouds, or is it We Who cause it to come down? If We desire, so We can make it salty, then why are you not grateful? So what do you say regarding the fire which you ignite? Is it you who grew its tree, or is it We Who are the Creator of it? We have made it (i.e. the fire) a reminder of Hell and as a benefit for travellers in the jungle. So O Beloved, glorify the Name of your Lord, the Most Great.*

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Waaqi'ah, Verses 57-74)

The same theme is echoed throughout the Quran, in several verses, which refresh the faith of one who reads them and internalises their meanings.

Bright  
future

# RIGHT OR LEFT?

Maulana Shahzayb Attari Madani

Uzayr sat in silence, his eyes stuck to the door, as though he were anticipating someone's arrival. It had been an exhausting day as he had kept his first fast today. Meanwhile, the rest of the family and guests were busy talking.

Just before Iftar, Sa'd arrived. An ecstatic Uzayr called out, 'Sa'd! Sa'd!' Turning towards him, Sa'd extended his left hand. Unsurprised, Uzayr smiled as he took hold of Sa'd's right hand and shook it gently. 'How long has it been! Yet you still do not know your left from your right?' said Uzayr, a big smile still adorning his face.

'Uzayr! Sa'd!' called a familiar voice from behind. 'Baaqir!' they both cried, taking him by the hands and seating themselves before the meal for Iftar laid out before them. Seeing the rich display of fruits and drinks carefully positioned on the dining mat, Baaqir let out a joy filled, 'سُبْحَانَ اللَّهِ! How beautiful are these bounties of Allah Almighty!' 'سُبْحَانَ اللَّهِ!' uttered Uzayr and Sa'd 'in agreement.

As soon as Maghrib time approached, announcements for breaking the fast began so all three of them recited بِسْمِ اللَّهِ and broke their fasts with a date.

Uzayr's gaze unexpectedly fell on Sa'd's hand who was busy eating with his left hand. 'Sa'd! What is this? You are eating with your left hand again. You should always eat with your

right hand.'

Baaqir was surprised and asked, 'Is it true that you can't tell the difference between right and left?'

'My mother tells me all the time, but I cannot tell the difference between my right and left,' replied Sa'd.

'Okay! Tell me where the heart is,' asked Baaqir.

'Here,' said Sa'd, as he pointed to the left side of his chest.

'Exactly! This is the sign of the left hand - it is towards the side of your heart,' said Baaqir.

Sa'd turned to them, 'Okay, brothers! What difference will it make if I eat with my left hand?'

'We are Muslims and Muslims follow their Prophet *صلى الله عليه وآله وسلم* in every action. Whether eating, shaking hands, putting on clothes, or doing other similar tasks, our Beloved Prophet *صلى الله عليه وآله وسلم* would use his right hand,' explained Baaqir.

Sa'd thanked them when a smiling Uzayr added, 'Now you will definitely remember right and left.'

Sa'd quickly placed his left hand on his heart and said, 'Yes! This is left and this is right.'

# A Land of secrets

(Part 2)

Madani travelogue

On the morning of 5<sup>th</sup> March, after breakfast and taking care of other important matters, we left our residence to visit shrines of those souls whose names we had only heard of up until now.

## Visiting sacred mausoleums

First, we wished to visit the shrine of Imam Ja'far Al-Sadiq's daughter, Sayyidah 'Aaishah رَضِيَ اللهُ عَنْهَا. We offered Zuhr Salah in the eponymous masjid adjacent to her resting place. Egypt is brimming with centuries-old masjids that are still in use and properly maintained. After Salah, we presented ourselves at the radiant shrine of Sayyidah 'Aaishah رَضِيَ اللهُ عَنْهَا where we made collective supplications with other brothers before making some recordings for Madani Channel.

The lineage of Sayyidah 'Aaishah رَضِيَ اللهُ عَنْهَا is as follows: She is Sayyidah 'Aaishah daughter of Imam Ja'far Sadiq s/o Imam Al-Baaqir s/o Imam Zayn Al-'Aabideen s/o Imam Husayn s/o Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُمْ. The shrine of her brother, Sayyiduna Imam Musa Al-Kaazim رَضِيَ اللهُ عَنْهُ is located Baghdad.

## Practice of the believers

Witnessing the vast number of shrines of noble companions and saints in Egypt as well as many other countries, and seeing countless Muslims visiting them and seeking their blessings, only strengthens one's conviction about the universality and virtues of visiting these sacred sites.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

'مَا رَأَى الْمُسْلِمُونَ حَسَنًا قَهْوَةً عِنْدَ اللَّهِ حَسَنًا'

*Muslims deem to be good, it is good in the sight of Allah Almighty,' (Mu'jam Awsat, vol. 2, p. 383, Hadith 3602).*

This Hadith refers to the people of knowledge and piety from this Ummah, (*Mirqat-ul-Mafatih, vol. 3, p. 480*).

لَا تَحْتَدِ إِلَيْهِ! Just as visiting the sacred shrines is encouraged by the Quran and Sunnah, the custom of the noble scholars and righteous Muslims is further proof of the validity of this practice.

## Imam Jalal-ud-Deen Al-Suyuti رَضِيَ اللهُ عَنْهُ

We then visited the shrine of Sayyiduna Imam Jalal-ud-Deen Al-Suyuti (849-911 AH), the acclaimed jurist of the Shaafi'i school of jurisprudence, and accepted reviver of Islam in the 9<sup>th</sup> century AH. A prolific author with over 600 books across most fields of study, he was a leading authority in hadith who committed 200,000 Hadith to memory. He is reported to have remarked, 'If I found more hadith than this, I would have surely memorised them too.' His services to Islam earned him a lofty position in the prophetic court, and he was honoured with seventy-five wakeful visions of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Perhaps his most renowned work is his exegesis, *Tafseer Al-Jalalayn*, which remains a pivotal textbook of Islamic curricula worldwide, including the Dars-e-Nizami (*Aalim course*) in South Asia. His teacher, Imam Jalal-ud-Deen Mahalli رَضِيَ اللهُ عَنْهُ, began the exegesis but passed away before its completion. So, in Ramadan of 870 AH, aged only twenty-two years, Imam Al-Suyuti رَضِيَ اللهُ عَنْهُ began working on it, completing the remaining fifteen parts in forty days on 10 Shawwal.



### Sayyiduna Lays Bin Sa'd رَضِيَ اللهُ عَنْهُ

We then journeyed to the shrine of Sayyiduna Lays Bin Sa'd رَضِيَ اللهُ عَنْهُ (94-175 AH), one of Islam's most erudite Hadith authorities from the third generation of Muslims (*Atba Al-Tab'in*) who passed away on 15<sup>th</sup> Sha'ban. A magnanimous soul, he regularly distributed a sweet dish made from butter and honey in the winter and a meal of parched grain, sugar, and almonds in the summer, (*Siyar-A'lam-ul-Nubala*, vol. 7, p. 448). The spirit of his generosity is still alive at his shrine where food is served to all visitors. During our visit, we were also blessed to partake in a meal of bread, jaggery, and a local dish known as *Dukka*.

### Imam Ibn-e-Hajar Al-'Asqalani رَضِيَ اللهُ عَنْهُ

We also visited the mausoleum of perhaps the most widely known Imam of Hadith, the erudite genius Ahmad Bin Ali Bin Hajar Al-Asqalani Al-Shaafi'i رَضِيَ اللهُ عَنْهُ who was born in 773 AH in Cairo, Egypt, and passed away there on 28<sup>th</sup> of Zul Hijjah, 852 AH. He رَضِيَ اللهُ عَنْهُ was a hafiz of the Quran and Hadith, a seasoned linguist of Arabic, and a prolific poet. From the 150 books he authored, his Magnus opus, *Fath Al-Bari Sharh Sahih Al-Bukhari*, has acquired particular acceptance.

### Visiting the mausoleums of two companions

On the same day, we also had the privilege of visiting the mausoleums of two noble companions: Sayyiduna 'Uqbah Bin Amir and Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ عَنْهُمَا. Sayyiduna 'Uqbah Bin Amir رَضِيَ اللهُ عَنْهُ is from those who served the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continuously while Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ عَنْهُ led the successful conquest of Egypt.

Along with visiting and supplicating at both shrines, which are housed in the same building, some Madani pearls about their lives were shared. To learn about the life of Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ عَنْهُ, one can consult page 38 of the July 2018 edition of the *Monthly Magazine, Faizan-e-Madinah*.

### Madani parable of Madani Channel

Upon arriving in Egypt, we shared the detailed schedule on our social media accounts, after which, alongside many other devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a brother residing in Egypt contacted us. He began to cry due to his intense passion as I spoke to him over the phone on the night of 4<sup>th</sup> March. The next day, we invited him to a place that we were visiting. He informed us that due to sheer anticipation, he could not sleep that night, arriving at the agreed place at 9 am the following morning where he waited for us for many hours.

Due to forced circumstances, we were unable to go to that place so we rearranged to meet him at the mausoleum of the two companions. He told us that he has been watching Madani Channel for the last ten years and through it, he became attached to Dawat-e-Islami.

During that meeting, with great insistence and love, he invited our Madani Qafilah to his home. On the night of 7<sup>th</sup> March, we went to his house where many devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from Pakistan had gathered. The generous dinner was complemented with pleasant exchanges and words of encouragement. Many of the guests made intentions to join the Madani works of Dawat-e-Islami. At the end of the meeting, our host too made an intention to adorn his face with a beard.

May Allah Almighty have mercy on us for the sake of the companions and saints of those mausoleums and allow the call to righteousness to spread to every home in Egypt.

اُمِّيْنُ بِجَاذِ النَّبِيِّ الْأُمِّيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bright stars

# Sayyiduna 'Amr Bin Jamuh رَضِيَ اللهُ عَنْهُ

Adnan Ahmad Attari Madani

Madinah had become an illuminated bastion of faith, wrapped in the warm, musky zephyrs of Islam. In this most elect part of the world, the cynosure of all eyes, the Beloved Prophet ﷺ asked the Banu Salamah tribe, 'Who is your leader?' 'Jadd Bin Qays - but we find him to be miserly,' they answered. The Beloved Prophet ﷺ then declared: 'There is nothing worse than miserliness. In fact, your leader is 'Amr Bin Jamuh رَضِيَ اللهُ عَنْهُ, the possessor of goodness and honour,' (*Shu'ab-ul-Iman*, vol. 7, p. 431).

As the last of the Ansar to accept Islam (*Ussul-ul-Ghaibah*, vol. 4, p. 221), Sayyiduna 'Amr Bin Jamuh رَضِيَ اللهُ عَنْهُ was quick to recite some moving poetry as an expression of his heartfelt gratitude to Allah Almighty for saving him from misguidance, (*Raud-ul-Anf*, vol. 2, p. 278; *Dalaail-ul-Nubuwwah li Abi Na'oom*, p. 185, summarised).

## Appearance and personality

He رَضِيَ اللهُ عَنْهُ was tall, (*Tabqat Ibn-e-Sa'd*, vol. 3, p. 424), would apply yellow dye to his beard, (*Shu'ab-ul-Iman*, vol. 5, p. 214), and walked with a limp, (*Siraat-e-Halbiyyah*, vol. 2, p. 328).

## Virtues and merits

Sayyiduna 'Amr Bin Jamuh رَضِيَ اللهُ عَنْهُ was from the elite chiefs of Banu Salamah (*Dalaail-ul-Nubuwwah li Abi Na'aym*, p. 185) and an affluent figure, (*Tafseer Nasafi*, Part 2, Surah Al-Baqarah, under the verse 214, p. 111). Once, he رَضِيَ اللهُ عَنْهُ presented himself in the court of the Beloved Prophet ﷺ and asked, 'I have an abundance of wealth; which thing should I donate,

and who should be the recipient?' In response, this verse was revealed:

*They ask you (O Beloved), what should they spend? Say you, 'Whatever wealth you spend in a virtuous cause, that is for parents, and near relatives, and orphans, and the needy and a traveller.' And whatever good you do; Allah is indeed aware of that.*

[*Kanz-ul-Iman (translation of Quran)*] (Part 2, Surah Al-Baqarah, Verse 215)

(*Al-Jami'ul-Ahkam Al-Quran-lil-Qurtubi*, vol. 2, p. 29, Part 2, Surah Al-Baqarah, under the verse 215)

## Two Sayings of the Beloved Prophet ﷺ

1. By the One in whose power lies my life! There are those among you who if they take an oath by Allah ﷻ regarding a matter, Allah Almighty would surely fulfil that oath; 'Amr Bin Jamuh is from them, (*Subul-ul-Huda war-Rashad*, vol. 4, p. 214).
2. What a great man 'Amr Bin Jamuh is! (*Musannaf Ibn-e-Abi Shaybah*, vol. 17, p. 37, Raqm 32607).

## Zeal for Jihad

He رَضِيَ اللهُ عَنْهُ had four brave and courageous sons, all of whom participated in expeditions with the Beloved Prophet ﷺ, (*Siraat-e-Halbiyyah*, vol. 2, p. 328; *Siyar Al-Salaf-us-Salihin*, p. 263). When the announcement for the Battle of Badr was made in 2<sup>nd</sup> AH, he رَضِيَ اللهُ عَنْهُ was overcome with incredible passion to join the warriors, despite his physical impairment. His sons, on the order of the Beloved Prophet ﷺ, stopped him from joining in.

When preparations for the Expedition of Uhud were being made in 3<sup>rd</sup> AH, he رَجُلٌ مَلَأَ عَيْنَهُ said to his son, 'Do not prevent me from going to the battlefield of Uhud.' His sons replied, 'Your excuse is accepted in the divine court.' Hearing this, he رَجُلٌ مَلَأَ عَيْنَهُ immediately went to the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and pleaded, 'Messenger of Allah! My sons are preventing me from accompanying you on this expedition. By Allah! I hope that I will enter Paradise with this disability of mine.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ answered, 'Allah Almighty has accepted your excuse, and jihad is not binding on you.' Then, he رَجُلٌ مَلَأَ عَيْنَهُ said to his sons, 'It is not necessary for you to prevent him from Jihad, perhaps Allah Almighty will grant him martyrdom,' (*Siyar Al-Salaf-as-Saliheen*, p. 263; *Usd-ul-Ghaabah*, vol. 4, p. 221, summarised)

Another report suggests that he رَجُلٌ مَلَأَ عَيْنَهُ said, 'Messenger of Allah! What do you say about me fighting in the way of Allah Almighty until I am martyred; will you then see me walking in Paradise with this very leg?' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'Yes!' (*Siyar Al-Salaf-as-Saliheen*, p. 264)

### The battlefield

Sayyiduna Talhah رَجُلٌ مَلَأَ عَيْنَهُ explained, 'During the Expedition of Uhud, when the Muslims returned after dispersing, Sayyiduna 'Amr Bin Jamuh رَجُلٌ مَلَأَ عَيْنَهُ was among the first who came. I was looking at the limp in his leg while he was saying, 'By Allah! I long for Paradise.' Then I saw his son, Sayyiduna Khallad, running behind his father; eventually, both of them attained martyrdom. During this battle, his brother-in-law, Sayyiduna Abdullah Bin 'Amr, was also martyred,' (*Al-Maghazi-lil-Waaqidi*, pp. 264-265). The Expedition of Uhud took place on Saturday 15<sup>th</sup> Shawwal, 3<sup>rd</sup> AH, (*Seerat Ibn-e-Hishaam*, p. 340).

### Accepted supplication

After the three noble bodies were placed on a camel, the wife of Sayyiduna 'Amr Bin Jamuh, Sayyidatuna Hind رَضِيَ اللهُ عَنْهَا, began driving the camel towards Madinah when it sat, refusing to get back up. Sayyidatuna 'Aaishah Al-Siddiqah رَضِيَ اللهُ عَنْهَا remarked that 'This has happened due to the load upon it.' Sayyidatuna Hind رَضِيَ اللهُ عَنْهَا replied, 'The

load of two camels has been placed upon it at times, but it has never done this; I feel there is another reason.' As she attempted to drive it again, it stood but then sat again. When she drove it towards the direction of Uhud, it began to move quickly.

She went to ask about this in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to which he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Indeed, the camel obeys the command; did he say anything?' She رَضِيَ اللهُ عَنْهَا replied, 'When 'Amr Bin Jamuh رَجُلٌ مَلَأَ عَيْنَهُ began to go towards Uhud, he turned towards the Qiblah and made this supplication: 'O Allah! Do not return me to my family and grant me martyrdom.' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'It is due to this that the camel is not moving forward,' (*Subul-ul-Hudawar-Rashad*, vol. 4, p. 214; *Al-Maghazi-lil-Waaqidi*, p. 265, summarised).

*Jo maangnay ka Tareeqah hay is tarah mango  
Dar-e-Kareem say banday ko kiya nahin milta*

### Burial

Allah Almighty is truly generous; He not only fulfilled the wish of Sayyiduna 'Amr Bin Jamuh رَجُلٌ مَلَأَ عَيْنَهُ to participate in the expedition but granted him martyrdom as well and made the sacred plains of Uhud his final resting place. Hence, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Take the martyrs back to the places of their martyrdom,' (*Tirmizi*, vol. 3, p. 276, *Hadith* 1723). Then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the command to bury Sayyiduna 'Amr Bin Jamuh and Sayyiduna Abdullah Bin 'Amr in the same grave, (*Al-Maghazi-lil-Waaqidi*, p. 266, summarised).

### Graves are opened

After forty-six years, some of the graves of the martyrs in Uhud became waterlogged, forcing repairers to open their graves, including those of these two noble personalities. Their faces were covered with two pieces of cloth and some grass was placed on their feet. Their blessed bodies were as the day they were laid to rest, unchanged, in perfect form., and exuding a musky fragrance. According to one opinion, the hand of Sayyiduna 'Amr Bin Jamuh رَجُلٌ مَلَأَ عَيْنَهُ was moved from the wound and the hand moved back towards the wound as it was before, (*Seerat-e-Halbiyyah*, vol. 2, pp. 339-340; *Fath-ul-Baari*, vol. 4, p. 188, under the *Hadith* 1351, summarised)

# Employees' Rights

Great Islamic teachings

Maulana Shahzayb Attari Madani

(Teacher, Jami'ah-tul-Madinah Faizan-e-Umm-e-Attar, Karachi)

Although in common usage, labourers are workers who provide support such as transporting construction material and clearing rubble and builders are the skilled tradespersons who execute the technical construction work, within the legal framework of Islam, labour refers to any work which is carried out in exchange for a fixed remuneration.

Islam guides every profession and stipulates fundamental rights to safeguard the interests of both employees and employers in every field. From being paid on time to working in safe conditions, the Islamic view of employment is underpinned by compassion, integrity, and humanity.

In legislating workers' rights, the Beloved Prophet صلى الله عليه وآله وسلم declared, 'Do not oblige them to work beyond their capacity. If you do this, then support them,' (*Bukhari*, vol. 1, p. 23, *Hadith 30*; *Al Lami'-ul-Sabeeh Sharh Al-Jami'-us-Sahih*, vol. 1, p. 210, under the *Hadith 30*). He further added that 'When you hire a worker, inform him of his wage beforehand,' (*Nasai*, p. 629, *Hadith 3862*), and thus provided a simple antidote to the toxicity of worker abuse, delays in people's remuneration, and disputes that arise between labourers and customers. It is so important in Islam to specify a worker's remuneration and remove all

ambiguity that the Beloved Prophet صلى الله عليه وآله وسلم forbade people from commencing work until the labourer is informed of his exact payment,<sup>1</sup> (*Kanz-ul-Ummal*, vol. 2, p. 366, *Hadith 9123*). He صلى الله عليه وآله وسلم also admonished those who do not pay labourers after taking their services: 'Allah Almighty states, 'I will oppose three people (i.e. I will punish them severely) on the Day of Judgment: The person who makes a promise on my name and then breaks that promise, the one who sells a free person and spends the earnings on himself, and the person who hires a labourer, takes full work from him, but does not pay him,' (*Bukhari*, vol. 2, p. 52, *Hadith 2227*).

It is an Islamic and moral duty for us to pay labourers and workers on time for their services. The Beloved Prophet صلى الله عليه وآله وسلم emphasised this in the famous *Hadith*, 'Pay the labourer before his sweat dries,' (*Ibn-e-Majah*, vol. 3, p. 162, *Hadith 2443*).

May Allah Almighty grant us the ability to fulfil the rights of labourers, workers, and all those who have rights, on time, just as they ought to be fulfilled. آمين

<sup>1</sup> The amount, method, and time.

# OUR PIOUS PREDECESSORS

Maulana Abu Majid Muhammad Shahid Attari Madani

Throughout history, the tenth month of the lunar year, Shawwal, has witnessed the passing away of several towering figures of Islam. From 1438 AH to 1441 AH, the Shawwal editions of the Monthly Magazine Faizan-e-Madinah have celebrated and remembered 58 such noble men and women of Allah Almighty. In this year's edition, we introduce our readers to 15 more:

## From the companions رَجُلُ الْمَلَأَةِ عَلَيْهِ

- 1, 2. Sayyiduna Saabit Bin Waqsh Ash-hali -Al-Awsi Al-Ansari رَجُلُ الْمَلَأَةِ عَلَيْهِ and his brother, Sayyiduna Rifa'ah Bin Waqsh Al-Ansari رَجُلُ الْمَلَأَةِ عَلَيْهِ, were passionate warriors who wished for nothing more than martyrdom, despite their old age. On 15<sup>th</sup> Shawwal, 3<sup>rd</sup> AH, they finally achieved their wish as they were martyred in the Expedition of Uhud, (*Al-Istee'ab*, vol. 1, p. 279, 2/81).
3. Sayyiduna Salamah Bin Saabit Al-Ansari رَجُلُ الْمَلَأَةِ عَلَيْهِ, was martyred with his father, Sayyiduna

Saabit Bin Waqsh رَجُلُ الْمَلَأَةِ عَلَيْهِ in the Battle of Uhud, (*Usd-ul-Ghaabah*, vol. 2, p. 496).

4. Sayyiduna Usayrm 'Amr Bin Saabit Al-Ansari رَجُلُ الْمَلَأَةِ عَلَيْهِ had accepted Iman on the day that the Battle of Uhud took place; he رَجُلُ الْمَلَأَةِ عَلَيْهِ had not prayed any Salah yet, he رَجُلُ الْمَلَأَةِ عَلَيْهِ joined his aforementioned brother and father in the Expedition of Uhud whole-heartedly until he was martyred. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was informed, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remarked: 'إِنَّهُ لَمِنْ أَهْلِ الْجَنَّةِ' 'Certainly, he is from the people of Paradise,' (*Ma'rifah-tul-Sahabah-li-Abi Nu'aym*, vol. 1, p. 311, 3/381).

## From the Saints رَجُلُ الْمَلَأَةِ عَلَيْهِ

5. Shaykh Abul Hasan Ameer Khusro رَحْمَةُ اللهِ عَلَيْهِ, the acclaimed Sufi poet and spiritual master, was born in 653 AH, in Delhi, and passed away there on the 18<sup>th</sup> Shawwal, 725 AH. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest in the Nizamiyah mausoleum

of Delhi. As an erudite scholar and seasoned poet, he رَحْمَةُ اللهِ عَلَيْهِ contributed over 500,000 lines, spanning multiple languages, to the corpus of metaphysical and mystical poetry, (*Encyclopaedia Awliya-e-Kiraam*, vol. 4, p. 51).

6. The Sufi master and celebrated saint, Sayyid Muhammad Ghaus Baala Peer Jeelani Qadiri رَحْمَةُ اللهِ عَلَيْهِ was a worthy scion of the family of Shaykh 'Abdul Qadir Jeelani. Recognised for his vast knowledge and erudition, he was also an ascetic and spiritual guide, authorised by his teacher and grandfather, Sayyid Abdul Qadir Saani رَحْمَةُ اللهِ عَلَيْهِ. He passed away in the historical town of Satghara, Okara District, on 5<sup>th</sup> Shawwal, 959 AH. The Sayyid family of Satghara and Shaykha Shareef are his descendents, (*Khazinah-tul-Asfiya*, vol. 1, p. 198).
7. Shaykh-e-Tareeqat, Shaykh Manoon Shah Yusuf Zai Mujaddidi رَحْمَةُ اللهِ عَلَيْهِ was born in 1001 AH in Delhi. Along with studying the sacred knowledge under the tutelage of leading scholars, he took the spiritual pledge at the hands of Shaykh Haji Bahadar Kohati, who later authorised him as his heir. As per the instructions of his mentor, he رَحْمَةُ اللهِ عَلَيْهِ dedicated his life to teaching and guiding the people of Afghanistan until his passing away on 14<sup>th</sup> Shawwal, 1099 AH. His shrine is located in Tahkal, Peshawar, where it remains a locus of blessings, (*Tazkirah Mashaikh Mujaddidiyah Afghanistan*, p. 81).
8. Shaykh-e-Tareeqat, Maulana Sayyid Abdus Salam Haswi Mujaddidi رَحْمَةُ اللهِ عَلَيْهِ was born in the Indian town of Haswa, (District Fath Pur, U.P.). Having studied the sacred knowledge with the Shaafi'i Mufti of Mecca, Sayyid Ahmad Dahlan Al-Makki, and as a disciple of Shah Ahmad Sa'eed Mujaddidi, he رَحْمَةُ اللهِ عَلَيْهِ emerged as a hafiz of the Quran, a prominent scholar, and saint whose miracles spread far and wide. He passed away on 4<sup>th</sup> Shawwal, 1299 AH. His mausoleum is visited by aspirants and seekers throughout the year, (*Tazkirah-e-Ulama-e-Hal*, pp. 318-325; *Tazkirah Ulama-e-Ahl-e-Sunnat*, p. 124).
9. The renowned scholar and man of Allah رَحْمَةُ اللهِ عَلَيْهِ, Shaykh Sayyid Muhammad Mustafa Maa

Al-'Aynayn Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in Haud, Mauritania, in 1246 AH. Combining deep insight into outer and inner sciences, he was a leading exegete, authority in hadith, and a spiritual mentor to whom saints and laity flocked. His miracles and prowess in the esoteric science of letters are widely known. On his first Hajj journey, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ visited him, and the Qutb of Madinah, 'Allamah Ziya-ud-Deen Madani رَحْمَةُ اللهِ عَلَيْهِ was his student and spiritual heir. He passed away on 27<sup>th</sup> Shawwal, 1328 AH in Tiznit, Morocco. The book, '*Daleel-ul-Rifaaq ala Shams-il-Itifaaq*' is one of his better known works, (*Daleel-ul-Rifaaq, Tarjamah-tul-Mu'allif, Sayyidi Ziya-ud-Deen Ahmad Qadiri*, vol. 1, p. 715).

10. Peer-e-Tareeqat, Shaykh Peer Sayyid Husayn Shah Jama'ti رَحْمَةُ اللهِ عَلَيْهِ was born on 1285 AH, in Kheiba Shareef, Punjab, to a notable Sayyid family. He رَحْمَةُ اللهِ عَلَيْهِ was a disciple of Peer Sayyid Hayat Muhammad Shah Sialkoti, and a spiritual heir of Ameer-e-Millat Sayyid Jama'at Ali Shah رَحْمَةُ اللهِ عَلَيْهِ. Excelling in both outer and inner knowledge, he رَحْمَةُ اللهِ عَلَيْهِ was a paradigm of scholarship, piety, and asceticism. He رَحْمَةُ اللهِ عَلَيْهِ passed away in his hometown on 19<sup>th</sup> Shawwal, 1363 AH, (*Khalifah-e-Ameer-e-Millat*, p. 127).
11. The man of Allah رَحْمَةُ اللهِ عَلَيْهِ, Shaykh Peer Muhammad Masoom Shah Noori رَحْمَةُ اللهِ عَلَيْهِ was born in 1315 AH into a pious family. As a devoted follower Data Ganj Bakhsh, and a man of great learning, he رَحْمَةُ اللهِ عَلَيْهِ founded Noori Kutub Khana, constructed twenty masjids, including Noori Masjid (Railway Station, Lahore), and supported several seminaries. The prolific author, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ penned many works upon his requests. On 29<sup>th</sup> Shawwal, 1388 AH, he breathed his last in this world and was laid to rest in Khanqah Qadiriyyah, Chak Saada (Gujrat District, Punjab), (*Tazkirah Ulama-e-Ahl-e-Sunnat*, p. 247).

### From the Scholars رَحْمَةُ اللهِ عَلَيْهِ

12. Imam Ibn Al-Faradi Abu Waleed Abdullah Bin Muhammad Al-Qurtubi رَحْمَةُ اللهِ عَلَيْهِ was born in 351 AH. As a truly remarkable polymath, he

رحمة الله عليه excelled as a jurist of the Maliki school of jurisprudence, a seasoned teacher of Hadith, a poet of the Arabic language, a historian, and the author of several pioneering works such as the 'Tareekh Ulama Al-Andalus.' Due to his knowledge and expertise, he was appointed as the judge of Valencia. He was martyred on 6<sup>th</sup> Shawwal, 403 AH, (*Siyar A'laam-ul-Nubala*, vol. 13, p. 106; *Mu'jam-ul-Mu'allifeen*, vol. 2, p. 295).

13. Maulana Ghulam Muhyuddin Baggawi رحمه الله عليه was born in Bagga (Pind Dadan Khan Tehsil), Jhelum District, in 1210 AH, to a scholarly family. He رحمه الله عليه was a student of Shah Abdul Azeez Muhaddis Dehlawi, and the disciple and spiritual heir of Shah Ghulam Ali Mujaddidi Dehlawi. While teaching countless students in Bagga and then Lahore, he also served as the Mufti of Punjab. Many of his students became acclaimed scholars. He رحمه الله عليه passed away in his hometown on 30<sup>th</sup> Shawwal, 1273 AH, (*Tazkirah-e-Ulama Ahl-e-Sunnat-o-Jama'at Lahore*, p. 145).
14. Shaykh Mahmud Bin Rashid Attar Al-Dimashqi رحمه الله عليه was born in 1284 AH in Damascus.

Having studied with the Hanafite Mufti of Jordan and Imam Badr-ud-Deen Hasani رحمه الله عليه, he emerged as a prominent scholar of jurisprudence and Hadith. As a teacher, he رحمه الله عليه served in seminaries across Damascus, Jordan, Jeddah, and Mumbai. He رحمه الله عليه wrote an endorsement for the Imam Ahmad Raza Khan's رحمه الله عليه 'masterpiece,' *'Al-Dawla-tul-Makkiyyah.'* As an author, he wrote several works, including 'استحباب القيام عند ذكر ولادته عليه الصلاة والسلام' He passed away on 20 Shawwal, 1362 AH and was laid to rest in the historical Bab Al-Sagheer cemetery in Damascus, (*Al-Dawlat-ul-Makkiyyah*, p. 411; *Tareekh Al-Dawlat-ul-Makkiyyah*, p. 137).

15. Qadi Muhammad Abdus Subhan Hazarwi رحمه الله عليه was born in Khalabat (Haripur, Hazarah), KPK, to a scholarly family. He رحمه الله عليه was a notable scholar of Islam, a potent debater, a prolific author, and an aspirant of the Qadiri path. His book, *'Mawahib-ur-Rahman'* has received much acceptance among people. His son, Qadi Ghulam Mahmood Hazarwi رحمه الله عليه, was also a prominent scholar He رحمه الله عليه passed away on 12<sup>th</sup> Shawwal, 1377 AH, (*Tazkirah-e-Akabar Ahl-e-Sunnat*, p. 227).





# Awraad-o-Wazaaiif

## Protecting teeth and ears

The Lion of Allah, Sayyiduna Ali Al-Murtada عليه السلام advised, 'Whoever says *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* upon sneezing, he will never experience molar or ear pain إِنْ شَاءَ اللَّهُ (Mirqat-ul-Mafatih, vol. 8, p. 499, under the Hadith 4739).

## Protecting teeth against diseases

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رحمته الله عليه writes: that, 'Whoever says *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* upon sneezing, and passes his tongue over all his teeth, then إِنْ شَاءَ اللَّهُ he will remain protected from diseases relating to teeth; this is tried and tested,' (Mirat-ul-Manajih, vol. 6, p. 396, summarised).

## Treating jaw pain

By writing *يَا اللَّهُ* (or having it written) 7 times on a piece of paper, folding it like a Ta'weez (it is better to have plastic coating on it) and pressing it under the molar; إِنْ شَاءَ اللَّهُ the pain will be relieved, (Booklet: Beemar 'Abid, p. 30).

## A remedy for gum infection

If there is pain or swelling in the gums or they are inflamed, then heat 5 grams of potassium alum in a cup of water. When the potassium alum melts and dissolves into the water, rub it on the teeth and gums. If there is pain or swelling in the gums or they are inflamed then إِنْ شَاءَ اللَّهُ it will be cured, (Booklet: Beemar 'Abid, p. 30).

## Reforming one's husband

If one's husband is always arguing and quarrelling at home, then the wife should recite Surah Al-Fatihah 11 times with *بِسْمِ اللَّهِ* each time and blow it over water. Give it to the husband to drink, and إِنْ شَاءَ اللَّهُ he will adopt the path of piety.

**Note:** The husband, in fact no-one should know of this being done. Otherwise, it could cause misunderstandings and therefore lead to further problems. Administer this remedy whenever the opportunity arises. The water that was blown on could be mixed with the water of the cooler. As well as the husband, other family members can also drink from it; continue adding water which has been blown over according to your needs, (Booklet: Beemar 'Abid, p. 40, slightly amended).

## Improving children's retention?

Recite *يَا عَزِيزُ* 7 times and Surah *أَلَمْ نَشْرَحْ* 21 times with *بِسْمِ اللَّهِ* each time and blow over water. Give the treated water to the child with a weak memory to drink. إِنْ شَاءَ اللَّهُ his memory will improve, (Booklet: Beemar 'Abid, p. 42).

## Strengthening the memory

Mix a handful of rose conserve (*Gulqand*) with Iranian almonds, crush them and store this powder. Use two spoons alongside milk every morning, and إِنْ شَاءَ اللَّهُ the memory will be strengthened, (Doodh Peeta Madani Munna, p. 37).



# Condolences



Passing of 'Allamah Mufti Ahmad Yar Khan Qadiri  
Ashrafi

تَحْمَدُهُ وَنُصَلِّي وَنُصَلِّمُ عَلَى خَاتَمِ النَّبِيِّينَ

From Sag-e-Madinah, Muhammad Ilyas Attar Qadiri  
Razavi رَحِمَتْ بَرَكَاتُهُمُ الْعَالِيَةَ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I received the tragic news about the passing away of  
the father of Maulana Mufti Muhammad Zafar and  
Ghazanfar 'Ali, the student of Muhaddis-e-A'zam  
Pakistan, Sufi Master and Guide, 'Allamah Mufti  
Ahmad Yar Khan Qadiri Okarvi Ashrafi, after

succumbing to Covid19, on 2<sup>nd</sup> Rajab, 1442 AH/15<sup>th</sup> February, 2021, aged 83 years, in Okara (Punjab, Pakistan). **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

To his family and loved ones, I convey my heartfelt condolences, and I remind them to adopt patience and fortitude.

(After this, Ameer-e-Ahl-e-Sunnat **دعوت بركاتهم العلية** mentioned a Hadith as Isal-e-Sawab whilst making Du'a for the deceased:) The Beloved Prophet **صل الله عليه** said, 'Allah Almighty has created some people to fulfil the needs of others. When a need arises, people seek help from them; indeed, it is these people who will find safety from the punishment of Allah Almighty,' (*Mu'jam-ul-Kabeer, vol. 12, p. 274, Hadith 13334*).

### Condolences in Jumadal Ukhra 1442 AH

The following souls returned to their Lord in Jumadal Ukhra. **Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دعوت بركاتهم العلية** gave his deepest condolences to the families of each one and prayed for the deceased:

1. 'Allamah Sufi Noor Ahmad Memon Khalili (Badeen) (*Date of death: 7<sup>th</sup> Jumadal Ukhra 1442 AH*)
2. 'Allamah Maulana Mufti Riyaz Ahmad Hashmati Razavi (Kanpur, Hind) (*Date of death: 12<sup>th</sup> Jumadal Ukhra 1442 AH*)
3. Ustaz-ul-'Ulama 'Allamah Maulana Qazi Abdul Khabeer 'Abbasi (Head of Jami'ah 'Abbasiyyah Ziya-ul-Uloom, Haripur, KPK) (*Date of death: 20<sup>th</sup> Jumadal Ukhra 1442 AH*)
4. Maulana Haji Muhammad 'Abdur Rahman Naqshbandi Mujaddidi (Sheikhupura) (*Date of death: 20<sup>th</sup> Jumadal Ukhra 1442 AH*)
5. Al-Haaj Mufti 'Abbas Husayn Ashrafi Misbahi (Saharsa, Bihar, Hind) (*Date of death: 24<sup>th</sup> Jumadal Ukhra 1442 AH*)
6. Student of Faqih-e-A'zam Pakistan, 'Allamah

Maulana Hafiz Muhammad Yunus (Pakpattan) (*Date of death: 26<sup>th</sup> Jumadal Ukhra 1442 AH*)

7. Peer Syed Haji Husayn Shah Kaazimi Mashhadi (Samundri Shehr-e-Noori, Faisalabad) (*Date of death: 25<sup>th</sup> Jumadal Ukhra 1442 AH*)
8. Maulana 'Ali Nawaz Attari (Goth Haji 'Abdul Sattaar Bugti, Balochistan) (*Date of death: 19<sup>th</sup> Jumadal Ukhra 1442 AH*) and other devotees of the Prophet.

### Supplications for Scholars and Shaykhs

After praying for the health and well-being of Janasheen-e-Shaykh-ul-Islam Madani Miyan, 'Allamah Maulana Sayyid Hamzah Ashraf Ashrafi, **Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دعوت بركاتهم العلية** said: 'Honourable brother! Have patience and courage, and remain content with the decree of Allah Almighty. The Final Messenger of Allah Almighty, **Sayyiduna Muhammad صل الله عليه وآله وسلم** said to **Sayyiduna 'Ali Al-Murtada رضى الله عنه**, 'Whenever you are trapped in a difficulty, recite the following: **يَسْمِعُ إِلَيْهِ الرَّحْمَنُ الرَّحِيمُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ**; through the blessings of this, Allah Almighty will remove the difficulties that He wishes,' (*'Amal Al-Yawm wal-Laylah li Ibn-e-Sunni, p. 149, derived form*).

**Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دعوت بركاتهم العلية** then prayed for the health and well-being of 'Allamah Mufti Mu'een-ud-Deen Ahmad Fareedi Farooqi, who is known as 'Pyaray Miyan,' Al-Haaj Mufti Naseem Misbahi, Mufti 'Abdun Nabi Hameedi, and thousands of others who are unwell or in hardship.

For more details, visit: [news.dawateislami.net](http://news.dawateislami.net).

# Sayyidatuna Nafeesah

رَحْمَةُ اللَّهِ عَلَيْهَا



Sayyidah Nafeesah رَحْمَةُ اللَّهِ عَلَيْهَا is a radiant scion of the Ahl-e-Bayt, the great granddaughter of Imam Hasan Mujtaba رَضِيَ اللَّهُ عَنْهُ, and the daughter of Hasan Anwar Bin Zayd, the grandson of Imam Hasan رَضِيَ اللَّهُ عَنْهُ. Born in Makkah-tul-Mukarramah in 145 AH, she رَحْمَةُ اللَّهِ عَلَيْهَا was nurtured in the bastion of righteousness that is the Prophetic Household and later emerged as a seasoned scholar of Islam, an authority in Hadith, and a prominent saint, acclaimed for her asceticism and commitment to worship.

## Blessed Marriage

Sayyiduna Ishaq Bin Ja'far Sadiq رَضِيَ اللَّهُ عَنْهُ married her and they had a daughter named Umm-e-Kulsoom and a son called Qasim. (*Noor-ul-Absaar*, p. 207) Later in life, they decided to leave Madinah and settle in Egypt, (*Siyar A'lam-un-Nubala*, vol. 8, p. 427).

## Worship and piety

Sayyidah Nafeesah's رَحْمَةُ اللَّهِ عَلَيْهَا days were spent fasting and her nights were filled with worship. Despite living far away from Makkah, she completed thirty Hajj pilgrimages. Her unwavering dedication to Allah Almighty was recognised by those around her, as noted by her niece:

I served my aunt, Sayyidah Nafeesah رَحْمَةُ اللَّهِ عَلَيْهَا, for 40 years. In all these years, I did not see her sleep at night. Once, I asked her, 'Why do you not rest?' to which she answered, 'How can I rest when there are difficult milestones in front of me which can only be reached by successful people.' When asked about her aunt's eating habits, she replied, 'She would only eat one morsel in 3 days,' (*Noor-ul-Absaar*, p. 207, summarised).

## Her demise

On 1<sup>st</sup> Rajab, she رَحْمَةُ اللَّهِ عَلَيْهَا fell ill and remained unwell till Ramadan when her illness intensified. Despite

her condition, she observed the fasts of Ramadan and when advised to break her fast, her reply was, 'For thirty years I have been praying that when I die, I want to be fasting; now that my wish is about to be fulfilled, how can I break my fast?' Although unwell, she occupied herself with reciting the Quran throughout her illness until her passing away, (*Tanveer-ul-Azhaar*, pp. 89-90 summarised), in the blessed month of Ramadan, 208 AH. Her shrine is a locus of divine secrets where supplications are answered, (*Siyar A'lam-un-Nubala*, vol. 8, p. 427), and continues to attract millions of people from across the globe.

## Saintly miracles

Sayyidah Nafeesah رَحْمَةُ اللَّهِ عَلَيْهَا was an epitome of sainthood whose miracles were many, witnessed by multitudes, and carefully documented by the Ulama. What follows are a few examples:

1. Her niece relates that there was a bucket in the prayer area of Sayyidah Nafeesah رَحْمَةُ اللَّهِ عَلَيْهَا. Whenever she would desire something, it would appear in the bucket. I witnessed such wonders around her that are beyond comprehension. I do not know from where those things would appear so once I expressed my amazement in front of her to which she said, 'Dear Zaynab, whoever has trust in Allah Almighty, the world becomes obedient to them,' (*Noor-ul-Absaar*, p. 207, summarised).
2. Those who have particular needs or desires should take a vow that if the need is fulfilled, they will give charity on behalf of Sayyidah Nafeesah رَحْمَةُ اللَّهِ عَلَيْهَا and convey the rewards to her. Every need, no matter how difficult, will be fulfilled بِإِذْنِ اللَّهِ; this is tried and tested, (*Al-Tabqat-ul-Kubra li Imam Al-Sha'rani*, vol. 2, p. 102, summarised).

May Allah Almighty have mercy on her and forgive us without accountability for her sake. May Allah ﷻ enable us to walk in her footsteps. آمين

# Shar'i rulings regarding Islamic Sisters

## Performing Supererogatory (Nafli) I'tikaf in the Home?

**Question 1:** What do the honourable scholars and Muftis of the Shari'ah say regarding this matter that in order to attain the blessings of the month of Ramadan, can a woman perform voluntary I'tikaf in the Masjid of her house?

**Questioner:** Nu'man Attari (Lateef Abad Number 10)

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

**Answer:** A woman is permitted to perform supererogatory I'tikaf in the masjid of her house, be it in Ramadan or out of Ramadan. It is stated in *Tahtauwi 'Alal-Maraqi*:

وللمرأة الاعتكاف في مسجد بيتها ولا تخرج منه إذا اعتكف فلو خرجت  
لغير عذر يفسد واجبه وينتهي نفعه

*A woman can do I'tikaf in the masjid of her house. Once she has sat for I'tikaf she will not leave it; if she leaves it without a valid excuse, her wajib I'tikaf will become invalid and her supererogatory I'tikaf will end, (Tahtauwi 'Alal-Maraqi, p. 699).*

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Mufti Naveed Raza Attari

**Approved by:** Mufti Fudayl Raza Attari

## The menstruation period of a woman in Ramadan

**Question 2:** What do the honourable scholars and Muftis of the Shari'ah say regarding this matter that a woman began her monthly menses (Haydh) according to her habit, on the 2<sup>nd</sup> of Ramadan, and the menses ended according to her habit on the 7<sup>th</sup> of Ramadan. Then bleeding again started on the 14<sup>th</sup> of

Ramadan. Will this be considered the regular menses, and will the fast be vitiated due to this?

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

**Answer:** There has to be a gap of at least fifteen days between two menstrual cycles. The bleeding before the fifteen days is not considered menses and is deemed intermenstrual bleeding (*Istihadah*), i.e., abnormal bleeding caused by an illness. Therefore, the bleeding on the 14<sup>th</sup> of Ramadan, is not menses but intermenstrual bleeding. And because intermenstrual bleeding does not nullify a fast, her fast has also not been vitiated.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Muhammad Sarfaraz Akhtar Attari

**Approved by:** Mufti Fudayl Raza Attari

## Miscarriage during the waiting period ('Iddah)

**Question 3:** What do the honourable scholars and the Mufti's of the Shari'ah state regarding this matter that my uncle passed away, and at the time of his death his wife was pregnant. After twenty days of his passing, she had a miscarriage. The question is, has the 'Iddah (waiting period) ended or will she have to wait four months and 10 days?

**Note:** The limbs of the foetus had formed.

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

**Answer:** The 'Iddah of a pregnant woman is till she gives birth. In the case of miscarriage, if all or some of the limbs of the foetus have formed, then this too will be considered giving birth and therefore it is considered the end of the 'Iddah. Therefore, in the aforementioned case, if the limbs of the foetus had formed, then as soon as the miscarriage happened, her 'Iddah ended.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answer by:** Mufti Fudayl Raza Attari

## Role model positive behaviour for your kids

Our words do not impact the behaviour of children as much as our actions do. Children are impressionable and so naturally, their worldview and character are shaped by the behaviour of their parents. Your smile, for example, teaches your child how to express happiness, and how you deal with sadness will set a model for your child to follow when facing a similar situation.

One unfortunate reality of our society is its ingrained hypocrisy whereby parents will live with negative characteristics yet wish to see a positive character in their children. All too often parents will act out their anger and use foul language yet expect their children to be good-mannered, or they will make carefree and irresponsible decisions all the while expecting their children to be responsible. In short, it is these double standards that have left many of today's generation bereft of good character, rendering them lazy reprobates.

The following examples should be read carefully and treated as benchmarks against which we scrutinise our parenting:

1. Parents will readily preach to their child about the importance of helping others, yet when that child asks his parents for help with something like homework, they claim to be busy. The only lesson the child will take away from this incident is that you should only help others if it is convenient for you.
2. Although a child may be told to always speak the truth but when he sees this very advice being contradicted, for example, when his father's friend visits or calls and the father tells his child to say that father is not at home, there is only one lesson the child learns: lying is acceptable if it benefits you.

3. Parents may constantly warn their child about the adverse outcomes of anger, but when that child witnesses his parents constantly arguing, cursing, and fighting, this experience will lead him to one conclusion: foul language and violence are acceptable ways of quelling one's anger and dealing with difficult situations.
4. When a task is appointed to a child, he is instructed to complete the task on time. But he observes that when his grandfather tasks his father with something, his father delays the job for three or four days. This results in the child thinking that punctuality is unimportant.

Now ask yourself: what are your children learning from your actions? If parents want their children to be people of good character, then the parents must first rectify their own characters, and improve their behaviour and lifestyle choices.

May Allah Almighty grant us Tawfeeq to adopt good character.

أَمِينٌ بِحَبَابِ النَّبِيِّ الْأَكْرَمِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# JOIN THE LETTERS!

Dear children! Allah Almighty created the angels from light. The angels are described as 'sinless,' (*Ma'soom*) because they cannot commit sins. Some angels protect humans. Two angels accompany every person and write down every good and bad thing the person does. These two special angels are called '*Kiraman Katibeen*.' Allah Almighty knows the total number of angels. There are four very famous angels: 1. Sayyiduna Jibra'eel عليه السلام; 2. Sayyiduna Mika'eel عليه السلام; 3. Sayyiduna Israfeel عليه السلام; 4. and Sayyiduna Izra'eel عليه السلام.

**IN THE WORD SEARCH BELOW, YOU MUST FIND THE NAMES OF 5 FAMOUS ANGELS:**

<b>1</b> JIBRAEEL	<b>2</b> MIKAEEL	<b>3</b> ISRAFEEL	<b>4</b> IZRAEEL	<b>5</b> RAD
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I	S	G	R	Q	C	M	T	L
Z	J	I	B	R	A	E	E	L
R	U	R	V	J	H	J	A	M
A	I	A	K	B	L	N	N	I
E	Z	D	H	I	M	T	G	K
E	A	B	A	C	S	A	E	A
L	I	K	I	O	D	L	L	E
K	I	B	V	P	O	R	S	E
M	I	S	R	A	F	E	E	L

# How much Eid money did you get?

Ramadan-ul-Mubarak is undoubtedly an extremely joyous month for the Prophet's devotees. Although the hearts of believers are grieved as this month comes to an end, they find solace in anticipating the occasion of happiness that is Eid Al-Fitr. This is an important religious festival that Muslims commemorate with passion and fervour every year on the first day of Shawwal [the 10<sup>th</sup> month of Islamic calendar]. Eid is an Arabic word which means, 'happiness,' and as it is a day of festivity, the sacred Shari'ah has prohibited fasting on it.

Muslims across the globe celebrate Eid Al-Fitr in different ways; while many wear new clothes, prepare a variety of delicious foods, and visit friends and family, expats return to their families to spend the occasion in the company of their loved ones. In some communities, parents and older siblings give monetary gifts to children and even send cash gifts to their married daughters or sisters. Despite being a beautiful expression of love, this gesture of kindness is besmirched when women begin to compete with

each other, causing unease for others by asking, 'How much Eid money did you get?' or 'What did they send you as gifts for Eid?'

Such questions do nothing but cause discomfort for the other women. Our attitude should be driven by consideration and empathy. Whatever Eid gifts we receive, we should be content and grateful to Allah Almighty because gratitude increases blessings. Since giving cash gifts on Eid is not a religious obligation, parents and relatives should act within their means and not put themselves into financial difficulty for the sake of giving gifts. For the same reason, those who do not receive Eid money should not be upset. Moreover, in-laws, especially mothers-in-law, should be careful not to cause distress to their daughters-in-law in this matter, choosing instead to live with love and harmony. By doing so, the joy of Eid will increase many folds by Allah's grace. May Allah Almighty grant us Taufeeq to celebrate Eid as per the teachings of Islam. آمين



# Correct Your Pronunciation

Incorrect pronunciation      Correct pronunciation

إِعْرَاس

أَعْرَاس

جَمَادَى الْاُولَى / جَمَادَى دِي الْاُولَى

جَمَادَى الْاُولَى

جَمْرَات

جَمْرَات

مُتَارِگَت

مُتَارِگَت

مُتَّفِقَ عَلَیْهِ

مُتَّفِقَ عَلَیْهِ

(Urdu Lughat, vol. 1, 6, 17)





# Neighbours in the JUNGLE

Maulana Abu Mu'awiyah 'Attari Madani (Part 2)

A short while later, both white dogs were at the house of their neighbours. Seeing their dull faces, the elder zebra enquired: 'Is everything okay brothers? You seem worried. It seems you are scared?'

'Yes brother! You guessed right,' cried out the elder dog before explaining the whole incident.

'What the cheetahs did was terrible,' the elder zebra remarked. 'But, what can we do in this matter?' The younger zebra interjected, 'This is between you and the cheetahs,' trying to stay out of the episode.

'Be quiet!' the elder zebra scolded him, 'This does not suit us at all! These white dogs are our neighbours and it is our duty to stand by them in this difficult time. Otherwise, it may be their problem today, but tomorrow it can be ours.'

'Sorry brother! I was wrong! But what can we do?' asked the young zebra.

The small dog was unsure. 'We can't face them, they are stronger than us,' he complained.

'There's no need to worry. Though they are stronger than us, they are fewer than us. And in a confrontation, it's passion and not strength that matters. However, first we will talk to them and try to make them understand. If they don't take heed, then we'll have to do what is required,' the elder zebra explained.

The big dog was grateful: 'We thank you for your kindness. You stood by us in our time of difficulty.'

In the evening, there was an unexpected knock on the door. The small cheetah swung open the front door to find the dogs and zebras gathered outside. 'All of you here! Why have you all gathered here?' he bellowed.

'The fuss that you created this morning,' growled the big dog, 'We are here because of that. Go and call your elder brother, then we'll talk.'

The big cheetah heard the commotion and raced outside. 'What do you want? Why has everyone gathered outside our house?' he shouted, taken back by the crowd before him.

The elder zebra replied with courage, 'We are your neighbours and we help you in difficult times. When you were wounded last winter, we took care of you and today you are well! You are strong again! But now you have started threatening your neighbours.'

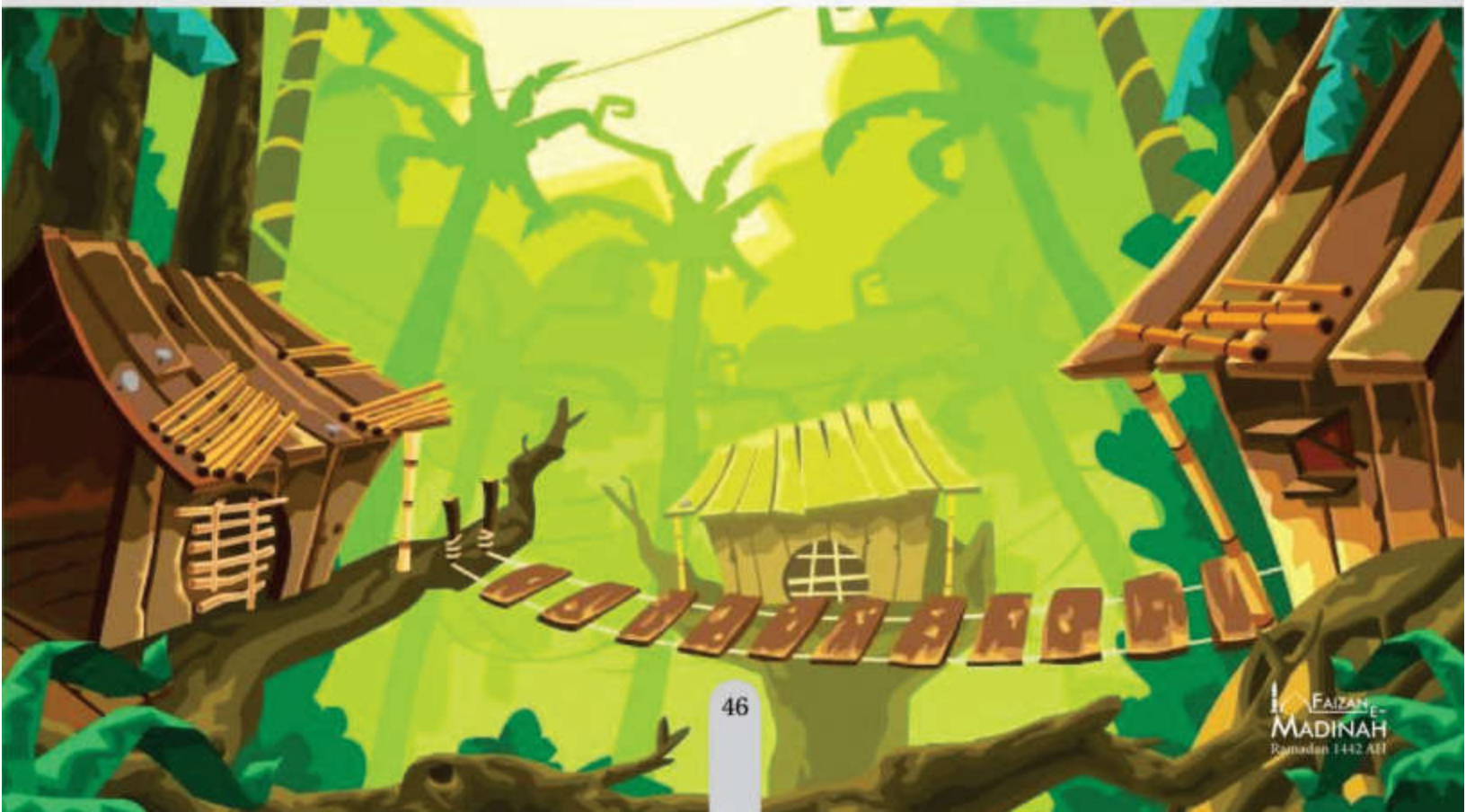
The small dog added, 'This is not how you repay someone for their kindness. Such behaviour is inappropriate.'

Listening to the neighbours, the big cheetah felt that he and his brother were wrong and that they should not have behaved the way they did. Realising his mistake, he cried out, 'Brothers! We became greedy and began harming those who were our friends. It will be nice of you to forgive us so that we can live together happily and peacefully just like before.'

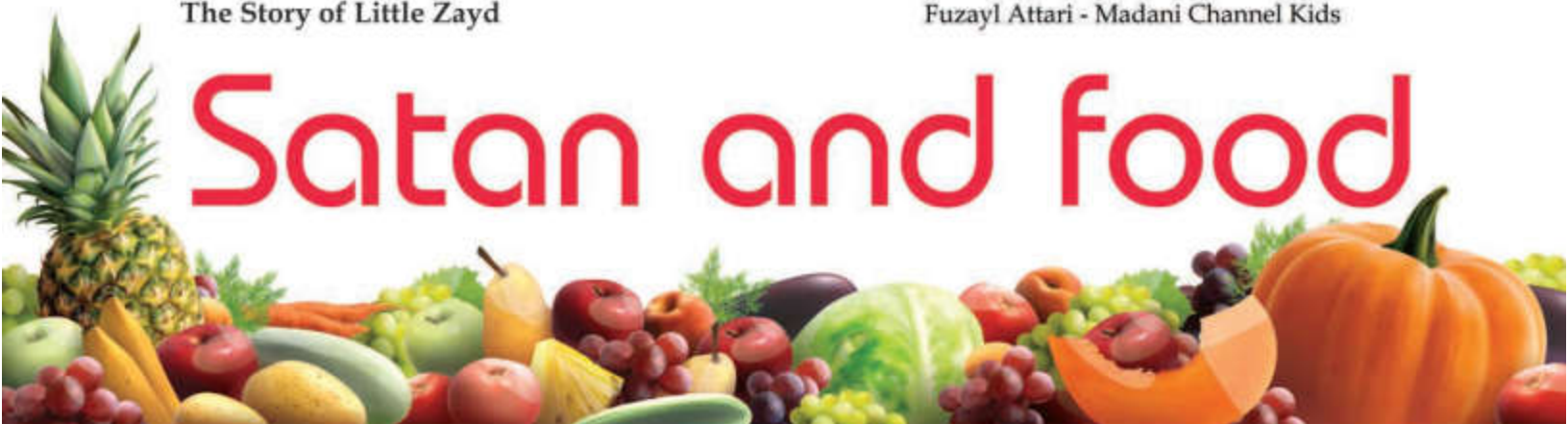
The elder zebra agreed and said: 'This is what we want as well - to live together happily and not become a cause of pain or trouble for anyone.'

Then they all reconciled, apologised to each other, and returned to living together happily.

Dear children! We have learnt that we should not abandon our neighbours and friends in difficult situations. Rather, we should work with them and find a solution for their problems, as the blessings of working together solve many problems, and one also attains the reward for helping a Muslim.



# Satan and food



'Mum, how much longer will it take?' said a hungry Little Zayd as he rubbed his stomach.

'Only five more minutes - and today I'm making delicious biryani and rice pudding for Little Zayd,' cried Mum from the kitchen.

'Still five more minutes?' moaned Little Zayd.

Dad heard Little Zayd's pleas so went over to see what was going on. 'What is the matter? Is everything okay?' asked Dad as he rubbed Little Zayd's head.

Little Zayd's face lit up as soon as he saw Dad, but moments later, he was frowning again, moving his spoon around the empty plate in front of him.

'Our Little Zayd seems to be very hungry today. Your hunger will not go away by moving the spoon around on an empty plate. I will tell you a true story while we wait for the food.' Little Zayd got up and sat next to his father.

'So how old is this story father?' asked Little Zayd, looking towards Dad.

'Fourteen hundred years old,' Dad said.

'Fourteen hundred years!' exclaimed Little Zayd.

'Yes, Little Zayd! What happened was that a group of Muslims were once dining together and a very respected person had joined them. All of a sudden, a small girl came running and extended her hand towards the food. Seeing this, the respected man quickly took hold of her hand.'

'Why did he grab her hand, dad? Did she not wash her hands before eating?' asked Little Zayd.

'What is the hurry, Little Zayd? The story has only begun, Dad said with a subtle smile, 'Then do you know what happened? After a short while, another

person hurriedly came and also began to extend his hand towards the food.'

Before his father could finish his words, Little Zayd said, 'And the respected man grabbed his hand too!'

'Yes!' cried Dad, 'The honourable man took hold of that individual's hands too, and then he said to both of them, 'If the name of Allah Almighty is not mentioned over food, then Satan makes that food Halal for himself.'" (Derived from, Muslim, p. 860, Hadith 5259)

'What does it mean that he makes it Halal for himself?' asked Little Zayd.

'It means that the food over which the name of Allah Almighty is not mentioned; over which *'يسمى الله'* is not recited, Satan also partakes in eating that food,' explained Dad.

'I see. That's why the respected man grabbed their hands,' said Little Zayd, nodding his head in agreement.

'Exactly Little Zayd!' replied Dad, patting the young boy's head.

'You have told our Little Zayd that food shouldn't be eaten without reciting *'يسمى الله'*, but you haven't mentioned who that respected person was?' remarked Little Zayd's mother as she brought in the meal from the kitchen.

'Well, that respected person was our Beloved, the Final Prophet of Allah Almighty, Sayyiduna Muhammad *'صلى الله عليه وآله وسلم'*.

Hearing the blessed name, they all let out a humble and gentle *'صل الله عليه وآله وسلم'* before reciting *'يسمى الله'* and beginning their dinner.

# Cultivating a Passion for Reading

In the months of Jumadal Oola and Jumadal Ukhra 1442, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Allamah Muhammad Ilyas Attar Qadiri رحمته الله تعالى encouraged and prayed for those people who read or listen to the following booklets:

1. 'O Allah Almighty! Those who read or listen to the seventeen-page booklet, 'Greatness of Imam Rifaa'i,' grant them the blessings of Shaykh Ahmad Kabeer Al-Rifaa'i, and forgive them without accountability.'

أَمِينُ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. 'O Allah Almighty! Those who read or listen to the seventeen-page booklet, 'Interesting facts about winter,' save them from all forms of punishment, particularly the severe cold punishment of Hell, and admit them into Jannat-ul-Firdaus without accountability.'

أَمِينُ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. 'O Allah Almighty! Those who read or listen to the seventeen-page booklet, 'The Greatness of Hafiz Millat,' grant them the blessings of your righteous slave, Hafiz-e-Millat, and forgive them without accountability.'

أَمِينُ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. 'O Allah Almighty! Those who read or listen to the seventeen-page booklet, 'The Patient Old Man,' grant them the strength to be patient during difficulties, allow them to safely cross the Bridge of Siraat, and forgive them without accountability.'

أَمِينُ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Response

Booklet	Sisters	Brothers	Total
Greatness of Imam Rifaa'i	1,703,771	678,600	2,382,371
Interesting Facts About Winter	1,913,272	657,573	2,570,845
The Greatness of Hafiz-e-Millat	2,028,938	660,485	2,689,423
The Patient Old Man	2,845,761	738,221	2,107,540

# Views



## Scholarly endorsements

1. **Ashfaq Ahmad Razavi, Head of Sunni 'Ulama Council Warburton, Nankana Punjab**  
دَاوَاتِ الْعِلْمِ Dawat-e-Islami is a bounty of Allah Almighty which is serving every aspect of peoples religious welfare and guiding communities. For this, I commend them. Faizan-e-Madinah Magazine is also a notable contribution as it addresses pertinent issues in a friendly and accessible manner. It is necessary reading for both scholars and the wider public.
2. **Sahibzadah Na'eemullah Noori Sahib, Baseer Pur Shareef, Okara**  
I received the February 2021 edition of Faizan-e-Madinah Magazine. Its quality, design, content, and layout were breath-taking. I will definitely be subscribing to future editions. May Allah Almighty increase the blessings and benefits of this work.

## Readers' testimonials

3. Faizan-e-Madinah Magazine is an effective channel for calling people to Islam. The magazine presents information which we seldom find elsewhere, and it does so in a friendly manner. May Allah Almighty accept this effort of Dawat-e-Islami and grant it further progress and success. (*Ahmad Anwar Attari, Madrasah Jami'ah Na'eemiyah Qamar-ul-Islam, Toba Tek Singh*)
4. مَا شَاءَ اللَّهُ Faizan-e-Madinah Magazine brings to light core teachings of Islam and much needed reminders about ethical lifestyle choices. The question and answer section is brilliant. (*Khalid*

*Iqbal Attari, Kot Ghulam Muhammad, Sindh*)

5. No doubt, Faizan-e-Madinah Magazine is an exemplary work. The parables' for children, Dar-ul-Ifta Ahl-e-Sunnat for adults, and the Women's Corner sections deserve special credit. (*Abdul Fattah, Shah Goth Abdul Raheem, Suhbat Pur, Balochistan*)
6. مَا شَاءَ اللَّهُ Faizan-e-Madinah Magazine is a well-rounded magazine that benefits men, women, and children. One speciality of this magazine is that it complements important religious knowledge with information about worldly, everyday life. (*Bint-e-Muhammad Nawaz, Tibah Sultan Pur, Punjab*)
7. أَلْحَقْتُ بِهِ just like every other month, I had the honour of reaping the fruits from this month's edition. مَا شَاءَ اللَّهُ, Faizan-e-Madinah Magazine is a distinct contribution to our community. Although the captivating writing style and the mesmerising design work render the whole magazine a piece of art, the Women's Corner is especially beneficial and provides a wealth of information to sisters. The rich collection of children's articles has a significant impact on our children. (*Bint-e-Muhammad Ameen, Jami'ah Qadiriyyah Razawiyyah for females, Faisalabad*)
8. مَا شَاءَ اللَّهُ we learn a lot from Faizan-e-Madinah Magazine while seated at home. From this magazine, we receive answers to common questions. (*Bint-e-Imran Karachi*)

# The gift of health

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رحمته بركاته العاتية

Most health problems arise from not making conscientious decisions about what we eat or from eating excessively. Although tempting and often convenient, we should substitute unhealthy foods like chips, sweets, chocolates, kebabs, samosas, and fast food with healthier options such as fruits, nuts, and vegetables. Generally, food cooked at home from fresh ingredients is much better for us than restaurant or takeaway meals, however, avoid using excessive oil and unclarified butter (ghee) because both of these increase the risk of coronary heart disease, stroke, and brain haemorrhage.

Excessive consumption of salt also increases the risk of many diseases. Salt is usually consumed without much thought; from adding it to our boiled eggs in the morning to eating salted nuts in large amounts. This puts a strain on the kidneys which have to work harder to remove excessive salt from the blood. Eventually, this can develop into kidney disease or kidney failure.

Most oils and fried foods contain a lot of salt and saturated fats, both of which carry multiple health risks such as increased blood pressure. At times, a person does not realise that his blood pressure has increased and this puts him at risk of brain haemorrhages which can be fatal.

Sugar is another culprit. Whether in tea or sweet foods, too much sugar is a primary cause for diabetes. I have noted that the foods that are cooked in the homes are usually overly sweet; they use large amounts of sugar which results in diabetes and other diseases. I mention these things over and over again in the Madani Muzakarabs so that the Ummah can benefit.

الحَمْدُ لله! There must be many people who have benefited from our discussions regarding health and wellbeing in the Madani Muzakarabs. Therefore, with the intention of gaining strength for worship, be thoughtful about what you eat and drink. If we are healthy, then إِنْ شَاءَ اللهُ, we will feel motivated to pray Salah, fast, perform other acts of worship, serve the religion properly, and travel in the Madani Qafilabs to learn Sunnahs in the company of the devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Diabetes, high blood cholesterol, and other health issues often cause fatigue, and that prevents us from both serving the religion and attending to our worldly matters. May Allah Almighty grant us the ability to protect our health with good intentions.

أَمِيرُ بَحَاةِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ