

Monthly Magazine

# FAIZAN -E- MADINAH

June 2021

## A quick glimpse

- | Three things disliked by Allah Almighty
- | Foretold by the Prophets
- | Can a Disbeliever be a Denizen of Paradise or a Saint?
- | Exams and Parental Responsibilities
- | Giving Hope

Presented by :

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

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**Faizan-e-Madinah**

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Testimonials and Endorsements

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



The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Adorn your gatherings by sending Salat upon me; your sending of Salat upon me will be light for you on the Day of Judgement.'  
 (Firdaws al-Akhbār, vol. 1, p. 422, Hadith 3149)

## A Petition in the Divine Court

## Manqabat

Ilāhī dikhā day Jamāl-e-Madīnah  
 Atā kī-jiye hāzri ki sa'adat  
 Ināyat ho mujh ko Wisāl-e-Madīnah  
 Dikhā day mujhay sabz gumbad kay jalway  
 Dikhā mujh ko dasht-o-jibāl-e-Madīnah  
 Pohanch kar Mādīnay mayñ ho jāye Maulā  
 Mayrī jān fidā-e-jamāl-e-Madīnah  
 Gham-e-Ishq-e-Sarwar Khudāya atā kar  
 Mujhay az Tufail-e-Bilāl-e-Madīnah  
 Khudāa-e-Muhammad hamāray diloñ say  
 Nā niklay kabhi bhī Khayāl-e-Madīnah  
 Qadam chūm kar sar pay rakh layna Attār  
 Nazar aye gar Nawnihāl-e-Madīnah

(Wasail-e-Bakhshish (Amended version) p. 363)  
 (Penned by: Shaykh-e-Tareeqat  
 Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ)

Muzhdā-e-Rahmat-e-Haq hum ko sunānay wālay  
 Marhabā ātish-e-dozakh say bachānay wālay  
 Jitnay Allah nay bhayjay hayn Nabi duniyā mayn  
 Tayri āmad ki khabar sab hayn sunānay wālay  
 Mujh say nāshād ko pohuncha day Dar-e-Ahmad tak  
 Mayray Khāliq mayray bichron kay milānay wālay  
 Dil-e-wirāna-e-'Āshiq ko bhī kī-jiye ābād  
 Mayray mahboob Madīnay kay basānay wālay  
 Koi pohunchā na Nabi rutba-e-'aali ko tayray  
 Marhabā! Khuld ki zanjir hilānay wālay  
 Ba'd-e-murdan mujhay dikhlāyen gay jalwā apnā  
 Qabr-e-tīrah mayn mere shama dikhānay wālay  
 Qabr mayn āp ko daykha to Razā nay ye kahā  
 Dekhiye! Aaey woh murdoñ ko jilānay wālay

(Hadaiq-e-Bakhshish, p. 484)  
 (Penned by: Imam-e-Ahl-e-Sunnat  
 Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ)

# The Five courageous Messengers

عَلَيْهِمُ السَّلَام

Mufti Muhammad Qasim 'Attari

Quranic Pearls

Allah Almighty states:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْشِ مِنَ الرُّسُلِ

*'Therefore, be patient (O Beloved) like the courageous Messengers had patience.'*

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Ahqaaf, Verse 35)

In this verse, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is commanded by Allah Almighty to be patient like the resolute messengers before him. Our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spared no moment or effort in inviting the disbelievers to Islam. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered them light and salvation, but the vast majority preferred darkness and damnation. Their obstinate rejection could have been met with utter destruction if the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed against them. Allah Almighty, however, gave them respite out of mercy, commanding the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

to be patient in the face of all the pain his people caused him, as did the arch-messengers<sup>1</sup>. Naturally, this command was aligned with the Prophet's nature as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not only from the arch-messengers, but their superior and leader - he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the source of their patience, resolution, and courage.

## Who are the resolute Messengers?

All prophets and messengers عَلَيْهِمُ السَّلَام are courageous, brave, and men of determination. They endured difficulties on the path of truth, displaying immense courage for the sake of Allah Almighty. As mentioned in the Holy Quran, many of them were martyred because they preferred death over giving up. The Quranic accounts about the prophets Shu'ayb, Hood, Saalih, Lut, Yusuf, and others عَلَيْهِمُ السَّلَام are shining examples of resolution, valour, and steadfastness.

Among the prophets and messengers عَلَيْهِمُ السَّلَام, there are five arch-messengers whose struggle and patience on the true path was more than anyone else and afforded them the accolade of ‘Resolute Messengers,’ (*Ulu al-Azm*):

1. Our Beloved Prophet, Sayyiduna Muhammad صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
2. Sayyiduna Ibrahim عَلَيْهِ السَّلَام
3. Sayyiduna Musa عَلَيْهِ السَّلَام
4. Sayyiduna Isa عَلَيْهِ السَّلَام
5. Sayyiduna Nuh عَلَيْهِ السَّلَام

These blessed souls enjoy a unique status in the Quran:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ  
عِيسَى ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ﴿١٠١﴾

*‘And, O Beloved, remember when We took a covenant from the Prophets, and from you, and from Nooh, and Ibrahim, and Moosa, and ‘Eisa; the son of Maryam; and We took a solemn covenant from them.’*

[*Kanz-ul-Iman (translation of Quran)*] (Part 21, Surah Al-Ahzaab, Verse 7)

شَرَعْنَا لَكُمْ مِنَ الدِّينِ مَا وُضِيَ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا  
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ

*‘He has established for you that path of religion which He commanded to Nooh, and what We have revealed to you (O Beloved), and what We had commanded to Ibrahim and Moosa and ‘Eisa.’*

[*Kanz-ul-Iman (translation of Quran)*] (Part 27, Surah Al-Hadeed, Verse 7)

Mulla ‘Ali al-Qaari رَحْمَةُ اللّهِ عَلَيْهِ writes that ‘all five of these are resolute messengers, and Allah Almighty mentioned all of them together in the two aforementioned verses,’ (*Mirqat-ul-Mafatih*, vol. 9, p. 376, under the Hadith 5472).

Mufti Muhammad Amjad ‘Ali ‘A’zami رَحْمَةُ اللّهِ عَلَيْهِ adds:

Prophets have various ranks; some are superior to

others. The most superior is our Beloved Prophet صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He is followed by Sayyiduna Ibrahim عَلَيْهِ السَّلَام, then Sayyiduna Musa عَلَيْهِ السَّلَام, then Sayyiduna ‘Isa عَلَيْهِ السَّلَام and then Sayyiduna Nuh عَلَيْهِ السَّلَام. These prophets are known as the ‘Resolute Messengers,’ and they are superior to all other prophets, messengers, jinn, humans, angels, and the rest of Allah’s creation, (*Bahar-e-Shari’at*, vol. 1, p. 54).

Their courage and unwavering commitment to Allah Almighty allowed them to face the worst challenges and deal with the most heinous provocations with grace, faith, and dignity. They never despaired of the mercy of Allah Almighty, always standing firm with the truth. As the disbelievers’ cruelty, enmity, and opposition increased, the stronger the courage of these arch-messengers became.

**Sayyiduna Nuh** عَلَيْهِ السَّلَام remained with his nation for 950 years, calling them to the oneness of Allah Almighty and the true path for many years. Despite his efforts, only a few people answered his call. But he عَلَيْهِ السَّلَام did not cease inviting them to the true path, towards Allah Almighty, despite the emotional and psychological strain they attempted to inflict.

**Sayyiduna Ibrahim’s** عَلَيْهِ السَّلَام life is a rich account of exemplary determination and steadfastness. His guardian uncle, Aazar, threatened to kill him and hurt him all the time. Despite knowing of his nation’s love for idols, he broke the idols of the disbelievers by himself, driven by his commitment to the oneness of Allah Almighty. Due to this, he عَلَيْهِ السَّلَام was thrown into a blazing fire. He also stood fearlessly in the court of Namrood the tyrant and debated with him about the power and greatness of Allah Almighty. Then he migrated in the path of Allah Almighty, leaving his wife and child alone in the desert of Makkah. He also used a knife on the neck of his young and only child.

**Sayyiduna Musa’s** عَلَيْهِ السَّلَام mettle and courage are undeniable hallmarks of his person. Fir’awn had begun ethnically cleansing the Bani Isra’il by killing their male newborns before he عَلَيْهِ السَّلَام was even born. After he was born, Musa عَلَيْهِ السَّلَام was placed inside a chest that was then placed in the river. Even after being raised in Fir’awn’s house, his character and habits remained pure and lofty. For many years

he herded the goats of Sayyiduna Shu'ayb عَلَيْهِ السَّلَام due to a promise that he had made. After receiving the status of prophethood, he made a powerful announcement of truth in the court of Fir'awn. He gave the message of Allah Almighty's Lordship and oneness, rejecting Fir'awn's claims of being god, despite him being aware of Fir'awn's cruelty and tyranny. For a long time, he fought against Fir'awn, and then he dealt with his nation that had a strange mentality and worldview, to say the least.

There is a beautiful account of determination and courage in the life of Sayyiduna 'Isa عَلَيْهِ السَّلَام. Although he brought forth many miracles and helped people, he was tormented throughout his life. The Jews openly opposed him, despite his favours toward them. They were ungrateful and attempted to have him crucified but Allah Almighty protected him and raised him to the heavens, and a similar-looking man was crucified instead.

### My Beloved is unmatched

In this concise article, we have thus far learned about the key characteristics that allowed a few messengers to surpass others and be awarded the distinguished title of 'Resolute Messengers.' Just like these messengers عَلَيْهِمُ السَّلَام, our Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was also commanded to be patient and steadfast. And because our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the paradigm of all perfect and lofty traits that were shared by previous Prophets عَلَيْهِمُ السَّلَام, his courage and bravery were unmatched.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself stated: 'As much as I have been made fearful on the path of Allah Almighty, nobody else has been made to fear that much. And as much as I have been tormented on the path of Allah Almighty, nobody else has been tormented this much,' (Tirmizi, vol. 4, p. 213, Hadith 2480). Even a cursory glance at the life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reveals the true nature and degree of these Prophetic words. Persecution in Mecca, assassination attempts, black magic, taunts of being insane and a fortune teller, the clan-wide boycott for three years, pains and troubles in Taif, followers being tortured, the believers being forced

to leave Makkah, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself having to migrate, continuous battles with the disbelievers after migrating to Madinah, and facing the plots of the hypocrites: these are some of the challenges and crises that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ faced, unmoved and unshaken, remaining firm as a mighty mountain of mettle and valour.

Sayyidah 'Aaishah al-Siddiqah رَضِيَ اللهُ عَنْهَا states: 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me:

'Aaishah! Verily Allah Almighty willed for the Resolute Messengers to be patient before worldly difficulties and worldly blessings. Then, he willed to make me obliged to those very things that he made others obliged to as well. He Almighty said:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

'Therefore, be patient (O Beloved) like the courageous Messengers had patience.'

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Ahqaaf, Verse 35)

And, I swear by Allah that obeying it is binding on me. I swear by Allah عَزَّوَجَلَّ that obeying it is binding on me. I swear by Allah عَزَّوَجَلَّ I will definitely be patient! Just as the Resolute Messengers were. And it is Allah عَزَّوَجَلَّ who provides the strength. (Akhlaq Al-Nabi li Abi Shaykh Isbahani, p. 154, Hadith 806)

Sayyidah 'Aaishah al-Siddiqah رَضِيَ اللهُ عَنْهَا adds: 'I swear by Allah! The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never sought revenge for himself. However, if Allah's sacred boundaries were violated, then he would take revenge for the sake of Allah, i.e., he would administer punitive measures,' (Bukhari, vol. 4, p. 331, Hadith 6786).

May Allah Almighty allow us to uphold the truth, effectively invite people to righteousness, and live with courage and determination, for the sake of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the 'أُولُو الْعَزْمِ' Messengers.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Arch-messengers: they are the five most superior messengers.



# Three things disliked by Allah Almighty

Sayyidunā Ameer  
Mu'āwiyah رَضِيَ اللهُ عَنْهُ  
sent a letter to Sayyidunā  
Mughīrah b. Shu'bah رَضِيَ اللهُ عَنْهُ,  
asking him to share a Hadith that  
he had learned directly from the  
Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ  
wrote in reply: 'I heard the Messenger of Allah  
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say:

إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ

*'Allah Almighty dislikes three things for you: futile speech,  
wasting wealth, and excessive questions.'*

*(Sahīh al-Bukhārī, vol. 1, p. 498, Hadith 1477)*

From the multitude of vices that are harmful to us  
and disliked by Allah Almighty, this hadith  
specifically draws our attention to the following  
three:

1. **Futile Speech:** Futile speech is idle talk;  
conversations that have little to no benefit.  
The wisdom behind this proscription is  
that excessive idle speech leads to excessive  
mistakes. *(Fath al-Bārī, vol. 12, p. 260)* By not  
talking unnecessarily, a person will have fewer  
opportunities to commit embarrassing mistakes  
and in turn, maintain a degree of decorum  
and respect among others. Idle talk also has an  
adverse spiritual impact on the heart. *(Lam āt  
al-Tanqīh, vol. 8, Hadith 210)* The Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

elaborated on this  
matter: 'Whoever  
has excessive speech, he  
also has excessive mistakes;  
whoever has excessive mistakes,  
he also has excessive sins; and  
whoever has excessive sins, he is more  
deserving of Hell.' *(Hilya al-Awliyā, vol. 3, p.  
88, Raqm 3278)* Several resources are available  
to learn about the benefits of silence and  
controlling the tongue.<sup>1</sup>

2. **Wasting Wealth:** We waste wealth in so  
many ways: by not protecting it, spending it  
without working hard to add to it, spending  
it irresponsibly, expending it on sinful wants,  
giving more gifts than we can afford, and  
throwing away things that can still be used, to  
name a few. *(Nuzha al-Qārī, vol. 2, p. 959)*
3. **Excessive Questions:** This includes, but is  
not limited to, asking for money when one is  
not Islamically eligible and asking scholars  
unnecessary questions. *(Nuzha al-Qārī, vol. 2, p.  
959)*

The Honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that  
'a person will continue asking for wealth until  
he arrives on the Day of Judgment and there  
will not be a single piece of flesh on his face,'  
*(Sahīh al-Bukhārī, vol. 1, p. 497, Hadith 1474)* i.e., he  
will arrive dishonoured.<sup>2</sup>

Every Muslim must learn about the core aspects of their faith by engaging with the Ulema:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٣٣﴾

“O people! Ask the people of knowledge if you do not know.”

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Naml, Verse 43)

But avoid asking unnecessary questions that have no relevance to your religious needs and observances.

Those eristic souls who raise unnecessary questions solely to compete with scholars, trouble others, or to seek fame, should reflect on the words of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Whoever seeks knowledge to compete with scholars, debate with ignorant people, or to seek the attention of people, Allah Almighty will admit him into Hell.’ (Jāmi’ al-Tirmidhī, vol. 4, p. 297, Hadith 2663)



Elaborating on this Hadith, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes: ‘Whoever does not seek Islamic knowledge for the sake of Islam, but honour, amassing wealth, or spreading mischief in the religion, he will be the highest-ranking inhabitant of Hell.’ (Mirāt al-Manājīh, vol. 1, p. 204)

To clarify this further, the Hanafi jurist Ibn-e-Āabiden رَحْمَةُ اللهِ عَلَيْهِ provides examples of questions that are utterly futile because they have no bearing on one’s understanding or practice of Islam:

How did Sayyidunā Jibrīl عَلَيْهِ السَّلَام descend to earth? Which form did the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ see him in? When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw him in human form, was he an angel then as well? And other similar questions that are unnecessary to learn, and Islam has not obliged us to seek knowledge about them. (Radd al-Muhtār, vol. 10, p. 520, summarised)

Mufti Shareef-ul-Haqq Amjadi رَحْمَةُ اللهِ عَلَيْهِ also mentions examples of futile questions: the things that we are not obliged to know, such as: What was the first thing that Sayyidunā Ādam عَلَيْهِ السَّلَام consumed in Paradise? When he عَلَيْهِ السَّلَام met Sayyidah Hawā رَضِيَ اللهُ عَنْهَا for the first time, what did they talk about? What happened to the meat of Sayyidunā Ismā’il’s ram? Such questions are prohibited and come under the rubric of ‘excessive questioning.’ (Nuzha al-Qārī, vol. 2, p. 959)

In one place, Mufti Shareef-ul-Haqq عَلَيْهِ السَّلَام advises people who ask about the beard of the angels: ‘We are not obliged to know the form of angels and whether they have a beard or not. Therefore, it is improper to ask about such matters. (Fatāwā Shārih Bukhārī, vol. 1, p. 663)

O our generous Lord! Enable us to abstain from all three things mentioned in this blessed Hadith.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> See Silent Prince; Jannat ki do Chaabiyaan; and Aik Chup Sow Sukh.

<sup>2</sup> (Bahār-e-Sharī at, vol. 1, p. 941). See Bheek aur Bhikari and Faizan-e-Madinah magazine’s issues from Shawwal till Dhul-Qa’idah 1438 AH.

# Dar-ul-Ifta Ahl-e-Sunnat

## Salah with Metal Jewellery?

**Question 1:** What do the honourable scholars say regarding this matter: Many youngsters who regularly pray Salah also wear metal bracelets made from copper, brass, etc. Please clarify the Islamic ruling of men wearing such jewellery and the impact of that on their Salah.

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

**Answer:** It is impermissible for a man to wear a bracelet made from brass or any metal or material, and it is prohibitively disliked (*Makruh Tahreemi*) to offer Salah whilst wearing it; the person will be sinful for offering Salah in this state and it will be necessary (*Wajib*) to repeat it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Making new graves on old ones

**Question 2:** What do the honourable scholars say

regarding this matter that there is an old, publicly endowed (*Waqf*) cemetery in a town, which has now been completely filled with graves. Is it permissible to add five or six feet of soil on top of the graves to make new graves on top?

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

**Answer:** In the aforementioned case, it is unlawful (*Haraam*) to cover an old cemetery with five or six feet of soil to make new graves - this would be a severe affront to the sanctity and respect of the graves of Muslims and a cause of pain for them. Because, whatever harms a living person, it also harms the deceased. When it is not permissible to walk on a grave, place feet on it, sit on it, or make a pathway on it, then how can it be permissible to make a permanent grave on it? There are other issues with this as well. To fill the cemetery with soil, tractors, shovel trolleys, and other modes of transport to carry the material will have to be used or

the people will have to manually bring in the soil which will most likely entail walking on the old graves. New paths will be built to facilitate building work and once ready funeral processions and visitors will walk on them. These paths will almost certainly be built over the old graves. In terms of Shari'ah, all of these actions are strictly haram as it is disrespect of the deceased.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Giving commission to salesman

**Question 4:** What do the honourable scholars say regarding this matter that I work in the garment profession. I make or purchase goods and then supply them to the shops. In order to have my goods sold as soon as possible, I pay commission to the salesmen in the shops, and the owner of the shop does not know that I pay commission to his employee. My goods are not lesser in quality by any

means. I have to pay the commission, if I don't pay commission to the salesman, he does not sell my goods. This is not only my matter; this occurs with everyone in the market because if the goods are not sold at the shop, they will be returned to us. Please provide Shar'i guidance that is it permissible to pay commission to the salesman in this scenario?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** In the aforementioned case, whatever you are paying to the salesman in the name of commission, is actually bribery, not commission. And taking and giving bribery are both haram and acts that lead to Hell. There are very severe warnings regarding this in the Quran and Hadith.

Once you have sold your goods to the shopkeeper, it is no longer yours, it now belongs to the shopkeeper. Therefore, you can no longer say that I am paying commission to the salesman to sell my goods. Rather, you are paying him to get something done for you, i.e., 'I'll pay the salesman so that he prioritises my goods to sell, then I'll earn more money.' The wealth that is given to have something done according to one's desires is bribery. Allah Almighty states in the Quran:

وَتَرَى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحُوتَ  
لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٣﴾

'And you will see many of them running towards sin and transgression, and consuming unlawful things; they are undoubtedly doing extremely evil actions.'

[Kanz-ul-Iman (translation of Quran)] (Part 06, Surah Al-Maa'idah, Verse 62)

Sayyiduna Abdullah b. 'Umar رَضِيَ اللَّهُ عَنْهُمَا states:

'لعن رسول الله صلى الله تعالى عليه وسلم الراشي والمرتشى

'The Messenger of Allah عَزَّ وَجَلَّ cursed the briber and the one who takes a bribe,' (Abu Dawood, vol. 2, p. 148).

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





# Qs & As of Madani Muzakarah

## 1. A Cure in Rainwater?

**Q:** Is there a cure in rainwater?

**A:** Yes! Rainwater has remedial properties. It is stated in Maktabah-tul-Madinah's book 'Call to Righteousness,' pages 278-279, that Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ said: 'When any of you seek cure, write any verse of the Holy Quran on a plate and wash it with rainwater. Then take a dirham from your wife's Mahr, with her permission, buy some honey with it, and drink it, for verily it is a cure, (*Fatawa Razawiyyah, vol. 23, p. 155*).

A doctor said that he has given rainwater and honey to many patients to treat various illnesses, finding it to be more effective than many other remedies, (*Madani Muzakarah, 2<sup>nd</sup> Muharram-ul-Haram 1441 AH*).

## 2. How does rainwater acquire curative properties?

**Q:** It is said that there is a cure in rainwater. But rainwater is just evaporated water that condenses in the clouds before falling back to earth. Where did its remedial properties come from?

**A:** Herbs grow in dirty water, but when a medicine is made from them, they carry a cure. In reality, cure is granted by Allah Almighty; He cures whoever He wills. In the Quran, rainwater has been described as 'blessed water,' (*Part 26, Surah Al-Qaaf, verse 9*). So, when there are blessings in this water, there is also cure. We shouldn't try to employ our intellect to

understand this, (*Madani Muzakarah, 2<sup>nd</sup> Muharram-ul-Haram 1441 AH*).

## 3. What are shooting stars?

**Q:** We see at night that a star falls and then disappears. Tell us about this shooting star; what is it?

**A:** When Satan attempts to go up, he is attacked with stars, (*Part 23, Surah Al-Saffat, verse 10; Madani Muzakarah 7<sup>th</sup> Jumadal Ukhra 1441 AH*).

## 4. If one feels anger when explaining things to parents, what should he do?

**Q:** Sometimes, parents become angry for no reason, even though we are not at fault, causing us to become angry too. What should one do in such cases?

**A:** You should keep a counter (digital Tasbeeh) with you and whenever something like that happens, start reciting prayers on the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ this will keep you calm and reposed. By venting at your parents, you will only exacerbate the situation, so be patient and adopt Qufl-e-Madinah while reciting prayers on the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Once your parents are calm, at an appropriate time, speak to them very gently and explain yourself. However, if you feel that they will start shouting

again if you explain the matter, then remain silent. Parents should also refrain from scolding their children without any need as kids will grow rebellious like this, leading to a lot of hardship for parents in the future. Therefore, parents and children should refrain from being unfair to each other, (*Madani Muzakarah 4<sup>th</sup> Sha'ban-ul-Mu'azzam 1441 AH*).

### 5. Mole on the hands: a harbinger of affluence?

**Q:** If someone has a mole on his hand, does that mean he will become wealthy?

**A:** I see three moles on my hand, and I am not wealthy. وَاللَّهُ أَعْلَمُ وَرَسُولُهُ أَعْلَمُ! Allah عَزَّوَجَلَّ knows best. The exegete and hadith scholar, Mufti Fayz Ahmad Owaisi رَحْمَةُ اللَّهِ عَلَيْهِ has authored a book about moles called 'Kala Til.' I have read parts of it. Moles on the body can carry some meaning which will be understood after reading that booklet, (*Madani Muzakarah 26<sup>th</sup> Rajab-ul-Murajjab 1441 AH*).

### 6. What if someone forgot to read Salah?

**Q:** If someone forgot to pray Salah but remembered later, what should he do?

**A:** If someone totally forgot to pray Salah, then its expiation is to make wudu and offer the Salah immediately after remembering it if it's not a prohibited time (*Makruh*) time. He will not be sinful, (*Fatawa Hindiyyah, vol. 1, p. 121; Madani Muzakarah 5<sup>th</sup> Jumadal Oola 1441 AH*).

### 7. On goats

**Q:** Is it Sunnah to keep goats?

**A:** Yes! Goats used to stay in the court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, especially goats that produced milk, (*'Umda-tul-Qaari, vol. 15, p. 539, under the Hadith 6459*). According to one narration, a goat in the house closes 70 doors of dependency, (*Firdaus-ul-Akhar, vol. 2, p. 12, Hadith 3471*). Meaning, it is very beneficial to have a goat at home. Of course, 'home' does not refer to the bedroom; it means an appropriate dwelling that can adequately accommodate the animal, (*Madani Muzakarah 9<sup>th</sup> Jumadal Oola 1441 AH*).

### 8. If the entrusted person dies, what should be done with the entrustment?

**Q:** Someone kept an entrustment with another person. The entrusted person then died, what should now be done with that entrustment?

**A:** When the entrusted person dies, his heirs will hand over the entrustment to the family of the person that owned it. These heirs cannot take that entrustment for themselves. For example, the son cannot take the entrustment for himself thinking that this was entrusted to my father, not me, (*Madani Muzakarah, 26<sup>th</sup> Rajab-ul-Murajjab 1441 AH*).

### 9. Two funeral prayers in one day?

**Q:** Can we pray two funeral prayers in one day?

**A:** Yes! Of course, you can. You can even offer a hundred in one day, (*Madani Muzakarah 5<sup>th</sup> Jumadal Oola 1441 AH*).



# FORETOLD BY THE PROPHETS

Maulana Kashif Shahzad Attari Madani

One exclusivity of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that his virtues, excellences, and news of his advent were described in the previous divine scriptures, including the Torah and the Injeel, (*Khasaa'is-ul-Kubra*, vol. 1, p. 18). Although centuries apart, the previous prophets عَلَيْهِمُ السَّلَام would yearn for and speak about the Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, sharing what they knew about him with their respective nations. (*Fatawa Razawiyyah*, vol. 30, p. 135)

The Glorious Qur'an describes this remarkable truth in several places:

## 1. Recognising him

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ط

*"Those to whom We gave the Book; they recognise that Prophet (Muhammad) just like a person recognises his sons."*

[*Kanz-ul-Iman (translation of Quran)*] (Part 02, Surah Al-Baqarah, Verse 146)

The lofty attributes and impeccable qualities of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were detailed in the previous heavenly books. Although the wider public may have lost access to their scripture, due to several

factors, the clergy and religious authorities were well aware of the advent of a final emissary and his hallmarks. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did eventually arrive, the People of the Book recognised those foretold hallmarks in the person of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ – they recognised him better than they recognised their own children.

Sayyiduna Abdullah b. Salam رَضِيَ اللهُ عَنْهُ was among those Jewish rabbis who accepted Islam after recognising those signs manifest Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُ asked him, 'What is the meaning of that verse in which recognition has been mentioned?' He رَضِيَ اللهُ عَنْهُ replied, 'When I saw the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I recognised him immediately just as I recognise my own son; in fact, I recognised him more so than I recognise my son, for Allah Almighty has mentioned his attributes in our scripture,' (*Tafseer Khaazin*, vol. 1, p. 100, Surah Al-Baqarah, under the verse 146)

## 2. Glad tidings from Sayyiduna Isa عَلَيْهِ السَّلَام

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

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

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

### Desire to bear his sandals

Facing persecution at the hands of the Makkans in the early period of Islam, a delegation of 80 or so Muslims migrated to Ethiopia upon the command of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon arriving, they had an audience with the ruler, Najashi رَحْمَةُ اللهِ عَلَيْهِ who told them: 'I bear witness that Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Messenger of Allah Almighty. We find mention of him in the Injeel; this is the very messenger whose advent was foretold by Sayyiduna Isa عَلَيْهِ السَّلَام. Were it not for these governmental responsibilities, I would have attended his court, gaining the honour of holding his sandals and helping him make Wudu,' (Abu-Dawood, vol. 3, p. 285, Hadith 3205; Musnad Ahmad, vol. 2, p. 187, Hadith 4400).

### 3. The Signs Remained

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

'Those who will be in service to this Messenger (Prophet Muhammad) who is untutored (in any usual system of learning; rather, taught by Allah only); the Conveyor of the unseen news, whom they will find mentioned in the Tawraah and the Injeel (which is) with them.'

[Kanz-ul-Iman (translation of Quran)] (Part 09, Surah Al-A'raaf, Verse 157)

Across the centuries, the ecclesiastical elite and the rabbinic leaders attempted to conceal or erase details about Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their scriptures. Despite their alterations, many glad tidings about the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained preserved in their books. For more information, refer to the commentary of the aforementioned verse in *Khaza'in-ul-Irfan*, or refer to

Tafseer Siraat-ul-Jinan, volume 3, page 450.

### 4. Covenant of the Noble Prophets عَلَيْهِمُ السَّلَام

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ

'And remember when Allah took a promise from the Prophets, 'Whatever I give you of the Book and wisdom, then the magnificent Messenger (Prophet Muhammad) comes to you; confirming the Books you have, so you should certainly, definitely believe in him and you should certainly, definitely help him.'

[Kanz-ul-Iman (translation of Quran)] (Part 03, Surah Aal-e-Imraan, Verse 81)

One attribute of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which has been mentioned in this verse is that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will confirm the previous heavenly books. 'Allamah Ali Bin Muhammad Khaazin عَلَيْهِ اللهُ explains that 'Allah Almighty had mentioned the qualities and details of His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the scriptures of the previous prophets. As those attributes and details manifested in the person of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the truthfulness of those books was proven,' (Tafseer Khaazin, vol. 1, p. 268).

Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ states:

Allah Almighty took a promise from all of the prophets, from Sayyiduna Adam عَلَيْهِ السَّلَام till the last of them, that if Muhammad the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appears during their lifetime, they must believe in him, aid him, and take this promise from their nations also, (Al-Shifa', vol. 1, p. 44).

Commenting on this verse, Imam Ahmad Raza Khan عَلَيْهِ السَّلَام writes:

Driven by this divine covenant, the noble prophets عَلَيْهِمُ السَّلَام would constantly mention the Beloved Prophet's virtues and rank; they would adorn their blessed gatherings, in which angels would descend, with the remembrance and praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They took a promise from their nations that they will believe in the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and aid him, (Fatawa Razawiyyah, vol. 30, p. 135).



# CAN A DISBELIEVER BE A DENIZEN OF PARADISE OR A SAINT?

What is Correct?

Part 3/3

Mufti Muhammad Qasim 'Attari

Continuing from the last issue, there remains the question of how non-Muslims may be rewarded for their humanitarian services? Allah Almighty may reward these people in several ways. For one, the non-Muslim may be guided towards repentance and faith, and thus avail all the rewards of the Hereafter that believers have been promised. This is not atypical. There are many accounts of non-Muslims embracing Islam as a direct result of respecting an Islamic obligation such as Ramadan, serving a saint of Allah ﷺ, or helping a scholar of Islam who then prayed for the non-Muslim to be guided.

Many times, the good deed is valuable in the sight of Allah Almighty, so He envelops the non-Muslim in His grace, reciprocating his goodness with the invaluable treasure of Iman. When Sayyiduna Ḥakīm b. Hizām رَضِيَ اللهُ عَنْهُ asked the Beloved Prophet ﷺ, 'Messenger of Allah ﷺ! What will become of the many good deeds that we performed in the Age of Ignorance' he رَضِيَ اللهُ عَنْهُ replied:

أُسْلِمَتْ عَلَيَّ مَا أُسْلِفَتْ

*'You have been blessed with Iman because of those good deeds.'*<sup>1</sup>

It may be, however, that he is not rewarded in the Hereafter at all. As we discussed previously, Iman is a prerequisite for the rewards of the Hereafter. As a disbeliever has not met this essential condition, he will be bereft of those rewards. Even in this world, a person who fails to fulfil the conditions of a task does not become eligible for its reward. Allah Almighty has set Iman as a condition for the reward of the Hereafter through His authority, wisdom, and justice.

Yet, rather than let his good actions become wasted and futile, Allah Almighty may requite his goodness with a worldly reward that the disbeliever desires. Explaining this, the Holy Prophet ﷺ said, "No doubt, when a disbeliever performs a good deed, he is given worldly blessings [in return]. As for the believer, due to his obedience, Allah Almighty



saves his good deeds for the Hereafter while providing him with sustenance in this world too. (Sahih Muslim, p. 1156, Hadith 7090)

In a similar hadith, Allah's Messenger ﷺ added:

Allah Almighty will not deduct a single good deed of a believer; a believer will be rewarded in the world as well as the hereafter for his good deed. Whereas the disbeliever will be given food and drink in the world in exchange for his good deed, so much so that when he reaches the hereafter, he will not have any good deed left for which he was to be rewarded. (Sahih Muslim, p. 1155, Hadith 7089)

It is therefore evident that the non-Muslim may be rewarded in worldly terms, and that could entail receiving wealth, esteem, fame, rank, and respect, the fulfilment of worldly desires, success in achieving targets, a good house, a peaceful residence, a tranquil environment, good neighbourhood, peace from family members, a good wife, obedient children, coolness of the eyes from family members and relatives, success of children, protection from worries, removal of troubles, cure from illnesses, protection from evil, safety in accidents, and other similar things. This is his reward for his good actions.

To conclude, I humbly advise my fellow believers who may have fallen prey to Satanic whispers: this worldly life is but a moment; do not ruin your Iman and the Iman of others by befriending disbelievers, spending time with them, listening to their lectures or reading their publications against Islam, and sharing their false notions on social media or in newspapers, books, media platforms, and other outlets. The thunderous jolt of death will erase all vanity, doubts, friendships, and affection towards the disbelievers. Only then, will one realise how awful his works were and how he wasted his entire life. Then they will come to realise that their intellects were indeed lacking, their research was insufficient, their experience was shallow, inaccuracies plagued their worldview, their thinking was irrational, and due to ignorance and foolishness, they set off on a deviated path, destroying their

Iman. At that moment, they will cry:

يُوَيْلَتِي لَيْتَنِي لَمْ أَخَذْ فَلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

'Woe to me! Alas! If only I had not taken so and so (disbeliever) for a friend.' 'He indeed led me astray from the advice that had come to me.' And Satan leaves man (at the time of difficulty) alone, unassisted.'

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Verses 28-29)

Adopting the path of piety and obedience will make you value Iman and safeguard it. The company of heretics, reading their books, and listening to their talks is detrimental to one's Iman – the annals of history bear testimony to this bitter truth, and Allah Almighty addresses this matter too:

وَلَا تَزُكُّوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۖ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ۗ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

'And do not lean towards the unjust, lest the Fire will touch you, and you do not have any supporter other than Allah; you will then not be helped.'

[Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Al-Hood, Verse 113)

وَمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَتَّقِدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

'And whenever the Devil causes you to forget [and thereby you sit with them forgetfully], do not, thereafter, sit with the unjust upon remembering.'

[Kanz-ul-Iman (translation of Quran)] (Part 07, Surah Al-An'aam, Verse 68)

May Allah Almighty protect our Iman. آمين

<sup>1</sup> Musnad Ahmad, #15319. This is one possible interpretation of the hadith.

# IN ORDER TO Change YOUR SITUATION, CHANGE YOURSELF FIRST

Maulana Muhammad Imran Attari

A man started a new business – it was running well. After some time, he noticed his business was declining. The reason is that people were taking credit from him but defaulting on payments, making every excuse to avoid paying him back. He thought long and hard about how he ended up in this downfall. He assessed every possible cause but overlooked his shortcomings in fulfilling the rights of the Allah عَزَّوَجَلَّ. As it happened, he was reading a book one day when he chanced upon this sentence:

You ask your Lord to improve your situation in accordance with what you want, but just as you want this, have you ever thought about what your Lord wants from you? Are you doing that which your Lord has told you to do?

The words resonated with him; if there ever was a powerful reminder from the unseen, this was it. He immediately turned to Allah Almighty, repenting to Him and promising never to disobey Him again. With the grace of Allah Almighty, in no time at all, his business situation began to improve as the creditors began to pay him back. This man changed himself for Allah's sake; Allah Almighty changed the hearts of those creditors for this man.

My fellow believers; we all too often hope to change our situation but overlook the need to change ourselves. The Quran, Hadith, and history bear testimony that if you transform yourself in accordance to the commands of Allah Almighty, He,

the Most Gracious and Most Merciful, will transform your situation and alleviate your worries by flooding your inner and outer with oceans of His unbound mercy:

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

*'And remain in obedience to Allah and the Messenger with this hope; that you may receive mercy.'*

[Kanz-ul-Iman (translation of Quran)] (Part 04, Surah Aal-e-Imran, Verse 132)

Along with mentioning our needs and worries to Allah Almighty, we should, as a sincere act of critical reflection, enumerate the number of divine injunctions we have violated – you may be surprised. Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has explained such things to people like us:

Evaluate yourself! If a friend of yours was to ask you to do something a thousand times but you do not even do one thing for him, then you would feel hesitant and embarrassed to ask him to do something for you because you did not listen to what he said - with what face would you ask him now? And even if you did ask him out of desperation and he said no, you will not consider it appropriate to object or complain, and you will think to yourself: How can I complain about his refusal because I never accepted any request of his. Now think about how many commands of the Lord of the worlds you act upon; how shameful is it to not act upon his commands and then have a desire for your

wishes to be fulfilled in every case? (*Fazaail-e-Du'a*, p. 101, summarised)

We should observe our state properly; do we offer Salah? Do we fast in Ramadan? Do we pay zakat, if we are liable for it? Do we offer Qurbani, knowing that it is necessary (*Wajib*)? Do we speak the truth or is our daily discourse with lies and half-truths? Do we harbour bad opinions about others? Do we avoid music, films, dramas, and looking at the unlawful? What is our state in regards to acting upon the commands of Islam and fulfilling the rights of Allah Almighty?

Our pious predecessors were beacons of determination, going to unimaginable lengths to ensure that they do not transgress the boundaries of Allah Almighty or neglect His injunctions. For example, Imam al- Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes:



If a blacksmith from them (pious predecessors) heard the azan while raising his hammer to strike, he would immediately put it down, and the shoemaker would leave the leather and needle there without taking the needle out – they would head to the masjid without delay. Hitting one strike with the raised hammer or taking the needle out of the other side of the leather was considered a delay to them, even though it would only take but a moment, (*Kimiya-e-Sa'adat*, vol. 1, p. 339).

We are constantly encircled by worries and concerns, but who else is there besides Allah Almighty that will rescue and comfort us? That Merciful Lord states:

ادْعُونِي أَسْتَجِبْ لَكُمْ<sup>ط</sup>

'Supplicate to Me, I will accept (it)'

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

However, for this to happen, we must adopt the path which will allow our supplications to be fulfilled and our situation to improve.

I appeal to all of you: Allah Almighty is the only one who can improve our household affairs, business matters, physical state, spiritual growth, and all other needs, therefore, to better our situation, we must walk towards the mercy and grace of Allah Almighty. And for our supplication to be accepted, we must tread the path of piety, abandon the perilous road of sin, and take good deeds as our companions.

إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

'Indeed, Allah's Mercy is close to the righteous.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 08, Surah Al-A'raaf, Verse 56)

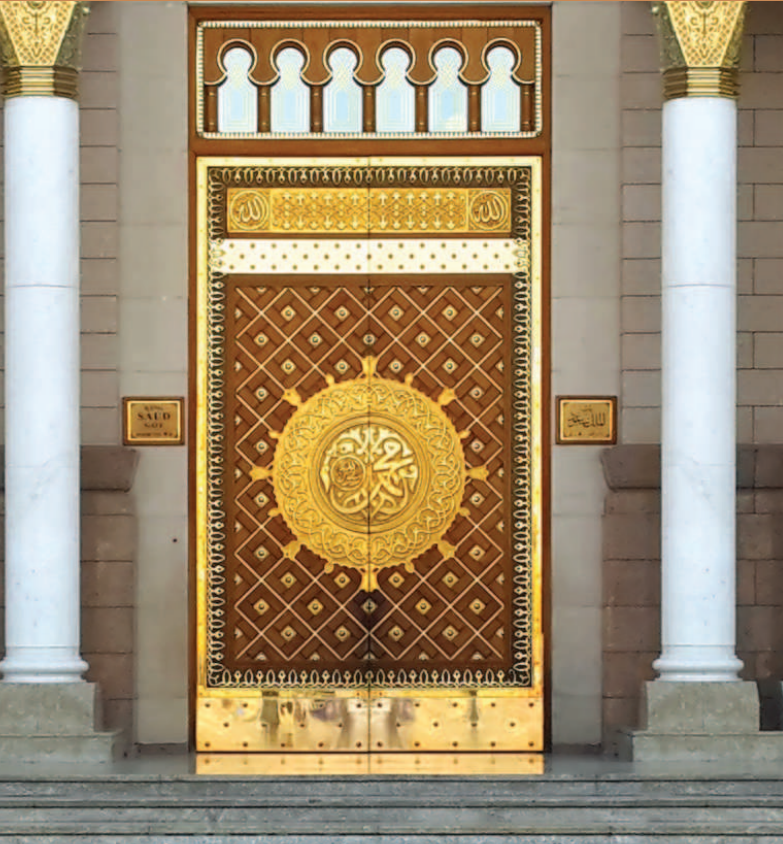
May Allah Almighty allow us to improve our situation by enabling us to better ourselves. آمين

<sup>1</sup> Dawat-e-Islami's supreme governing body.

# The Prophet's Sublimity

(Part 6)

Maulana Abul Hasan Attari Madani



In the previous issue, we learned that the Beloved Prophet's mercy has two aspects: i. teaching mercy and compassion to others and; ii. being merciful and compassionate. Having already explored the first aspect in relative detail, this month, we delve deeper into the second aspect.

## 2. His personal display of mercy and compassion

As we already know, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not only sent as a mercy to his own Ummah

but to the entire universe. All creatures availed something of his universal mercy:

### Mercy for His Nation

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was so merciful and compassionate towards his nation that the Lord of the Universe addressed his Ummah thus:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿٢٨﴾

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

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

In this blessed verse, Allah Almighty describes four qualities of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all of which relate to his mercy towards his Ummah:

1. عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ - heavy upon him is your suffering;
2. حَرِيصٌ عَلَيْكُمْ - he immensely desires your wellbeing;
3. رَءُوفٌ - utmost kind;
4. رَحِيمٌ - merciful.

How merciful and generous is our master who was concerned about his nation from the time he arrived in this world to his departure from it. He sacrificed his nights, spending them in prostration before Allah Almighty, pleading for his Ummah to be forgiven and saved. This is the prophet who would distribute Paradise among people; the prophet who, despite being cognizant of his lofty rank, wept out of mercy and compassion for his nation upon learning that many of his Ummah will be admitted into the Hellfire.

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke of the boundless mercy he has towards his Ummah in the following words:

My example is like that of a man who lit a fire, and when that fire illuminated the surrounding area, moths and insects began to fall into it, so he stopped them from falling into the fire but they overwhelmed

him and fell into the fire in droves. This is my example and your example; I am grasping your backs and preventing you from falling into Hell and saying to you, 'Do not go towards Hell! Do not go towards Hell!' but you people do not listen to me and [like the moths falling into the fire] are falling into Hell. (*Sahih Muslim, p. 965, Hadith 5957*)

### His mercy for children, birds, animals, and non-Muslims

If a child would begin crying during Salah, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would shorten the prayer, in consideration for the mother and what she would be feeling. (*Sahih Al-Bukhāri, vol. 1, p. 253, Hadith 709*)

Ponder the extent to which his heart was brimming with mercy; choosing to shorten his worship and intimate communion with his Lord for the sake of a child and its mother.

When someone once took a bird's chick, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became restless after seeing the bird become restless for her chick. He immediately had the chick returned to her. (*Sunan Abī Dāwūd, vol. 3, p. 245, Hadith 3089*)

In a miraculous event, a camel complained to him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about being underfed and overburdened. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately comforted it and alleviated its problems. (*Sunan Abī Dāwūd, vol. 3, p. 32, Hadith 2549*)

Not only this, rather, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged us to be gentle towards the animal which is to be slaughtered and to put it at ease by not sharpening the knife in front of it and to slaughter it with a sharp knife so as to cause it minimal pain and distress. (*Sahih Muslim, p. 832, Hadith 5055*)

Even those ill-behaved disbelievers who threw stones at him, causing him to bleed profusely, experienced his mercy. The angels were at the ready to destroy those wicked souls, had the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ desired that, however, our merciful and compassionate Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, 'I have hope that Allah Almighty will bring forth from their loins such people that will worship Allah عزَّ وَجَلَّ alone and will not engage in polytheism.' (*Sahih al-Bukhāri, vol. 2, p. 386, Hadith 3831*)

Someone once asked him to supplicate against the disbelievers, to which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'I was not sent as a curser; I was sent as a mercy.' (*Sahih Muslim, P. 1074, Hadith 6613*)

A poet captured the sublimity of his mercy in these verses:

رَبَّكَ رَبُّكَ جَلَّ مَنْ رَبَّاكَ

وَرَعَاكَ فِي كُتْفِ الْهُدَى وَحَمَاكَ

Your Lord raised you, how sublime is the One who raised you,  
And raised you in the shade of guidance and supported you.

سُبْحَانَهُ أَعْطَاكَ فَيْضَ فَضَائِلِ

لَمْ يُعْطِهَا فِي الْعَالَمِينَ سِوَاكَ

Glory be to the One who granted you such tremendous virtues,  
That none besides you were given the likes of them in the entire universe.

سِوَاكَ فِي خُلُقِ عَظِيمٍ وَارْتَقَى

فِيكَ الْجَمَالَ فَجَلَّ مَنْ سِوَاكَ

He made you a beautiful exemplar of noble character,  
And granted you great beauty, so how sublime is the Lord who made you sublime.

سُبْحَانَهُ أَعْطَاكَ خَيْرَ رِسَالَةٍ

فِي الْعَالَمِينَ بِهَا نُشِرَتْ هَدَاكَ

Glory be to Him; He gave you the best message,  
Through which your guidance spread across the worlds.

وَحَبَّابَكَ فِي يَوْمِ الْحِسَابِ شَفَاعَةً

مَخْمُودَةً مَا نَالَهَا إِلَّاكَ

He granted you intercession and the station of praise on the Day of Judgment  
Which none besides you will receive.

اللَّهُ أَرْسَلَكُمْ إِلَيْنَا رَحْمَةً

مَا صَلَّى مَنْ تَبِعَتْ خُطَاهُ خُطَاكَ

Allah sent you as a mercy to us,  
Those who follow your footsteps never go astray.

# FIQH OF TRADE OR MONEY MATTERS

Mufti Abu Muhammad Ali Asghar Attari Madani

## Required share for a partnership?

**Question 1:** A few people wish to come together and establish joint ownership of a company. What do the honourable scholars say about the minimum amount of capital that a partner must put into the business in order to establish joint ownership?

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

**Answer:** The question relates to *Shirkat al-'Inaan*. In this, it is not necessary for the capital put in by each partner to be the same; there can be an agreed disparity. Hence, any of the partners can invest any amount, as there no is limit stipulated by the Shari'ah.

It states in *Bahar-e-Shari'at*: 'The duration can be specified for *Shirkat al-'Inaan*. For instance, the partners can agree to be partners for a year. It can also be the case that the capital put in [by the partners] is more or less and not equal,' (*Bahar-e-Shari'at*, vol. 2, p. 499; *Rad-ul-Muhtar*, vol. 6, p. 478).

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Sharing profit and loss

**Question 2:** An individual registers a company and works hard, preparing products and shipping them. He has invested 10,000 rupees capital into the company, whereas the other partner has invested 90,000 rupees. In this example, what do the honourable scholars say about whether the former [who invested 10,000] can specify 80% of the profit to be his and 20% for his partner or not? And in the case of incurring a loss, how should the loss be shared between them?

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

**Answer:** There is no issue in the Shari'ah in stipulating a greater profit for an 'Aamil (working partner) compared to the capital he has invested. However, both parties must agree on the weightage that each party will have from the time of forming the partnership.

In the question asked, the partner who has invested

10,000 rupees and is active in running the business can specify a greater share of profit compared to the capital he has put in. For him to specify 80% of the profit for himself is permitted in the Shari'ah, (*Rad-ul-Muhtar, vol. 6, p. 479*).

However, the principle relating to loss is that it will be divided based on the percentage of one's capital. It states in *Bahar-e-Shari'at*: 'A greater or lesser amount can be specified for profit. For example, one third for one individual, and two thirds for the other. As for loss, this will be shared on the basis of the *Raas Al-Maal* (capital). To specify contrary to this is *Baatil* (invalid).' (*Bahar-e-Shari'at, vol. 2, p. 491; Rad-ul-Muhtar, vol. 6, p. 469*)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Minimum and Maximum Periods of Shirkah (partnership)?

**Question 3:** What do the honourable scholars say about the minimum and maximum durations of *Shirkah*?

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

**Answer:** There is no limit for the duration of *Shirkah*. Any duration can be specified by way of mutual consent. (*Rad-ul-Muhtar, vol. 6, p. 478*)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Frequency of profit distribution?

**Question 4:** Someone's business is run in a way whereby products are sold in a few months and the money is received. This money can then be used to purchase products again on multiple occasions throughout the year and sell them on. In this case, what do the honourable scholars say in relation to the frequency of profit distribution: should the investors be given an agreed percentage of the profits annually, or will they be given profit each time the products are sold?

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

**Answer:** According to the principles of the Shari'ah,

after a partnership is formed, whatever purchases are made from that type of trade, they belong to the company formed by joint ownership. For this reason, in relation to the question asked, whenever the goods linked to that trade are purchased, they will be owned jointly. Whatever profit is made by selling them, it will continuously belong to each of the partners according to their specified share. Therefore, when the profit made from buying and selling is worked out, each partner will be given his agreed share of the profit.

As for whether the profits are to be distributed after each deal, annually or at any time, this is an organisational matter that both parties can mutually decide.

It is stated in *Bahar-e-Shari'at*: 'If something is purchased after the partnership is agreed, and that thing is from a category upon whose trade the agreement of the partnership occurred, it will be deemed as having joint ownership,' (*Bahar-e-Shari'at, vol. 2, p. 500; Rad-ul-Muhtar, vol. 6, p. 469*).

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Will the percentage of the profit [given to each partner] be fixed according to the amount of profit or the amount of capital invested?

**Question 5:** What do the honourable scholars say about whether the percentage of profit will be fixed according to the profit made from the business or the amount of capital invested?

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

**Answer:** After deducting the liabilities of the business, such as expenses, the amount that remains in addition to the capital is what is termed as profit. If after subtracting the expenses the amount remaining is less than the capital, this is referred to as a loss.

The actual purpose of the parties involved in a joint business is to generate profit. At the time of forming an agreement for the partnership, the parties specify a proportion of the profit's share and percentage. They decided that if a profit is made, then it will be



divided by this particular proportion. Hence, when a profit is made, it will be divided by the specified amount. When deciding how much profit each person will receive, both parties look at several things, such as who has invested more capital, and how much work each person is contributing towards the business; there is nothing wrong with this. What is important is that someone who is not doing the work—a silent partner who has merely invested capital—cannot specify a profit greater than the proportion of his capital. For example, an individual who invests 30% of the money in the business and is not actively working in it cannot specify 50% of the profit for himself.

It is stated in Fatawa Alamgeeri:

‘لو كان المال منهما فى شركة العنان والعمل على احدهما... لو شرط الربح للدافع اكثر من مال راس ماله لم يصح الشرط’

‘If the joint ownership was formed using wealth from both parties but only involves one party doing the work, it is not valid for the one not working to stipulate profit more than his capital,’ (Fatawa Aalamgeeri, vol. 2, p. 320).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Joining an active business as a partner

**Question 6:** What do honourable scholars say about becoming a joint owner (doing *Shirkah*) in a business that is already active?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** It is not permissible to become a joint owner in a business that is already active, because the basic conditions of *shirkah* are not found in such cases. If someone wishes to do *shirkah* in a business that is already running, he should do so in relation to one or more products whilst acting upon the principals of *shirkah*. A separate account should then be kept for these products.

If someone wants to appoint a new joint owner in all of the business, then first the amount of goods and capital will need to be calculated. This can lead to different scenarios. It is possible that there are only goods in the business but no money, and other

scenarios are also possible. After making all the calculations, guidance should be sought from reliable muftis whilst informing them of the details relating to the cash and other aspects related to the business. Only then can guidance be given in light of *Shari'ah*. Also consult the detailed fatwas of Dar-ul-Ifta Ahl-e-Sunnat on this matter. This matter has been spoken on in detail during Madani Channel's weekly programme *Ahkam-e-Tijarat* as to why becoming a joint owner in a business that is already running is not permissible and the method that can be pursued if one does wish to.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Revoking a partnership?

**Question 7:** Two people are running a joint business. What do the honourable scholars say in relation to the method of revoking the partnership?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Whichever partner wishes to end the partnership has the right to do so. The other partners do not need to agree, as long as they are aware of the revocation. Having said that, both parties should agree on an appropriate time for withdrawing the capital of the partner revoking the partnership after assessing the circumstances of the business. If the capital is not available, as it still needs to be retrieved from people, one partner is not obliged to give that amount to the other partner from his personal assets. Rather, whenever the payment is received, both partners will take their share.

It is stated in *Bahar-e-Shari'at*: ‘If one of the partners revoke the *shirkah*, it will take effect even if the other partner is not pleased. However, this is subject to the latter being aware of the revocation, and if he is not aware, then it will not take effect. It is not a condition for the capital in *shirkah* to be rupees or ashrafis. If trading goods are available that have not been sold and one [partner] revokes the partnership, this revocation will take effect,’ (Bahar-e-Shari'at, vol. 2, p. 513; Rad-ul-Muhtar, vol. 6, p. 500).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# The Angels Supplicate

Path to Piety

Maulana Muhammad  
Afzal 'Attari Madani

The vast, unbound mercy of Allah Almighty permeates every aspect of our lives. Even in our struggle to attain his proximity, Allah Almighty has designated particular deeds which, if we execute them, will cause the sinless angels to pray for our forgiveness. In this article, we continue to explore this topic.

## Donning an Islamic Turban (‘Imamah) on Friday

The Beloved Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'إِنَّ اللَّهَ تَعَالَى وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى أَصْحَابِ الْعَمَائِمِ يَوْمَ الْجُمُعَةِ' 'Verily, Allah Almighty and his angels send Salat on those who don an 'Imamah on Friday.' (Kanz-ul-Ummal, vol. 4, p. 302, Hadith 21162)

Sayyiduna Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا explained: 'For the angels to 'send prayers' means that they do seek forgiveness [for the person]. (Fath al-Bārī, vol. 12, p. 131)

## The devoted wife

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The birds in the sky, the fish in the sea, the angels in the heavens, and the Sun and the Moon seek forgiveness for a wife that is obedient to her husband, for as long as she remains obedient to him. (Al-Zawājir, vol. 2, p. 96)

## Serving the Masjid

According to Sayyiduna Anas b. Mālik رَضِيَ اللهُ عَنْهُ, the normal angels and the Throne Bearers continue seeking forgiveness for the person who lights a lamp

in the masjid, for as long as the lamp continues to burn. (Ihyā al-'Ulūm, vol. 1, p. 207)

## Writing Salat upon the Prophet

Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that 'Whoever writes Salat upon me in a book, angels will continue seeking forgiveness for him for as long as my name remains in it.' (Mu'jam al-Awsat, vol. 1, p. 497, Hadith 1835)

## Reciting Surah Al-Dukhān

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'Whoever recites Surah al-Dukhān, seventy-thousand angels will seek forgiveness for him.' (Jāmi' al-Tirmidhī, vol. 4, p. 406, Hadith 2897)

## Seeking Knowledge

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave glad tidings to the seekers of knowledge:

'إِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ' "The entire creation of the skies and the earth seek forgiveness for the seeker of knowledge." (Sunan Ibn-e-Mājah, vol. 1, p. 146, Hadith 223)

Dear Islamic brothers! How fortunate are those for whom the angels seek forgiveness; may Allah Almighty make us worthy of these angelic prayers.

We will continue exploring similar deeds in next month's edition.

# Sayyiduna Abdullah Bin Umar



Part 13

Bilal Husayn Attari

Sayyiduna Abdullah b. Umar b. al-Khattab رَضِيَ اللهُ عَنْهُ was not only a seasoned jurist, unmatched ascetic, and ardent lover of the Sunnah who narrated approximately 1630 Hadith, but a successful tradesman whose business ethics were shaped by the values of Islam. (*Tabaqat Ibn-e-Sa'd*, vol. 4, p. 111; *Ajmal Tarjamah Akmal*, p. 52; *Faizan-e-Farooq-e-A'zam*, vol. 1, p. 85)

As a skilled businessman, he was involved in several types of financial markets:

1. Camels: He رَضِيَ اللهُ عَنْهُ would sell camels in a market that later became the famous al-Baqi Cemetery of Madinah. (*Musnad Abi Dawood-lil-Tayalisi*, p. 255, *Hadith 1868*; *Lam'aat Al-Tanqih*, vol. 5, p. 573, under the *Hadith 2871*).
2. Importing foreign goods: For example, during the reign of his father, Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُ, he and his brother Sayyiduna Ubaydullah b. Umar رَضِيَ اللهُ عَنْهُ, returned from Iraq with goods which they sold in Madinah Munawwarah, (*Muwattta Imam Malik*, vol. 2, p. 213, *Raqm 1434*).
3. Buying and selling grain.
4. Partnerships: Sayyiduna Zuhrah b. Ma'bad رَضِيَ اللهُ عَنْهُ, the grandson of the trader companion Sayyiduna Abdullah b. Hisham<sup>1</sup> رَضِيَ اللهُ عَنْهُ states that, 'My grandfather would take me to the marketplace and buy grains from there. Sayyiduna Ibn-e-Umar and Sayyiduna Ibn

al-Zubayr رَضِيَ اللهُ عَنْهُ would meet him and say: 'Make us partners in your business, for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made prayed for blessings for you.' So, he would include them also,' (*Bukhari*, vol. 2, p. 145, *Hadith 2501-2502*; *Urd-ul-Ghaabah*, vol. 3, p. 421).

5. Silent Partnership (*Mudarabah*)<sup>2</sup>.
6. Money exchange<sup>3</sup>: He رَضِيَ اللهُ عَنْهُ was also involved in this type of trade, (*Musannaf Ibn-e-Abi Shaybah*, vol. 11, p. 474, *Hadith 22950*).

Interestingly, he narrates a large quantity of hadith about trade laws and ethics because he regularly consulted the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to ensure his businesses were conforming to Islamic regulations.

<sup>1</sup> The one for whom the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a for blessings and goodness in his childhood.

<sup>2</sup> A business partnership in which one party, the *rabb-ul-mal*, invests capital and the other, the *mudarib*, invests labour, (*Bahar-e-Shari'at*, vol. 3, p. 1)

<sup>3</sup> This is essentially the trading of currency for currency. It may involve commodity money which has intrinsic value, such as gold and silver, or fiat money, such as contemporary coins and banknotes. (*Bahar-e-Shari'at*, vol. 2, p. 14)

# Aphorisms of the pious

Maulana Abul Hassaan Attari Madani (Kashif Shahzad)



## Wise Counsel

### Marry young

It is advisable to marry sooner than later. (*Manāqib Amīr al-Mu'minīn 'Umar b. al-Khattāb*, p. 199)

(Sayyiduna 'Umar al-Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ)

### Purifying the heart

'Know that hearts do not remain clean, rather, they become rusty, and it becomes necessary to clean them. Studying books of religious knowledge is one way of cleaning the heart.' (*Talbīs Iblīs*, p. 398)

(Sayyiduna Imam 'Abd al-Rahmān b. al-Jawzī رَضِيَ اللهُ عَنْهُ)

### Searching for a good friend

'Find good friends for yourself. When you come across a friend who supports you in matters of the Hereafter, strengthen your friendship with him.' (*Husn al-Tanbīh*, vol. 2, p. 475)

(Bishr al-Hāfi رَضِيَ اللهُ عَنْهُ)

## The Garden of Ahmad Raza is Still Blooming

### Who is a Disobedient Child ('Āq)?

In Islam, the person who fails to fulfil his parents' requests, without a valid reason or to hurt them, is deemed to be a disobedient child; even if his parents do not consider him as such or remain pleased with him because of their love for him. Disobedient children are not necessarily deprived of their parents' inheritance. The person who does obey his parents, but his parents are displeased with him without a valid reason, is not deemed a disobedient child. If one's parents are displeased with the child because he does not obey them in matters that entail

disobeying Allah Almighty, then by no means is the child considered disobedient. (*Al-Fatawa al-Ridawiyah*, vol. 26, p. 85)

### Valuable wealth

'Indeed, the quantity of wealth and possessions have no value before Allah Almighty. True wealth is that which is spent for His sake (i.e. in the way of Allah Almighty) and is sacrificed at the feet of His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Otherwise, it is not wealth but an evil outcome.' (*Matla' al-Qamarayn*, p. 181)

## The Meadow of 'Attār

### Remembering the grave

'When moving to a new home, recall the time when you will move to the grave.' (*Madani Muzakarah*, 20 Dhul Qa'dah 1441 AH/11 July 2020)

### Who is truly successful?

'A successful person is someone whom the Lord is pleased with, and who departs from the world with faith and well-being, to then enter Paradise.' (*Madani Muzakarah*, 13 Dhul Qa'dah 1441 AH/4 July 2020)

### Praise the one who nurtures you

'To all of you who receive provisions for the Hereafter through Dawat-e-Islami! Never show disloyalty towards Dawat-e-Islami. Remember the golden principle: Praise the one who nurtures you.' (*Madani Muzakarah*, 25 Safar 1442 AH/12 October 2020)

## Procrastination: The Root of all Loss

Muhammad Danish Attari,  
(Jami'ah-tul-Madinah Faizan-e-Bukhari, Karachi)



By granting human beings intellect and reasoning, Allah Almighty distinguished them from the rest of creation. Through the power of intellect, man has surpassed other animals and continues to exponentially succeed. Our pursuit of success is an almost inseparable aspect of who we are as humans. Yet, many fail to succeed. A cursory look at the people who enjoyed great achievements, religious and worldly, reveals the secret to success: promptness and punctuality.

The illness of delaying or postponing tasks has reached new heights in our communities. Procrastination is a powerful vice, allowing people to put off important work with a simple note to the self, 'I will do it tomorrow,' but that tomorrow never arrives. Here are five practical Madani pearls to help you overcome this destructive trait:

### 1. Realisation

Whenever you are given a task, take ownership of it and make a realistic plan to complete it on time. Putting off the work for another time will only cause frustration and a greater load once all your tasks build up.

### 2. Make a to-do list

A simple to-do list is an effective tool. It provides you with visual reminders of outstanding tasks and lets you feel a sense of achievement as you gradually tick off completed tasks. This will motivate you to

work on the next one. By making a list like this, you can keep track of where you are with and what you need to do next.

### 3. Bid farewell to laziness

Laziness is perhaps the number one obstacle to doing things on time. We all too often convince ourselves that we have plenty of time to get the job done, to then not find any time to complete the task because other matters have come up.

### 4. Be realistic

Wise people are realistic. Successful people value the present and live in 'the now,' prioritising tasks and getting them done on time. In contrast, unsuccessful people pacify their hearts by putting their hopes in tomorrow and make excuses to avoid their responsibilities.

### 5. Value time

Time is the most valuable asset we have. Value your time as you do not know whether you will have an opportunity later on, or what life has planned.

It is famously said, 'Tomorrow never comes.' Therefore, as mentioned in the blessed hadith, we should take advantage of our free time, utilising it most constructively way by completing our work on time. May Allah Almighty enable us to be punctual.

أمين

# THE FALL OF ‘ĀD

**Bint Kareem Attariyyah,**  
(Teacher, Jami'ah-tul-Madinah  
Khushbu-e-Attar, Wah Cant)

The Quran describes the fall of several nations. These accounts provide powerful reminders and lessons about how nations can reach unprecedented heights but then fall into the abyss of nothingness due to their immoral ways and disobedience of Allah Almighty. One such account describes a nation that resided in the Valley of Ahqaaf. Named ‘Ād after their eponymous forefather, Allah Almighty sent the prophet Sayyiduna Hūd عَلَيْهِ السَّلَام to them when they had succumbed to their sinful ways. When they failed to take heed and reform their behaviour, Allah Almighty sent a violent storm to punish them:

‘And as for [the tribe of] ‘Ād, they were destroyed by a severe thundering windstorm. He (Allah) forced it upon them with strength, consecutively for seven nights and eight days, so [O listener! If you were there] you would have seen those people lying around, like hollow trunks of collapsed date-trees. So, do you see any survivor amongst them?’

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Haqqah, Verses 6-7)

One cannot but help wonder what crimes could warrant such a destructive punishment. Well, the Qur’an answers this question and lists their sins:

- Disbelief, polytheism, and idolatry. (Part 8, Surah Al-A’raf, verse 70)
- Rejecting the messengers of Allah Almighty, (Part

19, Surah Al-Shu’ara, verse 123)

- Erecting elevated buildings on the road to sit there and trouble and mock passers-by (Part 9, Surah Al-Shu’ara, verse 128), building vast palaces while deluded by hopes of long life (Part 9, Surah Al-Shu’ara, verse 129), and fighting mercilessly. (Part 19, Surah Al-Shu’ara, verse 130)
- Being arrogant because of their strength. (Part 26, Surah Ha-Meem Al-Sajdah, verse 15)
- Preventing others from following and obeying the noble prophets. (Part 18, Surah Al-Mu’minoon, Verses 33-34)
- Being stubborn when advised. (Part 19, Surah Al-Shu’ara, Verses 136-138)

Coming to our times and we find much reason for concern; these same ills are becoming more and more commonplace in today’s world. Pride, vanity, cruelty, harming Muslims, hindering people from the path of piety, mocking individuals because they have adopted a Sunnah-based lifestyle and appearance, forgetting death, and having long hopes whilst inebriated by the pleasures of this world, and insulting those who give advice; all of these crimes are widespread in our society:

The fate of the nation of ‘Ād is not a distant reality; we are not immune to the punishment of Allah عَزَّوَجَلَّ and that alone should drive us towards change and transformation.

# THE MISFORTUNE OF DISRESPECT

New Writers

Bint-e-Muddassir, (Jami'ah-tul-Madinah Faizan-e-Attar, Dhok Kala Khan, Rawalpindi)

It is famously said: 'The one who has manners is fortunate; the one who has no manners is unfortunate.'

A well-mannered person is successful in this world and the Hereafter whereas the person who lacks decorum and respect is sure to fail in both realms. A lack of respect pushes a person into the deep pit of ruin.

A chieftain of the disbelievers in Arabia once insulted Allah Almighty when he was invited to Islam by the noble companions رَضِيَ اللهُ عَنْهُمْ. As a result, he was fatally struck by lightning:

*'And He sends thunder, He henceforth causes it to strike upon whomever He wills, whilst they (the disbelievers) are disputing concerning Allah, and severe is His Grip.'*

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ra'd, Verse 13)

Ponder on this account. One should never utter a disrespectful word about Allah Almighty. ((Ajaib-ul-Quran Ma' Gharaib-ul-Quran, pp. 326-327))

Five enemies of the Prophet, namely, 'Ās b. Wā'il, Aswad b. Muttalib, Aswad b. 'Abd Yāghūs, Ḥāris b. Qays, and Walid b. Mughīrah were also ruined due to their disrespect towards the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Seerat-e-Mustafa, p. 696) 'Utbah, son of Abū Lahb, fell prey to a lion after he had disrespected the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. ('Ajaib-ul-Quran Ma' Gharaib-ul-Quran, p. 328)

The manuals of jurisprudence unanimously agree that the slightest disrespect of the noble prophets عَلَيْهِمُ السَّلَام is blasphemy. (Bahar-e-Shari'at, vol. 1, p. 47) These

examples demonstrate the worst, and very real, outcome of insolence: loss of faith - and refuge is with Allah Almighty.

The person who does not respect knowledge will remain bereft of its blessings; the one who does not respect his teacher will not be able to teach effectively or share his knowledge himself; (Rah-e-'Ilm, p. 32) and the one who disrespects the pious predecessors will never succeed, as evident from the account of Ibn al-Saqqā and Shaykh 'Abd al-Qādir al-Jilānī رَحِمَهُ اللهُ عَلَيْهِ when they went to visit a man of Allah. The former was disrespectful while the latter observed manners. In the end, Ibn al-Saqqā became an apostate while Shaykh 'Abd al-Qādir al-Jilānī رَحِمَهُ اللهُ عَلَيْهِ emerged as one of Islam's towering figures and foremost saints. (Bahjat al-Asrār, p. 19)

Disrespecting the Prophet's offspring warrants their grandfather's displeasure. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained that insolence towards one's parents leads to a loss in both worlds. A lack of reverence for sacred relics is also very dangerous: five individuals from the Amalekites were destroyed because they disrespected the Chest of Tranquillity. (Sirat-ul-Jinān, vol. 1, p. 373) The disciple who disrespects his spiritual mentor (*murshid*) will never attain his blessings.

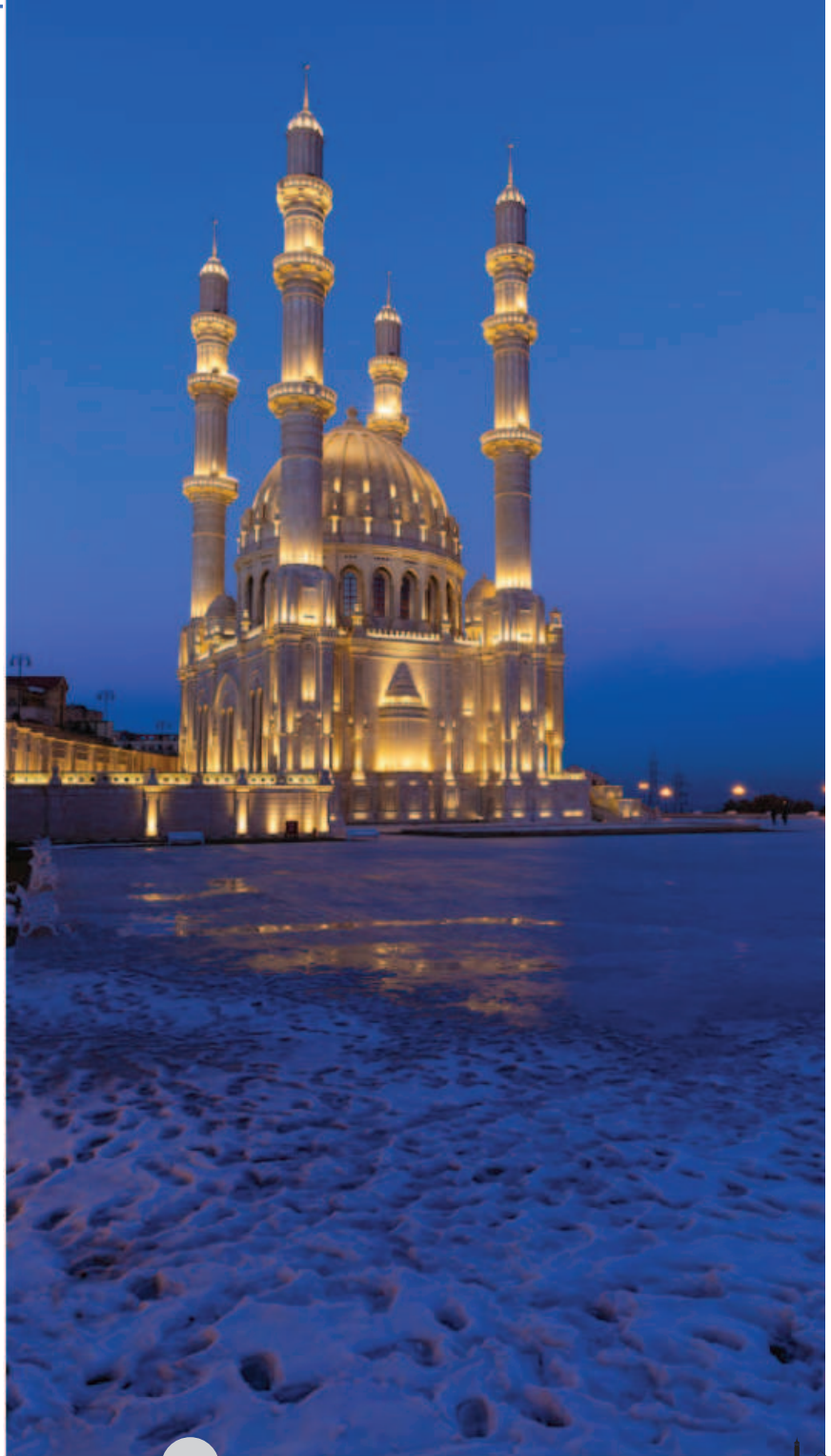
To summarise, respect leads to success, whereas insolence casts a person into the pits of misery. We should avoid every action and statement that entails any form of disrespect. To learn respect, we must accompany people who possess it.

# Our Pious Predecessors

Dhul Qa'idah is the 11<sup>th</sup> month of the Islamic calendar. In the issues of this month, from years 1438 AH to 1441 AH, we have learned about 68 noble companions, Awliya, and scholars of Islam who passed away in this month. Now, we introduce 14 more:

## From the Noble Companions رَضِيَ اللهُ عَنْهُمْ

1. Sayyiduna Ka'b b. Zayd al-Najari al-Ansari رَضِيَ اللهُ عَنْهُ participated in the Expeditions of Badr, Khandaq and Bi'r Ma'unah. During the Bir Ma'unah expedition, all of the other noble companions were martyred except for him. But he رَضِيَ اللهُ عَنْهُ returned to Madinah as a warrior. In the Battle of Khandaq, in Dhul Qa'dah 5 AH, he رَضِيَ اللهُ عَنْهُ was fatally struck by an arrow and joined the ranks of the martyrs, (*Al-Istee'ab*, vol. 3, p. 376)
2. Sayyiduna Tha'labah b. Ghanamah al-Sulami al-Khazraji al-Ansari رَضِيَ اللهُ عَنْهُ embraced Islam during the Pledge of 'Uqbah (*Bay'at al-'Uqbah*). With a heart brimming with his new faith and love for Allah Almighty, he رَضِيَ اللهُ عَنْهُ travelled with a group of companions to his native tribe, the Banu Salamah, and destroyed their idols. After رَضِيَ اللهُ عَنْهُ participating in the Expeditions of Badr and Uhud, he was martyred in the Expedition of Khandaq.





(*Al-Istee'ab*, vol. 1, p. 282; *Tabaqat Ibn-e-Sa'd*, vol. 3, p. 435)

### The Honourable Awliya رَحْمَةُ اللَّهِ

3. Teacher and spiritual guide of countless the scholars, Khwajah Sayyid Kamal-ud-Deen Dehlawi رَحْمَةُ اللَّهِ عَلَيْهِ was born in Oudh, India, and passed away in Delhi on 27 Dhul Qa'idah 756 AH. He رَحْمَةُ اللَّهِ عَلَيْهِ was a seasoned scholar and a spiritual heir of the celebrated Sufi master, Khawajah Naseer-ud-Deen Chiragh Dehlawi. He رَحْمَةُ اللَّهِ عَلَيْهِ was a man of wisdom and miracles who attracted a large following in Gujrat, India and is hailed as one of the twenty prominent Sufi masters of Delhi, (*Delhi kay bais Khuwajah*, pp. 168-170).

Makhdoom Peer Sayyid Hamid Jahan Bakhsh Gilani رَحْمَةُ اللَّهِ عَلَيْهِ was born at the Gilaniyyah Khanqah in Uch Sharif and he رَحْمَةُ اللَّهِ عَلَيْهِ passed away there on 19 Dhul Qa'idah 978 AH. As an authority in Islamic sciences and spiritual edification, he رَحْمَةُ اللَّهِ عَلَيْهِ is described as an awe-inspiring and commanding personality, wholly independent, and generous. Over 100,000 people traversed the spiritual path under his guidance and even more followed him as he was among the saints whose supplications were immediately answered. (*Tareekh Uch Mutabarrikah*, pp. 207-209)

4. Shah Makhdoom Ghulam Muhyuddin Kasuri Da'im-ul-Huduri رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1202 AH in Kasur, Pakistan and he رَحْمَةُ اللَّهِ عَلَيْهِ passed away there on 22 Dhul Qa'idah 1270 AH. Known for uncompromising adherence to the Sunnah, he emerged as a prominent figurehead of the Naqshbandi and Qadiri orders. Along with scholarly and spiritual pursuits, he was an avid poet whose anthology continues to be studied. The spiritual centres of Khanqah Lillah Shareef (Jhelum) and Beer Bul Shareef (Sargodha) were established through his blessings. (*Tareekh Mashaaiikh Naqshbandiyyah*, p. 495-514)

5. The great forefather of the Sirhindi family in Sindh, Khawajah Abdur Rahman Kandahari Sirhindi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1244 AH in Ahmad Shahi, Afghanistan, and passed away

on 2 Dhul Qa'idah 1315 AH. He رَحْمَةُ اللَّهِ عَلَيْهِ was a compendium of the rational and transmitted sciences, an accomplished Sufi master of the Naqshbandi Mujaddidi order, the author of several books, and the guide of many senior scholars of Sindh. His resting place in Kohganj, Hyderabad, Sindh continues to be a locus of blessings. (*Anwar-ul-'Ulama-e-Ahl-e-Sunnat Sindh*, p. 521)

6. The epicentre of Hadith transmission, Sayyid Ahmad Shareef Sanusi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1284 AH in Jaghbub (Barqah Province, Libya), and he رَحْمَةُ اللَّهِ عَلَيْهِ passed away on 13 Dhul Qa'idah 1351 AH in Madinah Munawwarah. His funeral prayer was led by the Qutb of Madinah, Ziya-ud-Deen Ahmad Madani and he رَحْمَةُ اللَّهِ عَلَيْهِ was laid to rest in the illuminated al-Baqi Cemetery. He رَحْمَةُ اللَّهِ عَلَيْهِ was an eminent Shaykh of the Sanusi order whose miracles are widely known, a jurist of the Maliki school of jurisprudence, a prolific author, and a foremost warrior. From his ten books, 'Anwar al-Qudsiyyah' is among the most famous. (*Al-Daleel-ul-Musheer*, pp. 55-58; *Tazkirah Sanusi Mashaaiikh*, p. 98)

7. Khwajah Muhammad Farooq Rahmani رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1319 AH in Delhi, India and passed away on 1 Dhul Qa'idah 1403 AH in Karachi. He رَحْمَةُ اللَّهِ عَلَيْهِ was a spiritual master of the Chishti Sabri Rahmani order. His mausoleum is located at the Rahmaniyyah Khanqah, near Kanz-ul-Iman Masjid in Babri Chowk, Guru Mandir, Karachi. (*Malfuzaat Khwajah Mahmood Rahmani*, p. 32; *Allah Walay, Kulliyat Manaqib*, p. 451)

8. Peer Shah Muhammad Sultan Miyan Shayr-e-Subhani Qadiri رَحْمَةُ اللَّهِ عَلَيْهِ travelled from Rampur Uttar Pradesh, India, to Karachi, Pakistan, and passed away there on 9 Dhul Qa'idah 1409 AH. His Mausoleum is located in Darbar Sultani (Federal B Area), Karachi. He رَحْمَةُ اللَّهِ عَلَيْهِ was a Shaykh of the Qadiri Chishti order, a poet, and the founder of Jami Masjid Sultan-ul-Masajid and Khanqah Sultani. Countless people took blessings from him. (*Allah Walay, Kulliyat Manaqib*, p. 402)

9. Peer Sayyid Mujtaba Ashraf Ashrafi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1346 AH in Kichochah Sharif,

India, and he رَحْمَةُ اللَّهِ عَلَيْهِ passed away on 21 Dhul Qa'idah 1418 AH. His mausoleum is located in Dargah Rasoolpur Kichochah on the outskirts of Neyr Sharif. He رَحْمَةُ اللَّهِ عَلَيْهِ was the grandson and spiritual heir of Sayyid Ali Husayn Ashrafi Jilani Kichochwi, a graduate of Jami'at-ul-Ashrafiyyah Mubarakpur, a spiritual guide to many, the deputy head of Jama'at Raza-e-Mustafa, and the patron of more than 21 organisations. He رَحْمَةُ اللَّهِ عَلَيْهِ disseminated the teachings of Islam throughout Bengal and Bihar, (*Mahnamah Ghaus-ul-'Aalam*, August 2007, pp. 82-90).

### The Scholars of Islam رَحْمَتُهُمُ اللَّهُ

10. Teacher of Peer Mehr Ali Shah, Qadi Muhammad Shafi' Haashimi رَحْمَةُ اللَّهِ عَلَيْهِ was born around the turn of the 13<sup>th</sup> Century to a scholarly family. He رَحْمَةُ اللَّهِ عَلَيْهِ passed away on 24 Dhul Qa'idah 1291 AH. His mausoleum is located in the cemetery of Bhoi Garh in Hassan Abdaal,



Attock, Pakistan. He رَحْمَةُ اللَّهِ عَلَيْهِ was an authority in the rational and transmitted sciences, a learned jurisconsult of Islam, and the teachers of many scholars. (*Tareekh Ulama-e-Bhoi Garh*, p. 102-103)

11. Abul Mawahib Muhammad b. Abdus Salam Saih Andalus Ribati رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1308 AH. He رَحْمَةُ اللَّهِ عَلَيْهِ was an expert of the traditional and contemporary sciences, the most senior judge of his era, and a prolific author. He رَحْمَةُ اللَّهِ عَلَيْهِ passed away on 16 Zul-Dhul Qa'idah 1367 AH and was laid to rest in Zawiya Ahmad b. Ali Wazini. He رَحْمَةُ اللَّهِ عَلَيْهِ wrote a book about the Prophet's knowledge of the unseen entitled 'Al-Mafthum wa al-Mantuq,' (*A'lam-lil-Zirikli*, vol. 6, p. 207; *Nasr Al-Jawahir wal Durar*, vol. 2, p. 1306).
12. Imam of the Hanafi school of jurisprudence in his era, Muhammad Zahid Al-Kawthari رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1296 AH in Mawdi Al-Haj Hassan Effendi (Modern day Duzce, near Istanbul), Turkey, and passed away in Egypt on 19 Dhul Qa'idah 1371 AH. He رَحْمَةُ اللَّهِ عَلَيْهِ is buried in the well-known cemetery of Cairo, Qarafa Imam Shafi. As a voracious writer and seasoned Hanafi jurist, he رَحْمَةُ اللَّهِ عَلَيْهِ emerged as one of the most influential representatives of the Hanafi school. His knowledge of the outer sciences was complemented with a deep understanding of the spiritual path. His work, known as 'Maqalat al-Kawthari,' is concise yet reflective of his mastery in the Islamic sciences, (*Al-Buhoos-us-Saniya*, p. 11; *A'laam-lil-Zirikli*, vol. 6, p. 129).
13. The acclaimed advocate of the Sunni creed, Muhammad Umar Ichrawi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1319 AH in Kahna Nau, Lahore, Pakistan. He رَحْمَةُ اللَّهِ عَلَيْهِ passed away on 9 Dhul Qa'idah 1391 AH and was laid to rest in Ichhra, Lahore. He رَحْمَةُ اللَّهِ عَلَيْهِ was an exceptional scholar, debater, public speaker, and author. For 16 years, he served as the head preacher of Jam'i Masjid Data Ganj Bakhsh. Especially renowned for his articulate and thought-provoking sermons, he was able to effectively teach complex matters to the public, (*Tazkirah-e-Ulama Ahl-e-Sunnat wa Jama'at Lahore*, p. 386).

# EXAMS AND PARENTAL RESPONSIBILITIES

Asif Jahanzayb 'Attari Madani

In this article, we share some words of wisdom from a school principal during his meeting with parents:

Dear parents! Exam results will be released soon. I know each of you will be anxious about your child's performance. From the pupils who sat these exams, many will go on to become doctors who do not need to understand detailed mathematic intricacies, while others will become owners of multi-national companies and will have little need of understanding the complexities of biology. Others are future IT specialists who do not need exceptional grades in chemistry. Therefore, although it would be delightful if your child achieves strong grades across all subjects, do not damage the child's self-confidence if he or she achieves lower grades in certain areas. Instead, give them hope by reminding them of other opportunities that they will have to succeed and achieve their dreams. Make them understand that despite achieving lower grades, you still love them, and you do not judge them or their abilities based on the results of an exam. Do not think that only doctors and engineers live happily in this world.

These words should prompt us to rethink the approach that we take when dealing with our children. Perhaps you also judge a child's ability based on exam results? If this is the case, then you

are, in all honesty, gravely mistaken. Rectify yourself and transform your way of thinking. Although low grades should concern you, it does not in any way allow you to deem the child as incapable or a failure. All too often, parents subject their child to unrealistic expectations and push the child to pursue a career of their choice, completely disregarding the child's preference and suffocating his desires.

Each child is unique and has unique capabilities which allow them to excel in different areas. It is the responsibility of parents to understand the abilities of their child and provide him or her with a suitable upbringing, harnessing the child's unique skill-set and guiding them to success. Use exam results to learn about your child's strengths, weaknesses, preferences, and dislikes. Then, use this knowledge to support them along a path of their choice that suits their strengths.

For example, from the exam results, you may learn that your child is weak in all subjects but excels in Islamic Studies. So, guide him to advance in this field by providing opportunities for him to attain knowledge according to his own preferences.

Dear parents! Instead of being stubborn about your own wants and preferences, educate and nurture your children per their abilities. Plan the future of your children based on their interests.

From the Annals of History

# Treaty of Hudaybiyah and the Companions' Devotion



Maulana Muhammad 'Ata-ul-Nabi Husayni Misbahi  
Mudarris Jami'ah-tul-Madinah Faizan-e-Raza, Barayli Shareef Hind

Every page from the histories of Islam and every line in the annals of our rich heritage speaks of devotion and respect for Prophet ﷺ. From sacrificing wealth to sacrificing life and everything in between; the companions and their heirs were willing to, and often did, give their most valuable assets in utter devotion to the Prophet ﷺ. The Treaty of Hudaybiyah and the Pledge of the Tree (*Bay'ah al-Ridwān*) are powerful reminders of such unwavering commitment and respect for the Noble Prophet ﷺ.

## Not performing Tawaf of the Ka'bah without the Beloved Prophet ﷺ

One would be hard-pressed to find a Muslim who does not yearn to circumambulate the Ka'bah. Yet, Sayyidunā 'Uthmān al-Ghanī رَضِيَ اللهُ عَنْهُ forwent this privilege, choosing instead to remain with the Beloved Prophet ﷺ on the occasion of the Treaty of Hudaybiyah. After reaching Hudaybiyyah, the Beloved Prophet ﷺ sent Sayyidunā 'Uthmān al-Ghanī رَضِيَ اللهُ عَنْهُ to the disbelievers in

Makkah to offer them a truce. 'Allamah Abdul Mustafa A'zami رَحِمَهُ اللهُ عَلَيْهِ describes the event as follows:

Due to his wealth and his support for fellow tribesmen, Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ was held in high esteem by the disbelievers of Quraysh. Realising they could not harm him, they said, 'We will allow you to make Tawāf of the Ka'bah and to run between Safa and Marwah in order to complete your Umrah, but we will never allow Muhammad (ﷺ) to come near it.' But, Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ refused outright, stating: 'I can never perform Umrah without the Messenger of Allah ﷺ.' (*Sīrat-i-Mustafā*, 348, citing *Sharh al-Zurqānī 'alā al-Mawāhib*, vol. 3, p. 222)

## Disrespect of the Beloved Prophet ﷺ is Intolerable

In the plains of Hudaybiyah, the representative of the disbelievers of Makkah arrived for the treaty, considering himself to be superior to all others.

Drunk off this delusion, he would dare to grasp the blessed beard of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whenever he would address the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Mughīrah b. Shu‘bah رَضِيَ اللهُ عَنْهُ, who was standing behind the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with an unsheathed sword, could not tolerate this impudence and disrespect, so he رَضِيَ اللهُ عَنْهُ would strike the man’s hand with the hilt of his sword, proclaiming, ‘Remove your hand from his blessed beard.’ (*Sahīh al-Bukhārī, vol. 2, p. 223, Hadīth 2731-2732; Madārij al-Nubuwwah, vol. 2, p. 206; Sirat-i-Mustafā, p. 351-352*)

### An example of true devotion

During the Treaty of Hdaybiyah, the noble companions رَضِيَ اللهُ عَنْهُمْ demonstrated unmatched expressions of love, affection, respect, and honour for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This was witnessed by the representative of the disbelievers, ‘Urwah b. Mas‘ūd who relayed it back to the disbelievers:

My people! By Allah عَزَّوَجَلَّ! When Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) emits his saliva, it falls onto the hand of a companion, and out of extreme love, he rubs it on his face and body. If he commands them to do something, they all hasten to fulfil it, and when he performs Wudu, they compete with each other for the water he used. Whenever he speaks, they fall silent. Such esteem for him fills their hearts that none of them can glance at him for too long.’ (*Sahīh al-Bukhārī, vol. 2, p. 223, Hadīth 2731-2732; al-Kāmil fi al-Tārikh, vol. 2, p. 88; Sirat-i-Mustafā, pp. 352-353*)

### I will never erase your name

After the articles of the treaty were agreed, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had the following declaration penned:

هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ

‘These are the articles upon which Muhammad, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, has made a treaty.’

The representative of the disbelievers of Makkah immediately announced his unhappiness with this:

‘By Allah عَزَّوَجَلَّ! If we were to believe that you are the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), we would not bar you from the Ka’bah or oppose you; so, write ‘Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the son of ‘Abdullāh’ instead. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘By Allah! I am Muhammad the Messenger of Allah and also Muhammad the son of Abdullah. It is another matter that you people do not accept my messengership.’

After saying this, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ to replace ‘Muhammad the Messenger of Allah’ with ‘Muhammad son of ‘Abdullāh.’ Moved by his reverence for Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ cried out, ‘Messenger of Allah عَزَّوَجَلَّ! I will never erase your name.’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ respected his sentiments and changed the name himself. (*Sahīh al-Bukhārī, vol. 2, p. 223, Hadīth 2731-2732; al-Kāmil fi al-Tārikh, vol. 2, pp. 89-90*)

The Treaty of Hdaybiyah is one of many instances from the history of Islam which describe profound displays of devotion and honour for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - the likes of which the world has never witnessed and will never witness. May Allah Almighty grant us sincere, unbound veneration for and commitment to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# Night Vigil

Maulana Muhammad  
Adnan Chishti Attari Madani

Every believer is aware that the primary goal of our existence is to worship and recognise Allah Almighty. Despite this worthy goal underpinning our lives, Allah Almighty has not bound us to worship Him in each moment – this is His grace and kindness. Instead, He has prescribed a balanced approach for human beings whereby we are expected to complete certain acts of worship once in a lifetime and others on a monthly or daily basis. In Islam, as well as performing the obligatory (*Fard*) and emphasised (*Sunnah*) acts of worship, we are also encouraged to engage in supererogatory worship of Allah Almighty.

## Supererogatory worship: The path to Allah's love

In a divine statement,<sup>1</sup> the Honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ relates that Allah Almighty declared: وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَاتُفِْلِ حَتَّىٰ أُحِبَّهُ 'My slave continues to gain proximity to Me by means of supererogatory worship until I love him.' (Sahih al-Bukhari, vol. 4, p. 248, Hadith 6502)

Fasting outside Ramadan, reciting the Qur'an at various times, praying *Ishrāq*, *Chāsht*, *Awwabān*, organising dhikr circles, reciting and listening to poetry in praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, studying hadith, reading tafsir, learning about the Beloved Prophet's life, and commemorating special nights of worship; all of these are supererogatory forms of worship. Although all these enable us to taste the proximity to Allah Almighty, there is one special supererogatory type of worship that reigns supreme in this domain: night vigil (*qiyām al-layl*). Those who sacrifice their sleep at night, choosing instead to worship Allah Almighty and bask in intimate conversation with Him, are described as the *muttaqīn*<sup>2</sup> by Allah Almighty:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٥﴾ أُخْذِينَ مَا أَرْتُهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿٥٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿٥٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿٥٨﴾

'Indeed, the pious (*muttaqīn*) are in gardens and springs. Receiving the rewards given by their Lord, they were indeed

virtuous before this. They used to sleep less during the night. And used to seek forgiveness in the latter part of the night.' [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Zaariyat, Verses 15-18)

Allah Almighty specifically mentions such people:

وَالَّذِينَ يَمِشُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٢٣﴾

'And those who spend the night prostrating and standing for their Lord.'

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqaan, Verse 64)

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ

'Their sides become detached from their beds.'

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Sajdah, Verse 16)

These and other similar verses not only encourage worship in the nights, but they also teach us that worshipping in any night is not bad or disliked, rather it is praised in Islam. Furthermore, we also learn from these verses that there is no prohibition for specifying a night for worship, whether this worship in the night is done individually or congregationally.

Sayyidunā Abū Umāmah al-Bāhili رَضِيَ اللهُ عَنْهُ related that Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ  
وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ وَمَنْهَاجٌ عَنِ الْإِثْمِ

'Make the night prayer necessary on yourself because this is the way of the righteous before you. 'And it is a means of proximity for you towards your Lord. And it removes evil and prevents from sins.'

(Jām'i al-Tirmidhī, vol. 5, p. 323, Hadith 3560)

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only encouraged night vigil, but he led by example, standing every night of his life in the Divine Presence, reaping the pleasure of Divine Communion during the late hours. Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا noted this in her advice: 'Do not abandon the night vigil because the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never abandon it. [Even] if he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was feeling unwell or fatigued, he

would [still] offer it sitting down.' (Sunan Abū Dāwūd, vol. 2, p. 48, Hadith 1307)

Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'On the day of judgement, everyone will be gathered in one place. A caller will announce: 'Where are those people whose sides remained separated from their beds (i.e. they stayed awake in worship)?' Then those people will stand up - and they will be few in number; they will enter Paradise without any accountability. Thereafter, accountability will be taken from the rest of the people.' (Al-Targhīb wa al-Tarhīb, vol. 1, p. 240, Hadith 758)

Sayyiduna Jābir رَضِيَ اللهُ عَنْهُ stated: 'I heard the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say: 'There is a special moment in the night; if any Muslim was to ask Allah Almighty for goodness in the world and the hereafter in it, Allah Almighty will grant it to him. This moment is present in every night.' (Sahīh Muslim, p. 297, Hadith 1770) Exploring this hadith, Mufti Aḥmad Yār Khān Na'īmī رَحِمَهُ اللهُ عَلَيْهِ remarked that:

Some scholars believed this special moment to be hidden, like the special moment of Friday. In truth, it is not hidden because it has been explicitly specified in the hadith: it is the last third of the night, especially the last part of this third, which is the last sixth of the entire night and precedes true dawn. This hadith confirms that at this special moment, the supplication of a believer, not a disbeliever, is accepted. Thus, if you want acceptance, perfect your belief. (Mirqāt al-Manājih, vol. 2, p. 256)

Be sure to read the next issue as we will continue exploring the nature of night vigil in the upcoming article: 'Special Nights to Worship Allah.'

<sup>1</sup> Hadith Qudsī

<sup>2</sup> The pious people who are mindful of Allah Almighty.

# Important Events of Dhu'l Qa'dah

## 2 Dhu'l Qa'dah 1367 AH

Passing away of 'Allamah Mufti Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ. He was an erudite jurist of Islam and a spiritual heir of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. (See Dhu'l Qa'dah issues of Faizan-e-Madinah magazine from 1438 AH to 1440 AH and Maktaba-tul-Madinah's 'Tazkira-e-Sadr-ush-Shari'ah')

## 30 Dhu'l Qa'dah, 1297 AH

Passing away of A'la Hadrat's father, Mufti Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ. (See Dhu'l Qa'dah 1439 AH issue of Faizan-Madinah magazine)

## Dhu'l Qa'dah, 5 AH

Death anniversary of the martyrs of the Expedition of Khandaq. (See Dhu'l Qa'dah 1438 AH issue of Faizan-Madinah magazine and Maktaba-tul-Madinah's 'Seerat-e-Mustafa.')

## 21 Dhu'l Qa'dah, 1433 AH

The passing away of the Beloved of 'Attar,

Rukn-e-Shura Haji Zam Zam Raza Attari رَحْمَةُ اللهِ عَلَيْهِ. (See Maktaba-tul-Madinah's "Mahboob-e-Attar ki 122 Hikayat.")

## Dhu'l Qa'dah 59 AH or 61 AH

Passing away of the Mother of the Believers, Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا. (See Faizan-e-Madinah magazine's Rajab-ul-Murajjab 1438 AH issue and Maktaba-tul-Madinah's 'Faizane-Ummahat-ul-Mu'mineen.')

## Dhu'l Qa'dah 6 AH

The Treaty of Hudaibiyah was agreed and the Pledge of the Tree (Bay'ah Al-Ridwān) took place. (See Faizan-e-Madinah magazine's Dhu'l Qa'dah 1438 and 1439 AH issues and Maktaba-Tul-Madinah's 'Seerat-e-Mustafa.')

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

All issues of Faizan-e-Madinah magazines can be downloaded from Dawat-e-Islami's website and the mobile app.



# Litanies & Spiritual Remedies



## Business worries?

Whoever recited the complete 'بِسْمِ اللّٰهِ' 786 times every day for seven consecutive days, adding to that prayers on the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the beginning and the end, اِنْ شَاءَ اللّٰهُ all of his permissible needs will be fulfilled. That need could involve attaining something good, resolving a problem, or success in business. (*Faizān-i-Bismillāh*, p. 134)

## Treating back pain

Reciting Surah Al-Fātihah 41 times between the Sunnah and Fard cycles of Fajr, recite 'بِسْمِ اللّٰهِ' each time as well. اِنْ شَاءَ اللّٰهُ you will be relieved of back pain. (*Bimār Ābid*, p. 37)

## Back and joint pain

A blessed hadith teaches us: 'اِسْتَشْفُوْا بِالْحَبَّةِ' 'Seek cure with fenugreek<sup>1</sup>.' (*Tanzīh al-Sharī'ah*, vol. 2, p. 246)

1. Fenugreek can prove useful in treating back pain, linitis, and joint pain.

2. Boiling fenugreek seeds with jaggery and consuming it provides relief for back and joint pain.
3. For joint pain, you can crush ten grams of fresh fenugreek leaves and mix it with water. Drink this tonic on an empty stomach in the morning. (*Maythi Kay 50 Madani Phool*, pp. 1-3)

## Weak Memory

Recite Allah's name 'يَاعَلِيْمُ' seven times and Surah al-Inshirāḥ 21 times, with 'بِسْمِ اللّٰهِ' each time, and blow over some water. Adults and children can drink this water to help improve their memory, اِنْ شَاءَ اللّٰهُ. (*Bimār Ābid*, p. 42)

<sup>1</sup> Fenugreek is known as *Hulbah* in Arabic, *Shanbalīlah* in Persian, and *Malkhūzah* in Pashto

# A land of secrets (Part 3)

Maulana Abdul Habib Attari

On the night of 5<sup>th</sup> March, 2020, we arrived at the home of the famous Sufi and teacher of al-Azhar University, Shaykh Dr. Muhammad Mahna. The air was brimming with love and respect as we briefly introduced Dawat-e-Islami and gifted him a few Arabic books published by Maktaba-tul-Madinah. We concluded by inviting him to Pakistan. The Shaykh recorded his views for Madani Channel, sharing his heartfelt sentiments and commending the services of Dawat-e-Islami and Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*. He accepted our invitation to visit Pakistan and personally accompanied us to the lift after the meeting.

After that, we were invited by a scholar from Faizabad, India. It was a pleasant meeting as we dined and discussed a range of issues.

## From Cairo to Alexandria

Friday 6<sup>th</sup> March 2020 was our third day in Egypt. After breakfast, we left Cairo for another historical

city of Egypt: Alexandria. We travelled by car for nearly three hours across approximately 240 km, stopping midway to offer Jumu'ah prayer in a masjid.

## Before the Prophet's Poet

Arriving in Alexandria, we immediately hastened to the radiant resting place of Sayyidunā Imam Sharaf al-Dīn al-Buṣīrī رَحْمَةُ اللهِ عَلَيْهِ (d. 696 AH). His poetic masterpiece, the acclaimed 'Ode of the Mantle' (*Qaṣīdah al-Burdah*) does not need an introduction. If you want to explore this rich ode in greater detail, read the article on page 31 of the November 2019 issue of the Monthly Magazine: Faizan-e-Madinah.

We first headed to the masjid in the shrine complex. There was a circle of people seated around a lantern, the air vibrating with their passionate recital of *Qaṣīdah al-Burdah*. We were told that this circle takes place every week after Jumu'ah prayer, in which the Qasidah is recited in full. The custodians

of the complex welcomed us with much love and warmth and gifted copies of the Qasidah to us. With our souls in rapture, we ecstatically entered the shrine area itself, presenting ourselves before the sincere devotee of the Prophet and master poet of prophetic praise, Imam al-Buṣīrī. Standing in his presence, we collectively recited his Qasidah, made supplications, and then recorded a few clips about his life for Madani Channel.

## A Unique Litany

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ

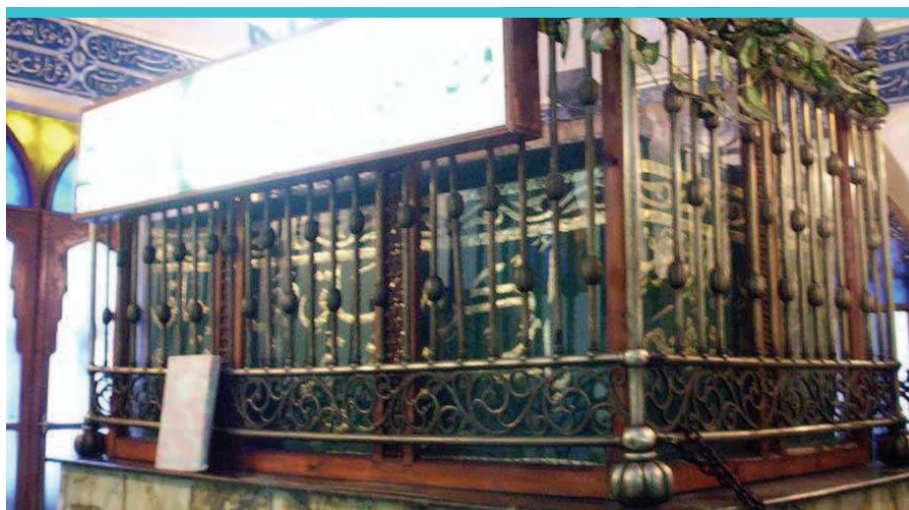
*'Indeed, He Who has made [acting upon] the Qur'an binding upon you will definitely bring you back to where you desire to return.'*

[Kanz-ul-Iman (translation of Quran)] (Part 20, Surah Al-Qasas, Verse 85)

The noble scholars explained that if this blessed verse is written with the finger, without ink, in a place, then the one writing it will be given the opportunity to visit that place again, *إِنْ شَاءَ اللَّهُ*.

I had the privilege of writing this sacred verse with my finger on the wall of Imam al-Buṣīrī's shrine complex. With hope in Allah Almighty's mercy, I pray that I will stand before Imam al-Buṣīrī عَلَيْهِ السَّلَام again.

After visiting the shrine, we went to the masjid, where we met the Imam and spoke to him about Dawat-e-Islami. He was delighted and prayed for us.



## Visiting two shrines

We also visited another area of Alexandria, where the shrines of the prophet Sayyidunā Dāniyāl عَلَيْهِ السَّلَام and Sayyidunā Luqmān al-Hakīm رَضِيَ اللَّهُ عَنْهُ, the eponymous wise man from Surah Luqmān - are located together. Situated in a deep place, visitors must descend a large number of stairs before reaching the two shrines. There was a masjid next to the mausoleums also. It is said that there was a tunnel here through which water of the Nile would pass.

We first visited the blessed grave of Sayyidunā Dāniyāl عَلَيْهِ السَّلَام and then the resting place of Sayyidunā Luqmān al-Hakīm رَضِيَ اللَّهُ عَنْهُ. Basking in the lights of these two masters, we recorded a few segments for Madani Channel about the lives of both figures. Before departing, we made collective supplications. On the night of 6 March, we returned to Cairo.

## Visiting the resting place of Imam Husayn

رَضِيَ اللَّهُ عَنْهُ

On 7<sup>th</sup> March, we visited the blessed locus where, according to a reliable report, the noble head of the Prophet's grandson, Sayyidunā Imam Husayn رَضِيَ اللَّهُ عَنْهُ is buried. That place is commonly known as 'Maqām Husayn.'

Standing in that bastion of peace, we raised our hands before Allah Almighty in supplication, hopeful that He will answer us for the sake of Sayyidunā Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ. We proceeded to

record a segment about the virtues, life, and miracles of the Imam رَضِيَ اللَّهُ عَنْهُ, with particular focus on the miracles that manifested from his noble head post-martyrdom. If you want to learn more about this, refer to the must-read work entitled 'Marvels of Sayyidunā Imam Husayn رَضِيَ اللَّهُ عَنْهُ,' by our master and guide, Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ.

## A few thoughts about Egypt

After spending a few days in Egypt, meeting its people, and engaging with its diverse communities, I believe that the following can be said about this country:

The devotees of the Prophet are in majority here. The countless shrines of the pious that are brimming with swathes of visitors, morning and evening, are vivid reminders of this truth. These loci of blessings and their visitors receive the utmost care. For example, when we arrived at the resting places of Sayyidunā Dāniyāl عَلَيْهِ السَّلَام and Sayyidunā Luqmān al-Ḥakīm رَضِيَ اللهُ عَنْهُ late at night, the entrance was closed. Yet, the management opened the door for us, without any hesitance, and permitted us to record.

Besides this, there are countless masjids present in Egypt, the people are very friendly and good-natured, fruits are abundant, and the weather is similar to that of Pakistan. If you wish to travel to Egypt, it is necessary for you to be familiar with Arabic or English, because the number of Urdu-speaking people is almost non-existent here. As far as I know, in March 2020, there was a total of 500 Pakistanis living in Egypt. 300 of these were students in Al-Azhar University while the other 200 were employed in various sectors.

On 7 March 2020, 1 Egyptian Dirham was equal to 10 Pakistani Rupees. Alongside all of this, as is the case in other countries of the world, lack of religious observance, indecency, and free-mixing etc., are unfortunate realities here.

We had several preliminary discussions about advancing religious works in Egypt. As there is a link-road connecting Sudan to Egypt, إِنَّ شَاءَ اللهُ, Madani Qafilahs will be organised from Sudan to Egypt. That day is near when the weekly gatherings of Dawat-e-Islami and other religious activities will spread across this country, the land of the prophets.

Several students from Pakistan, India, Bangladesh, and Nepal are enrolled at the prestigious and historical Al-Azhar University. Many of them have a great deal of love for Dawat-e-Islami. These students also made intentions to support the religious activities of Dawat-e-Islami. May Allah Almighty spread the call to righteousness in Egypt.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# Giving Hope

Abu Rajab Muhammad Asif Madani

Once, Sayyiduna Isa عَلَيْهِ السَّلَام was sitting when he saw an old man digging the ground. He عَلَيْهِ السَّلَام supplicated: 'O Allah! Take away his hope.' The man immediately dropped the shovel and lay down. Moments later, he عَلَيْهِ السَّلَام had just finished supplicated, 'O Allah! Return his hope,' when the old man stood up and continued digging. Sayyiduna Isa عَلَيْهِ السَّلَام asked him about this, to which he said, 'I was working when a thought came to my heart: You have become old, for how long will you work? This is why I put the shovel to one side and lay down. Then a thought came to my heart: You have to get by somehow as long as you are alive! So, I stood and took the shovel,' (*Ihya-ul-'Uloom, vol. 5, p. 198*)

Hope; the element that is as essential to life as the very blood that runs through us. The death of hope is followed quickly by the death of aspiration, the motivation to work, and the determination to succeed in education; perhaps the age-old adage about 'the world standing upon hope,' was inspired by this evident reality.

## When a person gives hope and then does not follow through!

When we experience hope, we find the desire to live,

the strength to face life's challenges, and the direction to success. Yet, hope causes worry when someone else fails to meet your expectations. For example, they may say to you:

- Whenever you need something, contact me and I will get it for you. I am here for you!
- Don't worry about the money, I will pay your unexpected expenses.
- It is your daughter's wedding; she is my daughter too. There is no need for you to worry, I will bring all of the bridal gifts and other things.
- You are in financial difficulty, but don't worry, I will deliver the monthly provisions to your house. Your brother is still here yet!
- I will pay your debt.
- Don't allow this engagement to take place; I have many better suitors.
- I will pay for your trip to Madinah, get ready.
- You just study hard; I will pay your fees.
- Leave this job. Hand in your resignation and meet me; I will find you a better job than this.
- What is there for you in being employed! Come,



we will both do business together; I will give all of the money and we can split the profits 50/50.

We place all of our hopes in a person in response to such offers, but when the time arrives, the person may make excuses and cease all contact with us.

### Three Exempla

Such incidents occur in our society daily. For example:

1. An acquaintance told me that his wife was due for an operation. The physician emphasised that we should make arrangements for blood. Her blood group was O negative, which is rare. After much effort, I found an individual who had the same blood type and was ready to donate. He said that when the need arises, I should call him. Up until the day of the operation, I was in contact with him. However, before the operation took place, the doctor requested blood, so I contacted the man but he did not answer. Even after trying numerous times, there was no response.

In the meantime, the operation had started. I laid down the prayer mat and engrossed myself in Zikr, supplicating to Allah Almighty. In the end, by the grace of Allah Almighty, there was no need for the blood during the operation. Nevertheless, I learnt a powerful lesson from all of this: no matter how much hope a person might give you, always have a backup plan.

2. An Imam described how his brother travelled from Punjab to Karachi, hoping to find employment. He contacted many places but to no avail. Before he could travel to another area to look for work, someone he knew called him from Rawalpindi and said that a job was ready for him there and that he should come immediately. He confirmed this several times, insisting that there is no reason to worry.

The Imam's brother left Karachi for Rawalpindi. After travelling an arduous 22 hours, he arrived in Rawalpindi. The man, who proposed the job,

was quick to make excuses after excuses as to why the job cannot start immediately, as promised. He continued to mislead the Imam's brother for nine days, making him stay in Rawalpindi without any source of income. With each day, there was a new excuse. Eventually, reality dawned, and the poor man returned to his home in Nankana, Punjab.

3. A postgraduate student from Karachi University states that he had to pay the 107,000 rupee tuition fee by December 2020. Naturally, he was distressed. Somebody he knew offered to pay half of the fees. However, when the time came, he continued to make excuses until eventually, the deadline passed.

You, or a loved one, may have faced similar ordeals. Experiences like these are full of life lessons. Here are 14 tips for people who give hope to others and for those who are on the receiving end:

1. Those who promise to help generally fall into three categories: (i) Those who have nothing to offer except empty words, and have no real intention help out; such people are guilty of breaking their promise; (ii) those who honour their promise to help - such people are praiseworthy members of society; (iii) those who, despite genuinely wanting to help, cannot honour their promise later on because of extenuating circumstances. - such people should inform the other person beforehand so that they can make alternative arrangements. Ask yourself: do you fall into the first category? If we cannot support others in difficult times, we should at least not exacerbate their worries.
2. Sometimes a person sees the dire state of someone else and intends to help them. In such a case, it is better for you to only disclose your intention to the other person if you are truly capable of helping them.
3. If you can, hasten to assist your fellow believer even before they ask you; Allah Almighty will reward you immensely.
4. Be precise about the extent and type of help you

are offering, lest the other person put all their hopes in you.

5. Instead of generic statements such as 'If you are in any sort of need, if you need anything then I am present, just tell me,' make an effort to find out exactly how you can be of assistance. Unless you prompt the other person, they are unlikely to open up and share their needs with you.
6. If the one you have promised to help comes to your home or office, or phones you when the time arrives, then meet him and answer the call. If you cannot meet up or answer the call due to some reason then contact him as soon as you can. If you disappear when he needs you, he is sure to become even more worried and anxious. People do not forget the one who supports them in times of difficulty and the one who abandons them in times of difficulty.
7. Even if you have not promised to help someone, you should still aid people facing hardships, without them having to ask you. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A Muslim is the sibling of another Muslim; he neither oppresses him nor disgraces him; whosoever fulfils the need of his brother, Allah عَزَّوَجَلَّ fulfils his needs, and whosoever removes a difficulty from a Muslim, Allah عَزَّوَجَلَّ will remove one worry of his from the worries of Judgment Day,' (*Muslim, p. 1069, Hadith 6578*).
8. You helping someone should be driven by a desire to please Allah عَزَّوَجَلَّ. Never commit the crass mistake of reminding others of your favours, help, and financial aid that you may have given to them. Allah Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى

'O believers! Do not invalidate your charity by boasting of favours and by causing anguish.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 03, Surah Al-Baqarah, Verse 264)

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who reminds of his favours, the one who is disobedient to his parents and the one who drinks alcohol habitually will not enter Paradise,' (*Nisai, p. 895, Hadith 5683*), implying that these people will not be worthy

of entering Paradise first. (*Mirat-ul-Manajih, vol. 6, p. 530*)

### Those who place their hopes in others:

9. When you are offered help, maintain your dignity by politely refusing while extending your thanks, as the offer of support may just be a gesture of formality and not genuine.
10. If you are in a dire situation whereby you will be unable to survive unless you accept the offer, you should still not pin all of your hopes on the other person, reminding yourself that extenuating circumstances may prevent this person from seeing their promise through. The future is unpredictable; therefore, make sure you have alternative arrangements, so that your worries are not aggravated should this person fail to honour their promise.
11. If the person does not answer your call when you need them, don't quickly dub him a liar or a fraud. Instead, earn rewards by maintaining a good opinion of him; after all, he may have been occupied.
12. Sometimes we put our hopes in a person even if they do not offer, waiting for him to help us without us having to explicitly ask. This is foolishness because it is possible that he is not in a position to help us which is why he never offered to do so in the first place. Baseless hopes such as this will only throw us deeper into worries.
13. Receiving financial aid from others is not the only way of being relieved of worries; a person can borrow money if required; keep this option open too.
14. If possible, set up an emergency fund at home and add money to it every month, being resolute that you will only use these funds in an emergency. You will see the benefits of adopting this method, إِنَّ شَاءَ اللهُ.

May Allah Almighty grant us well-being, comfort, and ease.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# Children and perpetual charity

### *Umm-e-Milad Attariyyah*

A man dreamt that while the dead were coming out of the graves, collecting something from the ground, one man remained seated contentedly. He asked him: 'What are these people gathering?' He replied that 'They are gathering blessings from the charity, supplications, prayers upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and other acts of worship that have been performed by the living.' He then asked: 'Why are you not gathering anything?' to which he answered, 'One of my sons is a hafiz of the Qur'an. He completes a reading of the Quran daily and conveys its reward to me.' A short while later, he saw the deceased of the same cemetery in a dream. This time, that man whose son used to recite the Holy Qur'an and convey the reward to him was also busy gathering from the ground. Upon enquiring in the morning, it was discovered that the son had died, (Raud-ul-Riyaheen, p. 177, summarised)

Death is an inescapable truth. Its arrival marks the

closure of the doors of performing good deeds and attaining reward. However, three things that benefit us even after death, were taught to us by the Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: When a person dies, his actions terminate except for three:

1. Ongoing charity
2. Knowledge that benefits
3. Pious offspring that prays for him. (Muslim, p. 684, Hadith 4223)

After death, we will remain in the grave till the Day of Judgment. Who knows what will happen to a person in the grave? However, the fortunate ones who performed good deeds themselves in this world and left behind people who convey reward to them after their death will enjoy comfort in the grave by the mercy of Allah عَزَّوَجَلَّ.

Unfortunately, the fast pace of life today means that



people seldom help the living, let alone think of the dead! Those people who are continuously sent reward after death are truly fortunate. We should try to leave the having led our children on the right path so that their deeds are a source of comfort and ongoing charity for us after we die.

Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ says that 'Pious children are a means of ongoing charity and by through their supplications, deceased parents are granted ease. The Madani environment of Dawat-e-Islami is one great means of making children pious.'

Our children are our most valuable assets but we often fall short in teaching them morals. Our children are constantly exposed to evils that society has normalized. If we want to protect them against disobeying Allah عَزَّوَجَلَّ and the hellfire, then first of all, we must teach them the noble Quran and the essentials of Islam. Those parents who do not teach their children the basics of Islam need to reflect. Parents who worry about their child's transient worldly success should worry, foremost, about their perpetual hereafter. Right now, you are able to carry out your own work, but you need to prepare your child for

that time when you will be in need of good deeds in the grave.

Pious children benefit us in this world and in the Hereafter. Righteous children provide comfort in the grave, while disobedient children become a test in this world and a cause of grief in the Hereafter. So, try to make your children pious before you die so that they pray for you and become a means of perpetual charity.

O Allah عَزَّوَجَلَّ! Allow us to succeed in making our children Your sincere servants before we leave this world.

اٰوِيْنُ بِجَاةِ النَّبِيِّ الْاَوْيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# Chickenpox

*Doctor Umm-e-Saarib Attariyyah*

Chickenpox is a highly contagious viral infection that causes an itchy, spotty rash. It mostly affects children but adults can get it too. In Urdu, it is called Cheechak.

## Symptoms

Loss of appetite, anxiety, fatigue, weakness, and a sore throat are early symptoms. These are usually followed by the onset of fever before red spots appear on the skin. They can appear anywhere on the body and might spread or stay in a small area. Very quickly, the spots fill with fluid and become blisters. Some people only have a few blisters whilst others can have up to 500. Normally, the fever begins to ease within five to seven days, and the blisters begin to scab over.

## Causes

Chickenpox is caused by a virus called varicella-zoster. People become infected after being in contact with an infected child or adult. Generally, it only affects children mildly, however, it can be dangerous for newborns and people with weak immune systems. Until the blisters become dry, the infected person can spread the virus to others. You can catch chickenpox by being in the same room as someone with it. It's also spread by touching clothes or bedding that has fluid from the blisters on them. If you get chickenpox when you're pregnant, there's a small risk of your baby being very ill when it's born.

Health Corner

## Treatment at Home

1. Give the paracetamol to the child to help with pain and fever.
2. The spots are very itchy, so take good care of the skin and do not allow the child to scratch the blisters.
3. Cut the nails of the child and put socks on your child's hands at night to stop scratching.
4. Clothe the child in loose clothing.
5. Bathe the child in cool water and pat the skin dry (do not rub). Keep her active and distract her from scratching by giving her toys.
6. Speak to your pharmacist about using cooling creams or gels to help relieve the itching.
7. Give the child plenty of fluid to drink (try ice lollies if your child is not drinking) to avoid dehydration.
8. As much as possible, make the child drink yoghurt drinks or eat yogurt as this cleanses the skin from the inside, making marks and

- blemishes on the surface of the skin disappear.
9. Wrap the patient in a thin cloth made from muslin.
  10. Use essential oils or place fresh flowers near the pillow of the patient to ease discomfort.

### Vaccination

When a healthy child reaches one year of age, they should be given the vaccination for chickenpox. If your child has not received this vaccination yet but has come into contact with someone who has chickenpox, getting the vaccination now can still protect him.

### Caution

Keep the patient away from butter or foods containing butter as this can increase the inflammation.

**Note:** Every treatment should be undertaken only after consultation with your physician.



## Do you know?

Maulana Abu Muhammad Attari Madani

**Question 1:** Which place on earth is referred to as a garden of Paradise?

**Answer:** The area between the blessed home of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his pulpit is known as a garden of Paradise. (*Sahih Muslim*, p. 552, *Hadith* 3368)

**Question 2:** Which statement was engraved on the signet ring of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** مُحَمَّدٌ رَسُولُ اللهِ. (*Tabaqat Ibn-e-Sa'd*, vol. 1, p. 198; *Mirāt al-Manājiḥ*, vol. 5, p. 501)

**Question 3:** In which Surah is 'بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ' a part of a verse?

**Answer:** In Surah An-Naml. (*Quran*, Part 19, *Surah An-Naml* verse 30)

**Question 4:** When Sayyiduna Mūsā عَلَيْهِ السَّلَام went to Mount Sinai to receive the Torah, how many nights did he spend there?

**Answer:** 40 nights. (*Quran*, Part 9, *Surah Al-A'raf* verse 142)

**Question 5:** What made the Hajr Aswad turn black?

**Answer:** The sins of people. (*Jāmi' al-Tirmidhī*, vol. 2, p. 248, *Hadith* 878)

**Question 6:** How many angels did Allah Almighty send to aid the Muslims during the Expedition of Badr?

**Answer:** Five thousand. (*Part 4*, *Surah Aal-e-Imran*, verse 125)

# THE WEEPING TREE

An account, A miracle

Maulana Arshad Aslam Attari Madani

Today, Suhayb and Khubayb are in the park with Grandad. As they stroll down the park lane, Grandad Khubayb turns to Grandad: 'Is there even any benefit in planting flowers and plants?'

Grandad smiles: 'They have so much benefit that nobody can deny it. And, we have a double benefit in this.' 'What double benefit?' Khubayb immediately asks. Grandad looks at him: 'It includes acting on the command of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this task as well. If we plant flowers with this intention, then إِنَّ شَاءَ اللهُ we will be rewarded for it because the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

'Whichever Muslim plants a tree or crop, and then a bird, human, or animal eats from it, that will be considered a form of charity,' (Bukhari, vol. 2, p. 85, Hadith 2320).

'Grandad! Tell us more benefits of planting trees,' cries out an excited Suhayb. 'Dear children!' Grandad answers, 'you already know that oxygen is vital to life:

1. Trees and plants absorb unclean air (carbon dioxide) and release clean air (oxygen).



Matchless Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kashif Shahzad Attari Madani

2. The weather remains cool and fresh due to an abundance of plants and trees.
3. They shade us from the heat.'

Grandad continues, 'Okay now tell me, what is paper made from?' Both brothers looked at each other in confusion. 'Well,' Suhayb says, 'We're not sure. Please tell us!' Grandad smiles and replies, 'Paper is also made from trees.' 'Wow! They really do have a lot of benefits,' bellows Suhayb, 'Once you said that you will tell us a story about trees.' Grandad pauses to think. Then, remembers: 'Oh yes! I did say that!'

'What is a mimbar?' he asks. Both brothers are unsure, although they vaguely remember hearing this word before. 'It's a raised platform which the Imam stands on when giving a sermon,' Grandad explains. 'We see that daily at our madrasah in the masjid!' Khubayb immediately proclaims.



Grandad begins by explaining that 'In the beginning, when Masjid Nabawi was first built, its pillars were made of date branches; there was no mimbar or decorations. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to lean against a palm tree to deliver the sermon. Some days later, a mimbar was erected for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the masjid, this time, instead of leaning against the palm tree, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood on the mimbar. Suddenly, a weeping noise was heard by everyone present.' Grandad looks at both kids: 'Do you know where the crying sound was coming from?' Both of them shook their heads. Grandad said, 'That crying sound was coming from the palm tree which the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to lean against.'

Suddenly, Khubayb cried out in amazement: 'Really?' Grandad emphasised: 'Yes son! From that very same palm tree. Now listen to what happened next. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ descended the pulpit and went and over to the tree, placing his hands on it and placing his blessed chest against it to console it. It was sobbing and crying. After some time, the weeping stopped. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'If I didn't console it, it would continue crying till the Day of Judgment.' And yes, dear children, after many years, a pillar was erected in the place where the palm tree once stood. It is called the Weeping Pillar (*Ustuwana al-Hannanah*). He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked the tree: 'If you want, I'll send you back to the garden so that you become a fresh and green tree like before, remaining vibrant forever, or shall I plant you in Jannah.'

Grandad had only taken a slight pause when Suhayb eagerly asked, 'Grandad! What did it want to become?' 'The tree desired to be planted in Jannah,' Grandad explained, (*Bukhari, vol. 2, p. 496, Hadith 3584; Ibn-e-Majah, vol. 2, p. 178, Hadith 1415, slightly amended with amendments, Sunan Daarimi, vol. 1, p. 178, Hadith 32*).

Grandad added: 'Dear children! Remember! This is not the only miracle of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; there are many more. Come on, now let's go home, it is late, but you have also learnt a lot today.'

# Sayyiduna Dihya Al-Kalbi

رَضِيَ اللهُ عَنْهُ

Maulana Adnan Ahmad Attari

In Muharram, 7 AH, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wrote and dispatched six emissaries to several leaders and rulers across the world, inviting them to Islam, (*Subul-ul-Huda war Rashad*, vol. 11, p. 344). One noble emissary from among them took the blessed letter and went to Hiraqal, the Emperor of Rome who remarked 'I know that your companion is a prophet and messenger who has been mentioned in our scriptures. However, I fear for my life from the people of Rome; if I did not have this fear, I would have surely followed the prophet of the end times. Go to the monk known as Daghahir and tell him about this, for he is even more respected than me in Rome; the people are more likely to accept his word over mine. See what he says.'

The honourable emissary delivered the message of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the monk, to which he said, 'By Allah! Your companion is a prophet sent from Allah عَزَّوَجَلَّ; we recognise him on account of his

attributes and we have seen his name in our sacred book.' He then removed his black garments, donned white clothing, and went into the place of worship where he addressed the people of Rome: 'The letter of Ahmad (the Messenger of Allah) has reached us; he calls us to the religion of Allah عَزَّوَجَلَّ. I bear witness that there is none worthy of worship besides Allah عَزَّوَجَلَّ and I bear witness that Ahmad is the Messenger of Allah.'

The monk had only uttered these words when the people charged at him, fatally beating him. The emissary of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ related the incident to the Emperor. This only confirmed his fears and he remarked, 'I told you that I fear for my life. The people held that monk in greater esteem than me,' (*Usd-ul-Ghaabah*, vol. 3, p. 56, summarised).

The noble emissary in this account is the notable companion, Sayyiduna Dihya Al-Kalbi رَضِيَ اللهُ عَنْهُ. His full name is Dihya b. Khalifah and he belonged to the Banu Kalb tribe. His name means 'commander,' (*Fayd-ul-Qadeer*, vol. 1, p. 657, under the Hadith 1041).

## His Islam

Although he رَضِيَ اللهُ عَنْهُ embraced Islam prior to

Expedition of Badr, forced circumstances prevented him from participating in it, (*Siyar A'laam-ul-Nubala*, vol. 4, p. 157).

### His Merits

Along with being hailed as a senior companion (*Istee'aab*, vol. 2, p. 45), he رَضِيَ اللهُ عَنْهُ was recognised as the most handsome companion from among the companions of Madinah. Sayyiduna Jibraeel عَلَيْهِ السَّلَام would occasionally assume his form when visiting the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (*Siyar A'laam-ul-Nubala*, vol. 4, p. 159; *Tareekh Ibn-e-'Asakir*, vol. 17, p. 201).

### His life

By profession, he رَضِيَ اللهُ عَنْهُ was a trader and would bring trade caravans to Madinah, (*Shu'ab-ul-Iman*, vol. 5, p. 235).

### Prophetic Gift

Once, some pieces of fabric were gifted to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in turn, gifted a piece to him, stating, 'Cut this cloth in two; make a shirt for yourself from one, and give the other one to your wife so that she can use it as a head covering.' When he رَضِيَ اللهُ عَنْهُ was about to leave, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ added, 'Tell your wife to attach another cloth beneath it so that her body is not visible,' (*Abu Dawood*, vol. 4, p. 88, *Hadith 4116*).

### Gifts

Sayyiduna Dihya Al-Kalbi رَضِيَ اللهُ عَنْهُ would offer gifts in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On occasion, he رَضِيَ اللهُ عَنْهُ presented a gift of pistachios, almonds, and dry bread to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which he had brought from his trip to the Levant, (*Tareekh Ibn-e-Asakir*, vol. 17, p. 207). Another time, he رَضِيَ اللهُ عَنْهُ gifted a woollen garment and leather socks to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (*Mu'jam Kabeer*, vol. 4, p. 226, *Raqm 4200*). He رَضِيَ اللهُ عَنْهُ also presented a gift of figs and currants from Shaam in the Prophetic court, (*Ansab Al-Ashraf*, vol. 4, p. 23).

### As a warrior

The Expedition of Uhud and all subsequent campaigns saw the valour of Sayyiduna Dihya رَضِيَ اللهُ عَنْهُ in action, (*Istee'aab*, vol. 2, p. 45). On his return from Rome, a tribe attacked him, attempting to rob him, but the Muslims from that tribe learned of this and returned all of the goods back to him.

Upon returning to Madinah, he related the unfortunate incident to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As the head of state and to maintain law and order, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dispatched a convey of 500 soldiers under the command of Sayyiduna Zayd b. Harithah رَضِيَ اللهُ عَنْهُ to penalise the criminals. Sayyiduna Dihya Al-Kalbi رَضِيَ اللهُ عَنْهُ also took part in this expedition, (*Maghaazi-lil-Waaqidi*, vol. 2, p. 555; *Seerat-e-Halbiyyah*, vol. 3, p. 251; *Seerat-e-Ibn-e-Kaseer*, vol. 4, p. 433, *selected*). In the Expedition of Yarmook, he was appointed commander of the cavalry, (*Tareekh Ibn-e-Asakir*, vol. 17, p. 201).

### Residence and demise

He رَضِيَ اللهُ عَنْهُ resided in a town in the city of Damascus, in Shaam, (*Ithaf-us-Sadaat Al-Muttaqeen*, vol. 8, p. 540). He رَضِيَ اللهُ عَنْهُ once travelled from his area to another area during Ramadan. As travellers, he رَضِيَ اللهُ عَنْهُ and some of his companions decided to avail the traveller's dispensation and not fast. However, others who were travelling with them and were fasting found this to be unacceptable. Arriving at his hometown, he رَضِيَ اللهُ عَنْهُ said about those who were fasting, 'By Allah! I did not ever think I would witness what I witnessed today, that the people have become so distant from the life of the Messenger and the way of the companions of the Messenger.' This drove him to supplicate 'O Allah! Take my soul,' (*Musnad Imam Ahmad*, vol. 10, p. 351, *Hadith 27300, summarised*). He رَضِيَ اللهُ عَنْهُ passed away during the reign of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ and was laid to rest in a mountain village called Mizzah, (*Al-Misbah Al-Mud'ee*, vol. 1, p. 213; *Mu'jam Al-Buldan*, vol. 5, p. 122).

### As a Narrator of Hadith

He رَضِيَ اللهُ عَنْهُ narrates 6 hadith, (*Al-Isabah fi Tamyeez-us-Sahabah*, vol. 2, p. 322). A group of Followers (*Tabi'een*) learned Hadith from him, (*Mirqat-ul-Mafatih*, vol. 7, p. 467, *under the Hadith 3926*).

# Assist in good

Hamid Siraaj 'Attari Madani

The religion of Islam is a gracious favour of Allah Almighty. For the discerning person, even a few brief moments of deep reflection will reveal the superiority of this faith, chosen by Allah, over all others:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

*'Indeed, the only (true) religion according to Allah is Islam.'*

[Kanz-ul-Iman (translation of Quran)] (Part 03, Surah Aal-e-Imraan, Verse 19)

The pure teachings of Islam and its timeless wisdom bear testimony to its truthfulness and aptness for human beings. From these teachings is the altruistic principle of 'assisting others to do good:'

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

*'And help one another in righteousness and piety.'*

[Kanz-ul-Iman (translation of Quran)] (Part 06, Surah Al-Maa'idah, Verse 02)

Explaining this verse, the celebrated exegete Imam al-Qurtubi رحمه الله عليه states that, 'in this verse, there is a universal command for all of creation to assist one another in doing good works...[such as] the scholar helping people by means of his knowledge, the affluent helping through their wealth, the valiant in the path of Allah عزوجل by means of their bravery,' (Tafseer Qurtubi, vol. 3, p. 1648, Surah Al-Maa'idah, verse 02).

Mufti Ahmad Yar Khan رحمه الله عليه writes:

'Help' (Ta'awun) means to assist each other in some form; assistance in general, financial assistance, verbal assistance, assistance by means of bodily limbs, or providing



whatever kind of assistance as per the need and one's capabilities. 'Goodness, (*birr*) refers to all types of righteous acts, (*Tafseer Na'eemi, vol. 6, p. 174*).

There are many forms of assisting others in good works, including:

- Teaching someone to read the Quran. The Beloved Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'The best among you is the one who learns the Quran and then teaches it to others,' (*Bukhari, vol. 3, p. 410, Hadith 5027*).
- Lending a book of sacred knowledge to someone - *إِنْ شَاءَ اللهُ* you will reap the rewards of the knowledge they gain and practice.
- Offering a lift to a student of sacred knowledge.
- Helping students of knowledge by providing academic support such as tuition, revision sessions, or sharing notes with them.
- Funding the publication of Islamic books authored by our scholars who may be unable to fund the project through independent means.
- When people ask for book recommendations, direct them to titles by Sunni scholars and point them to a relevant resource such as Dawat-e-Islami's website where quality Islamic books can be accessed without charge.
- Donating Islamic books that you are not reading any longer.
- Organising mass dissemination of Islamic books. Dawat-e-Islami has a dedicated department for this service and can assist you by distributing Islamic books at the mausoleums of saints, at large religious gatherings, in scholarly circles, etc. If you too want to have books distributed for the Isal-e-Sawab of your loved ones, by means of this department, then contact this number.
- If someone you know wants to offer Salah but there is no one at his shop to protect his shop or products, and you have already offered your Salah, then stay to protect his shop whilst he goes to pray Salah.

- Travelling in the path of Allah Almighty, on a Madani Qafilah, is also a great act of righteousness, and assisting someone in this act is also a righteousness act. There is a beautiful Hadith regarding assisting each other in righteous acts: Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ states that 'We were on a journey with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. An individual came and started looking left and right. The honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever has an extra ride, should help the one who has no ride. And, whoever has extra items for the journey, should assist the one who has no items for the journey,' (*Muslim, p. 737, Hadith 4517*).

If you are unable to join a Madani Qafilah, or you can't participate in the I'tikaf, contact 'Dar-us-Sunnah' in the institutions of Dawat-e-Islami where you can support someone who is travelling on the Madani Qafilah.

- Contributing to the upkeep of the masjid.
- Supporting worshippers in the masjid by arranging fans, lighting, and heating for them.
- Supporting masjids or madrasahs that are short of warm water or carpets in the winter.
- Helping out with local clean-ups. Cleanliness has been declared half of faith, in the hadith, (*Muslim, p. 115, Hadith 534*).

We should also assist others on social welfare projects. For this, *اَلْحَمْدُ لِلّٰهِ* Dawat-e-Islami's department Faizan Global Relief Foundation (FGRF) is active. You can also get a share in many righteous acts by supporting this department.

May Allah Almighty grant us the ability to help others in righteous acts by acting upon Islamic teachings. *أَمِين*

Godly Women

# Sayyidatuna Asma b. 'Umays رَضِيَ اللهُ عَنْهَا

Muhammad Bilal Sa'eed Attari Madani

Sayyidatunā Asmā b. 'Umays رَضِيَ اللهُ عَنْهَا is from the notable, early converts to Islam who answered the Prophet's call before most people. As a woman of great learning and erudition, she was hailed as a scholar among the female companions and went on to become a central transmitter of hadith. Her knowledge of Shari'ah was complimented with a deep insight into dream interpretation. Senior companions such as Sayyidunā Umar رَضِيَ اللهُ عَنْهُ would have their dreams interpreted by her. (*Al-Isābah*, vol. 8, p. 6)

## Blessed marriage

She married Sayyidunā Ja'far b. Abī Tālib رَضِيَ اللهُ عَنْهُ, better known by his epithet, Ja'far al-Ṭayyār. (*Al-Isābah*, vol. 8, p. 15)

## Migration

Facing persecution at the hands of the oppressive regime of Makkah, she and her husband joined the Muslim delegation who migrated to Ethiopia in

search of a safe abode where they could freely observe their faith in peace. Later, she migrated to the newly established state of Madinah; thus earning the rare virtue of having migrated twice for Allah's sake. (*Usd al-Ghābah*, vol. 7, p. 17)

## Kindness of Mustafa

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was very kind to and supportive of Sayyidatunā Asmā رَضِيَ اللهُ عَنْهَا and her children. On one occasion, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to her home to meet her children. Upon entering, he asked her to bring the 'children of Ja'far.' As soon as they appeared, Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ enveloped them in a warm embrace and began to cry. Sayyidatunā Asma رَضِيَ اللهُ عَنْهَا was moved and asked, 'Messenger of Allah, perhaps you have received some news about Ja'far?' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes, he was martyred today.' Seeing her overcome with grief, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised her to be patient and said, 'Asma! You should neither speak inappropriately nor beat your chest.' (*Adapted from Tabaqāt Ibn-e-Sa'd*, vol. 8, p. 220,

summarised) To further support her in this difficult time, he and his family prepared food for Sayyidatunā Asma رَضِيَ اللهُ عَنْهَا and her bereaving family. The Emissary of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also reduced the sitting period (*Iddah*) for her from 130 days to only three days: ‘Mourn for three days, then do as you wish.’ (*Jāmi’ al- Hadīth, vol. 4, p. 89, Hadith 10362*) That was an exclusive dispensation for her. Otherwise, the sitting period of a widow is 130 days (4 months and 10 days). (*Al-Fatawa al-Ridawiyah, vol. 30, p. 529*)

### Second marriage

In 8 AH, six months after the martyrdom of her husband, Sayyidatunā Asma married Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. Together, they had a son, Muhammad b. Abī Bakr. Following the passing away of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, she married Sayyidunā ‘Ali al-Murtaḍā رَضِيَ اللهُ عَنْهُ. They had a son, Yaḥyā. (*Sīrat-i-Mustafā, p. 675*)

### Du’a of Mustafa

On the occasion of Sayyidatunā Fāṭimah’s marriage, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the home of Sayyidatunā Fāṭimah رَضِيَ اللهُ عَنْهَا while Sayyidatunā Asmā رَضِيَ اللهُ عَنْهَا was there. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked,

‘What has made you remain here?’ to which she رَضِيَ اللهُ عَنْهَا answered, ‘Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my mother and father be sacrificed upon you! I came to serve Sayyidatunā Fāṭimah رَضِيَ اللهُ عَنْهَا and see to her needs.’ Hearing this, his blessed eyes filled with tears and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated, ‘O Asma! May Allah Almighty fulfil all of your needs in this world and the Hereafter.’ (*Al-Raud al-Fā’iq, p. 278, summarised*)

### Her Request

The famous exegete, Sayyid Muhammad Na’īm-ud-Dīn Muradabādī رَضِيَ اللهُ عَنْهُ writes the following in *Tafseer Khazain-ul-Irfan*, under verse 35 of Surah Ahzaab:

When Sayyidatunā Asmā رَضِيَ اللهُ عَنْهَا returned from Ethiopia with her first husband, she رَضِيَ اللهُ عَنْهَا asked the noble wives of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whether any verses had been revealed about women. When they replied in the negative, she turned to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘My Master! Women are at loss because they are not described in as good a manner as men.’ Thereafter, this blessed verse was revealed which listed and praised ten ranks of women alongside men. (*Khazā’in al-’Irfān, p. 761*)





Women's Corner

# Male Teachers Instructing Unveiled Women

Mufti Muhammad Haashim Khan 'Attari

**Question:** When new teachers are hired, the school offers them teacher training sessions. In this context, what do the honourable scholars say regarding the permissibility or impermissibility of a male teacher giving face-to-face training to female colleagues, the majority of whom are not observing the veil, i.e., their hair is uncovered, and there is no physical barrier between them?

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

**Answer:** In the aforementioned case, it is not permissible for the male teacher to provide training to females because it is haram for a woman to be seen by a non-mahram if any of her body parts that must be covered are uncovered or some part of them are visible. This includes her hair, neck, and wrists. Furthermore, indecent gazing would certainly occur in such environments, which is totally against the

teachings of the Quran and Hadith.

The Shari'ah has commanded men and women to keep their gazes lowered. Allah Almighty states in the Holy Quran:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

*'Command the Muslim men to keep their gaze somewhat low and protect their private parts; this is much purer for them. Indeed, Allah is Aware of their actions. And command the Muslim women to keep their gaze slightly low, and to protect their chastity, and not to reveal their adornment except what is apparent itself, and to keep the head-covering wrapped over their*

bosoms.’

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, Verses 30-31)

It is stated in *Al-Sunan al-Kubra* of Bayhaqi, Maraseel Abi Dawood, and *Shu’ab-ul-Iman*:

عن الحسن، قال: وبلغني ان رسول الله صلى الله عليه وسلم قال: "لعن الله الناظر والمنظور اليه"

Translation: Sayyiduna Hasan رَضِيَ اللهُ عَنْهُ states: It has reached me that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘the one gazing indecently and the one allowing an indecent gaze are both cursed by Allah Almighty.’ (*Shu’ab-ul-Iman*, vol. 6, p. 162, Hadith 7788; *Maraseel Abi Dawood*, and *Al-Sunan al-Kubra*)

In his legal edicts, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ defined what it means to be unveiled as ‘uncovering those parts of the body which are compulsory to cover. This includes [uncovering] some part of the hair, neck, wrist, stomach, or ankles. In such a state, it is haram for a woman to go in front of a

non-mahram male, whether he is a spiritual guide, a scholar, a young man, or an old man.’ (*Fatawa Razawiyyah*, vol. 22, p. 240)

He further adds: ‘It is also Haraam for girls to remain unveiled in front of non-Mahram boys.’ (*Summarised Fatawa Razawiyyah*, vol. 23, p. 690)

In fact, jurists, such as ‘Allamah ‘Ala-ud-Deen Al-Haskafi رَحْمَةُ اللهِ عَلَيْهِ, have ruled that:

تمنع المرأة الشابة من كشف الوجه بين رجال لخوف الفتنة

‘Due to the fear of falling into temptation, it is disallowed for a young woman to unveil her face in front of men.’ (*Durr-e-Mukhtar*, vol. 1, p. 406)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Women and Islam

# Dynamics of the Mother-in-Law and Daughter-in-Law Relationship

Umm-e-Milad Attariyyah

I have seen first-hand the toxic behaviour that a mother-in-law can have towards her son's wife. Recently, I was invited to dinner. After we had finished eating, the elderly host called her daughter to take the dishes. She used, as one would expect, a caring and loving tone. Her daughter did not hear her, but her daughter-in-law happened to come into the room. With a sudden change of tone, the host burst out, 'Can't you see? Pick up the dining mat and dishes now.' This may, unfortunately, sound very familiar. Of course, there reverse is also a familiar sight, whereby the daughter-in-law treats her husband's mother with utter disdain.

Stubbornness and an unwillingness to listen to others are often the downfalls for the mother-in-law, leading to unnecessary altercations with her daughter-in-law, and tearing every thread of peace

from the fabric of the home. All too often, the daughter-in-law is also stubborn, sharp-tongued, selfish, and blind to all but her own needs, putting herself at odds with her in-laws.

For the mother-in-law to treat her daughter lovingly but her daughter-in-law with hate and contempt is condemnable, and for the daughter-in-law to honour her own mother but to treat her husband's mother in a bad manner is also unwarranted. Islam does not permit a mother or mother-in-law to have such double standards, which are nothing short of injustice. Women like this should be fair, and it should not be the case that they overlook major mistakes of their own daughters but insult their daughters-in-law over the smallest mistake and abuse them. We now take a close look at a few examples of unfairness that are commonly found:

- When a daughter gives birth to a child, her mother tells her daughter's in-laws to take good care of her daughter as she has gone through a lot of pain. However, when her own daughter-in-law is in a similar situation, she will readily downplay the issue by saying, 'I also had many children, but I did not rest for more than two days; the girls of today have become weak and useless!'
- If a daughter returns to her parents' home following an argument with her husband or in-laws, she is supported. However, when the daughter-in-law goes to her parent's home after an argument, she is immediately deemed guilty. On such occasions, why does the mother-in-law not think that my son should look after my daughter-in-law in the same way I want my daughter to be looked after. It is inappropriate for the daughter-in-law to break ties with her mother-in-law or sister-in-law over minor domestic issues. Regardless of how they are, they are Muslims after all; they have a basic right to be respected. Allah Almighty sees everything,

and He will grant us reward in this world and the Hereafter for our good intentions.

The key to peace in the home is the age-old golden rule: do unto others as you wish done to you:

- Daughters-in-law and mothers-in-law must maintain mutual respect for each other in spirit and practice.
- Daughters-in-law should treat their mothers-in-law as they do their mothers; with respect, dignity, and care. Mothers-in-law should reciprocate this by treating their sons' wives as they treat their daughters.
- Both parties must have restraint in heated moments and control their anger.
- They should be patient, forbearing, and forgiving.
- They should never belittle or expose each other in front of people; backbiting and tale-bearing destroy homes.



# Haste

The Final Prophet of Allah Almighty, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَلْعَجَلَةُ مِنَ الشَّيْطَانِ

‘Haste is from Satan.’

(Jāmi Al-Tirmidhī, Hadith 2019)

One Arabic proverb describes haste as ‘the mother of regret,’ (*umm al-nadāmah*).

Life is busy. We have so much to do in so little time that it’s easy to rush everything. From breakfast to getting ready for school and finishing homework, we have a lot to get done every day. But when we are rushing, trying to get things done in haste, we often miss something out or make a mistake.

For example, if you rush to quickly answer questions in a test, then it is likely that you will miss a question or give an incomplete answer. Although you may regret it later on, once you realise, it will be too late.

Dear children! Remember that haste is not a good habit. We should not rush our work. Whether you are doing homework, getting ready for school or madrasa, having dinner, praying salah, or reciting the Quran, always take your time and don’t rush. Of course, there are times when you should rush. For example, if your parents or teacher call you, answer them straight away, without delay. If it is salah time, pray straight away.

May Allah Almighty grant us the ability to save ourselves from haste and its harms.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





The Story of Little Zayd  
*Where did the  
notebook go?*

Maulana Abu Ubayd Attari Madani

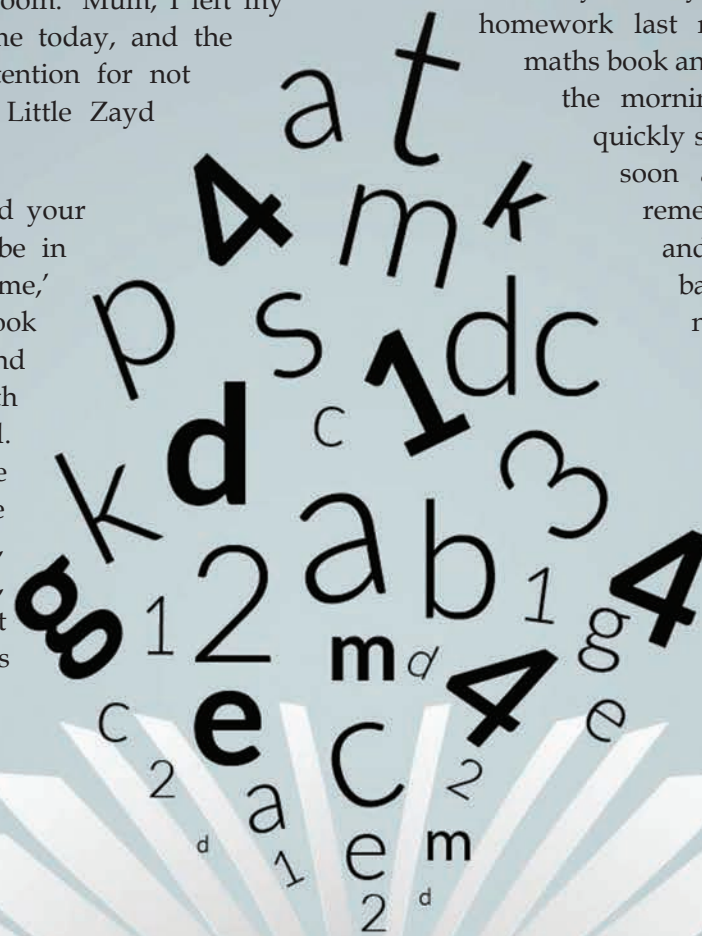
Little Zayd returned from school and quickly zoomed into his room after giving Salam to his family. Only moments had passed when, 'Mum! Mum! Where's my notebook?' bellowed Little Zayd, 'I put it on the table last night, but it's not there anymore. Who's taken it?' Mum and Grandma rushed into the living room. 'Mum, I left my maths notebook at home today, and the teacher gave me a detention for not bringing it to school,' Little Zayd continued to complain.

'My child! Where would your notebook go? It must be in your room, come with me,' said Grandma as she took Little Zayd by the arm and headed upstairs, with Mum following behind. They searched the entire room. They looked in the drawers, under the bed, behind the wardrobe, and even in the bin but the notebook was nowhere to be found. 'Perhaps someone in your class

pranking you and has hidden it?' Mum cried, trying to solve the mystery of the lost notebook. 'Or maybe you lent it to a friend,' Grandma added.

'I know that I didn't give it to anybody, and for sure no-one is hiding it because there was a lot of homework yesterday, and I did my maths homework last night before putting my maths book and notebook on the table. In the morning, I took my bag and quickly sat in the car with Dad. As soon as I arrived in class, I remembered my maths book and notebook, so I opened my bag to check, but they were not there. When I returned home now and looked, I saw the maths book on the table, but the notebook is missing, so where did it go?' Little Zayd remarked, confusing Mum and Grandma even more.

Mother and Grandma searched the room again - but they still did not find the missing



notebook. Grandma saw Little Zayd begin to cry. She wrapped her arms around him. 'There is no need to cry. If Allah عَزَّوَجَلَّ wills, you will find the notebook,' she assured him. Mum quickly added, 'Perhaps the maid has moved your notebook; I will ask her when she comes in tomorrow.'

Little Zayd was not convinced. 'I have a test in two days. I need the notebook to prepare for the test. If I fail, I will be in trouble,' he pleaded. Grandma hugged Little Zayd and said, 'Don't worry, I will tell you of a litany that you should continue to recite. If Allah Almighty wills, you will quickly find your notebook.'

Little Zayd's face lit up with hope. 'Grandma, please tell me the litany?'

'Well, our spiritual guide and master, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has written in one of his books that if you lose something, recite 'يَا جَامِعُ' a lot, and اِنْ شَاءَ اللّٰهُ you will find the lost item,' Grandma said.

Little Zayd immediately began to recite 'يَا جَامِعُ', barely taking a pause. After dinner, Little Zayd began to recite the litany again and continued until he fell asleep on the sofa! An hour later, Little Zayd woke up. He raced to the other room. Grandma was sitting there with Dad. 'Did you find my notebook?' he panted. Grandma looked at him: 'Yes, son. We have found it.'

Little Zayd was relieved. 'Where is it?' asked Little Zayd. 'Ask Dad,' Grandma said. So Little Zayd

asked his father, to which he said, 'The notebook is on your table.' Little Zayd raced to his room, with Dad right behind him. The notebook was right there, on the table. 'I recited the litany! And I found my notebook!' he exclaimed. 'But how did it get on the table by itself?'

Little Zayd looked at Dad, who was smiling. 'Well Little Zayd,' he explained, 'You put the notebook in the side pocket of your bag. As you were rushing out of the car to go to school, it must have fallen out. I found it as I went to pick up my bag from the back seat.'

'Yes. I remember,' added Little Zayd, 'I was feeling very tired last night, so I put the book on the table and the notebook in the side pocket.'

Grandmother was in the room by now. She immediately turned to Little Zayd: 'Do you see! This is why your mother is always telling you to put everything back in its place. After playing, put the toys back in their place. After finishing your homework, put the books and notebooks in the bag straight away, and put your bag in its place too. Do not throw your shoes and socks here and there. But you do not listen, and now you have seen the consequences. Will you do this again? And have you thanked Allah Almighty for finding the notebook?'

Little Zayd embraced Grandma and said, 'I thank Allah Almighty that I have found my notebook. Grandma, I promise you that I will always put things back in their place after using them.'





# The Foolish Owl

*Maulana Abu Mu'awiyah Attari Madani*

'What have you done? They were my children,' cried Omera the Owl, shaking her wings in a chaotic flutter, 'You have just eaten your friend's children.'

Hearing the angry Owl, all the bats in the forest gathered at Omera the Owl's house. By now, she was busy arguing with Eman the Eagle.

'During the new year feast for wild birds,' pleaded Omera the Owl as she turned to the bats, 'I befriended this eagle. She promised not to eat my chicks, but she lied! She is not my friend anymore.' She sat down and began to weep.

The bats were disappointed. They stared at Eman the Eagle with a piercing look. There was a long pause and then, 'First listen to what I have to say,' Eman the Eagle bellowed, 'then decide if I am guilty. You have only heard half of the story. You do not know what happened. When I asked Omera the Owl about her children, so I can recognise them, do you know what she said?' The bats looked Omera the Owl, expecting an answer from her. She looked down for

a moment. 'I told him the truth. I told him that my children are more beautiful than all of the other chicks, their voices are sweet, their hands are soft, and their feathers are shiny.'

The bats were shocked because none of this was true.

'Now, tell me! Who is at fault?' interjected Eman the Eagle, 'I was flying here and there looking for something to eat when I came across a nest which contained four chicks. Their voices were not sweet, their feathers were dull, and their hands were coarse. I thought to myself that these cannot be the children of my friend. So, I swung in and ate them.'

The oldest bat turned to Omera the Owl: 'This is not Eman the Eagle's fault. It is all your fault because you lied.'

Dear children! If your parents or teacher ask you something, tell them the truth. Lying has serious consequences but telling the truth will always solve our problems.

# Word Search



Dear children! There are 114 surahs in the Qur'an. 86 surahs are Makki and 28 are Madani. Surahs revealed before the Prophet's Migration are called Makki, and those revealed after the Migration are called Madani. Surah Baqarah is the longest chapter in the Qur'an. Surah Kawsar is the shortest. Here are the names of some surahs: 1. Mulk 2. Muzzammil 3. Fatihah 4. Yaseen 5. Ikhlāas 6. Muhammad 7. Jinn 8. Muddassir 9. Taubah 10. Rahman 11. Waaqi'ah 12. Jumu'ah.

You must find six names by connecting the letters from top to bottom and left to right, just as the word 'Kawsar' has been found and highlighted in the word search.

The six names you must find:

Fatihah

Muzzammil

Yaseen

Jumuah

Muhammad

Taubah

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

# THE MADANI NEWS OF DAWAT-E-ISLAMI

## Nine accept Islam near Hyderabad

### The call of Islam reached them

Along with teaching Muslims about their faith and supporting their spiritual growth, Dawat-e-Islami is actively engaged in sharing the message of Islam with non-Muslim communities across the globe. With significant numbers of non-Muslims accepting Islam every year through the efforts of Dawat-e-Islami's affiliates, this engagement has seen exponential success. Most recently, a family of nine from a village near Hyderabad embraced Islam after receiving the call of faith from a Dawat-e-Islami preacher.

## Zakat seminars across Karachi

### Zakat Seminars with Muftis of Dawat-e-Islami

The metropolis of Karachi witnessed several zakat seminars organised by Dar-ul-Ifta Ahl-e-Sunnat in March and April. Attracting participants from all backgrounds, the seminars received special appreciation from the local business community, CEOs, and proprietors. The first was held at the

Jinnah Cultural Auditorium, New Karachi E-5, on 1 March, in which Mufti Ali Asghar Attari Madani مَدَّ ظِلُّهُ الْعَالِي shared his expertise of Islamic trade laws.

This was followed by a seminar in Bahria Town on 14 March, led by Maulana Kafeel Attari Madani, and in Farheen Laan Surjani Town on 17 March by Maulana Jameel Attari Madani. The seminar in Gold Line, Safari Garden was led by Maulana Hassaan Attari Madani on 19 March. These were followed by:

- Maulana Shafeeq Attari Madani in Pearl Banquet, near Dhoraji Colony.
- Maulana Hassaan Attari Madani in Faizan-e-Islam Masjid, Defence.
- Maulana Kafeel Attari Madani in Madrassa-tul-Madinah as-Suffa, Baldia Town.
- Maulana Sajjad Attari Madani in Hanafiyyah Masjid, Mahmudabad.
- Maulana Jameel Attari Madani in Mustafa Banquet, Orangi Town on 24 March.
- Maulana Abdul Majid Attari Madani in Kiamarion on 2 April.
- Maulana Shafeeq Attari Madani in the

Department of Chemistry Auditorium, Karachi University.

Key topics were explored, including zakatable assets, eligible recipients, calculation of zakat thresholds, liabilities, and the spiritual dimensions of zakat. Each seminar concluded with an open question and answer session.

## 1000 for the green Pakistan initiative

### Led by Rukn-e-Shura Haji Rafi' Attari and Others

Under Dawat-e-Islami's Faizan Global Relief Foundation (FGRF), The Green Pakistan Initiative was launched to practically tackle deforestation and climate change. As part of the initiative, approximately 1000 trees were planted in Sargodha, Punjab. Rukn-e-Shura Haji Muhammad Rafi Attari, , and other leads of Dawat-e-Islami were joined by Syed Mahmood Bakhsh Geelani (Chairman D.H.A, Sargodha) and Miyan Fakhr Abbas Makhdoom (Deputy Director P.H.A, Sargodha) on the occasion. The project is yet another milestone in Dawat-e-Islami's mission to protect the environment.

## Former provincial minister Nisar Khuhro at the Global Madani Markaz

### Meeting with Maulana Imran Attari

The former provincial minister Nisar Khuhro visited

the Global Madani Markaz, Faizan-e-Madinah, Karachi. He was guided by responsible brothers of the external liaison department (Shu'bah Rabitah Bara-e-Shakhsiyaat) and other affiliates of Dawat-e-Islami, visiting the Islamic Research Centre (Al-Madinah-tul-Ilmiyyah), the Translation Department, and the various departments of Madani Channel. Nisar Khuhro shared his gratitude and commended the activities of Dawat-e-Islami after meeting with the Chair of the Central Advisory Committee, Maulana Muhammad Imran Attari who briefed the former provisional minister on the operations of Dawat-e-Islami.

## Professional development for Madani Channel staff

### Special Guidance from Nigran-e-Shura

On 18 March 2021, in the Global Madani Markaz, Karachi, Madani Channel staff participated in special training. The Chair of the Central Advisory Committee of Dawat-e-Islami, Maulana Muhammad Imran Attari مَدَّ ظِلُّهُ الْعَالِي, shared special guidance with the attendees, stressing the importance of complementing efforts to lead a good life with a thoughtful approach to the Hereafter. He also encouraged the staff to enrol on the Faizan-e-Namaz course that is hosted by the Madani Courses Department.



# Testimonials and Endorsements

## Testimonials of Scholars and Notable Individuals

1. **Maulana Muhammad Khalil-ur-Rahman Khalil Naqshbandi**, (*Imam and Preacher, Gujranwala*)

As a Muslim, I feel a genuine sense of pride knowing that I live in the era of Dawat-e-Islami. The Faizan-e-Madinah magazine is a tremendous addition to the myriad of other projects that Dawat-e-Islami is working on day and night. From the print quality to the well-written and thoughtful content, this magazine is pleasurable to behold and read.

2. **Maulana Abu Anas Shahid Raza Madani**, (*Principal, Jami'ah-Al-Noor Islamic Centre, Gujranwala*)

As a regular reader of Faizan-e-Madinah magazine, I am always left feeling delighted by the rich and creative content that each issue brings. It is a must-read for those who seek to grow in their love for Allah Almighty, the Prophet, the Sahabah, and the Awliya.

3. **Maulana Aamir Asghar Madani**, (*Teacher, Jami'ah-tul-Madinah Chaanga Maanga, Kasur*)

In these dark times, Dawat-e-Islami is a radiant beacon of light and its monthly magazine is instrumental in spreading this light across different communities and age groups. I, along with many colleagues and students, have subscribed to it. The content is not only informative but many a time, eye-opening. The article, 'Worries of Old Age' in the March 2021 issue was one such moving piece.

## Readers' Testimonials

4. الحمد لله, after regularly reading the Faizan-e-Mad-

Shahzayb Madani



inah magazine, I have come to realise that it is an encyclopaedia that brings together thoroughly researched information from several sources. It contains many beautiful sections, especially 'The Prophet Elect' section. May Allah Almighty grant tremendous success to all involved in its production. أمين (Tauseef Ahmad Attari, Karachi)

5. الحمد لله, I receive the Faizan-e-Madinah magazine every month, and my faith is refreshed after reading each issue. My children particularly enjoy reading it. (Khalid Mahmood, Faisalabad)
6. I have been a subscriber of Faizan-e-Madinah magazine for two months now. ماشاء الله, I have found it to be a treasure cove of knowledge and feel a deep loss for not having subscribed to it sooner. (Shaykh Ibrahim, Karachi)
7. ماشاء الله! The Dawat-e-Islami's monthly magazine, Faizan-e-Madinah, is a precious source of knowledge, guidance, and wisdom. May Allah Almighty grant exponential success to Dawat-e-Islami. (Bint-e-Islam-ud-Deen, Karachi)
8. In every issue, the Faizan-e-Madinah magazine never fails to amaze and educate me. Going beyond mere effective writing, the contributors ensure that each article is practical and actionable so that readers like me can immediately begin to transform themselves. May Allah Almighty grant more blessings. أمين (Umm-e-Mas'ood-ul-Hassan, Sialkot)
9. The 'Monthly Magazine, Faizan-e-Madinah' is a treasure of Islamic knowledge; it is such an interesting magazine that I wish to read all of it as soon as I look at it. I find the 'Monthly Magazine, Faizan-e-Madinah for kids' particularly interesting and engaging. (Bint-e-Abdur-Rashid, Rawalpindi)

1. Shari'ah is the statements of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Tareeqah is his actions, reality is his blessed state, and Ma'rifah (knowing Allah) is his matchless knowledge. (*Fatawa-e-Razawiyyah, vol. 21, p. 460*)
2. From the honourable companions, more than 20 are called 'Hakam', approximately 10 are called 'Hakeem', more than 60 are called 'Khalid', and more than 110 are called 'Malik'. (*Fatawa-e-Razawiyyah, vol. 21, p. 359*)
3. Every Muslim is in need of a scholar of the Shari'ah at every moment. And the one treading the path of Tareeqah is more in need (of a scholar). (*Fatawa-e-Razawiyyah, vol. 21, p. 462*)
4. No individual can reach such a status where the obligations of Shari'ah such as Salah, fasting etc. no longer apply to him, as long as his intellect remains intact. (*Fatawa-e-Razawiyyah, vol. 14, p. 409*)
5. If one enjoys false praise such that the people laud him on account of those virtues which he does not possess, then this is totally Haraam. (*Fatawa-e-Razawiyyah, vol. 21, p. 597*)
6. Nikah is a mirror, and divorce is a rock; regardless of whether one happily throws a rock at the mirror or whether he is compelled, or if it falls from his hands, in every case, it will break. (*Fatawa-e-Razawiyyah, vol. 12, p. 385*)
7. It is better for Niyaz to consist of food of which no part is discarded, for example, Zardah, Halwah, boiled rice, or Pilau from which the bones have been removed. (*Fatawa-e-Razawiyyah, vol. 9, p. 612*)
8. Feed your children from pure income, for impure wealth leads to impure traits. (*Fatawa-e-Razawiyyah, vol. 24, p. 453*)
9. The blessed custom (of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was to eat on a dining mat on the floor, and this is preferred. (*Fatawa-e-Razawiyyah, vol. 21, p. 629*)